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THE PLACE OF THE NATIVE CULTURE
IN THE ENGLISH LANGUAGE CLASSROOM:
A CASE STUDY OF ENG 101 CLASSROOMS AT METU

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JUNE 2010

METU
2010

THE PLACE OF THE NATIVE CULTURE
IN THE ENGLISH LANGUAGE CLASSROOM:
A CASE STUDY OF ENG 101 CLASSROOMS AT METU

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

BY

MERİÇ GÜLCÜ

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF MASTER OF ARTS
IN
THE DEPARTMENT OF FOREIGN LANGUAGE EDUCATION
ENGLISH LANGUAGE TEACHING

JUNE 2010

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

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ABSTRACT

THE PLACE OF THE NATIVE CULTURE IN THE ENGLISH LANGUAGE CLASSROOM: A CASE STUDY OF ENG. 101 CLASSROOMS AT METU

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June 2010, 214 pages

The aim of this study is to investigate the place of the students' native culture in the English language classrooms in the context of the English 101 course at Middle East Technical University. In accordance with this aim, the study is concerned with revealing the opinions and beliefs of language teachers regarding the importance of integrating the students' native cultures into their classes and their attitudes about practicing culturally responsive teaching in multi-cultural classrooms.

During the process of data collection, various methods were utilized: Five teachers working in the Department of Modern Languages were interviewed to learn their ideas about the topic from different aspects of language instruction, and two teachers were observed while teaching to better understand the classroom application of their ideas and the principles of culturally responsive teaching. Further post-observation interviews and stimulated recalls were also carried out to make an in-depth analysis.

The results of the study show that although the teachers believe in the importance of making use of the students' native cultures in their classrooms through different means, they usually neglect to do so. The study also shows that what the teachers associate with the term "culture" in the context of language teaching is the target culture rather than the native cultures. It is also found that while the individual cultures of the foreign students are made use of to a greater degree (but still in a very limited fashion), the native cultures of the Turkish students are ignored during the instruction.

Keywords: Native Culture, Culturally Responsive Teaching, Multi-cultural Classrooms, Target Culture

ÖZ

YABANCI DİL SINIFINDA YEREL KÜLTÜRÜN YERİ: ODTÜ'DE ENG 101 SINIFLARI ÜZERİNE BİR DURUM ÇALIŞMASI

Gülcü, Meriç

Yüksek Lisans, Yabancı Diller Eğitimi Bölümü

Tez Yöneticisi: Doç. Dr. Joshua Bear

Haziran 2010, 214 sayfa

Bu çalışmanın amacı, öğrencilerin yerel kültürlerinin Orta Doğu Teknik Üniversitesi'ndeki İngilizce 101 dersi kapsamındaki yerini incelemektir. Bu genel amaç doğrultusunda, çalışma, İngilizce öğretmenlerinin, kendi dersleri esnasında, öğrencilerin yerel kültürlerine değinmeye verdikleri önemi ve öğretmenlerin konu hakkındaki düşünce ve inançlarını irdelemenin yanı sıra, çokkültürlü sınıflarda kültürel açıdan hassas eğitimin ilkelerine ne kadar yer verildiğini araştırmayı hedeflemektedir.

Veri toplama sürecinde farklı araçlardan yararlanılmıştır: Modern Diller Bölümü'nde çalışmakta olan beş öğretmenle konunun farklı boyutlarını ele alan görüşmeler yapılmış ve sonrasında bu öğretmenlerden ikisinin dersleri öğretmenlerin fikirlerinin ve kültürel açıdan hassas eğitimin ilkelerinin sınıf

içerisindeki yerinin daha iyi anlaşılması amacıyla gözlemlenmiştir. Daha detaylı bir analiz için gözlem sonrası görüşmeler gerçekleştirilmiştir.

Araştırma sonuçları, öğretmenlerin ders esnasında farklı aktiviteler ve materyaller aracılığıyla öğrencilerin ait olduğu kültüre (yerel kültür) yer vermenin önemine inanmalarına rağmen, çoğu zaman bunu yapmayı, görüşmeler sırasında da dile getirdikleri gibi, göz ardı ettiklerini ortaya çıkarmıştır. Araştırma aynı zamanda öğretmenlerin “kültür” terimini dil eğitimi bağlamında yerel kültür yerine hedef kültürle bağdaştırdıklarını göstermiştir. Yabancı öğrencilerin bireysel kültürlerine ders sırasında, her ne kadar yeterli düzeyde olmasa da, daha fazla yer verildiği ve Türk öğrencilerin yerel kültürlerinin göz ardı edildiği de araştırmanın bulguları arasındadır.

Anahtar Kelimeler: Yerel Kültür, Kültürel Açıdan Hassas Eğitim, Çok kültürlü Sınıflar, Hedef Kültür

To my dear parents

ACKNOWLEDGEMENTS

First of all, I would like to take the opportunity to express my profound gratitude to my thesis advisor Assoc. Prof. Dr. Joshua Bear for the guidance, understanding, encouragement, feedback, and insight he has given throughout the entire writing process of this thesis. Without his sincere help and support, this study would not have been realized.

I also would like to deeply thank to my colleagues Dr. Deniz Şallı Çopur and Hale Kızılcık for their invaluable comments, and contributions. It is also Dr. Hasan İnal that I should record my sincere thanks to for his criticisms and comments.

My regards are also due to my colleagues in the Department of Modern Languages who kindly accepted to take part in this study and thus, spent their time and effort to share their ideas and experiences.

I am much indebted to my family and friends for their endless support, patience, and faith in me.

The last but not the least, I would like to send my heartfelt thanks to Kaan Özdökmeci who contributed much to this work with his objective comments and technical support in every single stage.

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CHAPTER 1

INTRODUCTION

This chapter consists of five parts: In the first part, some background information to the study is provided in order to help the readers familiarize themselves with the study. Next, in parts two and three, the purpose of the study and research questions are introduced respectively. In part four, the significance of the study is explained. Finally, this chapter ends with the definition of key terms that are important for the study.

1.1 Background to the Study

As Flowerdew and Miller (1995) suggest, although the members of a community are not explicitly aware of it, every community has its own distinctive culture (p. 345), and every individual is a part of that certain culture who displays the properties of this culture wherever he/she goes. This fact gains even more importance when today's educational settings are considered. In today's world, where "virtually all schools [including universities] now deal with a more diverse population" (McInerney, Dowson, & Van Etten, 2006, p. 138), it is possible to observe an educational globalization. As Levine and Luke put it, "[t]he most visible and widely publicised [*sic*] indicator of [this] educational globalisation is the increasingly diverse ethnic and linguistic composition of the student population" (as cited in Singh & Doherty, 2004, p. 9).

