EFL TEACHERS' PERCEPTIONS OF THE PLACE OF CULTURE
IN ELT: A SURVEY STUDY AT FOUR UNIVERSITIES IN ANKARA/TURKEY

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ABSTRACT

EFL TEACHERS' PERCEPTIONS OF THE PLACE OF CULTURE IN ELT: A SURVEY STUDY AT FOUR UNIVERSITIES IN ANKARA/TURKEY

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This study aims to investigate Turkish teachers' opinions and beliefs on the place of target cultural information in English language teaching, as well as their related practices and applications in EFL classrooms in Turkish higher education context. Particularly, it tries to explore three research questions: (a) How do Turkish teachers of English define culture? (b) What are the EFL teachers' attitudes towards incorporating cultural information into their teaching? and (c) What role do they allocate to the culture of the target language in their classrooms?

Data was collected from 98 randomly selected EFL teachers in the Preparatory (Hazırlık) Programs of four universities (Hacettepe University, Middle

East Technical University, Ankara University, and Başkent University) in Ankara. A written survey questionnaire, including structured items, a rating scale and a Likert-type attitude scale, together with a follow-up interview were used as the two data collection methods. The analyses were carried out by frequency counts of the pre-determined choices in the items and the related responses that were given to questions of the interview.

The study shows that teachers mostly define culture in the sociological sense, such as values and beliefs. Their definition of culture in the framework of ELT slightly shifts towards more visible culture, such as food and clothing. The study also reveals teachers' positive attitudes towards incorporating cultural information in their instruction. Teachers incorporate cultural knowledge to increase the learners' awareness of other cultures and people for intellectual development, and to improve learners' communicative competence.

Keywords: Culture, foreign language teaching, English language teaching, teacher perceptions, teacher attitudes, cultural awareness.

ÖZ

İNGİLİZCE ÖĞRETMENLERİNİN İNGİLİZ DİLİ ÖĞRETİMİNDE KÜLTÜRÜN YERİ HAKKINDAKİ GÖRÜŞLERİ: ANKARA'DAKİ DÖRT ÜNİVERSİTE ÜZERİNDE BİT ARAŞTIRMA

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Yüksek Lisans, İngiliz Dili Eğitimi

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Bu çalışmanın amacı, üniversitelerde çalışan Türk İngilizce öğretmenlerinin İngiliz dili öğretiminde hedef kültür bilgilerinin yeri hakkındaki görüşlerini ve bu doğrultudaki sınıf içi uygulamalarını incelemektir. Bu araştırma şu üç soruya cevap aramaktadır: (a) Türk İngilizce öğretmenleri kültürü nasıl tanımlamaktadır? (b) Bu öğretmenlerin kültürel bilgilerin derslerde kullanılmasına karşı tutumları nelerdir? ve (c) Hedef dilin kültürüne derslerinde nasıl bir rol yüklemektedirler?

Bilgiler, Ankara'daki dört üniversitenin (Hacettepe Üniversitesi, Orta Doğu Teknik Üniversitesi, Ankara Üniversitesi ve Başkent Üniversitesi) Hazırlık

bölümlerinde çalışmakta olan 98 İngilizce öğretmeninden toplanmıştır. Bilgi toplama aracı olarak, yapısal, derecelendirme ve tutum ölçme soru tiplerinden oluşan bir anket ve sözlü mülakat kullanılmıştır. Analizler için, öğretmenlerin mülakat sorularına ve anketteki seçeneklere verdikleri cevapların frekansları hesaplanmıştır.

Araştırma sonuçlarına göre, öğretmenler kültürü en çok sosyolojik açıdan tanımlamışlardır. İngiliz dili öğretimi bağlamındaki tanımları ise, yemekler ve giysiler gibi daha somut bir kültür kavramına doğru yönelmektedir. Ayrıca araştırma, kültürel öğeleri derslerinde kullanma konusunda, öğretmenlerin olumlu tutumlarını ortaya koymaktadır. Öğretmenler, öğrencilerin diğer kültürler ve insanlar hakkındaki farkındalık düzeylerini ve iletişimsel yeterliklerini artırmak maksadıyla, derslerinde kültürel bilgilere yer vermektedirler.

Anahtar Kelimeler: Kültür, yabancı dil eğitimi, İngiliz dili eğitimi, öğretmen algıları, öğretmen tutumları, kültürel farkındalık.

To my dear family,

my father, mother and sister,

always supportive and loving…

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I hereby declare that all information in this document has been presented in accordance with academic rules and ethical conduct. I also declare that, as required by these conduct, I have fully cited and referenced all material and results that are not original to this work.

Date: 27.04.2004   Signature:

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CHAPTER I

INTRODUCTION

As long as languages have existed, there have also been cultures. Culture is a vital part of the communication process. Learning a language without its culture is a recipe for becoming a "fluent fool. A fluent fool is someone who speaks a foreign language well, but does not understand the social or philosophical content of that language" (Bennett 1993: 9). This is to say that even though one may know the language, they may not be successful in the target language because of their lack in cultural knowledge. As an example, an American Foreign Service team was initially unable to be successful when negotiating in a situation in Latin America regardless of the fact that one member of the team was fluent in Spanish. However, when one member of the team showed interest in the culture the negotiations were saved (Gannon 2001: 7).

A language consists of culturally loaded rudiments (Pennycook, 1989; Phillipson, 1992; Alptekin, 1996). While learning a foreign language, it is likely for its learners to need cultural information for better communication. However, in the language-learning process, some of those cultural elements might affect its learners. Even further, they may be naturally imposed on them. Similarly, meaningful language learning requires context. Byram (1988) asserts that language has no function independent of the context in which it is used, thus language always refers

to something beyond itself: the cultural context. This cultural context defines the language patterns being used when particular people come together under particular circumstances at a particular time and place. This combination of elements always has a cultural meaning, which influences language use. The context entails not only the way of life, but also the codes of the community in which that language is used. Therefore, when learning a language, the learners are influenced by the values—or the value system—of another culture, and some of those values may be passed on to them (Işık, 2003; Işık, 2004). That is to say, apart from being a crucial component of language teaching and learning, transferring cultural information may encompass various changes in the language learners' modes of thinking.

In this sense, culture and language learning have a multi-dimensional relationship. Cultural knowledge embedded in a language is important for its speakers, on one hand; and on the other, this knowledge has an impact on the philosophy of its learners. Correspondingly, foreign language learning is a window opening to new horizons by building up connections to other cultures, but may also be a form of assimilation promoted by the domination of its culture—especially when the language itself is dominant in the world arena. Thus, foreign language teachers may sometimes find themselves in the dilemma of trying to avoid creating fluent fools, but at the same time trying to avoid becoming a tool of "linguistic imperialism" (Phillipson, 1992).

1.1. The Importance of Incorporating Culture in Language Teaching

Although the importance of incorporating culture into language teaching and learning may appear to be obvious, not everyone in the field acknowledges this

importance. In fact, "only one third of [language teaching] programs offer a course in culture" (Reid, 1995/1996: 3). Historically, one reason for this oversight has been that language teachers are more interested in the practical aspects of communication. Language teachers often treat culture as supplemental or incidental to "the real task" (Fantini, 1997: x).

Within the past decade, this problems resulting from not teaching culture with language have started to be recognized. Language teachers try to avoid turning out fluent fools by deliberately helping students learn to experience reality in a new way through culture. Many international and national foreign language associations have begun to address this problem by incorporating culture in their standards. In 1996, TESOL published as its third goal in *ESL Standards for Pre-K-12 Students* "to use English in socially and culturally appropriate ways" (p.17). Additionally, the national standards for foreign language education developed in part with American Council of Teachers of Foreign Languages (ACTFL), were based on "knowing how, when and why to say what to whom." The national standards were created with the ultimate goal of foreign language teaching being "the ability to communicate in meaningful and appropriate ways with users of other languages." With this in mind, they developed a framework based on the explicit and the implicit forms of culture (culture with a "C" and culture with a "c").

Even though there has been an increase in the amount of attention given to the lack of culture incorporated in language teaching, there is still a dearth in the extent of information about how, when and why to incorporate culture in the language classroom. Many linguists and interculturalists have started to address this

problem with series such as *New Ways in Teaching Culture* (Fantini, 1997).
However, the need to understand this issue and its solutions more still exists.

1.2. The Significance of English as a World Language

At this current moment in the 21st century, it can be claimed that English is a dominant language throughout the world. English has become a significant international language. Throughout the history, there have been many lingua francas such as Latin and French before English. The rise of English as the lingua franca came in part with British colonialization and exploration in the 17th, 18th, and 19th centuries. The most recent factor in English becoming important in the world arena is the rise of the US as a world power.

Because of the current economic and political situation in the world, the significance of the English language has recently increased. The strong political and military predominance of the US after the World War II paved the way for a substantial economic and cultural influence that displaced French from the sphere of diplomacy. In the international political arena, English is one of the official languages of international organizations such as the UN, NATO, and IMF. With the US being such a dominant world power, additionally, in order to keep pace with the US, negotiators use the English language. A large majority of multinational corporations are also based in the US, which necessitates the use of English in business and economic agreements. With the spread of English into such areas, more people in the world have started to feel the need to learn English.

The need and search for information; and thus the need for global communication, have already promoted English from being the language of the

American, the British, the Irish, the Australian, the New Zealand, the Canadian, the Caribbean, and the South African peoples to being the international language. According to Crystal's (1997: 60) estimates that he made in his book *English as a Global Language,* English is spoken as a native language by nearly 337 million people, and by 235 million as their second language. When the number of people who learn and use English as a foreign language is added to the total sum, the numbers grow more. As Todd and Hancock (1990) put it, English has developed into the Latin of the modern world, spoken in every continent by approximately eight hundred million people. Radical estimates, which include speakers with a lower level of language fluency and awareness, suggest that the overall total may well exceed a billion (Crystal, 1997).

Now, in many countries, whose mother tongue is not English, the English language is being used unofficially, and even sometimes officially, and this usage is rapidly increasing especially in the areas of technology, business, and the mass media. English, treated as the primary medium of international communication in the world today, has gained a role different from a foreign or a second language. English has begun to be a key, or a necessity, to getting ahead in occupational and academic life. Therefore, a considerable English-teaching-industry at various levels and with a range of objectives has developed in many non-English speaking countries. Naturally, this has turned out to be a significant market for those who develop and sell the materials. Crystal (1997) informs us that the English language teaching (ELT) business has developed into one of the main growth industries all around the world in the past thirty years. The rate of the development can be illustrated by the numbers concerning The British Council. In 1996, the Council had numerous offices

in 109 countries around the world. Between the years 1995 and 1996, over 400.000 candidates took English language examinations that were administered by the Council. More than half of those were examinations in English as a foreign language (EFL). The number of the students, who learnt English and other skills through English in the Council's teaching offices, was 120,000. The estimation made by the Council had been that there would be over one million people learning English around the world by the end of the year 2000 (Crystal, 1997). As a result, teaching and learning English is a major component of educational policies in many countries now, and Turkey constitutes a very good example of such countries.

1.3. The Place of English Language in Turkey

Although the early contact of Turkish people with the English language dates back to the mid-sixteenth century, when the Ottoman Empire and Great Britain first started trade relations, English gained its actual prestige and popularity in Turkey after the late 1940s and this trend has continued increasingly since then (Doğançay-Aktuna, 1998). In the eighteenth century, French was the language of trade and diplomacy in the Ottoman Empire, and its dominance continued until the initiation of Ottoman relations with Americans with a trade agreement in 1830. In 1863, Americans established famous American Secondary School: Robert College. Especially, the establishment of Boğaziçi University, which is actually a continuation of the former Robert College, facilitated the rise of the use of the English language in Turkey. Among the elite, English language and culture started to replace French, culture and language which had gained high popularity because of the westernization movement initiated in the late 18th century in the Ottoman Empire.

After Mustafa Kemal Atatürk had founded the Republic of Turkey in 1923, European foreign languages gained significance as a means of the westernization policy in the new Republic. As a result of the modernization and westernization efforts, the Turkish Republic built stronger ties with Europe, and with the French language. In March 1924, the national curriculum included a Western foreign language as a compulsory subject for all. Despite the growing influence of the US, German and French were more influential than English because of the sociopolitical movements between the 1930s and 1940s.

European influence on Turkey started to weaken by the first half of the 1950s, and Turkey begin to turn her face towards the US. English gradually began to compete with French as an international language. Moreover, expanding relations with the United States in economic and military areas fostered the demand for English speaking professionals, which was a natural consequence of America's development in those fields. Consequently, this sudden, if not surprising, increase in the motivation to learn English in developing Turkey has shown its reflection in the Turkish educational system, as well.

English became an important part of the Turkish educational system after the second half of the 1950s. As Doğançay-Aktuna (1998) asserts, there was a "planned" policy in the spread of English through schooling. This state-planned and more-controlled stage of the spread, which is referred to as the "first phase" by the same writer (Doğançay-Aktuna, 1998), lasted until the late 1970s. Yet, the real impact came on the scene after the early 1980s, when Turkish society was further exposed to free market economies and to popular American lifestyle (media, cinema, etc.). Doğançay-Aktuna (1998) calls this period "the second phase," during which an

"unplanned" spread of English into Turkish life took place through borrowed words, beliefs, values, and perceptions. Now, both kinds of spread can still be observed in Turkey although English seems to widen its influence more rapidly in an unplanned manner.

Today, English is a part of the curriculum in 8-year compulsory education. It is also taught in public secondary schools. Most private schools advertise themselves with their high-quality English language education, and the most popular ones are known to teach English well to their students. In addition, English is the medium of instruction for many subjects such as biology, physics, and mathematics in some of the private and government-sponsored secondary schools. Such schools require an entrance exam for admission, and tuition fees tend to be relatively high since most of them allocate an extra first year to intensive English teaching.

A similar situation exists in most Turkish universities, especially in major cities such as Ankara, İstanbul and İzmir. Public English-medium universities like Middle East Technical University (Ankara) and Boğaziçi University (Istanbul), offer preparatory English classes in the first year of attendance. During this 'preparatory year', students who do not have the necessary proficiency to comprehend their departmental courses in English—or the ones who cannot pass the proficiency exam—take intensive English courses. Recently, some newly-founded private universities have also adopted English as their medium of instruction (Bilkent University/Ankara, Başkent University/Ankara, Koç University/Istanbul). In other state universities such as Hacettepe University (Ankara), Ankara University/Ankara, and Istanbul Technical University/İstanbul, students from particular departments are

obliged to spend a preparatory year, although English is not the medium of education in the majority of the departments.

In fact, the graduates of these schools find better jobs, or at least, they are offered better job opportunities just for the sake of their proficiency in English. In addition, graduation from an English-medium university provides additional prestige. English brings socially high status to individuals in Turkey. Every day, more Turkish people feel that some familiarity with English is required for improved advancement in life. Consequently, there arise different views on the present sociolinguistic framework of English in Turkey.

Is English a foreign language (EFL) or a second language (ESL) in Turkey? Bearing in mind the current prioritized status of English language in the country, one may even claim that it is perceived as a second language (ESL). Nevertheless, Turkey belongs to the group of countries where English is taught as a foreign language. Other examples of such nations are Japan, Germany, Norway, Denmark, and most European and Middle Eastern nations. Doğançay-Aktuna (1998) suggests that unlike the countries like India, Nigeria, the Philippines, Malaysia, Kenya, and Pakistan, where English has official or co-official functions ranging from administration to business, Turkey is one of the countries, where English has limited functions in a few particular domains. Although the role of the English language in the Turkish context is not that restricted, she (Doğançay-Aktuna, 1998) has a point in claiming that Turkey constitutes an example of an EFL context because English is not generally and actively institutionalized and formalized.

As stated before, in Turkey, English is learned primarily for occupational and educational reasons to attain better opportunities. It is mostly practiced in a formal

classroom environment and there are not many chances, other than in school, to use it for daily communication purposes. Although some foreign-based TV channels with Turkish-subtitled programs (e.g. the famous American channel CNBC-E broadcasts various sitcoms and soap operas in English) have recently popped out in Turkish television, English is not an official language in Turkey. Nor is it a second language despite the fact that many enterprises tend to give fashionable English names, titles, and brands to their products and offices. Though English has a high market value, Turkish people *still* shop in their own language. That is why English is a foreign language in Turkey. It is not a tool for intra-communication among Turks in their everyday lives: rather, it is the basic tool for international communication. As commercial and cultural relations between Turkey and other countries in the world have been accelerating, English appears to be the key communication tool that cements the links between Turkey and the rest of the world.

1.4. Culture and Teaching English in Turkey

As mentioned earlier in the introduction, culture constitutes an essential part of language teaching. Similarly, as stated above, English plays a relatively important role in Turkey. However, the relentless intrusion of English into Turkish life has led to uneasiness about the degeneration it may bring about. Naturally, this is not a situation that only Turkey may face; in many other countries, where English was used for national improvement and as a tool of international communication, its effects on the native culture have been questioned. Fishman (1977: 330) described such cases nearly three decades ago explaining that the spread of English had not always been recognized with "unmitigated pleasure." As he (Fishman, 1977) further

clarifies, many unwanted results may occur as a reaction to such a spread and many nations took action against it at policy level.

Similarly, the increasing popularity and high prestige of English language in Turkey has recently been perceived as a perilous development for Turkish language and culture. Turkish now has many English borrowed words and stores with English names. Thus, as Doğançay-Aktuna (1998:36) 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.

Particularly, the increasing number of English-medium educational institutions has been one of the focal points of discussions in education. A number of scholars and researchers (Ayvazoğlu, 2002; Falay, 2002; Sinanoğlu, 2002; Şen, 2002) believe that such an intensive process of language teaching, which is naturally full of foreign cultural elements, will have a negative impact on Turkish language, and consequently on cultural consciousness. They emphasize the significance of using the mother tongue in education. For them, one's own language is the primary means for creativity; therefore, the necessity to learn English for better scientific production in schools is a misconception. Sinanoğlu (2002) goes even further and claims that such deliberate policies, which can be collectively referred as "cultural and linguistic imperialism," may harm cultural consciousness seriously and may result in a total devastation in the society.

Animated discussions have been continuing between the supporters and opponents of the English-medium instruction. The articles, which were published in different newspapers, magazines and journals as answers to each other, were gathered and edited by Kilimci (1998) in a book titled "Anadilinde Çocuk Olmak: Yabancı Dilde Eğitim (Being a Child in One's Mother Tongue: Education in a Foreign Language)". As the name of the book suggests, the articles written by various scholars firstly focus on how foreign language affects the Turkish language. Some researchers (Alakuş, 1989; Alptekin, 1989; Doltaş, 1989; Karasu, 1989) believe that learning a foreign language does not have negative influences on the mother tongue. They even claim that it will foster the awareness of the first language. Alptekin (1989), for instance, refers to the studies carried out in the 1940s on bilingualism and relates them to the Turkish context claiming that a foreign language will not only improve the Turkish learners' cognitive abilities, but also enhance their L1 capabilities (40). Similarly, Karasu (1989) carries the subject to a more international ground by giving Turkish workers living in Germany as an example and maintains that a foreign language enriches social interaction among people living together. The opposing group of academics (Özel, 1989; Kocaman, 1989; Sarıtosun, 1989), on the other hand, holds the view that national education has to be carried out in the mother tongue for this would also foster the development of Turkish as the language of science and education in Turkey. They disagree with the argument that university education should be in English by claiming that it may deprive the national language of growing into the language of science and technology, and even of being the language of national higher education. For them, foreign language education is not bilingual education. The title of Özel's (1989) article well

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summarizes this view: *Yes to foreign language teaching; no to education through a foreign language* (Yabancı dilde eğitime hayır, yabancı dil öğretimine evet!). Yet, the debate does not seem to settle.

These contradictory arguments raise the important question of how culture should be addressed while teaching English in Turkey. This has led some writers such as Alptekin and Alptekin (1984) to suggest that English should not be taught with reference to English-speaking countries' cultures. Rather they (Alptekin and Alptekin, 1984) suggest that English should be taught independently of this cultural content referring only to the "international attitudes" of international English (16). What is especially interestingly is their suggestion that English can somehow be taught without culture. In his more recent article, Alptekin (2002) seems to have kept his stance about intercultural competence and international English culture, if not his views on foreign language teaching excluding the cultural elements. As it will be discussed in detail while reviewing the literature, however, numerous authors (Valdes, 1986 & 1990; Byram, 1991; Byram and Fleming, 1998, Kramsch, 1993) have discussed the impossibility of teaching English without reference to its culture. For them, whether culture is consciously or unconsciously part of teaching, the transmission of cultural components is unavoidable. As Valdes (1990: 20) points out, every lesson is about something and that something is cultural. Nevertheless, the central questions of whether to, in what degree to, and how to incorporate cultural elements in ELT remains.

Turkish teachers of English find themselves caught between these contradictory arguments. They are the actual figures that shape the possible positive/negative outcomes of including cultural information in their teaching. What

do they really think? Why do they believe so? How do they do it? Alternatively, can they even deal with it? Further empirical study is needed in order to find answers to these questions, or even to some very basic questions like how Turkish teachers of English define culture; what role they allocate to culture in their classroom practices; what they think of incorporating cultural elements in lessons. Before trying to find answers to these questions in the Turkish context, let us scan through the literature and see how these questions have been addressed.

CHAPTER II

LITERATURE REVIEW

2.1. What Is Culture?

The concept of culture is a broad subject and it is highly interdisciplinary in nature. Contributions to its definition come from the fields of psychology, anthropology, linguistics, education, and elsewhere. Particularly, psychologists and anthropologists have examined the phenomenon of culture quite apart from its relation to language. In literature, there is a significant amount of writing on culture, much of which is unrelated to language, language learning, and language teaching. Naturally, in accordance with the purposes of this thesis, cultural phenomena will be dealt within the framework of language education; especially ELT.

Throughout the past fifty years, the interest in defining culture has increased rapidly. Many researchers have tried to classify culture in various ways. The best way to understand the many theories behind culture is to trace them historically. As one of the earliest examples of this renewed interest in the study of culture, Linton (1945: 32) stated, "A culture is a configuration of learned behaviors and results of behavior whose component elements are shared and transmitted by the members of a particular society." In the same years, a similar definition came from Kluchohn and Kelly (1945: 78-105) referring to culture as all those historically created designs for living, explicit and implicit, rational, irrational, and non-rational, which exists at any

given time as potential guides for the behavior of men. Nearly a decade later, Kroeber and Kluckhohn (1952:16) published their ideas, which declared that:

> Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments 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 other hand, be considered as products of action, and on the other, as conditioning elements of further action.