With the increasing educational standards and facilities that they offer, most universities became favorite destinations for students who want to benefit from a high quality-education and it is due to this reason that most universities became, as Hall and Pratt propose, "global contact zones" where a "global cultural flow" takes place (as cited in Singh & Doherty, 2004, p. 12)

Today's classrooms, where it is possible to see students with different nationalities and thus different cultures, puts more emphasis on the importance of catering for the needs of those diverse students. In order to integrate them better into the classroom and show respect to their individual identities, it is of vital importance to consider their cultural needs and due to the nature of the activities, the language classroom seems to be the most appropriate place to do this. However, although according to Bourdieu, "most teachers are wary of the charge of doing symbolic violence to students' cultural heritage through curricula and pedagogy" (as cited in Singh & Doherty, 2004, p. 19), they tend to see this multicultural environment as a problem for their teaching (Biggs, 2003, p. 121) since it requires extra effort to meet the needs of the diverse student populations in the classroom.

Because of the aforementioned reason, it is often those diverse students who are neglected in educational environments. According to Stringfield, Datnow, and Ross, although the students that are linguistically and culturally diverse have been special targets for most of the schools, in practice, the treatment of their cultural differences and needs have been neglected. Bennet et al. also emphasizes that cultural aspects have not been addressed in the teaching practice other than being used as a defining characteristic of the students under consideration (as cited in McInerney et al., 2006, pp. 138-139), but it is crystal clear that due to the changes in the cultural component in educational setting, "teachers of ESL [an EFL]...need to critically engage with...cultural identities [present in the classroom]" (Singh & Doherty, 2004, p. 10).

As Tileston suggests, "[d]iverse learners enter our classrooms with a diversity of experiences. They may differ from you and each other in ethnicity, race, socioeconomic status, gender, learning modalities, cognitive development, and social development" (as cited in Davis, 2006, p. 13) and it is, as language teachers, our responsibility to reach and educate them all. In today's educational conditions, the presence of cultural diversity in the classrooms necessitates putting more

emphasis on catering for the needs of diverse learners and understanding this cultural variety in all its details. According to Hollins (2008):

The basic premise of the framework for understanding cultural diversity in the classroom is that teaching and learning are more meaningful and productive when curriculum content and instructional processes include culturally mediated cognition, culturally appropriate social situations for learning, and culturally valued knowledge. (p. 159)

Therefore, it is of vital importance for the instruction to include cultural elements whenever possible for building a more culturally-sensitive education model. Culturally-sensitive instruction is also important for the individual learner's integration into the teaching environment, since one cannot expect from the learners to feel themselves completely comfortable as they are being educated. About this issue, Manning and Baruth (2009) note that learners who have a diverse background deserve respect for their cultural differences and this is the only way that they can feel genuine acceptance in the classroom (p. 215). Needless to say, it is in the hands of the teacher to accomplish this because the teacher is the one who should be "[n]oticing, appreciating, and respecting differences [which] is fundamental to valuing diversity" (Robins, Lindsey, Lindsey & Terrell, 2006, p. 138).

Unfortunately, student diversity –including cultural differences- in the classroom is not welcomed by most of the language teachers because using students' culture as a resource and handling it carefully requires some extra thought over the organization of the lesson. As Cushner, McClelland, and Safford (2000) underline, teachers rarely find the diversity in their classes as an exciting and enriching phenomenon (p. 95). Craig (2007) further emphasizes that teachers attempt at underplaying and even denying these individual differences and diversities in their classrooms (p. 124). When the key factor underlying this difficulty for the teachers in handling the diversity is searched for, culture comes into play. Smith and Smith (2008), as a result of their studies about the difficulties faced by the teachers, found that "if they [teachers] had a better understanding of their students' social worlds and local culture it may have helped them [in

interacting better with their students and handling their classrooms]”(para. 24). So, it is evident that culture is one of the key factors that teachers are concerned about when their in-class teaching performance is under the spotlight.

It should be noted here that diversity, and especially cultural diversity, should be seen as a positive factor contributing much to the success of instruction. As put forth by Manning and Baruth (2009):

Educators usually do not question the premise that culture plays a major role in a learner’s overall achievement and attitudes towards school. The ultimate challenge, however, is to recognize cultural diversity as a strength on which to build a solid education. The first step is to respond to diversity with a sense of positiveness, rather than view it as a hurdle to be overcome. (p. 253)

It can also be said that students of cultural diversity, as Murray (1996) notes, are actually a “resource” (p. 445) that educators can and should make use of because everyone in the school and in the classroom “may serve as resources to one another” (Cushner et al., 2000, p. 16), and a classroom where cultural diversity is observed is the most appropriate place for “culture training” (Damen, 1987, p. 7) besides simple language teaching. About the importance of welcoming cultural diversity in the language classroom, Maitzen (1997) also emphasizes that:

Instructors...should regard diversity in the classroom not as an obstacle they must tolerate or overcome, or even as a neutral fact they must (or can) ignore, but as a constructive opportunity: a chance to embrace “difference” in their classes and thereby enrich their teaching and their students’ learning. As the statement of hers I opened with was supposed to indicate, we should look on diversity not as something negative or even neutral, but as something positive and valuable. (p. 294)

It is evident then that the native culture of the students, no matter how different they are from the rest of the students or from the teacher, is a unique opportunity for the teachers to raise the cultural awareness. The cultural differences and properties must also be referred to whenever possible in order to better integrate the diverse learners into the lesson and to create a culturally rich teaching content.

As Liston and Zeichner (1996) suggest, “[a] recognition of the diversity is a strength that we [language teachers] should highlight and utilize” (p. 72).

With such diversity in the language classroom, facing with a possible culture clash between the students and the teacher is almost inevitable. To Sleeter and Grant:

[t]here has always been a gap between teachers and students, resulting from age and role and often compounded by the differences in cultural background. This gap has recently been expanded, as an increasing number of students come from homes with alternative life styles and family arrangements. (as cited in Cowdery, Ingling, Morrow, & Wilson, 2007, p. 175)

According to Richmond (1987), it is highly possible to experience conflict when one is interacting with others that belong to another culture, and it is that specific individual culture that “affects the expectations people hold of themselves and others personally, socially, and professionally” (pp. 21-25). Archer (1986) also calls the same notion as “culture bump” and underlines that:

culture bumps provide a gold mine for the international educator. They lead teacher and student alike to an awareness of self as a cultural being and provide an opportunity for skill development in extrapolating one cultural influence on everyday life, expressing feelings effectively in a cross-cultural situation, and observing behavior. (p. 171)

Since “[l]earning in the classroom involves active interaction between the teacher and students” and since both teachers’ and students’ cultural backgrounds come into play in the learning environment (Gaitan, 2006, p. 3), it is probable that certain cultural misunderstandings and expectations on part of both the teachers and students can occur. For a healthy communication between the teachers and students, it is necessary to read the cultural cues of the students because misreading the students’ cultural behaviors and misunderstanding their cultures can lead to incorrect feedback about the students’ learning (Davis, 2006, p. 15) and thus lead to loss of interest on the part of the learners. About culture clash Kottler (1997) states that:

[t]he cultures of the teacher, and those of the students, are rarely compatible; there are certainly different agendas at stake. Furthermore, the cultural values of mainstream education are not exactly responsive to the innumerable variations of culture that are represented in any group of children. For any institution to function, someone has to set some universal boundaries and rules for all to follow; unfortunately, these social conventions fit some people's background more than others. (pp. 70-71)

About the issue, Richmond (1987) also points out to the importance of using culturally relevant materials (p. 24). Therefore, in order to overcome such problems in the educational contexts, it is of significant importance to meet the cultural needs of the students by being responsive in teaching methods and materials.