Nearly two decades after Linton said culture is learned, Useem and Useem (1963: 169) reiterated the idea by saying culture is the acquired and common manners of communities. Later, Holfstede (1984: 51) has expanded on the idea of acquired manners by declaring that "culture...distinguishes the members of one category of people from another." More recently, Lederach (1995: 9) claimed that culture is created in response to social realities around people. As a result, most researchers in the field agree that the definition of culture entails the perception of a set of rules and behaviors that are learned and used by a group of people who interact with each other.

As a similar contribution, and with the intention of employing a more componential approach, behavioral, symbolic, cognitive, and functional definitions of culture were analyzed by Robinson (1985). From the behaviorist point of view, culture is made up of behaviors such as customs, traditions, and habits of a community. The symbolic definition of culture, on the other hand, focuses on culture as a creative historical system of symbols and meaning. The cognitive standpoint perceives the term as worldview whereas the functionalists define it as making sense of social behaviors (Robinson 1985).

In foreign language education, the concept of culture itself is a commonly discussed topic. However, most of the scholars have made use of the relation between culture and language while defining the term. In 1978, Robinett, for example, put emphasis on social components of culture such as worldview, kinship, interpersonal relations while elaborating on the dimensions of culture and called attention to how these affected the language as well as being affected by it. Similarly, Bentahila and Davies (1989) define culture as entities of life, social organization, traditions, and values of target language community. Saying that every aspect of human life, especially language, is affected by culture, they put emphasis on the relation between culture and language.

In order to simplify their discussion of culture in the classroom, teachers have begun to classify culture into two categories: culture with a capital "C" and culture with a small "c" (Adaskou, Britten and Fahsi 1990). Culture with a capital C involves the aesthetic and semantic senses while culture with a small c entails the sociological and pragmatic dimensions. The researchers, Adaskou, Britten and Fahsi (1990: 4), emphasized the aesthetic sense of culture as being the system revealed by media, cinema, music, literature, etc. For them, the semantic sense is the conceptual organization in the language including semantic areas like food, clothes, and institutions. Unlike the first two classifications, from the sociological sense, culture means the nature of family, home life, interpersonal relations, customs, and traditions. Finally, from the pragmatic viewpoint, culture refers to the background knowledge, social and paralinguistic skills that make communication successful.

There do not seem to be too many controversies about the definition of culture, but rather intentions to clarify it from different perspectives by dividing it

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into components. Actually, most of the definitions concur that culture is a learned set of behaviors that govern the inter—and intra—personal relations. The definition of culture that will be used all through this study is that of Adaskou et al. (1990). In fact, their classification of different aspects and senses of culture has been employed while preparing alternatives for the definition of culture in the questionnaire (Part 2 question 1). The definitions suggested by Robinson (1985) and Bentahila & Davies (1989) were included in the choices, too.

In short, the earlier viewpoint tended to perceive culture as a relatively unchanging and static entity made up of accumulated, classifiable, observable, thus eminently teachable and learnable facts. This perspective concentrated on the surface level behavior, but did not consider the underlying values, nor did it acknowledge the variability of attitudes within the language community, the speakers' participation in creation of culture, or the natural interaction of language and culture in semantic sense, i.e. in forming the meaning.

In contrast, the more recent approaches view culture as dynamic and variable. In other words, culture is constantly changing, the individuals in that culture display a variety of behaviors, and culture is incessantly being shaped by human interaction and communication. This transformation in perspective from the earlier to the recent standpoint has also been characterized by the conceptual moves from culture-separate-from-language to culture-language-hand-in-hand. In this stance, language plays an imperative and central role: it is not only a medium for, but also the shaper of culture.

2.2. Language Teaching and Culture

The topic of culture has been a matter of considerable interest to language educators and much has been written about the role of culture in foreign language instruction over the past four decades (Morain, 1983; Grittner, 1990; Bragaw, 1991; Moore, 1991; Byram and Morgan, 1994). Particularly, the two "sociolinguistic decades" of the 1970s and 1980s brought along new cultural perspectives to language teaching. In the 1980s, several states and professional organizations such as ACTFL issued new guidelines to expand language education to include culture learning (ACTFL, 1984; Kramsch, 1991a).

Most importantly, in recent years various professional associations have made significant efforts to establish culture-learning standards (AATF, 1995). Along with these efforts, the language teaching profession has turned to anthropology and intercultural education to explore the systematic use of ethnographic techniques in and outside of the classroom. Starting with the recognition that we "can never see through another's eyes; we must see through our own" (Robinson, 1981, p.150), the overall goal for the language teachers moved towards the learners' development of intercultural competence. Culture became fully recognized as the context without which a word has no meaning. Culture was regarded as being necessary to achieve a working knowledge of the language (Lessard-Clouston, 1992). Saville-Troike (1983: 131-132), for example, stated that "interpreting the meaning of linguistic behavior means knowing the cultural meaning of the context within which it occurs." As a result of this paradigm shift in language education with respect to culture, the concept of *context* gained a prominent meaning in the field.

2.2.1. Language, Culture and the Phenomena of Context

The more the literature is scanned, the better it can be inferred that for language learning, context is a significant concept, which affects many in-class variables such as the teacher, the learner, materials, and instructional methods. From a broad perspective, as Byram (1988) asserts, language has no function independent of the context in which it is used, thus language always refers to something beyond itself: the cultural context. This cultural context defines the language patterns being used when particular people come together under particular circumstances at a particular time and at a particular place. This combination of elements always has a cultural meaning, which influences language use. According to Heath (1986), most human interaction is based not so much on people having shared intimate knowledge of each other, but rather on their having an understanding of the context in which the communication is taking place. Understanding the context means knowing these cultural meanings associated with time, place, person, and circumstance. This understanding, in turn, systematizes language behavior appropriate to those circumstances. Basically, one does not need to be acquainted with the other person in order to communicate; instead, one needs to understand the context. A central and frequent matter in discussions of context is the idea of the meaning structures related with time, place, person, and circumstance.

Gudykunst and Kim (1992) assert that there are two types of important contexts in intercultural encounters. *External context* refers to the various places or situations where interactions take place and the meanings society attributes to them. External context, then, is about social meaning on the broad extent, i.e., the ways in which a specific group of people that share the same culture interprets the variety of

settings for human interaction and communication. *Internal context*, on the other hand, refers to the cultural meanings that people themselves bring into the communication. The internal context generates the conditions for understanding or misunderstanding among people from different cultures. As Hall (1976) points out, many cultural variations influence how people perceive situations and each other. These range, for example, from how far they stand apart during a conversation to how much time they are willing to spend communicating.

In sociolinguistic analysis, the concept of context takes additional forms. Hymes (1974) lists eight factors, which he believes make up context in interpersonal communication and he uses the acronym SPEAKING to identify them. They include setting, participants, end (or purpose), act sequence (form and content of an utterance), key (verbal and nonverbal manner), instrumentalities (choice of channel and code), norms of interaction and interpretation, and genre. Another type of context less commonly mentioned is the context created by the interaction itself. Ellis and Roberts (1987) claim that, along with the internal and external dimensions of context which are established before the encounter, the two speakers will constantly be scrutinizing each other's verbal and nonverbal communication (contextualization cues) for insights into the gist of their encounter.

What is significant is that culture is central to all of the types of context mentioned by the above authors and researchers. It is not the context itself that changes language use, nor does it directly influence how the people that interact behave. It is the meaning associated with that context that affects them; and that meaning is determined by the culture. Therefore, these researchers believe that it is crucial for language learners to be effective culture learners, too. They should know

how to "read" the context. This suggests that language instruction needs to provide chances for students to be exposed to the cultural elements of target language in order to achieve skills in mastering the cultural meanings of time, place, person, and circumstances.

2.2.2. Culture in the Language Classroom

During the past 40 years, there have been important changes in how language educators have regarded culture. The continuing concern has been the search for settings, which could best foster language learning. In the 1960s, many researchers and language educators thought that an understanding of culture was essential to language study, thus great deal of support was given for experience-based learning such as culture simulations in the classroom. The 1970s experienced a shift toward instruction that focused on cognitive skills with not as much attention given to the role of culture and experience in the learning process (Edwards & Rehorick, 1990). From the 1980s up to the present time, much concentration has been directed to culture and context once again by language educators. Most recent methodologies, for example, represent efforts to place the language learner in the actual cultural context; in other words, they signify an attempt to "contextualize" (i.e., create opportunities to study meaning in) the learning environment (Moos & Trickett, 1987; Edwards & Rehorick, 1990).

Nonetheless, there does not exist a great deal in the research literature to guide language educators on culture. For example, only a few qualitative studies (in the form of classroom ethnographies) exist which elucidated how culture is actually presented in the foreign language classroom. What is more, evidence from methods

courses, seminars and workshops, and theoretical work in the field point out that foreign language and culture pedagogy is largely subject to the individual teacher's perception of culture and that it is extremely eclectic. A recurrent finding is that the actual practice of teaching a language seems to have changed little over the past half century, and is still dominated by grammar instruction (Kramsch, 1993). In other words, taught either in more common culture-specific terms or as more culture-general skills (e.g., intercultural communication), culture does not appear to play a significant part in language instruction.

2.2.3. The Classroom as a Setting to Present Cultural Information

The theoretical literature on incorporating cultural components in language classroom shows various perspectives concerning its contribution to language learning. Distinguishing between learning and acquisition, Krashen (1982) suggests that the classroom setting does not contribute to language or culture acquisition, only to the learning of rules. Others argue that there may be little divergence between learning in the classroom versus learning in a natural setting because elementary level students cannot communicate adequately well to make the most of the naturalistic environment (Van Lier, 1988). Although most researchers share the view that culture learning in the language classroom has both disadvantages and advantages, there are several main theoretical criticisms of the classroom as an environment for culture learning.

Damen (1987), for instance, asserts that classroom-based learning is cognitive and deductive in nature, depending far too much on rule-ordered pedagogy. Accordingly, learning becomes superficial; students simply memorize the material

instead of carrying it onto a larger cultural knowledge base. Likewise, based on a review of studies done on classroom interaction, Ellis (1992) asserts that the discourse in the regular classroom is strictly controlled by the teacher, who governs who speaks, when they speak, and how long they speak. This type of setting may not offer students enough opportunity to learn how to handle the communication process adequately. Similarly, Pica (1983) found that the formal classroom puts emphasis on rules, sequence, and traditional error correction by the teacher. Natural language communication does not function this way; there is no rigid application of rules, the meaning is usually more important than the form, and error correction rarely occurs. Along these lines, Jurasek (1995) and Robinson & Nocon (1996) have recently argued that without direct experience of the culture, trying to present cultural information to language students is only "cognitive boundary crossing" (Robinson and Nocon, 1996: 434), the acquisition of a "scholarly skill" which leaves the learners' previous beliefs and attitudes unexamined and unchallenged.

Other authors have theorized that the classroom as an artificial community can provide some unpredicted benefits for language and culture learning (Mitchell, 1988; Damen, 1987; Kramsch, 1993). In particular, they hypothesize that the classroom is a protective setting where students may feel free to make mistakes without any permanent consequences; in contrast to a student who studies abroad and makes a mistake, which can have lasting repercussions. This protective setting can permit students to experiment with the language safely and thus encourage them to grasp the language and culture for themselves. Breen (1985) suggests that we look at classrooms as living cultures which are interactive, differentiated, collective, highly normative, asymmetrical, inherently conservative, jointly constructed and

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immediately significant. Such a standpoint on classroom environment can pave the way to better explanation of the relationship between cultural classroom input and language learning outcomes.

2.2.4. Foreign Language Education: The Dimension of Culture

The foreign language classroom creates a distinctive learning environment, which differs from the second language classroom not only with regard to student profile, but also in terms of motivation and perspective. While foreign language students probably take the course voluntarily, second language students may be required to take the class. Whereas the foreign language teacher is generally from the same culture as the students, the second language teacher, generally a native speaker of the language being taught, is likely to be of a different culture than the students.

One chief outcome of the cultural homogeneity between teacher and students in foreign language classrooms is that neither educator nor pupil needs to attend deliberately to the ways in which they are engaged in "cultural transmission" (Ferdman, 1990, p. 189). Developing negative reactions can be another result of unnatural addition of too much cultural information. The limited research, most of which has been done by the same group of researchers, confirms some of the above-mentioned theoretical ideas. In the study of a foreign language class in South Asia, Canagarjah (1993) found that the students felt negative towards the target language and culture. He discovered that this was because of the implicit Western bias of the materials and of the instructor, reinforced by the fact that the cultural context was never openly discussed. Consequently, the students felt restless about and disconnected from the target language and culture. Because of the circumstances,

these students indicated that they preferred the more traditional approach of memorizing the grammar and vocabulary, presumably because it was a process, which allowed them to keep a certain distance from the language and the culture.

2.2.5. Teachers' Opinions on Cultural Information

Although the requirement to conduct further classroom-based research has been emphasized in the literature, still little is known as to what really goes on in the foreign language classroom, and even less about the knowledge and beliefs that affect the teachers' instructional decisions, particularly with regard to culture (Bernhardt and Hammadou, 1987). Salomone (1991: 57) points out that while student performance has been studied widely for over 20 years, teachers' practices and beliefs have not been similarly examined. This is somewhat surprising because teachers are viewed theoretically as major agents in language education programs (Boutin, 1993).

This may somewhat be due to the strong influence of the language proficiency movement of the 1980s, which gave rise to a research schedule dominated by proficiency studies. It may also have resulted from the assumption that less research has been focused on the study of other goals such as culture learning because such goals are vaguer. It is not easy to measure something as complex as "the ability to understand, respect and accept people of a different sex, race, cultural heritage, national origin, religion, and political, economic and social background as well as their values, beliefs and attitudes," which is New York's statement on foreign language learning outcomes (cited in Kramsch, 1991a: 226).

It is essential to indicate that much of the literature is methodological and theoretical in nature. Moreover, the bulk of theoretical studies deal with what teachers *should* do or what their role *should* be in promoting culture in language instruction. For example, Bex (1994: 60) suggests that "awareness of cultural diversity can be introduced into the classroom gradually, first by developing the pupils' perceptions of the grosser differences between their own culture and that of the target language, and then by comparing linguistic variation within their own culture with linguistic variation within the target culture." In terms of the teacher roles, Hughes (1986) states that a teacher should be a philosopher, geographer, historian, philologist, and literary critic. To Altman (1981: 11-13), the teacher functions as a "skillful developer of communicative competence in the classroom," "dialectologist," "value clarifier," and "communications analyst." According to Kleinsasser (1993), the teacher role is to be an educational sociologist, anthropologist, ethnographer, intercultural educator, and, of course, comparative sociolinguist mastering the ins and outs of culturally determined linguistic variation. Apart from the roles posed by the researchers, how do the teachers themselves perceive culture, its place and role in language education, and their role as educators?

2.2.5.1. The Empirical Literature

The research suggests that it is important for the teacher to take the role of cultural consultant and deliberately assist students with their progress of cultural examination. Byram et al. (1991) reported that without the teacher's active participation, students become more ethnocentric in their attitudes towards the target language's culture. Robinson (1981) concurs with this view when she suggests that

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mere exposure to a foreign language will not automatically bring about positive attitudes toward the culture, nor will constructive attitudes toward a culture necessarily smooth the progress of the acquisition of the language. She found that the goals, attitudes, and priorities of the foreign language teacher are vital factors (Robinson, 1981).

2.2.5.2. Teachers' Perceptions

Robinson (1981) was one of the first researchers to attempt a comprehensive exploration on the perceptions held by teachers, regarding the sociocultural goals of foreign language study. Her investigation was set in Australia, but most of her findings can apply to the situation in many foreign language education programs around the world. Regarding the value of foreign language study, she (Robinson, 1981: 22) found a notable accord among the teachers that language study was primarily and foremost for "understanding the people", "general enjoyment" and "language enrichment." When she asked for explanation on the subject of the sociocultural benefits, the teachers responded that "foreign language study will give one the key to another culture, will lead to an awareness, understanding, and sensitivity toward other people and their way of life" (p. 24).

Similar beliefs were articulated by British teachers of French participating in the Durham project, an extensive international research program carried out at the University of Durham between 1985 and 1988. The aim of the project was to investigate "the effects of language teaching on young people's perception of other cultures" (Byram et al., 1991: 103). The key findings regarding teachers were, first, that teachers have similar objectives for and viewpoints about the value of foreign

language. In particular, they feel that it promotes personal improvement in form of learning about others as well as becoming more open-minded and more tolerant. Second, there is great inconsistency in "styles" or approaches to teaching about the foreign culture, and teachers often use culture as a pedagogic tool for attracting student interest, or for contextualizing language teaching. Third, teachers generally have inadequate experience with the target culture. Finally, instruction is dominated by the textbook, which is extensively used and which determines the topics as well as the sequence of instruction. However, unlike Robinson's teachers, the teachers interviewed by Byram et al. (1991: 111) reveal an emerging awareness of culture in the curriculum. In their words, "teachers talked about how it is important for students to know about other ways of living which may or may not be better than their own. Through such knowledge, they may become more tolerant of other cultures and less restricted in their own lifestyle." Nonetheless, the researchers concluded from their extensive classroom observations that the inclusion of "culture remains didactic, oriented towards the transmission of information" (p. 118).

Several studies have been conducted in the past decade in the US regarding foreign language teachers' goals, priorities, and concerns. In a survey of foreign language teachers, supervisors, and consultants, Cooper (1985) found that "culture" ranked only eighth among the respondents' top ten priorities. Testing, promoting interest in foreign language, language learning theory, and developing the oral proficiency of students all ranked higher. More recently, Wolf & Riordan (1991) found a similar pattern in the prioritizing of needs by U.S. language teachers, but here culture teaching was not even listed among the top ten priorities. While this listing of priorities could be attributed partly to the domination of proficiency

concerns, it also may be indicative of fundamental vagueness about the notion of culture in language learning.

Stodolosky & Grossman (1995) conducted a large-scale study of math, foreign language, social studies, English, and science teachers' perceptions of the nature of knowledge in their field. "Defined" knowledge was conceptualized as a "body of knowledge and skills on which teachers agree." "Sequential" knowledge involved the belief that certain prerequisites are necessary and that there is a necessary order of coverage in their subject matter instruction. "Static" knowledge was defined as the enduring, relatively unchanging knowledge in the subject area. According to the authors, the most remarkable finding was that foreign language teachers shared with math teachers the view that their respective subject matters were strongly characterized by defined and static knowledge. This perception of an enduring and agreed upon body of knowledge is primarily linguistic in nature and it seems to leave little room for the inclusion of complex cultural variables in the instructional process.

In light of such results regarding the lower priority status of culture among teachers, it should come as no surprise that what students want and what teachers provide do not match. For instance, Davis and Markham's (1991) study on student attitudes towards foreign language revealed just such a discrepancy. Although 87% of the faculty reported feeling strongly "about comparing and contrasting issues related to culture," 54% of students thought that this area was neglected and said that they wanted more emphasis on culture. Although such surveys do not allow us to probe for deeper representation of culture concepts in the mind of teachers and

students, they hint at uncertainty and confusion regarding the teachers' views on the nature and place of culture in the language classroom.

Socio-linguistic research has brought forth evidence that when a clash between teacher culture and learner culture occurs, it is likely to prevent learning. In the language education context, there is a strong possibility of this phenomenon occurring because the teacher is acting as a transmitter of another language and culture (Spindler, 1974), even when the teacher and the students come from culturally similar backgrounds. In the foreign language classroom, the teacher transmits the target culture, thus by definition engages the students in discussions of cultural difference, contrast, and conflict. As Kramsch (1994: 29) points out, even the most basic engagement of a reader with a textbook generates opposition, what she refers to as "oppositional practice." Dirksen (1990) observed that Chinese students increase their rejection of western methods as they spend more time in a western style classroom. The author attributes this rejection to the fact the more students learn about the target culture, as they are experiencing it in the classroom, the more they encounter culture contrasts that trouble them.

2.2.5.3. Reflections to Teachers' Instructional Practices

Some recent studies have attempted to show the association between teachers' beliefs and instructional practice. The comprehensive Durham project (Byram et al., 1991) is an example of such an effort. Based on their extensive classroom observations and interviews with teachers and students, the researchers found that methodological approach appeared to have a causal relationship with teachers' beliefs. The largest number of respondents indicated that the teaching of

culture was a "pedagogic device" that makes lessons more interesting, contextualizes language teaching, and fills in "lessons where language learning ability is believed to be limited" (p. 111). This set of beliefs was reflected in the way culture was found to enter language teaching, namely through the teacher's use of cultural anecdotes, culture facts, and cultural artifacts. In their reflections of the teacher's role, students said that the teacher "supplements the textbook ... but also improves on the textbook" and "can provide experience which the textbook cannot" (p. 113).

Ryan's (1994) is the first study to explore directly the relationship between foreign language teachers' perceptions of culture and their instructional behavior. In an initial interview study conducted in Mexico of 30 teachers of English at a major university, Ryan first looked at how teachers talk about culture and then categorized their "culture filters" into six basic beliefs in accordance with Keesing's categories of meaning:

(1) culture is knowledge gained through reading;
(2) culture is institutions which should be analyzed;
(3) culture is the daily way of life;
(4) culture is transmitted from one generation to another;
(5) culture means having a critical attitude toward the world; and
(6) culture is lived and experienced.

She then conducted six case studies based on those categories, using participant observation and interviews. During the observation part, the teachers' episodic and spontaneous cultural inserts provided a way of analyzing how teachers handled information about English-speaking cultures. Ryan found that linguistic analysis and practice dominated instruction, and that teachers carefully distinguished between linguistic practice and cultural aspects (p. 16). She reports that insertion of information about the target culture was done in several ways. In addition to the three

ways reported in the Byram study (teacher anecdotes, facts and artifacts), she identified two additional forms: cross-cultural comparisons between C1 and C2, and "brief, encapsulated cultural statements frequently seen as talking off the subject" (p. 18). She concluded that there was "some degree of relation between teachers' filters" and the corresponding teacher behavior (p. 18). For instance, the teacher whose culture filter was that "culture is the daily life of people" would begin class by asking her students about current events and frequently provided cultural anecdotes based on her own personal experiences. Ryan also concludes that in general teachers are teaching culture as facts, rather than for cultural understanding and intercultural competence. Although there is some controversy surrounding the interpretation of the findings, Ryan's research is important in shedding light on how teachers are actually using cultural elements in the classroom.