As for the reason of such culture clashes in the classroom, Kottler (1997) puts the blame on teachers by saying that “[c]ultural misunderstandings exist because we [teachers] do not take the time, or make sufficient effort, to learn about the context for behavior that we find perplexing or irritating”. According to him, the teachers usually miss the necessary information for understanding the context of the students' behavior (pp. 70-74). Similarly, according to Glasgow, McNary, and Hicks (2006), teachers are culture-bound and they are not ready to face with teaching in culturally diverse classrooms (p. 132).

By looking at these claims, therefore, it becomes evident that it is in the hands of the teacher to avoid such situations and turn them into being beneficial. For Archer (1986), culture clashes and bumps can be used with the students to teach culture and language and they contribute to raising the students' cultural awareness (pp. 173- 177). Learning more on the concepts of multicultural education, diverse cultures, ethnic, and social groups should also be one of the priorities of language teachers (Glasgow et al., 2006, p. 133). Kottler (1997) further claims that “[a]n amazing degree of flexibility and adaptability is required on the part of a teacher to continuously make adjustments in thinking and action in the light of new awareness about the various cultures within and between the students (p. 60), which can again

be possible by practicing culturally relevant teaching procedures including the use of techniques and materials in the classroom.

The issue of culture being a controversial one, what students and teachers think about the issue gains importance. According to Prodromou (1992), once the students become more advanced in terms of their knowledge in English language, they will be more receptive to and much more interested in the cultural content of the language and in cultural input (p. 48). Similarly, although Lado (1964) points out to the importance of covering cultural content after a certain amount of language learning takes place by saying “[o]nce some control of the language has been achieved, cultural content may be learned”(p. 31), there are very few studies in the field that aim at learning about what the students think about the cultural issues in language learning. When the fact that such an issue was pointed out forty five years ago and nothing much has been done since is taken into consideration, it becomes clear that the cultural perspective of language teaching is an aspect that has been and is being neglected.

In her study, Peck (1996) tries to determine the cultural sensitivity of Spanish learners by asking them to write diary entries about the issue. The data she has collected presented the researcher with valuable information about cultural issues and revealed that the students not only learned the language, but also became culturally competent and sensitive at the end of language instruction. She also says that they had a great interest in cultural issues and that they had plans to familiarize themselves more with the target culture after the language course. Students also point out to the importance of incorporating culture into the classrooms by making a typical comment: “[i]t seems possible that even when I understand the words I will not understand the person’s true message”. Likewise, these students stress the connection between language and culture by saying that these two are interrelated, and they depend on each other. They further stress that one needs to learn the culture in order to be able to understand the language (pp. 242-246).

A further study carried out by Yılmaz reveals some more interesting results as to what students equate with culture in language teaching. According to Yılmaz (n.d.), “[t]he participants associated English with the British culture the most, followed by the American culture. They indicated that learning about the similarities and differences between English speaking countries and [their native] culture was the most interesting topic for the students”. The participants of the study also believed in the inseparability of culture and language and believed in the effect of learning the target culture on motivation and interest in the language classroom (p. 3). There were also few students, who equated the teaching of culture with “language imperialism”(p. 5), but they were the minority in number. The ideas of the students about the culture in the materials were in accordance with Alptekin’s and Modiano’s beliefs that the topics covered in the materials should be relevant to global culture and should be about international topics (as cited in Yılmaz, n.d., p. 6).

Another comment on the issue belongs to Anderson, MacPhee, and Govan (2000), when they refer to their students’ idea that dealing with cultural issues in the classroom has “a long-term impact on knowledge, attitudes, and professional skills” (p. 37). Their students also underline that assigning projects to the students which requires doing research on different cultures are of significant importance since such projects contribute to their “multicultural awareness in multiple ways: building a knowledge base about different cultures, feeling a connection with someone from that culture, and connecting with their own culture in a new way” (p. 45).

In another study aiming at finding more about the beliefs of students regarding the culture in the classroom, Prodromou (1992) found out that nearly 4 students out of 10 that were interviewed during the study found a multicultural approach which incorporates the students’ culture into the lesson more attractive and preferred that kind of a language instruction (p. 46). All of these research results clarify the importance that students give to dealing with culture and shows their eagerness to learn about cultures besides learning language in the classroom

and this must be taken into consideration for a fruitful teaching/learning environment by the language teachers.

Besides the students' claims, what teachers think about culture and language classroom also attracts the attention. Despite Lado's (1964) claim that "[t]he teacher is responsible for guiding him [the student] into genuine experience in the foreign culture patterns and meanings" (p. 31), not every language teacher values culture in the profession and most of the teachers disregard the students' culture due to individual reasons. Thus, according to Hollins (2008), "[t]he extent to which your teaching behavior will become an extension of your own experiences or will incorporate the cultures of the students you teach may be influenced by your perception of the relationship between culture and school practices your ideological stance, and your conceptualization of school learning" (p. 7).

To Hollins (2008), teachers can be classified according to the value that they attribute to referring to the student culture in the classroom. Therefore, while some teachers want instruction to be responsive to student diversity – and to their native culture – and try to identify and use what works for a given student or population of students, some others “may not be aware of, or may not give particular attention to, the cultural knowledge... learners bring to school” (pp. 9-11). Besides, those teachers who believe in the importance of dealing with culture in the classroom “see one important purpose of teaching culture to be the development of particular psychological states of openness to other cultures and reflection and critique of one's own (p. 92) and believe that “[c]ultural dimension also ensures greater effectiveness in learning (p. 96).

Byram and Risager (1999), on the other hand, point out to the fact that “teachers' understanding of ‘culture’ and ‘cultural awareness’ is undergoing change” (p. 82), and that when asked to explain what culture is, the majority of the teachers immediately refer to the students' background and their national culture since they define culture as a national phenomenon linked to a national language (pp. 88-91). The teachers also highlight the fact that:

there is very little common professional discussion in contemporary times of the concept of culture among teachers, neither in their training nor in their daily practice. At the same time all language teachers are aware that they teach about cultural issues in some sense or other, and they know that there is a requirement that pupils should acquire cultural awareness. Yet teachers as a group have no common framework for deciding on what is an appropriate concept of culture for their teaching context. (p. 83)

As for the topics that should be covered in terms of culture in the classroom, the teachers seem to give importance to topics like history, daily life and routines, shopping, food and drink, youth culture (fashion-music, etc.), school and education, geography and regions, family life, social and living conditions, festivities and customs, ethnic relations-racism, tourism and travel, and working life and traditions all of which are quite culture-dependant and are the key to understanding another culture (p. 93).

Although the studies in the literature regarding the attitudes of students and teachers about the cultural dimension of language teaching are few in number, they seem to tell a lot. Looking at the above mentioned claims of both learners and teachers, it can be put forward that culture should be one of the most important resources for language teaching and thus must be handled with great care and importance during instruction for effective teaching. However, whether the real in-class teaching practice is in accordance with the theories should be investigated more with further empirical research, and the views of more teachers and learners should be consulted to for more reliable results.