2.2.5.4. Teachers' Own Experiences

The importance of the role of the teacher in the language learning process should now be manifestly obvious. Thus, it is somewhat surprising to learn, as Bernhardt and Hammadou (1987) discovered in their review of the teacher education literature, that there is very little empirical research. Byram et al. (1991: 63) identified three idiosyncratic orientations that determine the teachers' contributions: (1) individual philosophy regarding language pedagogy in general; (2) the nature of personal experience with the foreign culture; and (3) expectations regarding the learning potential of a class. Byram and his colleagues single out the intercultural experience as the most important factor of the three. If a teacher's personal experience with the target culture is limited, this restricts the teacher's ability to

teach culture, and leads students to question the credibility of the teacher to serve as a cultural informant, and thus constraining the teacher's ability to help students bridge the home and target cultures.

Kramsch (1993) reports on a small-scale experiment involving 12 teachers, from three different language and cultures, who were participating in a three-day training seminar in France. The purpose of this seminar was for teachers to explore the complexity of culture, culture teaching, and culture learning. The teachers perceived their greatest difficulty to be doing justice to the diversity of perspectives and values that exist among natives within the same national culture. Kramsch points out that not one single national group was able to achieve consensus on what version of American or French or German culture should be taught abroad. This inescapable diversity of perspectives in turn made teachers "realize their own, subjective perspective in their choice of pedagogical materials" (p. 355). The second pedagogical challenge was making the target culture "attractive enough to be worth while studying, yet casting enough of a critical eye on it to make it believable" (p. 356). According to Kramsch, two implications follow from such a model for the development of language pedagogy. First, it must present authentic documents together with their contexts of production and reception, i.e., the different readings given to these texts by various native and non-native readers from a variety of cultural backgrounds. Second, learners and teachers must be given the opportunity to reflect upon the "cultural fault lines" that underlie their classroom discourse. From her own classroom observations, Kramsch (1993: 357) concludes that the reflective component is most sorely missing as "too many opportunities for cross-cultural reflection are brushed aside in the name of communicative practice." Her statement

underscores once more the urgent need for classroom-based research that would help identify the ways in which cross-cultural reflection can be encouraged.

2.2.6. The Influence of Culture on Language Learners' Motivation

For many foreign language educators, an important reason for bringing culture into the classroom has been the hope that the study of culture will increase student motivation and improve attitudes toward language learning. Yet, our understanding of attitude formation is still far from complete (Byram and Morgan, 1994, pp. 31-39). In the past, culture entered the classroom via literature, which was considered the ideal carrier of culture and a strong motivator for the study of language. Such an approach neglected the many students who dropped the study of language before they had reached the proficiency level required in a literature course. The introduction of little "c" culture (culture as daily life) at earlier stages of language learning was intended to address the needs of these learners, by making the lessons more interesting, and therefore motivate them to continue language study.

While motivation generally can be defined as the factor which impels the student to study a target language in the first place and to continue or to stop studying it, attitudes can be generally defined as the positive or negative feelings that students have toward the language, the language teacher, the language class, the culture(s) of people who speak that language, and the study of the language. Although the concepts of motivation and attitudes are closely related, they appear to be different constructs in certain respects. By way of example, a student might be highly motivated to study a language and culture for instrumental reasons, which would not necessarily entail the development of positive attitudes towards the target

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culture. Beyond these conceptual distinctions lies a set of research questions regarding the complex relationship between motivation, attitudes, language learning, and behavior (specifically, behavior that is appropriate and effective in the target culture).

The theoretical possibility that linguistic experience and proficiency do not automatically lead to improved attitudes towards members of the target culture has been documented repeatedly since Tucker and D'Anglejan's (1974) well-known report on the Canadian St. Lambert immersion project. Massey (1986) also found that attitudes became more negative and motivation decreased the longer students studied the target language. In the Durham study (Byram et al., 1991), researchers found that girls tended to be more positive in their attitudes toward the French, that the "better" classes had more positive attitudes, and that younger students seemed more prejudiced towards specific cultural groups than older students did. Robinson and Nocon (1991: 432-34) found that while attitudes towards Spanish speakers did not usually change over the time, the existence of a foreign language requirement was correlated with negative attitudes towards the language and speakers of the language.

2.2.7. Classroom Materials

2.2.7.1. Textbooks

No longer thought to be value-neutral, textbooks and other materials used in language learning generally present a certain way of looking at the world, that is, through the cultural lens of the author. Prior to the 1940s, many textbooks were written from a mono-cultural perspective according to Kramsch & Mcconnell-Ginet

(1992). With the advent of the functional and communicative proficiency approaches in the 1970s, and all through the 1980s, teachers moved away from relying solely on textbooks to teach language. The textbook became viewed as a snapshot, through which the culture could be explored and understood (Kramsch & McConnell-Ginet, 1992). The target culture was now entering the classroom via 'authentic cultural materials.' Nonetheless, the main finding about today's textbooks is that they are still central to language educators as the main source of culture learning and, in many respects, are still problematical**.**

The Durham researchers (Byram et al, 1991) found that the textbook was used extensively, functioned as instructional guide, and determined themes and sequence of material. Furthermore, extensive and frequent interviews with their young learners led the authors to conclude that the textbook influenced most of the internalized knowledge the students had of French culture. This they found particularly problematic because the textbook topics were frequently poorly chosen and represented a distorted view of reality by taking a tourist's perspective (e.g., focusing on topics such as restaurant meals or public transportation). The authors emphasize that the influence of the textbook on the range and depth of the cultural information should be cause for concern to all foreign language educators. The conclusion arrived at by Byram and his colleagues regarding the influence of the textbook in Britain apparently also holds true for the language classroom in the US (Loughrin-Sacco, 1992).

Kramsch (1987) compared eight first-year German textbooks to examine how culture was taught through the pictures, dialogues, and exercises. To gain insight into the way cultural facts are conceptualized, presented and validated, she examined

chapters on sports in textbooks widely used in the US. While she found that the authors made a serious attempt to teach culture through the dialogues, readings and language exercises presented, she was concerned about the factual nature of the understandings conveyed, and by the German textbooks' tendency to rely on contrasts with American culture to "construct" a view of German culture. Learners are asked to contrast their subjective views of U.S. culture with generalities presented about German culture. Kramsch concluded from her study that much of the content of these textbooks—and their use—could actually impede the development of positive cultural understanding.

Moore (1991), in her thorough analysis of the cultural content of Spanish textbooks, reached a similar conclusion. She meticulously analyzed the cultural readings, and their related comprehension questions, in the six most commonly used Spanish textbooks for first-year, college-level students. She found that while 92% of the selections contained some cultural information and that this information was generally comprised of 'factual fragments' or highly generalized information intended to indicate the norms of behavior in the Spanish-speaking world, there was little or no explanation of how patterns of behaviors develop to fit in with a complex cultural system, and only few indications that any of the norms or values presented might differ among people of different ages, genders, religions, socio-economic levels, regions or political orientations.

The research findings make it clear that the current materials, mainly textbooks, are shallow and superficial with respect to their treatment of culture. They are therefore inadequate to the task of giving cultural information in the deeper sense (values, norms, beliefs, etc.). The literature also indicates that shallow presentation of

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culture can reinforce inaccurate stereotypes, both positive and negative in nature. What is sorely needed is research on different textbooks (Allen and Foutllier-Smith, 1994) which incorporate a far wider range of cultural elements and involve the learner more actively in the culture learning process. Studies of authentic materials, especially in terms of their place in the curriculum and their relationship to other methods, would also be very helpful.

2.2.7.2. Authentic Materials and Cultural Competency

While there is a large and growing body of theoretical writing concerned with promoting the use of authentic materials and proposing ways of incorporating these materials into the curriculum (Robinson, 1981; Baumgratz-Gangl, 1991; Kane, 1991; Kramsch, 1993), very little actual research has attempted to study the effects of authentic materials on either linguistic or cultural competency. As reported earlier, Stelly (1991) found no effects attributable to authentic materials, but the design of the study is highly problematical. We found only one other research study on this topic by Kienbaum, Russell and Welty (1986), who used a experiment-like-design to compare traditional textbook-based classrooms with those using only authentic materials for second year college courses. Although they found no statistically significant difference between experimental and control groups in terms of language gain or attitudes toward the target language (a finding they attribute to their small number of subjects), they did find that (1) all students responded favorably to the absence of a traditional text and applauded the use of authentic materials; (2) students appreciated the view of the target country's cultural and social reality offered through the instructors' personal slides and interviews with citizens; and (3)

students responded favorably to the current events selections and, through articles and editorials related to the United States, gained a better understanding of their own cultural assumptions and values. Based on these findings, the authors conclude that "teachers augment liberally the use of authentic materials. The small research literature supports the use of authentic materials in cultural instruction. Kramsch (1991b) and Robinson (1981) remind us, however, that the use of authentic materials needs to be accompanied by an understanding of how one derives meaning from them. The danger of inaccurate or mono-cultural interpretations of the materials is always present.

2.2.8. Assessing Culture in the Language Teaching Context

2.2.8.1. Is It an Issue?

It is self-evident among educators that what is tested is what is taught, and what is taught is what is tested. As we have observed throughout this chapter, much of what passes for culture instruction is inadequate, so it is not surprising that the assessment of culture has also been problematical. Placing culture at the core of language education is challenging due to some reasons. First, assessment, in general, emphasizes the use of objective, paper and pencil instruments, which are easy to administer and grade. Second, culture is seen as difficult to teach and assess. The third reason is that culture instruction has focused primarily and narrowly on culture-specific information. Finally, up until fairly recently, language teachers have not received much help from the profession in terms of conceptualizing, teaching, and assessing culture learning. All of these factors have interacted with each other to hinder the assessment of culture.

2.2.8.2. Assessment in Language Education: An Analysis

In the 1950s, foreign language teaching focused on knowledge of grammar, vocabulary, and reading in the target language. Consequently, assessment took the form of translation exercises, vocabulary lists, dictations, and fill in the blank type exercises whose purpose was to measure linguistic gains. The emphasis was on cognitive understanding and rote reproduction of language rules rather than on communicative and sociolinguistic competence. Cultural knowledge was an expected by-product resulting from the study of literature, geography, and other factual and tangible elements of the target culture referred to as Big "C" culture.

The audiolingual movement of the 1960's generated assessment techniques that paralleled language-teaching methods, namely discrete testing in each of the four skills of listening, reading, speaking and writing. Although this approach incorporated some behavioral components, it too relied primarily on memorization of small, discrete language units rather than on the integration of knowledge with communicative skills demonstrating understanding of language usage in its cultural context. Such assessment differed from earlier practices only in that culture had by now been expanded to include what became referred to as "capital 'C' culture", or "culture as everything in human life" and "culture as the best in human life" (Brooks, 1975, pp. 20-21). Brooks' (1975) model of culture as a network of nodes and parameters introduced culture as "social patterns of living" and postulated a strong interrelation between language and culture. Nostrand's (1974) "Emergent model" asserted the same kind of relationship, too. However, while they may have provided a useful matrix for a systematic analysis of a foreign culture by helping teachers pose appropriate questions (Brooks, 1975), these models did not

significantly alter extant assessment practices which emphasized objective types of knowledge.

Sociolinguistic trends in the 1970s and 1980s brought along a new culture focus in language education. Culture became fully recognized as the context without which a word has no meaning and it was deemed necessary to achieve a working knowledge of the language (Lessard-Clouston, 1992). Saville-Troike (1983: 131-132), for example, stated that "interpreting the meaning of linguistic behavior means knowing the cultural meaning of the context within which it occurs." Lessard-Clouston (1992) added that not assessing culture sends out a message that culture is not important. Valdes (1990) noted that assessment of culture learning also provides feedback to students as to the validity of their cultural understanding and informs teachers about the nature of the cultural understanding gained by the students.

Although progress has been slow, there are recent developments in the assessment of culture. The curricula tend to be broadened to include distinct cultural studies components including both culture-specific and more generalizable intercultural communication materials (Murphy, 1988). The assessment of culture is also becoming more sophisticated, shifting from over reliance on pre- and post-tests to assessment, which is carried out all through the learning experience. Alternative materials such as portfolios, dialogue journals, and ongoing performance evaluations are being used (Murphy, 1988).

2.2.8.3. What to Test in Assessing Culture

While the possibilities of what can be assessed are many, Seelye (1994) found that there were actually only five main components that were regularly being tested:

historical facts, trivia items, toponyms, vocabulary, and familiarity with the arts (i.e. big 'C' culture). He also discovered that the content generally focused on matters of interest to the majority group in the home culture. For instance, students would be graded on how well they could accurately reflect how an average middle-class male from the target culture would answer the question rather than the possible divergent points of view minority persons in the host culture. Damen (1987) points to the difficulty often felt by teachers of choosing which culture to talk about. Many countries, for example, have more than one culture and language within their borders. In addition to racial and ethnic differences, there is diversity due to age, gender, socio-economic class, religion, and other variables. Moreover, different countries often speak the same language and share a similar cultural heritage. Thus, how would an English teacher represent or talk about English culture? What about the English spoken in Australia? Valette (1986) argues that the focus on discrete elements of cultural knowledge is preferred by many teachers for practical reasons: it is easy to prepare, test, and score. Partly to avoid the uncertainty that comes with taking into account the cultural diversity of the target culture, teachers often choose to focus their tests on the Big C culture (e.g. architecture, geography, and artistic traditions) associated with the presumed center of the target culture.

Another problem associated with the assessment of culture in the foreign language classroom is reliance by teachers on their own personal experiences when they create an assessment instrument. Seelye (1994) tells a story about a Spanish examination he and other teachers were involved in creating. Each teacher took one chapter of the material and wrote ten multiple-choice questions. These questions were then presented to a group of native Spanish speakers for evaluation of the exam.

The native Spanish speakers answered each question in at least two different ways for 90% of the questions; in 20% of the cases the question was answered in four different ways. All of the native Spanish speakers introduced variations on what the question meant and wrapped slightly different contextual factors around the questions so that it had meaning for them, but different meaning in each case. Seelye's story is strongly reminiscent of the experience of teachers unable to agree on a core culture as reported by Kramsch (1993). The difficulty of cultural interpretation is a serious challenge to the whole notion of assessment. Lessard-Clouston (1992) argues that valid assessment needs to mirror classroom instruction and if one student interprets the culture differently from others, there needs to be some flexibility for adjustment. Such a possibility strongly undermines the myth of objective, reliable testing of cultural knowledge in foreign language education.

2.2.8.4. The Role of the Language Teacher in Assessment

For many language teachers, culture is a relatively new and unfamiliar subject. The problem is compounded by a lack of concrete examples of how to teach for intercultural competence and by teachers' mistaken belief that they need to be culture experts. Ideally, teachers should come to share the view so perceptively expressed by Kane (1991: 245) that, "by being the one invested with the knowledge and authority, the teacher's responsibility is to invite—and join—the students in challenging unexamined beliefs and stereotypes." Teachers can become guides and partners in the adventurous process of learning cultural elements of a target language community. They should act together with their students in discovering the target

language's culture rather than being culture expert upon whom their students exclusively rely for cultural knowledge.

2.3. The Turkish Context

As the research reveals, foreign language teachers' perceptions are highly significant since they are the very people who take the decisions about what cultural information to include in their instruction, as well as how and to what extent to include it. Teachers are students' most important source in terms of the cultural components embedded in the language that is being taught. However, research also tells that there are inconsistencies between what the students expect from the teacher and what the teacher actually provide the students with. This may well result from the instability of teachers' various perceptions on cultural issues in foreign language classroom. The results of the limited empirical studies carried out on teachers' opinions on the nature of cultural instruction in the foreign language classroom reveal that there is a significant difference between what teachers believe as ideal and what they end up doing as result of intuitional, environmental and societal constraints, which can detriment their good intentions. As mentioned earlier, the number of empirical studies on this subject does not seem to be sufficient; that may be because of these variables—and others such as learner variables and material variables—that make the nature of the research difficult.

The situation as to the number of studies is similar in the Turkish context, too. There are only two distinctive studies that were conducted by Turkish scholars in Turkey. First one is a survey study conducted by Çamlıbel (1998) as a Master's thesis at Boğaziçi University, İstanbul. Although it is not directly related to teachers'

opinions on *culture*, the second and more recent one is the research carried out by Işık (2002), which provides some ideas since the subjects of the study were foreign language teachers. Both studies offer some interesting results, yet leads us to ask further questions and to realize the necessity for further research.

Çamlıbel (1998) investigated 58 EFL teachers' everyday classroom behaviors and attitudes towards integrating target language cultural information into their instructions. What is more, she looked for any possible correlations between teachers' beliefs/practices and their being native speakers, non-native speakers, experienced or inexperienced teachers. A questionnaire was used to collect data from 11 public high school and 47 private high school teachers in İstanbul/Turkey. Çamlıbel (1998) pointed out that there was not any clear difference between any of the teacher groups in their definitions of culture. According to the results of the study, most of the subjects (native-speakers %51, non-native speakers %51, experienced teachers %49, and inexperienced %52) defined culture in a sociological sense. What is interesting, a total of %26 of NSs and %33 of NNSs saw culture as being "very important" or "important" whereas %48 of NSs and %59 of NNSs perceived culture as being "unimportant" and "not so important". Having analyzed all the data, however, Çamlıbel (1998) concluded that all groups of teachers integrated target language culture information into their instruction although they mostly claimed that the language itself should be the focus of the EFL classrooms.

Işık's (2002) detailed study focused primarily on EFL materials and affective factors. However, how teachers feel about the cultural content in these materials was also investigated, and this portion of Işık's (2002) study presents relevant findings. For this project, he visited 37 schools in İstanbul for three years. He conducted both a

questionnaire and an interview on two groups of EFL teachers: teachers working in private schools and teachers working in super high schools. Their students were interviewed and given the questionnaire, as well. According to the results of the questionnaire, %75 of 63 private school teachers and %77 of 56 super high school teachers reported that there were too many target culture-specific elements in their ELT materials. Similarly, as indicated by the results of the interview, %75 of private school teachers were of the opinion that ELT materials were dominated by target language culture. The teachers added that being exposed to so many culture specific elements might lead learners to develop negative attitudes toward the materials. What is more from the interview, %78 of super high school teachers said that learners were disheartened with too much information about the target culture and that they do not deal with what happens in the target culture. Besides, when similar questions were directed to the students by the questionnaire and the interview, nearly two thirds of them complained about the great focus on the target culture in the lessons. He (Işık, 2002) reached the conclusion that both teachers and students were uncomfortable with their materials and their content, which included the cultural components, too. In other words, teachers'—and students'—perceptions seem to be highly negative towards cultural information embedded in the materials.

To sum up, the literature reviewed under the title of culture in foreign language teaching—and the subtitles under it—reveals two underlying emphases: the foreign language teacher plays a crucial role in terms of the nature of cultural instruction in foreign language classrooms, and teachers' assumptions, beliefs, knowledge, and attitudes about the nature of such instruction may intensely affect their instructional and practical preferences. Some of the existing discussions are

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hypothetical with efforts of concept definitions. The available empirical literature is usually small scale, bringing about the necessity for more empirical work from different environments. More to the point, there is still a need for further research on how teachers place target language culture in their teaching in specific contexts, which is based upon data-based studies rather that subjective intuitions and judgments. Thus, this study was designed in order to add one more stone to the pavement, and some limited findings to the literature by examining how EFL teachers perceive the role of culture in their instruction in the Turkish higher education context.

CHAPTER III

METHODOLOGY

This study aimed at answering the following research questions:

1. How do Turkish teachers of English define culture?

2. What are the EFL teachers' attitudes towards incorporating cultural information into their teaching?

3. What role do they allocate to the culture of the target language in their classrooms?

3.1. Subjects

Data was collected from 98 randomly selected EFL teachers in the Preparatory (Hazırlık) Programs of four universities (Hacettepe University, Middle East Technical University, Ankara University, and Başkent University) in Ankara. The survey questionnaires were returned by 29 (29.6%) teachers teaching at HU, 28 (28.6%) teachers teaching at METU, 31 (31.6%) teachers teaching at AU, and 10 (10.2%) teachers teaching at BU. The return rate of the surveys for the schools that agreed to participate was 61.2%.

As seen in the results from the background information collected by Part 1 of the questionnaire (see Appendix A), of all the participants, raging between the ages of 22 and 54, 83 (84.7%) were female and 15 (15.3%) were male. Out of all of the teachers questioned, 96 (98%) teachers were Turkish, while only 2 (2%) were native

speakers (1 Australian and 1 American). Besides, teachers were asked to calculate their years of teaching experience. The results showed that 6 (6.1%) of teachers had between 1 and 2 years of experience, 9 (9.2%) had between 2 and 4 years, 12 (12.2%) had 4 and 6, 18 (18.4%) had 6 and 8, 14 (14.3%) had 8 and 10, and finally 39 (39.8%) had 10 and more.

The education level of teachers was as follows: 67 (67.6%) had only a BA (3 of them currently engaged in MA studies), 28 (28.5%) had a MA (4 of them studying for their PhD education), and 3 (3.1%) had a PhD. Additionally, the teachers were asked to comment on their experience in the UK, the USA or both along with their reasons for visits. The reasons were categorized as educational or touristic. The teachers, who attended various courses, workshops, conferences and in-service training programs related to the field, were considered to have been there for educational purposes. The motivation of those who indicated that they visited friends or spent their holiday was classified as touristic. According to the teachers' responses, 17 (17.3%) had been to the UK (7 of them for educational and 10 of them for touristic purposes), 17 (17.3%) had been to the USA (5 of them for educational, 9 of them for touristic purposes, and 3 teachers for both aims), 12 (12.2%) had been to both (3 of them for educational, 2 of them for touristic intentions, and 3 teachers for both aims) whereas 53 (54%) had been to neither countries.

The final question in the first part of the questionnaire was related to the varieties of English language, on which the teachers preferred to focus in their instruction. 50 (51%) of them stated that they taught both US English and UK English. 35 (35.7%) marked only English, whereas American language was said to be taught by 10 (10.2%) teachers. 1 (1%) teacher stated that she taught Turkish

language to a certain extent. 1 (1%) declared that it depended on the course book. Finally, the Australian teacher stated that she sometimes focused on Australian English. Detailed information about the subjects' backgrounds can be found in Appendix C.

3.2. Data Collection

In this study, two methods were used in order to collect data: a written survey questionnaire and an interview. By using surveys, precise information from large number of subjects can be obtained. Among the purposes of survey use are learning about people's attitudes, values, behavior, opinions, habits, desires, ideas, and beliefs. Moreover, surveys lend themselves to purposes of revealing demographic facts and policymaking. From a more general perspective, surveys are applied for three basic purposes: description, explanation, and exploration (McMillan & Schumacher, 1989). In this study, the goal was to describe the EFL teachers' beliefs and attitudes towards the place of culture in the EFL classroom and their practices in relation.