1.2 Purpose of the Study

Cultural aspects of language teaching have been a great interest to the researchers interested in ELT. Therefore, they constitute an important part of the related studies in the field ranging from the evaluation of the materials from a cultural perspective to the use of techniques which take culture into consideration. This thesis, since culture has a crucial role in the success of the teaching environment, takes a different perspective to the notion of “culture” in ELT and

aims at investigating the place of the students' native culture in the English language classroom where individuals from different cultures meet. In order to reach this target, this case study examines the relationship between the beliefs of teachers regarding the place and integration of culture into the classroom and their actual teaching practice. In other words, it investigates whether the teachers make use of their students' native culture as they are teaching to cater for the needs of the students with different cultural backgrounds and to attract their attention.

1.3 Research Questions

To achieve the aforementioned aims, this case study attempts to find an answer to the following research questions:

1. What do the teachers understand from the concepts of culture and culturally responsive teaching? Do they have awareness about the issue?
2. What is the place of the students' native culture (both Turkish culture and foreign cultures) in English language classroom?
3. What do the teachers of English think about the importance and place of the students' native culture in English language classroom? / Do they think that referring to the students' culture in the classroom is necessary and beneficial for quality teaching and learning?
4. Do the teachers of English refer to/ make use of their students' native culture as they are teaching?
5. Do the English teachers' beliefs on culture actually match with what they do in the classroom?

1.4 Significance of the Study

Although the literature on cultural issues in language teaching covers a wide range of topics which are all of crucial importance, they mostly seem to focus on issues like the importance of culture in language teaching, culture in the materials, and techniques to teach culture. Also, when diversity among the students is

concerned, nearly all of the articles are based on ethnic diversity, gender, age, and racial differences rather than the cultural differences among the students. Furthermore, when the concept of “culture” is concerned, most scholars prefer to mention American and British cultures and how they should be handled in the classroom while there seems to be very little mention of the teachers’ beliefs about the cultural issues in the classroom. In addition to this, when the literature is observed, it becomes evident that the relationship between the language teachers’ beliefs about using student culture and their actual teaching practice is not considered at all.

When this fact is taken into consideration, it can be said that this case study looks at the issue from a totally new perspective by taking the beliefs of teachers into consideration and by looking at the relationship between those beliefs and classroom practice, which was not paid attention to before in the field of ELT. In other words, the topic of this case study is a totally new one in the field.

It is believed that this study may reveal some very interesting results at the end, regarding the place and status of the student cultures in the English language classroom which may lead the teachers of English to think more on the importance of referring to the native cultures in the classroom as they are teaching. It is also believed that this study may provide an insight to the teachers about the ideas of the students regarding the issue of culture, if the study is explained to the students in detail later on, which might, again, reflect in their own teaching in a positive way in terms of the planning of their lessons. Furthermore, this study may also give the students an opportunity to reflect on their own learning and identity in the classroom as a representative of a certain culture.

Finally, the implications of this study may raise the awareness of the colleagues who are developing materials, preparing curricula, engaging in teacher education and training or dealing with assessment or administrative issues about the importance of the subject which will expectedly lead them to think more on some possible ways to make use of the student culture more in their profession.

1.5 Definition of Terms

Global contact zones: According to Pratt, global contact zones are places where people, especially students, with different historical backgrounds and cultural identities “meet, clash, and grapple with each other, often in highly asymmetrical relations of domination and subordination”. Clifford also defines the term as places that contribute to the remaking and reshaping of the people’s identities due to the variety of different cultures that co-exist (as cited in Singh & Doherty, 2004, pp. 2-12).

Global cultural flow: Both Appadurai and Spring use the term to refer to the continuous movement and the changing nature of ideas in specific historical, linguistic, and political contexts (as cited in Singh & Doherty, 2004, p.15). The term gains even more importance when today’s changing nature of education, in terms of human diversity, is considered.

Culture bump: A culture bump is a situation that people find themselves in when they come into contact with people with different cultural identities and interact with them. In situations where culture bump occurs, people feel themselves strange and alienated due to the different behavior patterns that two groups of people display (Archer, 1986, pp. 170-171). Such situations in multicultural classrooms should be handled carefully by the teacher, since it can cause lack of interest and failure on the part of the student who experiences culture bump.

Culturally relevant/responsive teaching: Culturally relevant/responsive teaching refers to the teachers’ efforts to respond to the needs of the diverse students in terms of their culture and ethnic background. The effects of this approach in teaching can be seen in instructional methods and in curriculum design (Glasgow et al., 2006, p.23). Since the students’ cultural heritage and identities are considered the most in this approach, culturally relevant teaching is a student-centered educational practice.

Differentiated instruction: The term is best defined by Bennett (2007) as any decision made in the stage of planning and conducting the lesson plans that

would best meet the learner's needs, characteristics, and their learning styles. In other words, it is "a philosophy that enables teachers to plan strategically in order to reach the needs of diverse learners in the classrooms today to achieve targeted standards" (p. 280).

Universal Design for Learning (UDL): UDL is defined by the center for Applied Special Technology as the aim for "for creating flexible goals, methods, materials, and assessments that accommodates learner differences" (Cowdery et al., 2007, p.191).

CHAPTER 2

REVIEW OF LITERATURE

2.1 Culture as an Interdisciplinary Concept

Culture has been at the center of attention of many scholars from a variety of different disciplines such as anthropology, sociology, psychology, business, and even military. Although each of these disciplines explains the term from different viewpoints, what seems to be the common consensus among them is the fact that it refers to the part of the environment which is created by human beings (Cushner et.al, 2000, p. 59). In other words, culture is a product of the mankind and it inevitably exists where there are human beings and is, to Ning (2008), a social construction which requires interaction (p. 55). This mutual relationship between culture and people naturally necessitates a thorough explanation of the term in education since people constitute the cornerstones of education. Before dwelling into the different perspectives to culture of different disciplines, the history of this interdisciplinary term should be understood.

“The term culture first came into social science jargon back in 1871 when Tylor used it to explain various social phenomena”(McInerney et al., 2006, p. 68). The term, which was defined before the 1950s as patterns of behavior and customs mediating a social group (as cited in McInerney et al., 2006, p. 68; Bennett, 2007, p. 43), has caught the attention of social scientists including sociologists, anthropologists and psychologists. The very first attempt to define the term was made by Kroeber and Kluckhohn, the famous anthropologists of the time, who wrote a book based on 300 different definitions of the term in 1954 but who were unable to find a common denominator (Seelye, 1988, p. 13).

When social sciences are concerned, according to Erickson (2007), the history of the term can be traced back to 18th century. In those days, culture was

defined independently from the social position. Thus, it was seen as something everyone had and made use of routinely, regardless of social position. It referred to the patterns for sense making and action that were part of the conduct of everyday life. Such an approach to culture emerged in Western Europe and developed in the early Romantic period, and was foreshadowed by Rousseau and continued by the brothers Grimm and Humboldt (p. 36). Early in the 19th century, however, the approach towards the term took a slight change and the term gained one of its most popular properties: that of being transmitted from one generation to the next. To Erickson, “[b]y the early 19th century culture was beginning to be seen as tradition that is handed down across generations” and it was believed to be a social inheritance (2007, p. 36). Such an approach towards culture is evident in more contemporary times as well.