In survey research, the most widespread data collection tools are questionnaires and interviews. Both instruments are used in this thesis with the intension of eliciting as accurate information as possible. This is also thought to increase the validity and reliability of the research. Not only the questionnaire, but also the interview was structured by the researcher. The questionnaire was designed to extract mainly three types of information: how ELT teachers define culture, what role they allocate to culture in ELT, and finally whether or not they integrate target language culture into their own lessons. The interview, although not as detailed and

structured as the questionnaire, intended to crosscheck the written information given by the participants as well as to gain verbal insight into ELT teachers' attitudes towards the place of culture in their own practices. In other words, the interview was created to elaborate on the data retrieved from the questionnaires.

3.2.1. The Questionnaire

The survey consisted of two parts. The first part was designed to gain information about the background of the participants. Questions were asked to learn the subjects' nationality, educational background, and experience in the target culture. Additional questions included teaching experience, textbooks used, and the institution where they currently work.

The second part of the questionnaire was further divided into two parts. Part A included a total of sixteen questions related to the subjects' thoughts about culture in language teaching. There were twelve multiple-choice questions to which the participants could mark as many suitable options as possible, which reflected their opinions. Three out of the sixteen questions required the subjects to choose only one alternative. The remaining question was a rank-order item. These various formats were chosen because they lend themselves to eliciting more concrete data compared to open ended questions. In this section, question 13 was inspired by a question written by Adaskou et al (1990), question number 2 by Prodromou (1992), while the rest were prepared by the researcher.

Part B of the second section of the questionnaire had sixteen items with a five-point Likert scale. Participants responded to these questions ranging from "strongly disagree" to "strongly agree" according to their thoughts on including

culture in their teaching. Items in this sections were mostly influenced by Damen (1987), Byram (1988), Bentahila and Davies (1989), Brown (1990), Alptekin (1984), Adaskou et al (1990), Fahmy and Bilton (1992), and Bex (1994). The reason behind applying different types of items was to avoid any possible monotony that would lead to the frustration of the participants while filling in the survey. A sample of the questionnaire is given in Appendix A.

3.2.2. The Interview

In addition to the questionnaire, a follow-up interview was designed to supplement and expand on the answers of the subjects in the questionnaire. This interview was based on questions 1, 3, 6, 7, 12 and 14 of the questionnaire. Interviewees were asked to elaborate on their answers to these questions in order to better understand the reasons for their choices. Further, more probing, questions were based on the individual's responses to the initial interview questions. The interviews were conducted in Turkish because it was thought that using the mother tongue would lead to better verbal communication. The participants were expected to feel freer with their first language and to elaborate more clearly on their answers. The initial interview questions as well as additional sample questions (with their Turkish versions) given to the participants can be seen in Appendix B.

3.2.3. Pilot Study

In order to collect information about the clarity of the items and to find out whether they extract the information that this study aims to elicit, the questionnaire was piloted with 20 EFL instructors from Başkent University, Foreign Language

School, English Preparatory Department. The twenty instructors that participated in the pilot study did not part take in the actual study. All the questionnaires in the pilot study were hard copies and the researcher was present as the pilot subjects responded to the survey. It took an average of 30-35 minutes for the teachers to finish, and they said the questions, except one, were comprehensible and clear. In one of the questions, the instruction whether to check "only one" or "all appropriate" was missing. The participants acknowledged that they did not have any problems in finding the answer choices that best reflected their views. However, during the analysis of the surveys, it was noticed that some participants had made minor additional comments like "sometimes" and "not all the time" when their comments were not asked for. The researcher made the necessary corrections and additions to increase the comprehensibility and directness of the questionnaire according to the pilot study.

Moreover, three teachers from METU, two from the Foreign Language Education department, and one from the Educational Sciences Department, evaluated the questionnaire from their own expert point of views. They were asked the following questions about the questionnaire:

1. Do the questions in the survey serve to elicit the information that this study aims to highlight?

2. Is there adequate number of questions in the questionnaire? Are there any items that should be added or deleted?

3. Is each question clear enough to understand what it asks for? Are the items given below each question related to the question itself?

This activity was carried out to address issues of content validity and reliability of the questionnaire.

Part B of the second section (the Likert scale items) of the pilot study was statistically analyzed for reliability. The reliability analysis (Alpha= ,8207) showed a relatively high consistency. However, the result that is drawn out of twenty participants may not be that suggestive. Finally, the questionnaire was given to two different native speakers to be proofread as an additional control measure even before it was given to the actual participants.

3.3. Procedure

200 copies of the survey (40 to each university) were made and distributed to Prepatory Schools (Hazırlık) of five universities in Ankara (Ankara University, Başkent University, Bilkent University, Hacettepe University, and Middle East Technical University). The surveys were handed out at the end of the Fall semester 2003-2004, thinking that teachers would have better understanding of their students and their attitudes at the end of the semester. Consent for this project to be carried out was obtained by official application to the Foreign Language Schools of each university. Although four of the universities agreed to participate in the study, Bilkent University declined the request.

The return rate of the surveys for the schools that agreed to participate was 61.2%. This may be a relatively good return rate with 98 out of 160 teachers completing their surveys within three weeks. To supplement the surveys, 40 randomly chosen instructors, 10 from each of the universities, were selected to participate in a follow-up interview. However, out of the 40 chosen instructors only

24 were available to answer the interview questions. 8 interviews were conducted on the phone due to time constraints.

3.4. Data Analyses

Data analyses were handled mainly in three parts: Questionnaire Part 2 A; Questionnaire Part 2 B; and the interviews. Since there were no open-ended items in the questionnaire, analyses were carried out by calculating the frequencies of the items. For the 16 questions in Part 2 A of the questionnaire, frequencies of the predetermined choices were calculated in order to see teachers' preferences. The rank-ordering item was analyzed by calculating the percentages of teachers who put culture in one of the ranks between 1 and 10. Moreover, frequency counts of each item according to their allocations between those ranks were calculated. In the items (1st, 4th, and 11th) that required the teachers to choose only one option, the rates of markings were simply counted. The same type of calculations were applied to Yes-No items (6th, 7th, 8th, 9th, 10th, 12th, 13th, and 16th questions). However, these items also required some more exploration with regard to Yes and/or No responses by checking any suitable reasons for saying so; therefore, the percentages of how many times each reason was marked were also counted. Finally, for 3rd, 5th, 14th, and 15th items show the percentage of how many times each alternative was marked out of entire participants.

In the attitude scale, which is Questionnaire Part 2 B, totals scores for each statement and for each participant were calculated. Total scores of the teachers were presented in order to see their general tendencies towards culture in ELT. Total numbers and arithmetical means for each statement were also used to contribute to

the results of teachers attitudes. Data was further compared with teachers' experiences abroad in order to find any possible relationship between positive attitudes towards cultural elements and having been in the US and/or the UK.

Finally, the open ended information obtained from the interviews was codified with the help of a code-book developed particularly for this study. Categories in the code-book were formed in accordance with the alternatives of the questionnaire items, which are directly related to the interview questions and the three research questions. Basically, frequency counts of the answers given by the teachers were made. The percentages of the responses from the questionnaire and the interviews were compared.

CHAPTER IV

RESULTS

In this chapter, the results of the questionnaire and follow-up interviews will be reported. There will be two main subtitles in this section: (a) the results of the questionnaire; and (b) those of the interviews. As to the questionnaire, the presentation of the findings will be item by item in the sequence that they appear in the hard copies. Results obtained by interview, on the other hand, will be introduced as they relate to the three research questions.

4.1. The Results of the Questionnaire

4.1.1 Part 2 (A)

As mentioned before, the participants were asked to respond to 16 items in Part 2 (A). Of these 16 items, the 2nd question was rank-ordering, the 1st, 4th, and 11th questions were multiple-choice items that required the subjects to choose only one option, and the remaining 12 questions asked the teachers to mark all options suitable. The results are as follows:

Item 1: When you think of culture, which of the following is its *MOST* significant aspect in your opinion? (From a general perspective)

This item was designed to elicit teachers' definitions of culture on a general level. While writing the options, Adaskou et al's (1990) four senses of culture were

used (see section 2.1). "Option (a)" entailed their aesthetic definition while "options (b) and (c)" the sociological explanation, "option (d)" the behaviorist description, "option (e)" the pragmatic approach, and finally "option (f)" the semantic sense. According to the results, the majority of the subjects mentioned the "sociological sense" as the most significant aspect of culture from a general perspective. 31 (31.6%) teachers marked "option (b)" and again 31 (31.6%) chose "option (c)." In other words, a total of 62 (63.2%) subjects tended to view culture as made up of factors such as the characteristics of home life, family nature, interpersonal relations in a community, customs, traditions and institutions of a country. The next largest category was "aesthetic" referred to by 17 (17.3%) participants. Next came the "pragmatic" definition (9.2%), followed by "behaviorist" point of view (6.1%). Only 3 (3.1%) teachers emphasized the "semantic" description. 1 (1%) marked "other" and gave a rather too general definition saying "culture is everything which people have and reveal."

Table 1

Teachers' Definition of Culture from a General Perspective

Alternatives	n	Percentage (%)
Media, cinema, music, literature and art of a community	17	17,3
Home life, family nature and interpersonal relations in a community	31	31,6
The customs, traditions and institutions of a country	31	31,6
What people do at work, at home, in their free time and while they entertain	6	6,1
Social and paralinguistic skills that make communication successful	9	9,2
The conceptual system covering semantic areas such as food and clothes	3	3,1
Other	1	1,0
Total	98	100,0

Item 2: What is more important in your teaching?

This item asked the teachers to rank-order ten items according to their importance in their instruction. The aim was to see how important "culture" was in their teaching and whether it was one of the items considered important, at all. Rankings showed that 80 (81.6%) teachers put culture at either 7th (15.3%), 8th (16.3%), 9th (46.9%), or 10th (3.1%) position. Especially, the largest group put culture at the 9th place. Apart from that, 3 (3.1%) teachers ranked culture as the most important, 3 (3.1%) teachers as the second most important, and 5 (5.1%) teachers as third most important. The number of the subjects giving culture the 4th place was 2 (2.1%), 5th place only 1 (1%), and finally 6th place 4 (4.1%). Cumulatively speaking, the majority of the subjects (81.6%) did not seem to give much importance to culture in their teaching compared to other items in the list (see Table 2).

Table 2

Priority Rankings of Culture among Ten Teaching Aspects

Rankings	n	Percentage (%)	Cumulative Percent
1st place (the most important)	3	3,1	
2nd place	3	3,1	11,3%
3rd place	5	5,1	
4th place	2	2,0	
5th place	1	1,0	7,1%
6th place	4	4,1	
7th place	15	15,3	
8th place	16	16,3	**81,6%**
9th place	46	**46,9**	
10th place (the least important)	3	3,1	
Total	98	100,0	100,0

To see what teachers thought to be the most important focus in their instruction, their first, second and third choices were counted: "reading" was the most frequently marked item (33.7%) in the 1st position. The top item for the 2nd

position was "vocabulary" by 33.7%. Similarly, "vocabulary" was rated 3rd rank by 21.4% of the teachers, which was the highest percentage for this category. 2 (2%) teachers added "critical thinking skill" to the list as an extra item, one of them ranking it the most important, and the other giving it the 2nd place in order of importance. Detailed frequency counts of each item as they are rated in the first three places by the participants can be seen in Table 3.

Table 3

The Frequencies of the Ten Teaching Aspects in the First, Second, and Third Places

| | Rated as | | | | | |
| | The most important (the 1st place) | | The second most important (the 2nd place) | | The third most important (the 3rd place) | |
	n	Percent %	n	Percent %	n	Percent %
Vocabulary	16	16,3	**33**	**33,7**	**21**	**21,4**
Reading	**33**	**33,7**	25	25,4	11	11,2
Pronunciation	1	1,0	7	7,1	8	8,2
Speaking	13	13,3	5	5,1	16	16,3
Culture	4	4,1	3	3,1	5	5,1
Listening	-	-	8	8,2	13	13,3
Fluency	4	4,1	3	3,1	4	4,1
Accuracy	19	19,4	5	5,1	10	10,2
Writing	-	-	8	8,2	10	10,2
Grammar	7	7,1	-	-	-	-
Other	1	1,0	1	1,0	-	-
Total	98	100,0	98	100,0	98	100,0

Item 3: What should cultural information in the ELT classroom include?

This question aimed at finding out teachers' beliefs on what kinds of cultural elements should be included in English lessons, as well as providing some insight as to their definition of culture particularly in an English language teaching context. This item included ten choices and the teachers were asked to choose all appropriate. Therefore, the frequency counts do not show the portion of the participants who marked only that alternative, but rather the percentage of how many times that

alternative had been marked out of total sum of participants. That is, the results should be carefully analyzed.

Table 4

Preferences as to the Nature of Cultural Information in ELT Classes

Item Choices	n (the number of marks)	Percentage* (%)
Regional and general differences in American and British English	41	41,8
Customs and traditions in American/British community	**74**	**75,5**
British/American institutions	16	16,3
Daily life style, food and clothes	**85**	**86,7**
Leisure activities, entertainment styles	59	60,2
Architecture, literature, music and art	57	58,2
Communicative aspects like body language and idioms	**85**	**86,7**
Social and historical aspects such as national holidays and heroes	38	38,8
Political problems in USA/UK	13	13,3
Information on religious practices in USA/UK	12	12,2
Other	5	5,1

* Reflects the percentage out of the possible number of marks.

As seen in the Table 4 above, the four most frequently checked items were as follows: "daily life style, food and clothes" and "communicative aspects like body language and idioms" shared the highest percentages, both of them being marked 85 times (86.7%). "Customs and traditions in American/British community" was circled 74 times (75.5%), and "leisure activities, entertainment styles" 59 times (60.2%). On the other hand, "information on religious practices in USA/UK" (12.2%) and "political problems in USA/UK" (13.3%) were alternatives that were not frequently chosen by the teachers. The rest of the contents given as choices and their ratings are shown comprehensively in Table X. 5 (5.1%) teachers, however, added their own ideas as to what the cultural content of English lessons should be: "social and business issues", "American and British people", "comparisons with own culture",

"similarities and differences between English and Turkish vocabulary systems", and finally "mental organizations of different cultures" were alternatives provided by the teachers. Naturally, these options were marked only once by the teacher who added it. Still, most of the teachers seem to share the idea that the cultural content of English lessons should include sociological aspects of English/American cultures.

Item 4: Which stage would you consider MOST suitable for providing the students with cultural information in ELT?

In this question, the teachers were asked to indicate the level (advanced, pre-intermediate, intermediate, upper-intermediate, and advanced) at which they think it is most appropriate to present cultural information to their students. There was also some space next to each level for the teachers to indicate their reasons for marking that stage. Presented from the early stages to the advanced levels, results showed that 16 (16.3%) teachers marked "elementary," 10 (10.2%) teachers said "pre-intermediate" and 24 (24.5%) teachers preferred "intermediate" as the most appropriate level whereas "upper-intermediate" and "advanced" were checked by only 4 (4.1%) teachers each. The most frequently marked choice, however, was "it does not matter" that was referred by 40 (40.8%) teachers. The frequency distributions indicate that teachers find cultural information to be appropriate at all levels of language proficiency, but preferably at early/intermediate stages rather than upper-intermediate or advanced levels. Table 5 shows the frequency scores for each level of proficiency.

Along with their choices, 54 (55.1%) participants wrote their reasons for giving cultural information at that particular level. Teachers who were in favor of

incorporating cultural elements at "elementary" level claimed that language and culture should be integrated from the very beginning of language teaching for better understanding of the language. Here are some of their statements: "Culture should be given as early as possible because you cannot teach language without culture." "Culture must be given at early stages to understand the language better." "This will raise the interest."

Teachers who shared the view that "pre-intermediate" was the most suitable stage maintained that students needed to master some vocabulary and grammar before they are given cultural information: "In this stage, students come to know basic vocabulary and grammar to understand the cultural knowledge better." "It is too early to begin at the elementary level." "Culture should be given after having developed some vocabulary." A similar stance is held by the teachers who were for "intermediate" level. Here are a few reasons stated: "Students can understand whatever they read better in this *(intermediate)* level" (italics added). "Students are ready for specific info and they are more eager to learn about English/American culture." "They possess enough basis of English to understand culture." Teachers who marked either "upper-intermediate" or "advanced" gave similar reasons to those that were cited above; however, they only thought these stages were more suitable due to students' language and maturity levels.

The most frequently marked choice was "it does not matter" (40.8%), and teachers advocated the inclusion of target cultural information at any level as an on-going process with the explanation that language and culture were inseparable: "At any stage, cultural info can be provided." "Language and culture are always together; and when students start to learn, they *(should)* learn everything" (italics added).

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"You cannot know when you will come across a topic that you need to explain. It is usually spontaneous." "Even at early stage*(s)*, cultural info can be given in L1" (italics added). "You can learn about culture even if you cannot use the language." "It can be taught at any level."

Table 5

Perceptions about the Most Suitable Stage to Give Cultural Information

Stages	n	Percentage (%)
Elementary	16	16,3
Pre-intermediate	10	10,2
Intermediate	24	24,5
Upper-intermediate	4	4,1
Advanced	4	4,1
It does not matter	**40**	**40,8**
Total	98	100,0

Item 5: What might be/are the reactions of your students when you provide them with cultural information?

This item requested the teachers to point out how their students reacted to cultural information when provided. "Interested (positive reactions)" (81.6%) and "analytical" (79.6%) were the two most frequently marked student reactions. "Skeptical" was checked 25 times (25.5%) whereas "rejected (negative reactions)" was chosen 21 times (21.4%). Students were perceived to have "no reactions at all" by a total of 15 (15.3%) teachers. Lastly, by filling in the "other" choice, 3 (3.1%) teachers indicated that their students' reactions "depended on their general attitudes towards English/American culture." Needless to say, these are the perceptions of the teachers about their students' reactions. What students really think about the learning

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target culture in language classrooms can be investigated by further research directed

at the students themselves. The results are shown in Table 6.

Table 6

Students' Reactions to Cultural Information According to the Teachers

Student Reactions	n (the number of marks)	Percentage* (%)
Interested (positive reactions)	**80**	**81,6**
Analytical (analyzing, comparing with own culture)	**78**	**79,6**
Skeptical	25	25,5
Rejected (negative reactions)	21	21,4
No reaction at all	15	15,3
Other	3	3,1

* Reflects the percentage out of the possible number of marks.

Item 6: Do you tend to avoid cultural content in your teaching?

Item 7: Do you integrate cultural information in your instruction?

The results of these two" yes-no" items will be presented together since are

they very much related to each other. In other words, they both look for whether or

not teachers integrate target language cultural elements in their instruction. They

only differ in that item 6 asks for their rationale if they indicate that they avoid

cultural knowledge; whereas item 7 wants the teachers to elaborate on the means,

ways, tasks, materials, and activities they used in including cultural elements if they

do so. Here are the results.

To the 6th question, the majority (92.9%) of the teachers said "no" while only

7 (7.1%) teachers responded by saying "yes." As stated before, participants were

further asked to indicate reasons when their responses were affirmative. As Table 7

shows, among the motives for avoiding cultural information, time constraint was the

reason that was marked 5 times (5.2%). 3 times (3.1%), the teachers did not find cultural knowledge necessary for their students while 2 (2%) teachers said the fields of their students did not require teaching culture. Finally, not having sufficient cultural information was given as the reason by 1 (1%) teacher. The alternatives "c" and "f" were not checked at all (see sample questionnaire in Appendix A).

Table 7

Teachers' Reasons to Avoid Cultural Content in Their Teaching

Reasons	n (the number of marks)	Percentage* (%)
There is not enough time	5	5,1
The field of my students does not require	2	2,0
My institutional policy does not incorporate cultural content	-	-
I do not find it necessary for my students	3	3,1
I myself do not have sufficient cultural information	1	1,0
American/English culture is harmful to students' own cultures.	-	-

* Reflects the percentage out of the total number of participants.

The results of the 7th question show consistency with those of the 6th. Having marked "yes," 94 (95.9%) participants expressed that they integrated cultural information in their teaching. Conversely, only 4 (4.1%) teachers checked "no" as their answer to the 7th question. The three most frequently marked items as to the means of integrating culture in the classroom were as follows: "through the course book content" with 81 times (82.7%); "discussions of cultural experiences" with 72 times (73.5%); and "pictures and posters" with 42 times (42.9%). The "other" 6 (6.1%) contributions made by the teachers were "by explaining and giving definitions," by comparisons with own culture," "through the lyrics of the songs," "through cartoons," "by personal anecdotes," and "through movies." Detailed

presentation of percentages is illustrated in Table 8. The results reveal that participants commonly tend to incorporate cultural knowledge into their instruction. Although the content of the course books is frequently preferred, a variety of resources seems to be used by the teachers while teaching cultural elements.

Table 8

The Means to Integrate Cultural Content in Subjects' Instruction

Means Used to Integrate Cultural Information	n (the number of marks)	Percentage* (%)
Through the content of course books.	**81**	**82,7**
Using novels and short stories.	32	32,7
Discussions of cultural experiences.	**72**	**73,5**
Pictures and posters.	42	42,9
Video films and documentaries.	30	30,6
Newspapers and magazines.	36	36,7
Daily used articles such as menus and tickets.	24	24,5
Other	8	8,2

* Reflects the percentage out of the total number of participants.

Item 8 & Item 9: Are there any drawbacks/advantages to incorporating cultural information in EFL classes?

Like the previous two questions, the results the 8th and 9th items will be introduced jointly due to their interrelated nature. These two questions intended to explore the participants' beliefs on advantages and disadvantages of including cultural information in their teaching. Besides simply replying "yes" or "no" to the questions, the teachers were expected to indicate any possible disadvantages in the 8th questions, and the advantages in the 9th when marked accordingly. The results are as follows.

According to the results obtained from the 8th questions, 60 (61.2%) teachers thought that there were "not" any drawbacks to incorporating cultural information in EFL classes while 38 (38.8%) teachers were of the opposite opinion. As to the drawbacks specified by the participants, "inclusion of too much cultural information creates a boring atmosphere" was the most frequently marked (22 times/22.4%) disadvantage. In descending order, then came "linguistic and cultural imperialism" (12 times/12.2%); next was "over-sympathy to the US/UK culture" (11 times/11.2%); after that was "cultural assimilation" (8 times/8.2%); and finally "alienation to own culture" (7 times/7.1%). 2 (2%) teachers added extra comments: "teachers with insufficient cultural knowledge may misinform students," "There is a thin line between cultural imperialism and giving *(cultural)* information. One has to be careful (italics added)."