Psychology and philosophy are two other fields that are highly interested in culture. In philosophy, for example, Plato and Herodotus took part in the discussion of culture and, as Cole expresses, they “provided earlier speculations on how culture should be utilized in the quest for knowledge” (as cited in McInerney et al., 2006, p. 68). Psychology, on the other hand, had a totally different perspective towards culture and was more interested in its relation to human cognition and human relations, although it took a long time for the psychologists to deal with the issue in detail. According to Cole, Rogoff and Schweder :

while a focus on the role of culture in human sociocognitive functioning has been traced over several past decades, psychology’s focus on the influence of culture in cognitive and human interpersonal functioning was not fully appreciated or even recognized in these areas until the mid-twentieth century. (as cited in McInerney et al., 2006, p. 68)

As Luria, Vygotsky, and Wertsch claim, especially in educational psychology, culture was thought to be responsible from the way people act and think, and it was shown to be responsible from how people behave in social environments like schools (as cited in McInerney et al., 2006, pp. 69-70).

The various definitions of the term culture, besides its history, also constitute a big part of the related literature. Perhaps one of the most important key terms while defining the term culture is the fact that culture is formed once there is an interaction between people and the world. About this point, what Strauss and Quinn propose is of vital importance: They believe that culture is not an abstract identity and that it is a natural result of the on-going interaction between people and the world (as cited in Atkinson, 1999, p. 637). It is also Lestinen, Petrucijova and Spinthourakis (2004) who believe that “[i]t is a vision of reality...between an individual and the world (p. 3).

According to Byram and Risager (1999), despite the outdated belief that culture belongs to a certain nation, and thus is national, such an understanding of culture no longer should exist, and what people understand from culture is undergoing change (p. 83). However, what most scholars understand from culture is still the fact that culture is society bound and that there should be something common among people so that a culture can occur. Nieto, for example, defines culture as “the ever-changing values, traditions, social and political relationships, and world view shared by a group of people bound together by a combination of factors that can include a common history, geographic location, language, social class, and/or region” (as cited in Hollins, 2008, p. 10). The same situation is named as “groupness” by Lindsey, Robbins, and Terrell as they state that “culture is about groupness because a culture is a ‘group of people identified by their shared history, values, and patterns of behavior’” (as cited in Davis, 2006, p. 4). By looking at these definitions, it can be stressed that culture should be shared by the people with similar backgrounds. Nieto is not the only researcher who believes in the nationality-based and shared understanding of culture. Broady (2004), while referring to various scholars also underlines this belief by saying:

All writers...define culture as the ways in which a group constructs the meaning of their lives and gives it expression, rather than as a body of facts about a country or a country’s artistic products. For example, Tomlinson and Masuhara (2004: 5) in *Modern English Teacher focus on culture*

defined as ‘the totality of a way of life shared by a group of people linked by common and distinctive characteristics, beliefs and circumstances’ and ‘the attitudes and behaviour of a community of people who share inclinations, interests and goals.’ (p. 68)

Byram (1990) takes the discussion one step further by adding the concept of knowledge in his definition and believes that culture is made up of the shared knowledge which is negotiated between people (p. 82). Gollnick and Chinn further underline that such knowledge (and culture) is learned throughout life within the community that one belongs and is shared by that very specific identifiable group (as cited in Taylor & Whittaker, 2009, p. 119).

Another property that attracts the attention in the definitions of the term is its being dynamic. What Johnson and Johnson propose is that “[c]ulture is passed through the process of socialization and enculturation from one generation to the next, as long as the members are committed to continue it” (as cited in Hollins, 2008, p. 18). Similarly, Carter also defines culture as “learned patterns of thought and behavior that are passed from one generation to another” and thus, being dynamic (as cited in Hollins, 2008, p. 18). About the dynamism of culture, on the other hand, Wlodkowski and Ginsberg, and Gollnick and Chinn emphasize that “[c]ulture is dynamic and our cultural identity changes constantly and thus our cultural beliefs, values and orientation are equally fluid” (as cited in Salili & Hoosain, 2007, p. 4; Taylor & Whittaker, 2009, p. 119). However, the counter argument to this belief belongs to Salili and Hoosain (2007), who suggest that regardless of the changes that take place in our culture and cultural identity, “there is always a dominant culture within the individual” which always remains constant (p. 4). The relationship between generations and culture was also mentioned to by Linton back in 1945 as he emphasized that culture is transmitted from one generation to the other (as cited in Diller & Moule, 2005, p. 66).

When more recent and popular definitions of culture are concerned, many different viewpoints against the concept come to daylight and classifications

become popular. One of the most outstanding classification while defining culture is put forth by Triandis, who highlights that culture can be divided into two parts as subjective culture including worldview, ideas, values, beliefs, norms and bias; and material or concrete culture referring to objects and artifacts of a culture (as cited in Bennett, 2007, p. 43). Yet, another classification in the literature belongs to Adaskou, Britten and Fahsi (1990) who note that there are two types of culture namely C-culture and c-culture, the first one referring to the media, cinema, music and, above all, to literature; while the latter referring to the organization and nature of family, of home life, of interpersonal relations, material conditions, work and leisure, and customs and institutions (p. 3).

Besides the classifications, one comes across with many different approaches while defining culture within the disciplines when popular definitions are considered. Thus, according to the cognitive approach, culture is the organizing principle of all the human behaviors and the needs that they fulfill (Webber, 1987, p. 253). According to Robinson (1985), the “cognitive definition shifts attention from the observable aspects of what is shared to what is shared ‘inside’ the ‘cultural actor’” (p. 10). Therefore, it can be deduced from this approach that culture has an individual side, and this individuality is also observable in the sociocognitive approach to culture where personality and individuality comes to fore front (Atkinson, 1999, p. 642). Furthermore, a sign of individuality can also be traced in the linguistic perspective in which culture is treated as being a logical system of representational knowledge that is located in the individual mind (Hall, 2002, p. 18).

When culture is looked at from the point of view of language instruction, it becomes evident that both the definition of the term and its application is undergoing change. Webber (1987) points out to this fact by saying that “[a]s the theory and practice of language teaching as a whole change, the profession is also rethinking both its definition of culture and the appropriate way to apply this definition in the classroom” (p. 252). Probably the reason of this change stems from

the recent change in the structure of the society, and thus the culture itself: That is to say, in today's globalized world where people interact with each other, cultures also interact and change which necessitates the need to redefine the concept of culture. Salili and Hoosain (2007), about this reality, propose that one can hardly find pure and independent culture in today's interactive world because people (and their cultures) are highly affected from each other which leads to the formation of multiple identities (p. 4) and classroom is one of the places that this cultural clash and interaction can best be observed. Still, Hollins (2008) finds the attempts to define the concept in education rather weak and insufficient by claiming that "they [definitions that are changing] seem insufficient for understanding the deep meaning of culture in school learning" (p. 18).

Although there has been a change in the understanding of culture in language instruction, the term was very much at the center of attention of language educators when compared to other fields of social sciences. About this issue, Atkinson (1999) says that "[c]ulture is a central yet underexamined concept in TESOL. In comparison to other fields such as anthropology and cultural studies, there has been little serious discussion and critique of the concept in TESOL in the last two decades" (p. 625). He further explains that language educators define and view culture in three different ways as:

one that accepts a received view [which is based on geography, which can never change, which is homogenous and determines the human behavior] of culture; one that moves away from a received view but still sees cultures in some sense as repositories of shared, possibly normative rules; and one that sees culture as a problematic concept that should perhaps be avoided or superseded by other, more useful ideas. (p. 629)

Clayton (2003) dealing with the concept in education differentiates two types of culture and claims that there are two kinds of culture namely as visible (including the clothing style, behavior types etc.) and invisible culture (values, beliefs, and bias of the students), and accuses teachers of being interested only in the visible culture since it is easier to understand it in contrast to the invisible

culture. Clayton also defines culture as being pervasive, shared, learned and dynamic (pp. 14-18), which points out to the possibility of shaping the students' culture by the teachers. A further support for this belief belongs to Kottler (1997) as he says that culture can be shaped by different factors including home environment, the effect of peers and teachers (pp. 6-7).

Brooks (1968) proposes another famous classification of culture in language education and believes that it can be classified into two: formal and deep culture. According to him, while formal culture refers to a students' actions, thoughts, and aesthetic values; deep culture refers to the constant change that takes place in their habits throughout their lives starting from childhood and speeding up during school years due to the contact with different cultures (pp. 211-212). This phenomenon once again points out to the importance of instruction on one's identity formation.

Looking at the aforementioned definitions and properties of culture, it is crystal clear that no matter how different disciplines define the concept of culture and despite all the changes that these definitions go through, one thing remains the same: Culture is an interdisciplinary field and "[v]irtually no aspect of human life and its processes is unaffected by culture" (Pai, Adler, & Shadiow, 2006, p. 21).

2.2 Culture and Language

The relationship between culture and language has long been a topic of debate for anthropologists and linguists and various hypotheses were put forward. The issue was also popular in the area of language teaching and as Ando and Brown emphasize, a close relationship between the two was also mentioned to in research on language learning as well (as cited in Tsou, 2005, p. 39). Among many different ideas about the issue, one of the most important ones that nearly all of the scholars and researchers agree upon is the fact that they are, as Liang (2008) puts it, intertwined and that they shape each other (p. 22). Gladstone (1972) sees language as an outcome of culture in general and as a vehicle that gives culture its form and reflects our cultural patterns and value systems (p. 192). Scovel (1994), goes even

further and asserts that they are so similar to each other that one can regard them as being synonymous (p. 205). This inseparability of the two items is also expressed by Jiang (2000) in the following way:

It is commonly accepted that language is a part of culture, and that it plays a very important role in it. Some social scientists consider that without language, culture would not be possible. Language simultaneously reflects culture, and is influenced and shaped by it. In the broadest sense, it is also the symbolic representation of a people, since it comprises their historical and cultural backgrounds, as well as their approach to life and their ways of living and thinking. Brown (1994: 165) describes the two as follows: 'A language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture.' In a word, culture and language are inseparable. (p. 328)

Language, besides shaping the culture in which one lives, is also believed to be the reason why cultures exist. Cornelius, for example, says that "[w]ithout language, society and culture as we know them would not exist". Cornelius (1953) goes on to assert that it is thanks to the presence of language that societies, and thus cultures, are present (p. 44).

When the definitions of culture are looked at, language qualifies as an element or subsystem of culture in all the definitions. Language is socially inherited, i.e. it is part of the traditions of people. It is not just a part of culture; it is the central part of it and is involved in practically all the others parts of culture (Nababan, 1974, p. 21). So, it is a reality that language can be regarded as a subsystem of culture and it contributes to it. Thus, "[t]he relation of language to culture is then a relation of part to whole" (Liang, 2008, p. 22). Regarding this part - whole relationship, Liston and Zeichner (1996) believe that language is the part of the fabric of any culture present in the world (p. 71). It is also Lado (1964, p. 23), Bentahila and Davies (1989, p. 99), and Scovel (1994, p. 205), who claim that language is a subset and a component of culture. So, it is clear that due to this

part-whole relationship, culture and language reinforce each other (Gladstone, 1972, p. 194).

Another widely held view about the relationship between language and culture is that language reflects the culture. In other words, culture shapes language and its use in certain ways. Kramersch (1998), one of the most important scholars who is deeply interested in culture and language studies, expresses her ideas about the issue by following words:

Words that are used refer to experiences. They express facts, ideas or events that are communicable because they refer to a stock of knowledge about the world that other people share. Words also reflect their authors' attitudes and beliefs, their point of view, that are also those of others. In both cases, language expresses cultural reality. (p. 3)

She also believes that language embodies and symbolizes cultural reality since language is a sign system (1998, p. 3). Hong (2008) also underlines that “[c]ultural factors are deeply interwoven with the language, and thus are reflected in the forms of the language morphologically and structurally” (para. 10). Besides morphology and syntax, however, it is possible to see the effects of culture on language in terms of language use.

The result of a study that was carried out by Jiang (2000) shows that the cultural beliefs and values of people affect their language use. In the study, both Chinese and English speakers of English were given prompts such as food, clothes, family, money, love etc. and the subjects were asked to add expressions and words that they associate with each of them. At the end of the study, it was observed that the words and items preferred by both groups of subjects differed from each other in terms of the cultural content. That is to say, Chinese subjects chose expressions related to Chinese culture whereas English speakers used expressions related to British culture (p. 329). Therefore, the language use and preferences of the speakers were culture bound.

The culture of a society also reflects to the lexicon of a language. Although some words occur in one language and are very important for that specific

language, they may be totally out of the context in another language. What Smyth (n.d.) explains exemplifies this situation:

[T]he Italian language has many words for different types of pasta and styles of cooking pasta. The Inuit language has many different words for snow. In Urdu the words used to signify relationships depend on whether the maternal or paternal side of the family is being discussed. Scots English has many words for rain not found in Standard English. (para. 13)

While Symth (n.d.) clarifies this reality by saying that it is our culture that structures our experience in a particular way and it is our language that encodes our experience in words (para. 14), Lado (1964) claims that “[a]s the chief instrument of communication, language attaches specific words and phrases to the most frequent and most important cultural meanings” (p. 23).

Cornelius (1953) takes a different stance in this discussion and believes that it is our cultural belief systems and attitudes that shape our language. According to Cornelius, the specific expressions used in different languages during ceremonies, meals, and social interactions are all stemming from the religious and cultural beliefs (pp. 45-51). In other words, it is mostly religion, which is part of the culture that shapes our language to a certain extent. Yet, another example belongs to Ervin-Tripp, and it emphasizes that even the date system and the way people write addresses is affected by their culture. According to Ervin-Tripp, whereas British people prefer going from smaller units to larger units, Japanese people prefer the vice versa (as cited in Robinett, 1978, p. 144). About the same issue, Bentahila and Davies (1989) also underline that even the way people use language while addressing people, exaggerating or repeating their utterances is highly affected by the culture that they are raised into (p. 102). Therefore, as also pointed out by Kaplan, “functions [of a language] are culture dependent” (as cited in Bentahila and Davies, 1989, p. 103).