Table 9

Drawbacks to Including Cultural Information

Drawbacks	n (the number of marks)	Percentage* (%)
Alienation to own culture	7	7,1
Over-sympathy to the US/UK culture	11	11,2
Linguistic and cultural imperialism	12	12,2
Cultural assimilation	8	8,2
Too much cultural information creates a boring atmosphere	22	22,4
Other	2	2,0

* Reflects the percentage out of the total number of participants.

The results of the 9th question seem to be clearer than those of the previous one. According to 97 (99%) teachers, incorporating cultural information in EFL

classes bore advantages. What is significant was that nearly all alternatives had high percentages as to the number of times they were selected. The choices of advantages and the corresponding frequencies were as follows in the descending order: "improving general background knowledge" (79 times/80.6%); "reaching at a global understanding of culture" (77 times/78.6%); "adds interest into teaching and learning the language" (75 times/76.5%); "respecting different cultures" (72 times/73.5%); and finally "better communicative competence" (64 times/65.3%). Additionally, a teacher wrote "opportunity to compare cultures", and another participant stated that "sometimes students understand the value of their own culture." The majority of the participants had a tendency to appreciate advantages to incorporating cultural information to EFL instruction. High frequency scores in the alternatives of possible advantages appear to be indicative of the same positive attitude.

Table 10

Responses as to the Advantages to Including Cultural Information

Advantages	n (the number of marks)	Percentage* (%)
Reaching at a global understanding of culture	**77**	**78,6**
Respecting different cultures	**72**	**73,5**
Improving general background knowledge	**79**	**80,6**
Better communicative competence	**64**	**65,3**
Adds interest into teaching and learning the language	**75**	**76,5**
Other	2	2,0

* Reflects the percentage out of the total number of participants.

Item 10: Do you experience any difficulties in handling the cultural content of your textbooks/texts?

Item 11: Does your textbook/teaching material need supplementary materials in terms of the cultural information?

As the questions suggest, these two items were also interrelated. The rationale behind the latter one was to elaborate more on possible insufficiencies of teaching materials in terms of cultural information, which might be a probable difficulty faced by the teachers. In fact, this problem was directly stated as one of the choices (Question 10/Yes/b) in the former item together with three indirectly related alternatives (Question 10/Yes/a, c, and e).

When the participants were asked if they experienced any problems in dealing with the cultural information embedded in their materials, 52 (53.1%) teachers answered that they did not have any difficulties whereas 46 (46.9%) teachers said they did. When they were further asked to indicate the specific problems they faced, the participants pointed out that they found it "hard to clarify some aspects of US/UK culture" 21 times (21.4%). Percentages of following three frequently marked alternatives were close to each other (see Table 10): participants ticked "there is too much emphasis on US/UK culture" 18 times (18.4%); "my knowledge on US/UK culture falls short" 17 times (17.3%); and "it is difficult to raise the interest/motivation of the students" 15 times (15.3%). The option stating that the "course book does not provide assistance" was checked 10 times (10.2%). A similar problem of "having to supply own supplementary material" was marked 8 times (8.2%). Two additional problems raised by the participants were "the lack of visuals

about the cultural content" and "insufficient information provided by the course book."

Table 11

Difficulties in Handling the Cultural Content

Difficulties	n (the number of marks)	Percentage* (%)
I find it hard to clarify some aspects of US/UK culture	21	21,4
My course book does not provide assistance	10	10,2
My knowledge on US/UK culture falls short	17	17,3
There is too much emphasis on US/UK culture	18	18,4
I usually have to supply my own supplementary material	8	8,2
It is difficult to raise the interest/motivation of the students	15	15,3
Other	2	2,0

* Reflects the percentage out of the total number of participants.

The 11th question elicited the following results. 62 (62.2%) teachers responded affirmatively as to question of whether or not their teaching materials needed supplementary materials in terms of the cultural information while 37 (37.8%) participants said "no." When the subjects who had an affirmative response were asked to specify the kinds of supplementary materials that they needed, "pictures of cultural items" collected the highest frequency by being marked 37 times (37.8%). Participants checked "authentic materials" 32 times (32.7%) and this was followed by "explanations only" by 29 times (/29.6%). Lastly, "relia (objects)" was preferred 15 times (15.3%) as the necessary supplementary material.

Table 12

Views on the Supplementary Materials Their Course Books Need

Supplementary Materials	n (the number of marks)	Percentage* (%)
Explanations only.	29	29,6
Authentic materials.	32	32,7
Relia (objects).	15	15,3
Pictures of cultural items.	37	37,8

* Reflects the percentage out of the total number of participants.

These results indicate that problems faced by the teachers cannot be generalized; individual preferences of teachers, class dynamics and student profile may be effective on the difficulties that the participants experience. Naturally, the effects of these variables on culture-teaching problems faced by the teachers can only be elaborated upon by further research. What is more, more than half of the participants indicated that their textbooks/teaching materials needed to be supplemented by additional cultural materials. However, the results showed a variety as to the nature of these materials.

Item 12: What should be the *chief* aim of presenting cultural information in ELT classes?

This question inquired about the EFL teachers' beliefs on the goal of presenting cultural information in their classes. The results to this item were thought to be indicative of the role the participants allocate to culture in their instruction. They had to choose only one option (the most important for them). Of all the six given aims, "developing an awareness of other cultures and people" was the most frequently (43.9%) marked alternative indicated by nearly half of the participants.

"More successful communication" that received 30.6% of the teacher votes was the second most favorite goal among the participants. 16.3% of the teachers marked "intellectual development" as their chief objective. "Familiarization with US/UK culture" (5.1%) and "comparison between own and US/UK culture" (3.1%) got the two lowest percentages among the six objectives after "insight into one's own culture," which was not marked by the participants at all. Finally, one teacher cited "understanding language better" as the most significant goal of incorporating cultural information in EFL classes, which can also be counted for "more successful communication." The results reveal that the subjects' most popular two goals of presenting cultural information within their instruction were related to reaching a more global understanding of cultures and a more successful communication. An interesting finding was that neither comparison between native and the target culture nor acquaintance with it was a commonly preferred objective (see Table 12).

Table 13

Regarding the Goal of Presenting Cultural Information

Aims	n	Percentage (%)
Developing an awareness of other cultures and people.	**43**	**43,9**
Intellectual development	16	16,3
Comparison between own and US/UK culture.	3	3,1
More successful communication.	**30**	**30,6**
Familiarization with US/UK culture.	5	5,1
Other	1	1,0
Total	98	100,0

Item 13: Is there any certain cultural information that you tend to avoid presenting to your students?

This question asked the participants if there were any cultural knowledge that they would not present to their students. The responses were 61 Yeses (61.2%) to 37 Nos (37.8%). Participants showed their concerns equally about "unsuitability of some cultural knowledge to language level of the students" and "sensitive/controversial nature of particular cultural subjects in local culture" (both of the choices were marked 20 times/20.4% each). A detailed presentation of other reasons and the number of times they were ticked can be found in Table 13. The 3 (3.1%) additional comments were cited to the space provided for the choice "other." 2 (2%) teachers indicated they would avoid brands and products with the following statements: "I would not give information on commercial products," "I would not advertise McDonalds, Coca Cola and so on." Finally, a teacher said she would skip any cultural subject "that would not arouse interest."

Table 14

Reasons for Avoiding Certain Cultural Information

Reasons	n (the number of marks)	Percentage* (%)
Inconvenient to age group of my students	11	11,2
Some issues may have negative effects on Turkish culture	8	8,2
Inappropriate to the classroom environment	14	14,3
I do not feel comfortable with some specific culture-based topics	7	7,1
Not suitable to language level of my students	**20**	**20,4**
Sensitive/controversial nature in local culture	**20**	**20,4**
Other	3	3,1

* Reflects the percentage out of the total number of participants.

Item 14: Should <u>Turkish learners of English</u> be taught English/American culture?

This item aimed at exploring participants' perceptions on students' need to learn about target language culture in particularly the Turkish context. The distributions of the frequency scores showed a descending manner as the options proceeded from (a) to (h). The first three choices got the three highest scores whereas the last three received the lowest three. A significant number of participants marked option (a) (79 times/80.6%), holding the view that the Turkish students should be taught English/American culture "because culture cannot be separated from the language". Alternative (b), which was "yes, it is very useful and beneficial for language learning," was mentioned 59 times (60.2%). This was followed by another affirmative option (c), which focused on the necessity of cultural information for Turkish learners of English "in order to avoid misconceptions in the target language" (57 times/58.2%). The belief presented in option (d) as "besides US/UK culture, they should also learn about various cultures" received an average number of marks (45 times/45.9%) while option (e), which emphasized "the degree that only differences and similarities should be taught" was marked 21 times (21.4%). Option (g) saying that Turkish students should not be given cultural information in EFL classes because "they are already familiar with it to a certain extent" was marked only twice (2%); and similarly option (h) that totally rejected the idea with the words "not needed at all" was 4 times (4.1%). The alternative "only if the students will travel to the USA/UK" was not chosen by any participant at all. Thinking that the options to this item of the questionnaire were sequenced from fairly positive attitudes to rather negative ones, the comparatively high frequency scores of the first three

choices and the descending nature of distributions may reveal participants' relatively

positive attitudes towards inclusion of English/American cultural information in EFL

classes in the Turkish context (see Table 14).

Table 15

Opinions on the Turkish Learners' Need to Learn about Target Culture

Item Choices	n (the number of marks)	Percentage* (%)
Yes, culture cannot be separated from language	**79**	**80,6**
Yes, it is very useful and beneficial for language learning	59	60,2
Yes, in order to avoid misconceptions in the target language.	57	58,2
Not only English/American culture, but also other cultures	45	45,9
Only major differences and similarities	21	21,4
Only if the students will travel to the USA/UK.	-	-
No. They are already familiar with English/American culture	2	2,0
Not needed at all	4	4,1

* Reflects the percentage out of the possible number of marks.

Item 15: What should the role of the EFL teacher be in increasing learners' awareness of the English/American culture?

When the participants were asked what their role ought to be in developing

language learners' cultural knowledge, two roles appeared to be ahead of the other

for roles given as alternatives. Marked 74 times (75.5%), "helping Sts show respect

to all cultures" was the most frequently marked alternative. "Presenting differences

and similarities between the native and the target culture" was the second most

preferred role mentioned 64 times (65.3%) by the participants. Another role which

was slightly more preferred than the rest three roles was "giving personal

experiences along with cultural information" (45 times/45.9%). The frequencies of

the remaining three roles were close to each other; yet, they were fairly low. All of the alternatives and their corresponding frequency scores are shown in Table 15.

Table 16

Perception on the Their Own Role in Providing Cultural Information

Teacher Roles	n (the number of marks)	Percentage* (%)
Presenting the differences/similarities between the native and the English/American culture	**64**	**65,3**
Encouraging students to respect English/American culture	21	21,4
Arousing interest in and promote English/American culture	18	18,4
Helping students show respect to all other cultures	**74**	**75,5**
Giving personal experiences along with cultural information	45	45,9
Providing students with cultural info only when asked	14	14,3

* Reflects the percentage out of the possible number of marks.

Item 16: Should cultural information be assessed?

The final question of the second part of the questionnaire was concerned with teachers' perceptions about the necessity of assessing cultural information. Unlike the other yes-no items in this part, this question required the participants to state their reasons when they checked either "yes" or "no" (please see Table 16). Results showed that 20 (20.4%) teachers believed in the need to assess culture while 78 (79.6%) participants objected to the idea.

As to why they held this belief, the supporters of culture assessment mostly advocated the reason that "culture and language were inseparable (16 times/16.3%). 6 times (6.1%), it was stated by the supporters that "students would not feel responsible" if culture was not assessed. The reason that "anything taught should be tested" was checked twice (2%). There were two additional comments made by the same group of teachers. One teacher stated that she "did not feel free to assess

cultural information since their aim was said to be assessing grammar." Another comment to count for the affirmative response was as follows: "we should assess culture because there are responses in a communicative situation that are given according to cultural aspects and that differ from the native culture."

With a total of 64 marks (65.3%), the most frequently marked reason of the opponents of culture assessment, on the other hand, was that their "students needed to improve four skills in language, not their cultural knowledge". Although not as commonly mentioned as the previous one, the rationale that "the main purpose of language course is to teach linguistic aspects of the language" was ticked 37 times (37.8%) as the reason not to assess cultural information given to the learners. 10 (10.2%) participants, who did not favor testing culture, noted down extra comments/reasons in the space provided for the "other" option: "Not unless their department is ELT, EFL or English Language and Literature," "I think cultural info should be given as a general knowledge," "You cannot assess cultural knowledge and it would be neither reliable nor valid. The aim of providing cultural info is only to raise motivation and help the students gain new insights," "Assessment would be a kind of imposition," "Because if the student is interested in the target language culture, he will learn about it anyway," "Because culture can only be a device that is helpful to learn a language," "We have enough difficulty in testing productive skills like speaking and writing, let alone testing culture," "Cultural info should not be assessed unless it is a culture course; otherwise, it becomes compulsory and may be rejected by the learners," "It is already embedded in the text used in the exams. No need to test separately," "No because my institutional program is not aimed at promoting cultural knowledge of the students."

Table 17

Reasons for Assessing and for Not Assessing Cultural Information

Reasons for Assessing Culture	n (the number of marks)	Percentage* (%)
Anything taught should be tested.	2	2,0
Students would not feel responsible	6	6,1
Culture and language are inseparable.	16	16,3
Other	2	2,0
Reasons for Not Assessing Culture		
The main purpose is to teach linguistic aspects of the language	**37**	**37,8**
Students need to improve four skills in language, not cultural info	**54**	**55,1**
Other	18	18,4

* Reflects the percentage out of the total number of participants.

4.1.2. Part 2 (B): The Attitude Scale

In the final part of the questionnaire, participants were given sixteen statements about culture in the EFL classrooms and were asked to rate these decided, agree, and strongly agree). The aim was to collect data on subjects' attitudes towards the role of cultural information in ELT classrooms and to see how consistent their responses would be with some of the previously answered survey questions. The directions of the statements varied randomly to avoid monotony and not to lead subjects to any fixed responses. The 1st, 4th, 6th, 7th, 10th, 11th, 13th, and 16th statements had a positive direction; i.e. the scores increased from 1 (strongly disagree) to 5 (strongly agree). The other eight statements, namely the 2nd, 3rd, 5th, 7th, 8th, 12th, 14th, and 15th ones, on the other hand, were negatively directed (5 for strongly disagree and 1 for strongly agree). The reliability analysis of the actual study (Alpha= ,7814) showed a relatively high consistency, as well. The table showing scores given by the participants to each statement, total attitude scores of

each participant and each statement can be found in Appendix D. The results and the figures are as follows in numerical order:

Statement 1: ELT teachers should have culture teaching objectives in addition to linguistic goals.

To this statement, 61.3% responded positively. Of all the participants, 8.1% strongly agreed and 53.2% agreed, while 17.3% disagreed and 10.2% strongly disagreed. 11.2% of the teachers were undecided. Thus, the majority of the teachers thought that ELT teachers should set cultural learning goals for their students in addition to linguistic objectives.
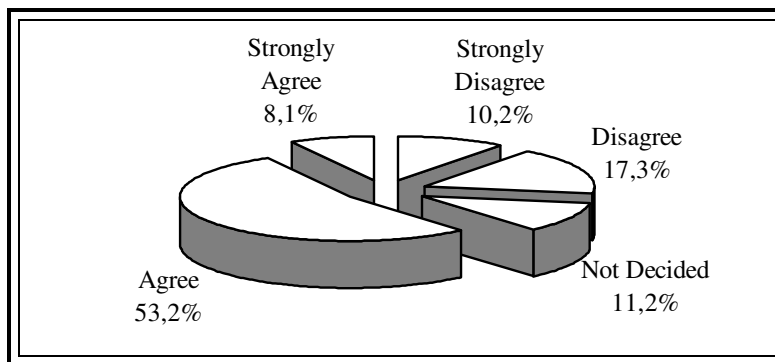
Figure 1: Teachers' Attitudes towards Culture Teaching Objectives

Statement 2: Students themselves are responsible for the learning of cultural information.

Similarly, a significant proportion of participants either disagreed (46.9%) or strongly disagreed (19.4%) that students are responsible to learn cultural information themselves; thus, the majority of the teachers (66.5% - adding up strongly disagree and disagree) showed a positive attitude towards including cultural elements within

the lessons and into their instruction. 11.2% agreed and 3.1% strongly agreed, while
19.4% remained undecided about the statement.
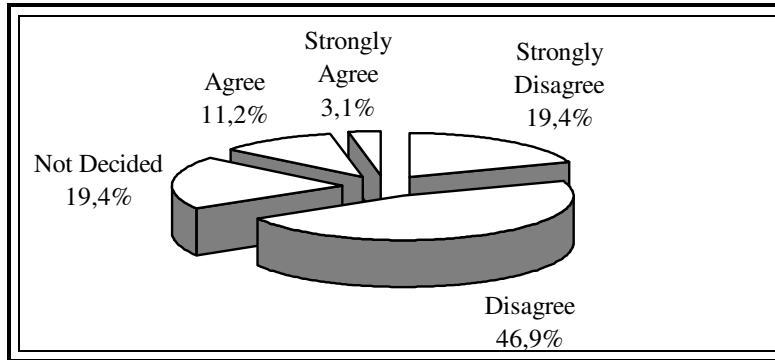
Figure 2: Attitudes towards Students' Responsibilities to Learn Culture

Statement 3: Learning a foreign culture harms the native culture.

   Regarding the effects of target cultural information on the students' own
culture, teachers were given the third statement. The percentages of the teachers who
strongly disagreed (55.1%) and those who disagreed (36.7%) indicates that teachers
overwhelmingly (91.8%) objected to the idea that foreign culture is harmful to
students' native culture. None of the participants strongly agreed, while only 5.1%
agreed and 3.1% could not decide.
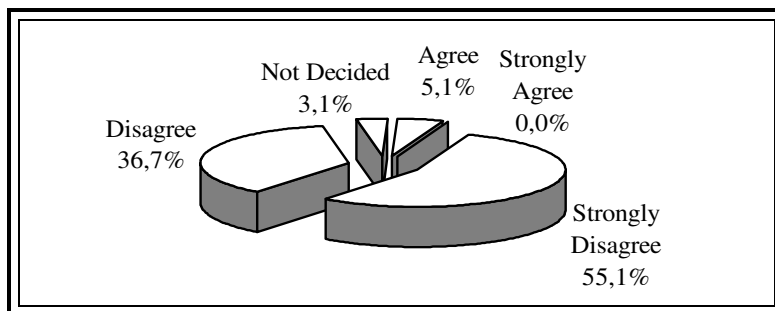
Figure 3: Attitudes towards Target Culture's Harms on the Native Culture

Statement 4: My students enjoy learning about British/American culture.

Supporting their responses to the related question (Part 2 A, item 5) in the previous part of the questionnaire, 64.3% of the teachers agreed and 9.2% strongly agreed with the statement. The percentage of the undecided participants was relatively high (23.5%). However, only 3.1% disagreed while none strongly disagreed; hence, the majority of the teachers (73.5%) shared the opinion that their students enjoyed cultural knowledge in the class.
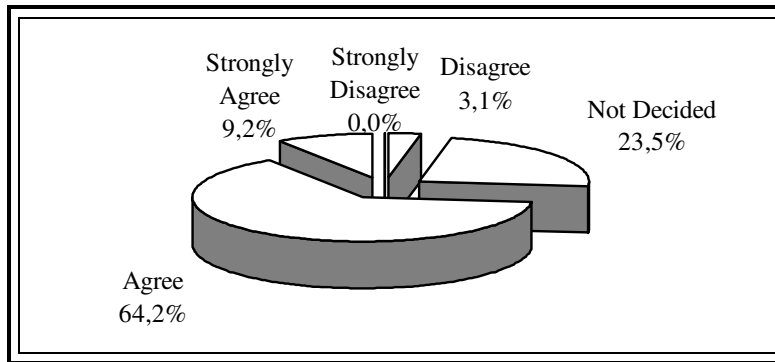
Figure 4: Attitudes towards Students' Gratification

Statement 5: ELT teachers should focus only on the teaching of language, not culture.

In line with their positive attitudes regarding culture in the language classroom, which they expressed in their previous responses, the majority (86.8%) of the teachers was against the idea presented in the 5th statement. 33.7% strongly disagreed and 53.1% disagreed, while only 2% strongly agreed and 7.1% agreed. 4.1% were undecided. From the percentages, most of the teachers can be said to believe in the necessity of focusing not only on the linguistic aspects, but also on the cultural elements of the language.
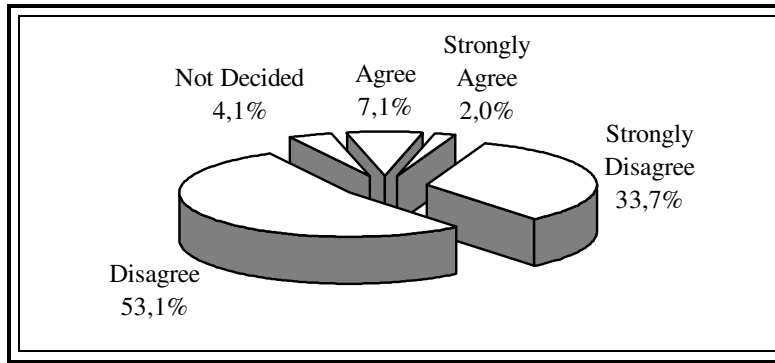
Figure 5: Attitudes towards Linguistic Focus in Lessons

Statement 6: Cultural content is an element of the foreign language teaching curriculum.

Confirming their responses to the previous statement, 71.2% agreed and 10.2% strongly agreed that cultural information should be a part of foreign language teaching curriculum. Only 5.1% disagreed with the statement while none strongly disagreed. 19.3% could not decide. The responses to this statement reveal that the majority of the participants (81.4%) supported including cultural information in their instruction.
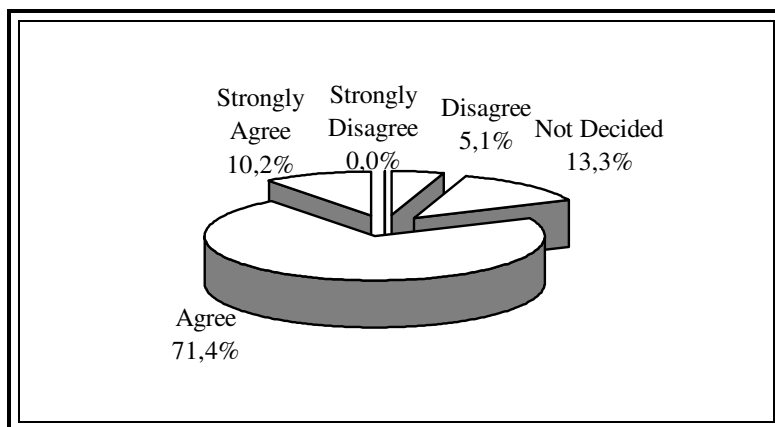
Figure 6: Attitudes towards Culture as a Part of FLT Curriculum

Statement 7: In order to learn a foreign language effectively, learners should improve their cultural knowledge.

Percentages were similar to those of the 6th statement. 11.2% strongly agreed, 65.3% agreed, 13.3% were undecided, 10.2% disagreed, and finally no respondent strongly disagreed. The results of this statement were in consistency with the previous one, illustrating the majority opinion that students needed to learn about its culture in order to learn a foreign language efficiently.
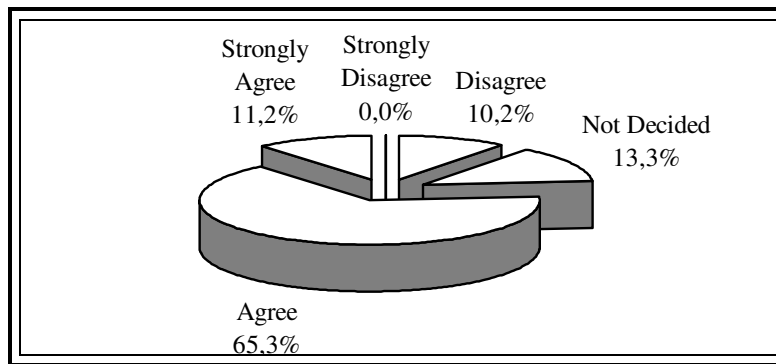
Figure 7: Attitudes towards Culture as a Part of Effective Language Learning

Statement 8: ELT syllabi should exclude English/American culture.

The statement that English language teaching syllabi ought to leave out the information about English/American culture elicited similar ratings. 20.4% strongly disagreed and 63.3% disagreed, while 5.1% agreed. None strongly disagreed with the statement. The percentage of those who could not make a decision on whether to agree or to disagree was 11.2%. Thus, a significant number of teachers (82 out of 98) shared the opinion that English/American cultural information should be included in the ELT curriculum, which showed a high consistency with the results obtained from the 6th item in the attitude scale.

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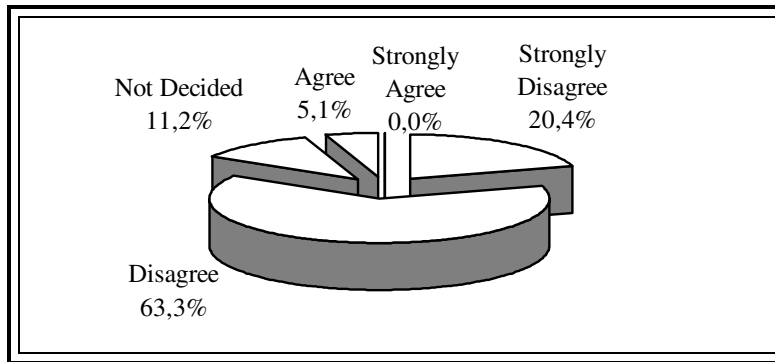
Figure 8: Attitudes towards Excluding English/American Culture

Statement 9: Including cultural information in ELT will result in students' alienation from their native culture.

The vast majority (91.8%) of the participants disagreed with the statement that giving cultural information to students will cause their alienation from their own cultures. Percentages were as follows: 57.1% strongly disagreed, 34.7% disagreed, 4.1% could not decide, 3.1% agreed, and lastly 1% strongly agreed. This reveals that most of the teachers do not consider target language culture as threat to the native culture. This can also be perceived as their positive attitude towards cultural information in foreign language classrooms.
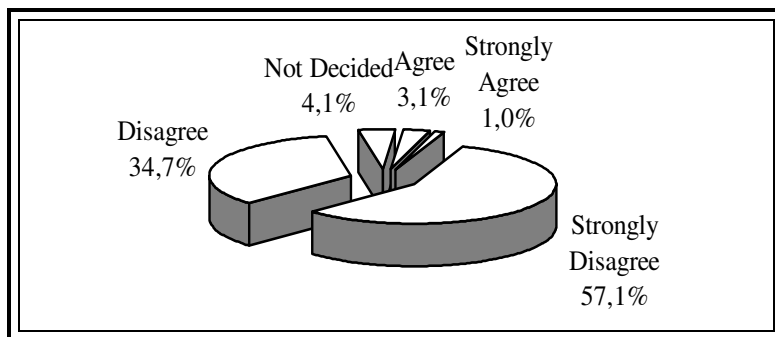
Figure 9: Attitudes towards Students' Alienation from Native Culture

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Statement 10: Teaching cultural components explicitly fosters the learners' proficiency in the language.

This statement aimed at eliciting participants' attitudes towards the possible positive effects of explicit cultural information on their learners' language proficiencies. Consistent with the results of the 7th statement, 56.1% agreed and 11.2% strongly agreed. Those who disagreed constituted 10.2% of the participants, while only 1% strongly disagreed. The percentage of the subjects who were unsure about the statement was 21.4%. Thus, the majority of the teachers (67.3%) agreed on the positive effects of cultural knowledge on the learners' language proficiency.
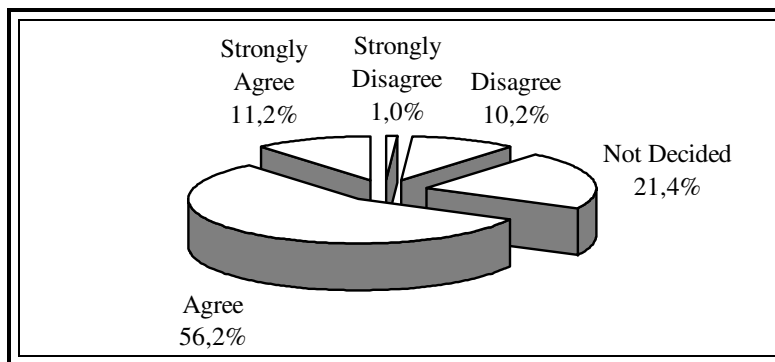
Figure 10: Attitudes towards Culture's Positive Affect on Proficiency

Statement 11: ELT teachers should be well equipped with cultural patterns of the language they teach.

Responses to this statement, which tried to elicit teacher' viewpoints on their own responsibilities in terms of target cultural information, were similar to those of the previous statements. None of the participants strongly disagreed and 9.2% disagreed, while 18.4% were neutral about this statement. Of all the participating

teachers, 52% agreed and 20.4% strongly agreed that ELT teachers should know the cultural elements of the language they teach. This may also suggest that teachers believe in their own need to learn about the cultural elements of the foreign language they teach.
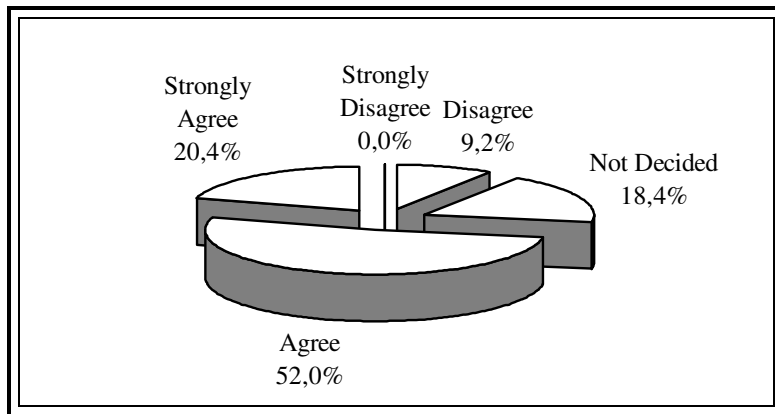
Figure 11: Attitudes towards ELT Teachers' Cultural Competence

Statement 12: English can be taught without reference to British/American culture.

This statement was also about the place of English/American culture in English language teaching. 22.4% strongly disagreed and 46.9% disagreed with the statement. Other than the teachers who could not decide (16.3%) on their stance, 13.3% agreed and only 1% strongly agreed. According to the frequencies, the percentage of the teachers who thought that English cannot be to taught without giving information about British/American culture (69.3%) well exceeded the percentage of those who held the opposite opinion (14.3%). This can also be said to confirm the general positive attitudes of teachers towards cultural information in the EFL classrooms.
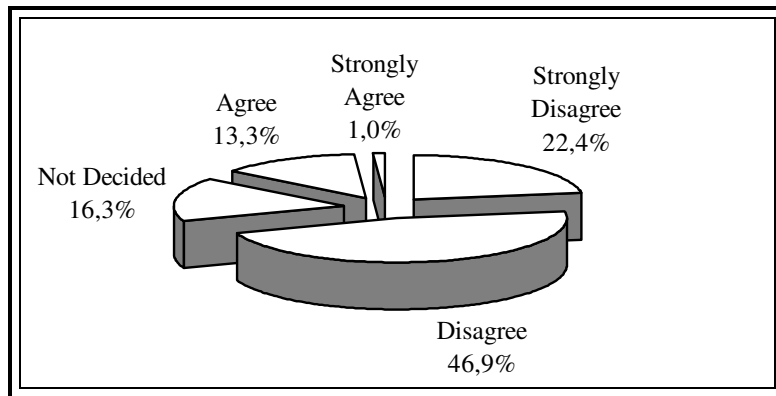
Figure 12: Attitudes towards Culture-free Instruction

Statement 13: Learning the cultural elements of the target language should be a must for the learners.

Unlike the previous ones, the ratings obtained from this statement seemed to be fairly evenly distributed. 6.1% strongly disagreed, 38.8% disagreed, 25.5% could not decide, 27.6% agreed, and finally 2% strongly disagreed. Although there was some difference between total percentages of the agreed (44.9%) and the disagreed (29.6%), this was not a significant one; hence, the results were not conclusive about what the participants thought with regard to culture as an obligation for language learners.
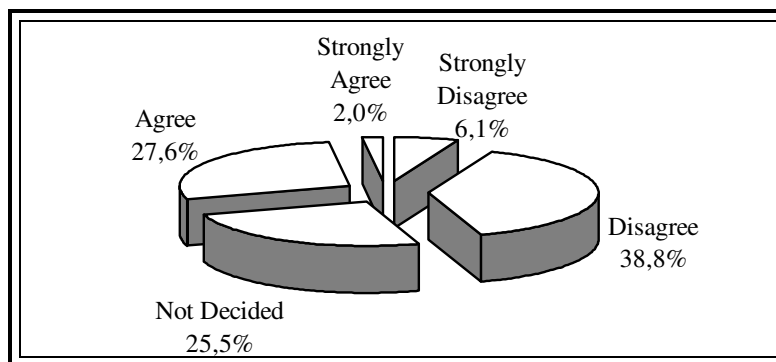
Figure 13: Attitudes towards Cultural Information as an Obligation

Statement 14: My students find it unnecessary to learn the British/American culture.

The percentage of the undecided teachers was fairly high for this statement (30.6%). Regarding teachers perceived opinions on their students' attitude, 52% disagreed and 8.2% strongly disagreed that the learners did not feel the need to learn about British/American culture. The comparatively low number of participants who agreed (7.1%) and who strongly agreed (2%) with the statement may be suggestive in that most of the teachers believe in their students' positive attitudes towards the necessity to learn about British/American culture.
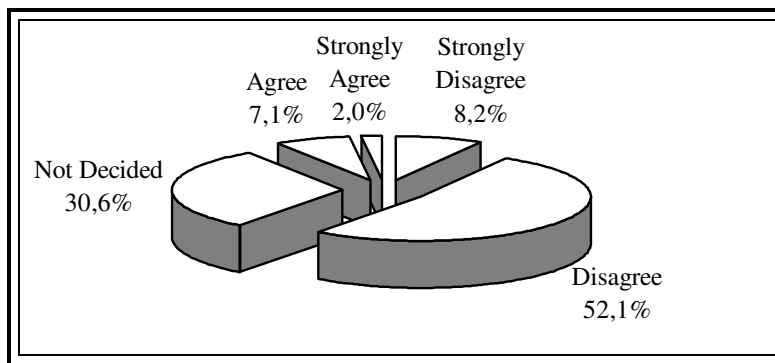
Figure 14: Attitudes towards Students Negative Opinions on Culture

Statement 15: I feel uncomfortable when a question on foreign language culture is asked in the classroom.

The distribution of responses to this statement was as follows: 35.7% strongly disagreed, 52% disagreed, 7.1% were neutral, 4.1% agreed, and only 1% strongly agreed. It can be inferred from the percentages that the majority (87.7%) of the participants felt comfortable when they were confronted with a question about target language culture.
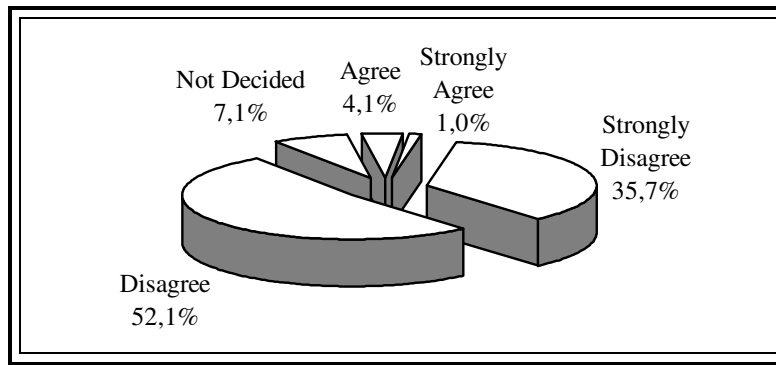
Figure 15: Teachers' Attitudes towards Uneasiness Due to Cultural Questions

Statement 16: Teaching about British/American history helps learners improve their language skills.

Finally, according to the responses given, 10.2% strongly disagreed, 21.4% disagreed, similarly 21.4% were undecided, 39.8% agreed, and 7.1% strongly agreed with the last statement in this part. Although the percentage of the teachers who agreed (46.9%) was slightly higher than that of the teachers who disagreed (31.6%), there did not seem to be a significant tendency to any sides in the scale. Teachers' opinions were not clear about the necessity of giving historical information as a part of target culture information, not showing a strong negative or positive attitude.
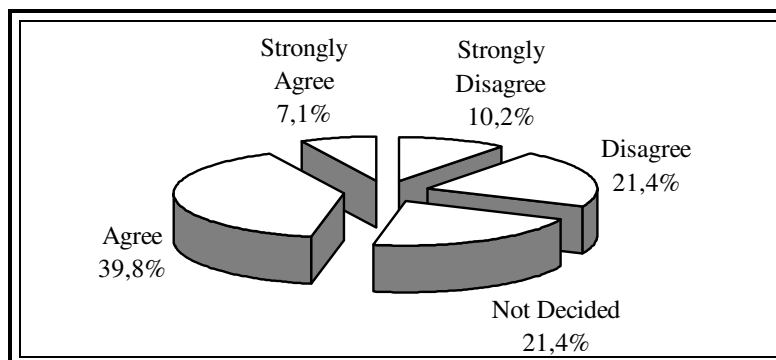
Figure 16: Attitudes towards Teaching British/American History

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When the scores (from 1 to 5) that the participants had given to the statements in the attitude scale were added up in order to see the total sum of each participant, it was seen that the sums ranged between 39 and 73 (see Appendix D). To illustrate the general framework of the participants' attitude score totals, score scale was divided into four quarters: The first 25% from 16 (the lowest possible) to 31, the second 25% from 32 to 47, the third 25% from 48 to 63, and the final 25% from 64 to 80 (the highest possible). The results showed that 31 (31.6%) teachers obtained total scores raging from 64 to 80, 61 (62.2%) participants between 48 and 63, and 6 (6.1%) of them between 32 and 47. There were no participants in the lowest 25% of the total score scale. A visual demonstration of this distribution can be found in Figure 17. The percentages showed that the total attitude scores of the majority of the participants (93.8%) were above 47, i.e. in the higher 50%. Confirming the results obtained from their responses to individual statements, the overall attitude scores of the participating teachers also revealed that most of the teachers had a relatively positive attitude towards culture in EFL classrooms.
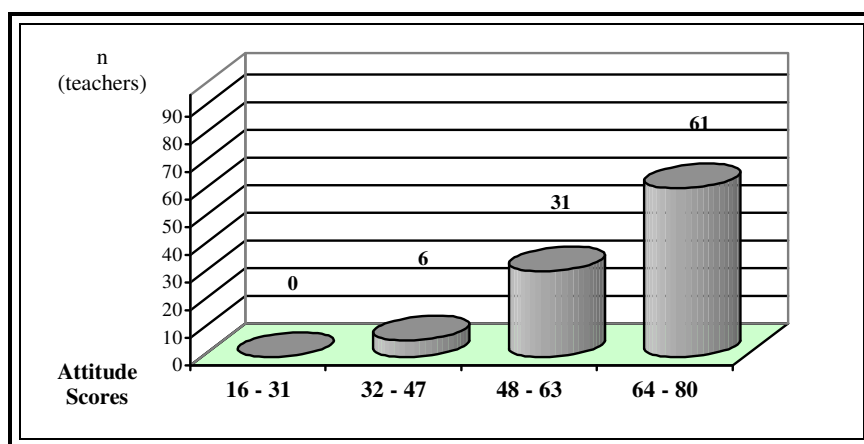
Figure 17: The Distribution of Teachers According to Their Attitude Scores

Table 18

Distribution of the Subjects According to Attitude Scores and Experiences Abroad

Proportions	Attitude Scores	Teachers' Experiences Abroad (the number of teachers who have been to)				
		the UK	the US	Both	Neither	**Total**
100% (the highest quarter)	63 - 80	2 (2.0%)	7 (7.1%)	4 (4.1%)	18 (18.4%)	31 (31.6%)
75% (the third quarter)	48 - 63	12 (12.2%)	12 (12.2%)	10 (10.2%)	**27 (27.5%)**	61 (62.2%)
50% (the second quarter)	32 - 47	1 (1.0%)	-	-	5 (5.1%)	6 (6.1%)
25% (the lowest quarter)	16 - 31	-	-	-	-	-
Total		**48 (49%)**			**50 (51%)**	**98 (100.0%)**

To find out any relationship between their attitudes towards cultural content and their experiences in the US and/or UK, their total attitude scores and their responses to the question whether they had been to these countries (Questionnaire Part 1) were compared. As shown in Table 17, of 31 teachers whose total attitude scores were placed in the highest 25%, 2 (2%) had been to the US, 7 (7.1%) had been

to the UK, 4 (4.1%) had been to both, while 18 (18.2%) had been to neither countries. Similarly, of 61 teachers whose total attitude scores ranged between 48 and 63 (the third 25%), 12 (12.2%) had been to the UK, 12 (12.2%) had been to the US, 10 (10.2%) had been to both, while 27 (27.5%) had been to neither countries. Finally, of the 6 teachers whose total scores were between 32 and 47 (the second 25%), which were relatively low, 1 (1%) teacher had been to the US, and 5 (5.1%) had not had the chance to visit any of the two. When the number of the participants were calculated according to their experiences abroad, it was seen that among 92 (93.8%) teachers with fairly high total attitude scores, 48 (49%) had been to the UK and/or the US, while 50 (51%) had not seen either of the countries. This revealed that there was not a significant relationship between the positive attitudes of the participants towards target language culture and their experiences in the US/UK, where actually the mentioned culture exists.

4.2. The Results of the Interviews

As mentioned before, the results obtained from the follow-up interviews will be presented as they relate to the three research questions. In the interview, there were five main and six supplementary questions (see Appendix B) that were directly related to the 1st, 3rd, 6th, 7th, 12th and 14th items in the second part of the questionnaire. The responses of the participants were categorized according to the code book prepared using pre-determined choices of the mentioned questions. The supplementary questions were used to attain a better understanding of which category the participants each response belonged to. The results were as follows:

How do the participants define culture?

There were two interview questions that aimed at eliciting the participants' definition of culture. The 1st interview question elicited the teachers' general description of culture, while the 3rd interview question focused specifically on their definition in the ELT context. Interestingly, yet not surprisingly, while addressing the 1st question, all of the teachers, some way or another, pointed out the difficulty of giving one concrete definition of culture. When asked to be specific, of the 24 participants having been interviewed, however, the general definitions of 19 (79.2%) teachers gathered around the sociological sense of culture, emphasizing "the traditions or rules that govern the interpersonal relations, familial relations, and social relations in a community." 3 (12.5%) participants defined culture as "the artistic features of a community such as literature, music, and folklore". A teacher from this group also included the "legends" in her definition. Finally, calling attention to what most of the scholars call "the small c," 2 (8.3%) teachers defined culture stating that "culture included *everything* we see around us." One expressed this view saying: "bits and pieces from every choice you put in the same question of the questionnaire." The responses were in consistency with the results of the questionnaire in that majority of the teachers viewed culture as a sociological entity.

To the 3rd interview question, which asked the teachers to specify the cultural information they give in their lessons, 18 (75%) interviewees indicated that they mostly talked about "British/American people's specific customs, traditions and beliefs that differ from those of ours." "I think learning about the differences between our everyday life features and those of theirs appeals to the students most, and I do what interests them" stated one teacher. 4 (16.7%) teachers declared that

they "clarified idioms and vocabulary that lead the students to misconceptions." The remaining 2 (8.3%) teachers said that they usually give specific information on "holidays and festivals such as Easter and Halloween."

When the first research question is concerned, the results of the follow-up interviews reveal that most of the participants tend to define culture in the sociological sense (Adaskou et al, 1990); i.e. being made up of customs, traditions, beliefs, and interpersonal dynamics of a community. This definition seems to apply not only to participants' general views, but also to their beliefs with regard to language teaching in particular because they mostly indicated that culture in their classrooms entailed giving information on the sociological differences between the Turkish and British/American people.

What are the subjects' attitudes towards including cultural information in their teaching?