One of the oldest and most popular views about the relationship between language and culture is the famous Sapir-Whorf hypothesis, which is also known as the principle of linguistic relativity. In linguistic relativity, “languages are believed

to influence the way group members view, categorise, and in other ways think about their world. Since different culture groups speak different languages, individual worldviews are tied to the language groups to which individuals belong” (Hall, 2002, p. 20), and “the structure of the language one habitually uses influences the manner in which one thinks and behaves” (Kramersch, 1998, p. 11). Wardhaug expresses this same hypothesis as “Edward Sapir and Benjamin Whorf [conclude] that language, not only serves as a mechanism for communication, but as a guide to social reality. They maintain that language influences perceptions and transmits thoughts as well as helps pattern them. In other words, speaking different languages causes people to think differently” (as cited in Liang, 2008, p. 22). It is evident, then, that language stands as a symbol of one’s experience (Rauf, 1988, p. 44), and one cannot think and behave independent from his or her language.

By looking at all the above mentioned claims about this relationship, it can be said that neither language can be understood without referring to culture and nor culture can be realized in isolation from the language. As Nababan (1974) points out, “the meaning of language exists in culture; thus the progressive complexity of culture has enriched language” (p. 24). Therefore, the area of language teaching, naturally and inevitably, needs to become closely interested in the relationship between the two concepts and culture must be dealt with once language teaching is concerned.

2.3 Culture and Language Teaching Materials

Materials have a vital place in the process of language teaching and learning (Sztefka, n.d., p. 12), and the place allocated to culture in English language teaching materials has long been an issue of interest for those who are interested in the field of ELT. What one expects from language teaching materials is, as Cortazzi and Jin (1999) suggest, that they touch upon the intercultural issues and reflect a variety of cultural contexts (p. 198) so that the cultural needs of the students can be met. However, despite Cunningsworth’s claim that “language textbooks are bound to

express some social and cultural values” (as cited in Cortazzi & Jin, 1999, p. 202) and despite the belief that texts used in English language instruction convey cultural information (Clarke & Clarke, 1990, p. 32), the mention of variety of cultures in language teaching materials is still not enough most of the time. It is due to this fact that they have been criticized for being unable to cater for the needs of all students (Davcheva & Sercu, 2005, p. 90). In order to better analyze the teaching materials from a cultural standpoint, the current situation of the textbooks and expectations and opinions of the teachers should be taken into account.

Cortazzi and Jin (1999), who mostly focus on the cultural content in materials, name several functions of the language materials and underline that a course book is a teacher, a resource, a trainer, an authority, and an ideology at the same time (pp. 199-200), and perhaps it is the last two functions of language materials that put culture in the fore front. However, when the current situation of the language materials is considered in terms of cultural variety and emphasis, the picture is not very bright: To Clarke and Clarke (1990), “[t]extbooks may attempt to deal systematically with language and meaning, yet show no signs that cultural variables are being dealt with in consciously principled way (p. 33). In other words, their treatment of culture is rather superficial and shallow and they lack the responsibility of presenting cultural information in detail (Önalın, 2004, p. 38). As a result, “culture is often treated in a peripheral or supplementary way, depending on the interest and awareness of teachers and student” (Sztefka, n.d., p. 13).

Moreover, since the country of origin, commercial interests, and the views of the decision makers directly influence the degree of culture integration in the materials (Cortazzi & Jin, 1999, p. 200), it is inevitable that most of the language materials in the market center around British and American cultures because ELT materials are largely produced by American or British publishers (Clarke & Clarke, 1990, p. 42). Naturally, they tend to promote their owners’ cultural values. Gray (2000), for example, stresses that:

ELT materials produced in Britain and the United States for use in classrooms around the world are sources not only of grammar, lexis, and activities for language practice, but, like Levi's jeans and Coca Cola, commodities which are imbued with cultural promise. (p. 274)

Furthermore, according to Önalın (2004), all the materials look at the world from the lens of their writers (p. 36) and such *visibility* of the authors' home cultures and values in the materials inevitably result in cultural one-sidedness and prejudice against other cultures in the world other than the target culture.

The fact that language materials do not fulfill the cultural needs of the students a hundred percent, of course, does not mean that they do not include culture at all. Despite the inadequacy of the materials in terms of culture, the materials can still be analyzed and criticized by looking at their way of treating culture. The most basic classification of materials is proposed by Cortazzi and Jin, according to which the materials are classified into three types. Thus, Cortazzi and Jin classify the materials as the ones that focus on the source and target cultures, and further point out that there are also international materials that include information from a variety of cultures including those of English speaking countries and non-English speaking countries (as cited in Hardy, 2004, p. 22). This view of Cortazzi and Jin is considered to be a basic classification and has gained popularity in the field of ELT.

Despite the above-mentioned classification, still, there is a greater tendency to include the target culture in the materials on the part of the material writers. But it is also possible to come across materials that mostly focus on the source cultures (the culture of the country in which English is taught) rather than the target British and American cultures. *Spotlight on English*, which focuses on Turkish culture and *English for Saudi Arabia* are only two examples of such materials designed primarily to "help students become aware of their own cultural identity" (Cortazzi and Jin, 1999, p.205). Fearey and Lalor (1990) also give the books used for English language instruction in former Soviet Union as an example of such materials, as they do not mention to the target culture at all (p. 101). As for a good example of

intercultural materials, Clarke and Clarke (1990) show *Advanced International English*, which aim at improving the cultural perception of the students (pp. 36-37).

As mentioned earlier, every material reflects its writer to a greater or lesser extent. So, cultural one-sidedness, which is prevalent in the materials market, represents an ideological decision and may be done on purpose. The question to be asked by the material writers is whether the balance of source and target cultures is successfully established. That is to say, the students should be exposed both to the culture of the language that they are learning and at the same time get a chance to reflect on their own cultural identity. Therefore, intercultural materials seem to be the most suitable material types for raising cultural awareness, understanding and neutrality in the classroom.

What teachers think about the integration and place of culture in language teaching materials is also very important for language materials are the primary sources of language instruction. Gray (2000), when summarizing the results of an international survey regarding the beliefs of English language teachers about the cultural content of materials, points out that although nearly all of the teachers who participated the survey believe that course books contain cultural information, the teachers are still not totally comfortable with the reading texts believing that they focus on the target culture rather than the source cultures and that they contain stereotypes against other cultures (p. 276). In a similar study carried out to understand how satisfied the teachers are about the cultural content in language materials, Davcheva and Sercu (2005) note that while only about 20% of the participants are completely satisfied with the materials, all of the respondents believe that when the cultural information in the textbooks they use matches the interests of their students, they feel more satisfied and comfortable (pp. 97-99). Davcheva and Sercu also point out to the reasons of cultural dissatisfaction in the materials saying that the cultural information in the textbooks are limited to geographical and historical knowledge, mostly about the target culture, and that it

outdates quickly (p. 101), the solution of which would be changing the materials that are used in regular intervals.