Similarly, there were two interview questions allocated to elaborate on the second research question. The 2nd interview question asked whether the teachers presented or avoided English/American cultural elements in their classrooms. 15 (62.5%) teachers indicated that they incorporated cultural information in their classes because they believed in the benefits of doing so. "As I stated in the questionnaire, culture and language are inseparable. They *(students)* have to learn about culture to learn the language better (italics added)." "Learning about British or American culture helps them to understand the rationale behind English language." "If they learn about the cultural differences, they will be better English speakers. They will understand it especially when they meet a native speaker." 8 (33.3%) participants

stated that they gave cultural information because they had to. "I sometimes cannot explain a sentence to the students without clarifying the cultural content embedded in the sentence." "When my students come across a cultural detail, they urge me to explain it." Lastly, 1 (4.2%) teacher said she skips cultural elements due to time constraints. "Discussing cultural features takes long time, and I have a schedule to catch. I do not have that much of time."

Next, concerning the same research question, the interviewees were asked to express their ideas on whether or not Turkish learners of English in particular should be presented British/American culture. 11 (43.8%) teachers indicated that learning about those cultures would be useful for Turkish learners of English in terms of their English proficiency. 2 (8.3%) teachers explicitly highlighted the benefits of learning about not only these two cultures, but also other ones. 10 (41.6%) subjects also approved, but at the same time limited the issue in the framework of differences and similarities. "I believe too much emphasis is not necessary. We should give them the major differences and similarities." "Yes they should … however, general comparisons of Turkish, British and American culture are enough for our students." 1 (4.2%) teacher responded negatively to the question suggesting that the students already know about British/American culture to the necessary extent.

In addition to providing additional information on teachers' beliefs, the results to the 2nd and 4th interview questions showed consistency with the related results from the questionnaire. In their answers to the 2nd question, 95.8% of the teachers indicated that they incorporated cultural information in their teaching. The same percentage of subjects (95.8%) responded positively as to the necessity of giving cultural information to Turkish learners of English. These results seem to

show the interviewees' positive attitudes towards the inclusion of cultural information into their instruction.

What do they think is the role of culture of the target language in their teaching?

The final, namely the 5th, interview question focused on teachers' most significant aim in including cultural information in their teaching. 12 (50%) teachers believed that their main aim in giving cultural information in their classes is to "develop a global understanding of other cultures and people." "I think being aware of other cultures and recognizing the differences among people are the best motivation to learn a language. Just out of curiosity, one can learn a language." "In classes, we talk about the issues in Africa, best cheese in Italy, and bull fights in Spain. We compare features of our culture with those of British and American cultures. While focusing on the English language, this is making them aware of the beauties of other languages and cultures, too." "I do not like focusing too much on popular American culture, for example. I express them that American culture is a part of the language they learn, but just one culture among tens of others." 11 (45.8%) teachers' major goal in giving cultural information to their students was to "make them acquire better communication and comprehension skills." "These students will be doing lots of reading. They need to understand what they read as fully as possible and the texts are full of cultural knowledge." "We want to increase their language proficiency. Cultural knowledge is a part of that and successful communication requires it." Finally, 1 (4.2%) teacher stated that target language culture had a very minor role in teaching a foreign language, if any. Hence, the

answers to this final interview questions were also in harmony with the questionnaire results in that half of the subjects thought developing an awareness of other cultures is the most important role of cultural information in the EFL classrooms, while the second most important role was perceived to fostering better communication.

CHAPTER V

CONCLUSIONS and DISCUSSION

This study was initiated with the aim of finding out Turkish teachers' opinions and beliefs on the place of target cultural information in English language teaching, as well as their related practices and applications in EFL classrooms in the Turkish higher education context. Besides seeking teachers' attitudes towards integrating target language culture into their instruction, the study also investigated how they defined "culture", both in a general sense and in an EFL context, since their definitions were thought to affect their decisions in their classes. By examining participants' thoughts, it intended to shed light on the possible relationship between what the literature and researchers say and what the teachers really do and feel about the issue of culture in language classrooms. In this last chapter, the main findings of the research will be summarized and implications will be discussed.

5.1. The Interpretation of the Findings

Being the first research question, teachers' definitions of culture were questioned because it was thought that their general concept of the term would determine their perception of culture in their instruction. The results showed that most of the teachers focused on the sociological sense (Adaskou et al, 1990) of culture as they described it from a general perspective. For most of the participants, culture meant the traditions, customs, family and home life, and institutions of a

community as well as social relations in it. The aesthetic definition of culture, which emphasized the art, music and literature etc. of a community, was the second most favored one among the participants. Contrary to expectations resulting from the subjects' being language teachers, they did not mention the definitions associated with language and communication (semantic and pragmatic senses) that frequently. This may be due to nature of the question which wanted the teachers to define culture from a general point of view, rather than a teaching perspective. Still, this indicates that teachers perceive "culture" in general to be composed of sociological facets rather than elements related with language.

As to what culture is particularly in ELT context, the teachers concentrated on sociolinguistic aspects like customs and traditions, too. However, they also emphasized communicative aspects and visible cultural elements such as food and clothes. In addition, it was apparent that teachers also gave importance to information about the life style of the members of the target culture such as leisure activities, entertainment styles, literature, and music in their instruction. This may reveal that although teachers tend to focus on sociological aspects of culture (e.g. values, beliefs, traditions) from the general perspective, the culture which they emphasize in ELT classes is made up of more concrete and observable facts such as clothing, food, and body language. This may be because they find the latter surface-level cultural knowledge easier to present to the students in the classroom environment compared to the formerly mentioned conceptual aspects of the target culture. This assertion may be supported by the teachers' responses showing that they needed pictures of cultural items and authentic materials to supplement their textbooks or teaching materials in terms of cultural content. It may be easy to show a

picture of an American couple wearing traditional or daily clothes, but more burdensome to explain when and why they wear them. In other words, teachers' priorities in the overall concept of culture might change when it comes to teaching, due to instructional concerns such as practicality and reliability. This was previously emphasized by Stodolosky & Grossman (1995) who concluded that foreign language teachers shared the view that their respective subject matters were strongly characterized by defined and static knowledge, which seems to leave little room for the inclusion of complex cultural variables in the instructional process.

The results obtained with regard to the second research question, examining what the EFL teachers' attitudes towards incorporating cultural information into their teaching are, reflected positive reactions. Teachers mostly stated that they included target cultural elements in their instruction and specified various advantages of using cultural knowledge in their lessons. Most of the teachers emphasized the feasibility of presenting cultural information at any level of proficiency as well as the probability of its being presented at the early stages. They thought that their students had mostly positive reactions to cultural information. They also pointed out that Turkish learners of English in particular should be given information about English/American culture. However, when they were asked to rank-order their priorities in lessons, culture could generally not stand as one of the first three. That is, transmission of cultural information was necessary, but not of primary concern in comparison to other aspects of EFL such as reading, vocabulary and grammar.

There was a notable accord between the teachers that they incorporated target language culture in their lessons. Only a small percentage of teachers who avoided cultural knowledge complained about time constraints. Most of the participants

maintained that they gave cultural information because they thought culture and language could not be separated. As their responses reveal, the teachers mostly used their course book contents and discussions while talking about target language culture. Both of the findings are consistent with those of the Durham project carried out by Byram et al. (1991) who found that teachers somehow or another used cultural information in their instruction and that cultural instruction was dominated by the textbooks. However, there was not necessarily a relationship between the teachers' experiences in the US/UK, and their positive attitudes towards integrating cultural information in their lessons.

Additionally, findings indicate that teachers found it advantageous to inform the students about target language culture. They also specified it to the Turkish context, mostly suggesting that Turkish learners of English should be taught English/American culture. In fact, they called attention to many advantages in a spectrum from improving general background knowledge to adding interest to teaching and learning, as well as respecting other cultures. These advantages were also mentioned in previous studies. Robinson's (1981) subjects responded that foreign language study would give one the key to another culture, which would lead to an understanding of other people and lives. Similarly, Byram et al. (1991: 111) concluded that learning about other cultures promoted personal improvement. A large number of respondents in the same study indicated that the teaching of culture was a "pedagogic device" that made lessons more interesting.

However, some teachers were also concerned about the disadvantages of including cultural information in their lessons. They seemed to be uncomfortable with inclusion of too much cultural information in that this might create a boring

atmosphere or could lead to linguistic/cultural imperialism. They expressed concerns about students' possibility of being overly sympathetic to US/UK culture. These findings coincides with observations of Dirksen (1990) who concluded that Chinese students increase their rejection of western methods due to the fact that the more students learn about the target culture, as they are experiencing it in the classroom, the more they encounter cultural contrasts that trouble them.

Teachers believed that target language culture can be included in the lessons at all levels of EFL instruction in accordance with students' comprehension levels. Although most of the teachers indicated that students can be given cultural knowledge even at early stages of proficiency due to their inseparable nature, they also pointed out the importance of linguistic maturity to be able to understand the cultural elements to a certain extent. This might reveal that teachers see cultural components necessary for their students almost at every proficiency level as long as the specific cultural information can be understood by the learner. Although the findings support the claim that teachers' concentration has recently been redirected to represent culture and context in their instruction (Moos & Trickett, 1987; Edwards & Rehorick, 1990), they contrast with Bex (1994) suggestions as to the ideal sequence of presenting cultural information. The teachers in this study did not seem to have a systematic(al) approach to presenting cultural elements such as "first by developing the pupils' perceptions of the grosser differences between their own culture and that of the target language, and then by comparing linguistic variation within their own culture with linguistic variation within the target culture" (Bex, 1994: 60). The most significant criterion in presenting such knowledge appeared to be learners' capacity to comprehend the specific cultural information given.

Moreover, teachers perceived that their students mostly had positive attitudes towards the target language culture. They mostly noted the students' interest in the target culture. According to the teachers, their students are keen on analyzing the target cultural knowledge and comparing it with native culture. This may reflect a perceived positive attitude towards the target language culture in EFL classrooms. Davis and Markham's (1991) study on student attitudes towards foreign language were parallel to the findings of this study. In their study, students were also positive about target language culture and wanted even more emphasis on it. On the other hand, these findings do not coincide with Işık's (2002) conclusion that both Turkish high school teachers and students were negative towards the cultural content of their materials. This inconsistency may have resulted from the different education levels (secondary and tertiary) of subjects. Another reason may be the different teaching materials being used.

This might also imply that students in the preparatory schools of universities in Ankara are not ethnocentric. They do not resist learning about other cultures and people, which may indicate their self awareness and confidence in own culture. However, as stated before, the subjects' responses reflect only their opinions. Teachers' perceptions here may partially be a sign of their positive attitudes; nevertheless, in order to be able to make generalization about students' attitudes towards culture, what we need is empirical research based on student perceptions.

A significant finding of this study was that although teachers thought that "culture" was necessary for their students, it generally was not their primary concern compared to other subject matter in ELT. Reading and vocabulary were regarded as being considerably far more important than "culture." In fact, the majority of the

teachers ranked culture in the ninth place among their top ten priorities. Similarly, Cooper (1995) found that culture was only the eighth most important aspect, whereas culture teaching was not even listed among the top ten priorities in the study carried out by Wolf & Riordan (1991). The results show that, despite positive attitudes, culture is not considered to be very important, but still presented to EFL students and incorporated in English language teaching.

There may be several reasons behind such a stance on the part of the teachers. First of all, teachers may not be attaching special importance to culture, but teaching culture implicitly because they think that culture and language can not be separated. As Fantini (1997: x) suggests, language teachers often treat culture as supplemental or incidental to "the real task." Similarly they might not be seeing culture as a separate objective to achieve, but as an additional motivational tool that fosters language learning. They may be using culture as a pedagogic tool for attracting student interest, or for contextualizing language teaching (Byram et al., 1991). Finally, it is also likely that teachers did not seriously think about the intensive presence and importance of cultural elements—or even how much they used it—in their lessons until they were explicitly asked about it in this study. Whatever the reason might be, it was clear that EFL teachers' positive attitudes towards culture did not necessarily bring about its prioritization in their instruction.

As to the final research question concerning the role that the teachers ascribe to the culture of the target language in their classrooms, responses demonstrated that teachers held several goals in mind. Although EFL teachers regard more successful communication and intellectual development as important goals, developing an awareness of other cultures precede the other aims in their classrooms. This may be

attributed to the teachers' general tendency to see culture mainly from a sociological perspective. Furthermore, this may indicate that teachers tend to perceive foreign language education as a part of students' development as human beings. This perception reveals that teachers associate foreign language education with social and intellectual development, as well. When Robinson (1981) also investigated the sociological role of culture in her study, her participating teachers responded that "foreign language study will give one the key to another culture, will lead to an awareness, understanding, and sensitivity toward other people and their way of life*"* (p. 24). Similarly, Byram et al. (1991: 111) found that teachers talked about how it is important for students to know about other ways of living which may or may not be better than their own. Through such knowledge, they may become more tolerant of other cultures and less restricted in their own lifestyle*."* Although these findings (Robinson, 1981; Byram et al., 1991) may seem to be contradictory to Ryan's (1994) conclusion that in general teachers are teaching culture as facts, rather than for cultural understanding and intercultural competence, the results of the current study support Ryan's (1994) assertion in that the teachers were found to focus more on concrete and observable facts such as clothing, food, and body language in their instruction. In other words, culture plays a more cultural-awareness oriented global role in terms of the conceptual foreign language education, but rather a more pedagogically oriented specific role in in-class applications of teachers in foreign language instruction.

To account for their attitudes towards the role of culture in ELT, teachers were also asked to describe how they viewed their own roles in terms of cultural knowledge. In consistency with previous findings, helping students show respect to

all other cultures was perceived to be a major role of EFL teachers. A majority of the teachers also designated the ELT teacher as the presenter of the differences and similarities between the native and the English/American culture. The results significantly affirm the previous findings about teachers' perception of the role of culture in ELT classes. Nonetheless, the teachers' opinions on their role were far from meeting the expectations of the researchers. In terms of the teacher roles, Hughes (1986) stated that a teacher should be a philosopher, geographer, historian, philologist, and literary critic. To Altman (1981: 11-13), the teacher functions as a "skillful developer of communicative competence in the classroom," "dialectologist," "value clarifier," and "communications analyst." According to Kleinsasser (1993), the teacher role is to be an educational sociologist, anthropologist, ethnographer, intercultural educator, and, of course, comparative sociolinguist mastering the ins and outs of culturally determined linguistic variation. This discrepancy between what is hypothesized and what actually takes places may be either due to teachers' underestimation of their role as educators, or owing to overstated expectations posed by the researchers. In either way, there is certainly an inconsistency between the theory and the application.

Teachers' opinions on the assessment of cultural knowledge were also used to answer the last research question. As in the case of ranking the priorities, teachers' positive attitudes seemed to have shifted when assessing cultural information was concerned. Most of the teachers said culture should not be assessed, as well as some of them stating that it could not be. For those who favored the assessment of culture, the inseparable nature of language and culture was once more the major ground. The rationale put forward by the teachers opposed was mainly the students' actual need to

improve four skills in language rather than their cultural knowledge. In other words, linguistic objectives were prioritized by the teachers in terms of assessment. It was evident that when teachers were led to give a serious thought to the role of culture by such an assessment based question, they came to realize once more that culture, for them, is either a pedagogic "device that is helpful to learn language" or "to gain new insights." Although researchers have theoretically good intentions about assessing culture, such as Lessard-Clouston (1992) claiming that not assessing culture sends out a message that culture is not important and Valdes (1990) suggesting that assessment of culture learning also provides feedback to students as to the validity of their cultural understanding and informs teachers about the nature of the cultural understanding gained by the students, the teachers seem to be focusing on the motivational role of culture, which enriches the general knowledge of the learners. This stance can also be explained by the suggestion that teachers seem to acknowledge the importance of what they regard as their students prior needs, and correspondingly they do not perceive cultural knowledge as an objective to be assessed. This may also reveal that culture might not be viewed by the teachers as something to be presented in a totally free manner, but rather an aspect to be given in accordance with the learners needs.

The study showed that teachers' definition of culture in general slightly differs from their description of culture in the framework of ELT. This difference seems to affect their instructional decisions and the nature of cultural information they present to their students. The study also revealed teachers' positive attitudes towards incorporating cultural information. Yet, this positive attitude appeared to be a kind of contribution to better teaching and learning of English, rather than a

requirement which is perceived to be more important than the linguistic objectives. Teachers tend to incorporate cultural knowledge for personal development of students and for improved motivation to learn. Teachers do not aim at any change in the students' behavior in respect to the target language culture, but they intend to increase the learners' awareness of other cultures and people for intellectual development.

5.2. Implications for Teaching

In addition to the conclusions reached and interpretation made according to the results of the study, the following implications for foreign language teaching can be suggested:

1. As seen in the current study, cultural information is generally dominated by the course books. Such kinds of materials are usually based on British/American culture in Turkey. However, materials with necessary cultural information should be prepared in accordance with the learners' particular needs, concentrating more on global cultural awareness than on solely English/American cultural information.

2. Culture and language are intertwined and teaching culture should be in the form of increasing awareness and giving information for better communication, rather than imposing target cultural values or urging students to change their own values and beliefs.

3. Too much inclusion of cultural information in the EFL classes may lead to a boring atmosphere and negative attitudes by the learners. Therefore, the quantity of such instruction should be well adjusted by the teachers.

4. Quality is as important as the quantity. The cultural information and knowledge to be presented to the learners should be in accordance with their language proficiency levels as well as being appropriate to their ages.

5. Cultural information about English/American culture should neither be presented nor be used as another language rule that Turkish students should know, but rather as a motivating device which will increase interest in the learners and create productive English language teaching/learning environments.

5.3. Limitations

The findings of this study reflected the viewpoints of EFL teachers teaching in the Preparatory (Hazırlık) Programs of four universities (Hacettepe University, Middle East Technical University, Ankara University, and Başkent University) in Ankara. They can not be generalized to other teachers teaching at other departments of other universities. It is also important to note that the results could have been different had the study been conducted in another city due to the fact that context and demography of subjects may create a significant difference. What is more, the results of the present study are more reflective of female teachers than male teachers. In short, to be able to see how generalizable the findings of the current study are, further research in different EFL contexts is required. It should also be noted that no statistical analyses of reliability and validity had been conducted on the survey questionnaire as a whole although some items were already used by previous researchers in their studies. A more reliable and valid survey will surely improve the accountability of the findings.

5.4. Implications for Further Research

This study can be improved in several ways. First of all, a similar study can be carried out on a greater number of teachers. Also, not only a group of teachers, but all teachers can be interviewed to obtain more reliable data. What is more, a third data collection method can be used such as in-class observations. By giving teachers particular culturally loaded materials or texts to teach, actual applications and instructional decisions of teachers can be observed rather than making assumptions based on their personal statements and judgments.

Further studies on the place of culture in ELT classrooms might investigate the relationship between EFL learners' achievement and the amount of cultural information included in EFL instruction. Could the cultural content be set at a minimum level or can there be culture-free instruction? How might such an instruction affect learners' proficiency and achievement?

Further research may collect the various elements of culture into a total research program where the interaction of these cultural variables could be examined. Other recommendations for future research might be (1) studies of classrooms that attempt to create a target culture environment which can show us how this might be done and what the impact of such classroom settings might be on learner achievement, and (2) studies of the relative impact of different settings on the acquisition of the deeper elements of culture.

The research raises more questions than it answers and many gaps remain. How do teachers translate their objectives for cultural learning into practice? In what ways do teachers' knowledge and beliefs actually inform their practice? What is the nature of the relationship between teachers' teaching of culture in the foreign

language classroom and students' development of intercultural competence? Additionally, considering how challenging the goal of teaching for intercultural awareness is perceived to be, studies that will shed light on how to do it should be conducted. If the goal is perceived to be so important, why isn't there more effort put into helping teachers learn ways to achieve it?

What is sorely needed is research on alternative textbooks which incorporate a far wider range of cultural elements instead of one or two cultures' dominance. Studies of authentic materials, especially in terms of their place in the curriculum and their relationship to other methods, would also be very helpful. There also lies the need particularly for more classroom-based research in the literature, the kind that will help us recreate the holistic context for learning the language and culture of others.

Finally, given the limited number of cultural studies in Turkey, there is an urgent need for similar future research in the Turkish context. Although culture constitutes an important issue in Turkish EFL context now, the lack of empirical studies on culture still exists. Similar to the nature of the findings of this study, questions continue to exist and many agree on the necessity of finding answers to these cultural issues. However, when it comes to conducting research for scientific answers, few seem to be determined to expend the necessary effort. This study was one effort to find answers specifically in a Turkish context; however, in accordance with the nature of the research, it triggered more questions than it answered.

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APPENDICES

APPENDIX A

QUESTIONNAIRE

Dear colleague,

Doing my Masters degree at Middle East Technical University, I am working on a thesis on the place of culture in English language teachers' instructional practices. As an ELT instructor, your ideas are of utmost importance to this study.

The study covers 5 universities in Ankara (Ankara University, METU, Hacettepe University, Başkent University and Bilkent University). You and all of the other participants have been randomly selected among instructors at the English Preperation programs of these universities.

The following questionnaire is made up of two parts. The first part asks for personal information, the second part of the questionnaire includes three sections that are related to your teaching practices. Please answer all of the questions, stating your own ideas and give the questionnaire back as soon as possible (48 hours at the latest). Your responses will definitely remain anonymous and confidential, and all the information will be used for the purposes of my thesis only.

I will be happy to answer any questions. You can reach me via my email address or phone number written below. Thank you for your kind cooperation.

Okan ÖNALAN
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PART 1

1. Gender : Male ( ) Female ( )

2. Date of birth : _____ (year)

3. Nationality :

4. Institution you teach at : _____ University

5. Educational Background :

Level	Name of the University
BA	
MA	
PhD	

6. Active teaching period : _____ years _____ months

7. Have you ever been to the : USA? ( ) / UK? ( ) / Neither ( )

Reason? : _____ _____

_____ _____

8. Which type of English language do you teach?

( ) English
( ) American
( ) Other: _____

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PART 2

A. Please check the appropriate option or options. State reasons where necessary. Specify when you choose "other".

1. When you think of culture, which of the following is its *MOST* significant aspect in your opinion?
(Not from a teaching point of view, but rather a general one.) Please mark *only one*.

( ) **a.** The system that is reflected by the media, cinema, music, literature and art of a community.

( ) **b.** The characteristics of home life, family nature and interpersonal relations in a community.

( ) **c.** Culture refers to the customs, traditions and institutions of a country.

( ) **d.** Culture entails what people do at work, at home, in their free time and while they entertain.

( ) **e.** The background knowledge, social and paralinguistic skills that make communication successful.

( ) **f.** The conceptual system embodied in the language covering semantic areas such as food and clothes.

( ) **g.** Other: _____
_____
_____

2. What is more important in your teaching? Please *RANK-ORDER* the following.

(1= the most important - 10 = the least important)

___ Vocabulary

___ Reading

___ Pronunciation

___ Speaking

___ Culture

___ Listening

___ Fluency

___ Accuracy

___ Writing

___ Grammar

___ Other:_____

3. What should cultural information in the ELT classroom include? Please, choose *all appropriate*.

( ) **a.** Regional and general differences in American and British English.

( ) **b.** Customs and traditions in American/British community.

( ) **c.** British/American institutions.

( ) **d.** Daily life style, food and clothes.

( ) **e.** Leisure activities, entertainment styles.

( ) **f.** Architecture, literature, music and art.

( ) **g.** Communicative aspects like body language and idioms.

( ) **h.** Social and historical aspects such as national holidays and national heroes.

( ) **i.** Political problems in USA/UK.

( ) **j.** Information on religious practices in USA/UK.

( ) **k.** Other: _____

4. Which stage would you consider *MOST* suitable for providing the students with cultural information in ELT? Choose *only one*. Please state reason(s) why.

( )   **a.** Elementary   _____

( )   **b.** Pre-intermediate   _____

( )   **c.** Intermediate   _____

( )   **d.** Upper-intermediate _____

( )   **e.** Advanced   _____

( )   **f.** It does not matter   _____

5. What might be/are the reactions of your students when you provide them with cultural information? Check *all appropriate*.

( )   **a.** Interested (positive reactions)

( )   **b.** Analytical (analyzing, comparing with own culture)

( )   **c.** Skeptical

( )   **d.** Rejected (negative reactions)

( )   **e.** No reaction at all

( )   **f.** Other: _____

6. Do you tend to avoid cultural content in your teaching?

( )   **a.** No

( )   **b.** Yes (please give the possible reasons marking *any suitable*)

    ( )   **a.** There is not enough time.

    ( )   **b.** The field of my students (engineering, economics, etc.) does not require.

    ( )   **c.** My institutional policy does not incorporate cultural content in the curriculum.

    ( )   **d.** I do not find it necessary for my students.

    ( )   **e.** I myself do not have sufficient cultural information.

    ( )   **f.** I believe American/English culture is harmful to students' own cultures.

    ( )   **g.** Other: _____
                _____
                _____

7. Do you integrate cultural information in your instruction?

( )   **a.** No

( )   **b.** Yes (please choose in what way, with what kind of activities, materials, tasks…etc)
    Please, mark *all appropriate*.

    ( )   **a.** Through the content of course books.

    ( )   **b.** Using novels and short stories.

    ( )   **c.** Discussions of cultural experiences.

    ( )   **d.** Pictures and posters.

    ( )   **e.** Video films and documentaries.

    ( )   **f.** Newspapers and magazines.

    ( )   **g.** Daily used articles such as menus and tickets.

    ( )   **h.** Other: _____
                _____

8. Are there any drawbacks to incorporating cultural information in EFL (English as a Foreign Language) classes?

( )   **a.** No

( )   **b.** Yes (please mark *all appropriate* drawbacks.)

        ( )   **a.** Alienation to own culture.
        ( )   **b.** Over-sympathy to the US/UK culture.
        ( )   **c.** Linguistic and cultural imperialism.
        ( )   **d.** Cultural assimilation.
        ( )   **e.** Inclusion of too much cultural information creates a boring atmosphere.
        ( )   **f.** Other: _____

9. Are there any advantages to including cultural information in EFL classes?

( )   **a.** No

( )   **b.** Yes (please choose *all appropriate* advantages.)

        ( )   **a.** Reaching at a global understanding of culture.
        ( )   **b.** Respecting different cultures.
        ( )   **c.** Improving general background knowledge.
        ( )   **d.** Better communicative competence.
        ( )   **e.** Adds interest into teaching and learning the language.
        ( )   **f.** Other: _____

10. Do you experience any difficulties in handling the cultural content of your textbooks/texts?

( )   **a.** No

( )   **b.** Yes (please give specific problems.) Choose *all suitable.*

        ( )   **a.** I find it hard to clarify some aspects of US/UK culture.
        ( )   **b.** My course book does not provide assistance.
        ( )   **c.** My knowledge on US/UK culture falls short.
        ( )   **d.** There is too much emphasis on US/UK culture.
        ( )   **e.** I usually have to supply my own supplementary material
        ( )   **f.** It is difficult to raise the interest/motivation of the students.
        ( )   **g.** Other: _____

11. Does your textbook/teaching material need supplementary materials in terms of the cultural information?

( )   **a.** No

( )   **b.** Yes (of what kind?) Please, mark *any suitable.*
        ( )   **a.** Explanations only.
        ( )   **b.** Authentic materials.
        ( )   **c.** Relia (objects).
        ( )   **d.** Pictures of cultural items.
        ( )   **e.** Other: _____

12. What should be the *chief* aim of presenting cultural information in ELT classes? Choose *only one*.

( ) **a.** Developing an awareness of other cultures and people.

( ) **b.** Insight into one's own culture.

( ) **c.** Intellectual development

( ) **d.** Comparison between own and US/UK culture.

( ) **e.** More successful communication.

( ) **f.** Familiarization with US/UK culture.

( ) **g.** Other: _____

_____

_____

13. Is there any certain cultural information that you tend to avoid presenting to your students?

( ) **a.** Yes (please state specific reasons why). Check *any suitable.*

( ) **a.** Certain cultural information is inconvenient to age group of my students.

( ) **b.** Some issues may have negative effects on Turkish culture.

( ) **c.** I find some culture-specific information inappropriate to the classroom environment.

( ) **d.** Personally, I do not feel comfortable with some specific culture-based topics.

( ) **e.** Some cultural information is not suitable to language level of my students.

( ) **f.** Particular cultural subjects have sensitive/controversial nature in local culture.

( ) **g.** Other: _____

_____

_____

( ) **b.** No

14. Should Turkish learners of English be taught English/American culture? Please, mark *all appropriate.*

( ) **a.** Yes, culture cannot be separated from language.

( ) **b.** Yes, it is very useful and beneficial for language learning.

( ) **c.** Yes. Culture teaching is necessary in order to avoid misconceptions in the target language.

( ) **d.** They should not only be taught English/American culture, but also learn about various cultures as general knowledge.

( ) **e.** It is necessary to the degree that only major differences and similarities between English/American culture and Turkish culture be taught.

( ) **f.** Only if the students will travel to the USA/UK.

( ) **g.** No. They are already familiar with English/American culture to a certain extent.

( ) **h.** Not needed at all.

( ) **i.** Other: _____

_____

_____

15. What should the role of the EFL teacher be in increasing learners' awareness of the English/American culture?

The teacher should; (please, mark *all appropriate*)

( )   **a.** present the differences and similarities between the native and the English/American culture.

( )   **b.** encourage students to respect English/American culture.

( )   **c.** arouse interest in and promote English/American culture.

( )   **d.** help students show respect to all other cultures.

( )   **e.** give personal experiences along with cultural information.

( )   **f.** provide students with cultural info only when asked.

( )   **g.** Other: _____

_____

_____

16. Should cultural information be assessed?

( )   **a.** Yes because (check *all suitable*):

( )   **a.** anything taught should be tested.

( )   **b.** students would not feel responsible

( )   **c.** culture and language are inseparable.

( )   **d.** Other: _____

_____

_____

( )   **b.** No because (mark *all suitable*):

( )   **a.** the main purpose of a language course is to teach linguistic aspects of the language.

( )   **b.** my students need to improve four skills in language, not their cultural knowledge.

( )   **c.** Other: _____

_____

_____

B. Read the statements carefully and mark (x) the appropriate box

	STRONGLY DISAGREE	DISAGREE	NOT DECIDED	AGREE	STRONGLY AGREE
1. ELT teachers should have culture teaching objectives in addition to linguistic goals.					
2. Students themselves are responsible for the learning of cultural information.					
3. Learning a foreign culture harms the native culture.					
4. My students enjoy learning about British/American culture.					
5. ELT teachers should focus only on the teaching of language, not culture.					
6. Cultural content is an element of the foreign language teaching curriculum.					
7. In order to learn a foreign language effectively, learners should improve their cultural knowledge.					
8. ELT syllabi should exclude English/American culture.					
9. Including cultural information in ELT will result in students' alienation from their native culture.					
10. Teaching cultural components explicitly fosters the learners' proficiency in the language.					
11. ELT teachers should be well equipped with cultural patterns of the language they teach.					
12. English can be taught without reference to British/American culture.					
13. Learning the cultural elements of the target language should be a must for the learners.					
14. My students find it unnecessary to learn the British/American culture.					
15. I feel uncomfortable when a question on foreign language culture is asked in the classroom.					
16. Teaching about British/American history helps learners improve their language skills.					

Although not obligatory, I will be glad if you fill in the following personal information. This will help me reach you when necessary.

Name : **Phone No** :

Surname : **Mobile** :

Email Address :

This is the end of the questionnaire. Thank you very much for your time and kind cooperation.

APPENDIX B

Interview Questions

English

1. How do you define culture in your own words?
2. Do you present or avoid British/American cultural information in your classes?
3. What cultural information do you include in your lessons, if any?
4. Should Turkish learners of English be given British/American cultural information?
5. What is your most important aim in including cultural components in your teaching?

Turkish

1. Kendi cümlelerinizle kültürü nasıl tanımlarsınız?
2. Derslerinizde İngiliz/Amerikan kültürü ile ilgili bilgi veriyor musunuz, yoksa bu tür bilgileri vermekten kaçınıyor musunuz?
3. Derslerinize kültürel bilgileri dahil ediyorsanız, bunlar ne tür bilgilerdir?
4. Sizce İngilizce öğrenen Türk öğrencilere İngiliz/Amerikan kültürüyle ilgili bilgileri verilmeli mi?
5. Dersinize kültürel öğeleri dahil etmenizin sizce en önemli amacı nedir?

Supplementary Interview Questions

English

1. Why did you choose that particular (your) answer in that question?
2. Why didn't you mark the other alternatives instead of that item?
3. Do you think that English can be taught by culture-free instruction?
4. Why do you think that language and culture are inseparable?
5. Could you specify the cultural content that you think the Turkish learners of English should be exposed to?
6. Do you include culture because you feel it is necessary or you feel obliged to do so?

Turkish

1. Bu soruda niye bu şıkkı işaretlediniz?
2. Sorudaki diğer maddeleri niye seçmediniz?
3. Sizce İngilizce kültürden bağımsız olarak öğretilebilir mi?
4. Neden kültür ve dilin ayrılmaz olduğunu düşünüyorsunuz?
5. İngilizce öğrenen Türk öğrencilere verilmesi gerektiğini düşündüğünüz kültürel bilgileri belirtir misiniz?
6. Derslerinizi kültürel öğeleri dahil etmenizin sebebi gerekliliğine inanmanız mı, yoksa bu yönde bir mecburiyet mi hissediyorsunuz?

SUBJECTS' BACKGROUND INFORMATION

	Year	n	%		Category	n	%
BIRTH YEARS	1950	1	1,0				
	1954	2	2,0	**GENDER**	Female	83	84,7
	1957	2	2,0		Male	15	15,3
	1958	2	2,0		Total	98	100,0
	1959	3	3,1				
	1960	5	5,1	**NATIONALITY**	Turkish	96	98,0
	1961	2	2,0		Non-Turkish	2	2,0
	1962	2	2,0		Total	98	100,0
	1963	4	4,1				
	1964	3	3,1	**CURRENT INSTITUTION**	Hacettepe Un.	29	29,6
	1965	1	1,0		METU	28	28,6
	1966	7	7,1		Ankara Un.	31	31,6
	1967	3	3,1		Başkent Un.	10	10,2
	1968	7	7,1		Total	98	100,0
	1969	3	3,1				
	1970	9	9,2	**ACTIVE TEACHING PERIOD**	1-24 moths	6	6,1
	1971	3	3,1		25-48 months	9	9,2
	1972	2	2,0		49-72 months	12	12,2
	1973	7	7,1		73-96 months	18	18,4
	1974	6	6,1		97-120 months	14	14,3
	1975	9	9,2		121 and more	39	39,8
	1976	2	2,0		Total	98	100,0
	1977	3	3,1				
	1978	4	4,1	**TYPE OF ENGLISH THEY TEACH**	British English	35	35,7
	1979	4	4,1		Am. English	10	10,2
	1980	1	1,0		Both	50	51,0
	1982	1	1,0		Other	3	3,1
	Total	98	100,0		Total	98	100,0

	Country	Reasons	n		%	
EXPERIENCE BROAD	the US	Education	5	15	15,3	
		Touristic	7			
		Botrh	3			
	the UK	Education	9	19	19,4	
		Touristic	10			
		Both	0			
	Both	Education	3	14	14,3	
		Touristic	5			
		Both	6			
	Neither		50		51,0	
	Total		98		100,0	

	Level		n		%	
EDUCATION	BA	BA only	64	67	68,4	
		MA (cont.)	3			
	MA	MA	24	28	28,5	
		PhD (cont.)	4			
	PhD		3		3,1	
	Total		98		100,0	

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APPENDIX D

ATTITUDE SCORES (RAW)

Participants	Statement 1	Statement 2	Statement 3	Statement 4	Statement 5	Statement 6	Statement 7	Statement 8	Statement 9	Statement 10	Statement 11	Statement 12	Statement 13	Statement 14	Statement 15	Statement 16	Total Attitude Scores
1	2	2	4	3	2	4	3	4	4	3	2	2	2	3	4	3	47
2	3	4	5	4	4	4	4	4	4	4	4	4	4	3	4	4	63
3	2	3	2	3	4	2	4	2	4	2	3	2	5	3	3	1	45
4	4	5	5	4	5	4	4	5	5	4	3	2	3	4	4	5	66
5	4	3	5	4	4	4	3	5	5	4	5	4	4	4	4	2	64
6	2	1	5	4	4	3	3	2	4	4	3	3	3	4	3	3	51
7	4	3	5	4	4	4	4	5	5	4	4	4	4	4	5	2	65
8	4	2	5	4	5	4	4	5	5	4	3	2	2	4	4	5	62
9	4	3	4	4	4	4	3	4	4	5	4	4	2	4	4	4	61
10	5	4	5	4	4	4	4	5	5	4	4	5	3	4	5	5	70
11	4	2	4	4	4	4	5	2	2	4	5	4	3	4	4	4	59
12	4	3	5	4	5	4	4	4	5	4	4	4	4	5	5	3	67
13	4	2	5	5	5	4	3	2	5	4	4	4	3	5	5	2	62
14	1	5	4	4	4	4	4	4	5	4	3	3	2	4	4	1	56
15	1	5	4	4	4	4	4	4	5	4	3	3	2	4	4	1	56
16	3	4	5	4	1	2	4	3	5	4	3	4	1	4	4	2	53
17	4	4	4	3	3	4	4	4	5	5	4	3	4	5	4	4	64
18	2	4	5	3	5	4	4	4	4	3	4	4	2	3	5	5	61
19	1	5	5	4	4	4	4	4	5	5	2	4	2	4	4	1	58
20	1	5	4	4	4	4	4	4	5	4	3	3	2	3	4	1	55
21	1	5	4	4	4	4	4	4	5	4	3	3	2	4	5	1	57
22	4	4	4	4	4	4	2	4	5	4	4	4	2	4	4	3	60
23	4	4	4	4	4	4	2	4	4	3	2	4	2	2	4	3	54
24	5	4	5	4	5	5	4	4	5	5	5	5	4	4	4	4	72
25	4	4	5	3	4	4	2	4	5	4	4	3	3	3	4	4	60
26	4	4	4	4	4	4	4	5	5	4	4	4	3	4	4	4	65
27	4	4	4	4	4	4	4	4	4	3	5	4	3	4	2	4	61
28	5	1	5	3	5	5	4	5	5	4	5	5	4	3	5	4	68
29	4	1	4	5	4	3	4	4	4	4	5	4	4	4	3	4	61
30	5	5	5	5	5	5	5	5	5	5	5	5	5	1	5	1	72
31	4	3	5	4	4	4	4	3	4	4	4	4	4	4	3	4	62
32	2	3	5	4	4	2	4	3	5	3	5	5	3	4	5	4	61
33	4	4	5	3	4	4	4	5	5	4	4	5	2	3	4	2	62
34	4	4	5	5	5	4	4	4	5	4	4	4	3	4	5	3	67
35	4	4	5	5	5	4	4	4	5	4	4	4	3	4	5	2	66
36	4	5	5	4	5	4	4	2	5	3	5	4	3	3	5	4	65
37	4	4	4	4	4	2	4	4	4	4	4	4	2	4	4	4	60
38	4	2	5	4	5	3	4	2	5	3	4	4	2	5	5	4	61
39	2	3	5	4	4	4	3	3	5	3	2	3	2	4	4	3	54
40	1	5	5	3	4	3	3	5	4	2	3	2	1	3	3	3	50
41	4	4	5	4	4	3	2	2	5	4	4	5	2	3	4	2	57
42	4	4	5	3	5	4	4	4	5	4	5	5	4	3	5	4	68
43	4	4	5	4	4	4	4	5	5	4	4	5	4	2	5	5	68
44	3	3	5	4	5	4	4	5	5	3	3	3	2	4	4	3	60

Participants	Statement 1	Statement 2	Statement 3	Statement 4	Statement 5	Statement 6	Statement 7	Statement 8	Statement 9	Statement 10	Statement 11	Statement 12	Statement 13	Statement 14	Statement 15	Statement 16	Total Attitude Scores
45	4	5	5	5	4	4	3	5	5	1	5	5	2	5	5	1	64
46	5	2	5	3	4	4	4	5	5	5	4	4	2	2	4	1	59
47	5	5	5	4	5	5	5	2	5	5	5	5	4	4	5	4	73
48	5	5	5	4	5	5	5	2	5	5	5	5	4	4	5	4	73
49	3	3	4	4	2	3	4	4	4	4	4	4	3	4	4	4	58
50	4	4	4	4	1	4	5	4	3	4	4	4	4	3	5	2	59
51	1	2	2	2	2	4	4	2	2	2	2	2	1	2	5	4	39
52	1	2	2	2	2	4	4	2	2	2	2	2	1	2	5	4	39
53	4	5	4	4	4	4	4	4	4	4	4	3	2	3	4	2	59
54	4	4	3	5	5	4	4	3	4	4	4	3	4	4	4	5	64
55	4	4	5	4	5	4	4	5	5	4	4	5	2	4	5	4	68
56	4	5	5	4	5	5	5	5	5	4	5	4	3	4	5	3	71
57	4	3	4	3	4	4	4	4	4	4	4	4	3	3	4	3	59
58	4	2	5	4	3	4	3	5	5	3	2	3	3	4	5	3	58
59	2	4	5	4	4	3	2	3	5	4	4	5	4	5	5	4	63
60	4	3	5	4	5	4	5	3	5	3	4	2	3	4	4	4	62
61	2	4	5	4	5	4	4	4	4	4	4	4	2	4	4	2	60
62	3	4	4	3	2	3	2	4	3	3	4	2	1	2	3	3	46
63	2	4	5	4	5	4	4	5	5	4	4	2	2	4	1	4	59
64	4	3	4	3	4	4	2	2	5	3	3	4	2	3	3	2	51
65	4	5	5	5	5	4	5	4	5	4	4	3	2	4	5	4	68
66	4	4	4	4	4	4	4	4	5	4	4	4	3	4	4	2	62
67	4	2	5	3	5	5	4	4	5	5	3	5	2	5	2	2	61
68	3	4	3	4	4	4	4	4	3	3	4	4	2	4	4	3	57
69	3	2	5	3	4	4	4	3	5	3	4	4	2	3	5	4	58
70	2	4	4	4	4	4	3	4	4	3	2	4	2	3	5	2	54
71	2	3	2	2	2	3	4	3	3	3	3	4	2	3	4	4	47
72	2	4	5	4	3	4	4	4	5	2	4	2	2	3	4	2	54
73	4	4	5	4	5	5	4	4	5	4	4	5	4	4	5	4	70
74	4	4	5	4	4	5	5	4	5	4	4	4	4	3	4	3	66
75	2	4	3	3	4	4	4	4	4	4	4	4	3	4	4	2	57
76	4	4	5	3	4	4	4	4	5	4	5	5	2	3	4	4	64
77	4	3	4	3	4	4	4	4	4	3	4	5	4	4	4	3	61
78	4	3	5	4	5	3	4	2	5	4	4	2	2	3	4	4	58
79	4	4	4	4	4	4	4	4	4	4	4	4	2	4	4	4	62
80	3	4	5	4	5	4	5	5	5	5	5	1	3	1	2	4	61
81	5	5	4	4	5	5	4	2	5	5	3	5	4	3	2	5	66
82	4	5	5	5	5	4	4	4	4	4	5	5	3	4	5	4	70
83	3	5	4	4	5	4	4	4	4	4	5	4	3	4	5	4	66
84	4	4	4	4	4	4	4	4	4	4	4	3	4	4	4	3	62
85	2	4	4	4	4	4	4	4	4	4	3	3	3	4	4	2	57
86	4	4	5	4	4	4	4	4	4	4	4	4	4	4	4	4	65
87	1	4	4	4	3	4	2	5	4	2	4	2	2	2	4	1	48
88	4	5	5	4	5	4	4	2	5	4	5	4	4	5	5	4	69
89	3	3	5	3	4	3	2	4	4	2	2	4	3	3	4	3	52
90	4	3	4	4	5	4	5	4	4	4	4	4	4	3	4	3	63

Participants	Statement 1	Statement 2	Statement 3	Statement 4	Statement 5	Statement 6	Statement 7	Statement 8	Statement 9	Statement 10	Statement 11	Statement 12	Statement 13	Statement 14	Statement 15	Statement 16	Total Attitude Scores
91	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	64
92	4	4	4	3	4	2	4	3	4	4	5	4	4	3	4	3	59
93	3	4	4	3	4	3	4	4	4	3	3	4	3	3	4	3	56
94	4	4	4	4	2	4	4	4	5	2	4	5	2	4	5	4	61
95	2	4	4	4	4	4	2	3	4	2	4	4	1	3	4	2	51
96	2	4	4	3	4	3	3	4	4	3	4	3	2	4	5	2	54
97	2	4	5	4	4	4	3	4	5	3	4	4	2	4	4	2	58
98	1	3	2	3	5	4	3	4	1	2	3	5	4	3	5	2	50
Total	323	359	429	369	399	375	367	367	431	356	374	367	273	347	405	303	Total
Mean	3,3	3,7	4,4	3,8	4,1	3,8	3,7	3,7	4,4	3,6	3,8	3,7	2,8	3,5	4,1	3,1	Mean
	3	4	4	4	4	4	4	4	4	4	4	4	3	4	4	3	