Besides all these, what is promising about the issue is that, according to the results of the aforementioned study, most of the participant teachers place the cultural perspective in the materials among the first five-most-important criteria for material selection, which shows that the teachers are aware of the importance of cultural content in the materials (p. 95). The literature also reveals that when the teachers are not content with the way culture is dealt with in the instructional materials, they tend to use additional materials to make up for the cultural content and “to give the learners a better opportunity to gather information and deduce facts about the target [and source] culture[s]” (Sztefka, n.d., p. 9). Similarly, according to Davcheva and Sercu (2005), “Obviously the abundance and freshness of additional materials counterbalance the scarcity and short-life of the cultural information present in textbooks” (p. 107).

As to how materials can best integrate culture into their texts and tasks, Adaskou et al. (1990) suggest that texts that present foreign attitudes, opinions, ways of everyday life and vocabulary that reflect alien concepts (both for the target and source cultures) should be chosen by the authors. They are also of the opinion that “almost everything in a language course is capable of carrying a cultural load of some sort” (p. 5), and course book materials are no exceptions. According to Gladstone (1972), it is only by this way that teachers will be able to effectively teach both the linguistic items and cultural information in context (p. 195).

What matters the most besides the course book selection and content is the way that the language teacher treats the material and how s/he makes use of it as Torres’ study on the use of materials suggests that teachers always adapt and change the materials by adding or deleting texts or tasks (as cited in Gray, 2000, p. 275) and this is also true when the issue of culture is concerned. Davcheva and Sercu (2005) also suggest that “if teachers disapprove of what they find in the teaching materials available [in terms of culture], they will develop strategies which

they perceive to be more in tune with their understanding of culture teaching” (p. 97). They proceed by saying that “culture cannot be taught from textbook materials exclusively and that no single book can cover everything needed. The role of textbooks is only to initiate the work. The rest must be looked for and found elsewhere” (p. 100), which is the responsibility of the teacher who holds the key to success in culture integration/teaching. Therefore, methods become useful and fruitful once appropriate methods and approaches are used in the classroom.

2.4 Culturally Responsive Teaching

Having emerged as a notion which is applicable for the teaching practice in various fields ranging from social sciences to positive sciences and not being specific to the field of language teaching, the notion of culturally responsive teaching, in time, became one of the most important discussion topics in the field of English language teaching due to the rapid change in the cultural foundations of the language classrooms. In order to implement it in education, first, its meaning should be clearly understood.

Izzo and Schmidt (2006) define culturally responsive teaching or culturally relevant pedagogy as “teachers making connections with the curriculum based on a student’s family, culture, and community” (p. 163). It is clear therefore that culturally responsive teaching is a mission of the teachers. Another well-grounded definition belongs to Bennett which, again, puts the load on the teachers’ shoulders. So, to Bennett (2007) it is “using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them” (p. 271). Therefore, the students’ home culture and their ethnic backgrounds constitute the backbone of this educational approach when Bennett’s definition is concerned. Culturally responsive teaching is further described as an educational practice which “directly connect[s] with the cultural and linguistic talents, and realities that children bring with them to the classroom, rather than make learning an exercise in standardizing experiences

and assimilating children into mainstream discourse and culture (Durden, 2008, p. 416).

Still another widely accepted definition is that of Ladson-Billings' as she sees it as a theoretical model that has benefits for the students. Thus, according to Ladson-Billings (2007), culturally relevant teaching is "a theoretical model that not only addresses students achievement but also helps students to accept and affirm their cultural identity while developing critical perspectives that challenge inequities that schools (and other institutions) perpetuate (p. 224). Although different educators focus on different aspects of the approach, the term has undergone a change in terms of its scope and this transformation can best be seen once the history of the idea of culturally responsive teaching is observed.

The idea was popular back in 1980s although it was used in a very narrow sense. As Ladson- Billings (2007) says, Au and Jordan in 1981, for example, "termed 'culturally appropriate' pedagogy of teachers in a Hawaiian school who incorporated aspects of students' cultural backgrounds into their reading instruction" (p. 222).

Besides its use in reading instruction, the idea was initially aiming at dealing with the underachievement of students of color (Bennett, 2007, p. 271) and was considered as a sub branch of multicultural education. After some time, with the realization of the fact that not only students with different skin colors brought a different culture with them to the classroom and, according to Villegas and Lucas (2002), with the belief that schools only serve for the mainstream culture disregarding the socio-cultural needs of nonmainstream students (p. 92), the term began to be used in a broader sense including all the students with different backgrounds regardless of their skin color. As a result, the term began to be used to refer to mediating the differences and mismatches between a student's home culture and school life, and many different terms that were synonyms like "*culturally appropriate*," "*culturally congruent*," "*culturally compatible*," or teaching were proposed by the scholars (Bennett, 2007, p. 271). According to Ladson- Billings

(2007), however, among many synonymous terms that have been proposed, it is only *culturally responsive teaching* that best stands for the synergistic and dynamic relationship between one's home culture and the school culture (p. 223) and that is why the name *culturally responsive* is preferred in this study as well.

Another reason why the idea was fiercely supported by educators was related to the level of achievement of students with diverse backgrounds and the need to bring the issues covered in the classroom as close as possible to the cultural knowledge of those students to increase their level of success. As Durden (2008) underlines:

when educating children who are culturally and linguistically diverse, a critical component of this review is not just ascertaining whether the [education] improves academic achievement, but also whether it allows for learning to be channeled through the cultural reality and experiences of the learner. Multicultural scholars argue that to truly improve the long-term educational outcomes and reverse the trend of the historically low performance of diverse student populations, schools must view learning through the lens of the child (Delpit 1995; Hilliard 1992). In other words, schools should connect children's school experiences with their cultural reality. (p. 410)

It was not only language teachers and their practices that were affected by this fashionable term. Once the idea became popular in the field, teacher educators also started to pay attention to it and wanted to deal with it in their training programs because it was obvious that prospective teachers were unaware of the need to integrate all the students into the lessons and they lacked the understanding of social inequity and integration of culture. Realizing that not much attention is paid to culture in the classroom and believing that “[t]raining, even a short workshop session, seems to have an even more significant effect on the frequency of nearly all of the culture-related activities in the EFL classroom”, teacher educators started to give more importance to the issue of culture and equity in their profession (Lazar, n.d., p. 22). Thus, to Ladson-Billings (2007), “[t]eacher education programs ...have coupled their efforts at reform with revised programs committed to social justice and equity. Thus, their focus has become the preparation

of prospective teachers in ways to support equitable and just educational experiences for all students” (pp. 221-232). Izzo and Schmidt (2006) also point to the fact that, with the emergence of the term, teacher training programs became more sensitive towards training responsive future-teachers who try to built connections that are dynamic and at the same time responsive towards the differences between home culture and school culture (p . 165). After all, as Weiner states, “the issue of preparing teachers to work successfully with students different than themselves should be a concern of all programs of teacher preparation” (as cited in Smith & Smith, 2008, para. 7).

Starting from the emergence of the approach, many different aims have been mentioned by educators. While Gaitan (2006), for example, believes that the major aim of the approach is “incorporat[ing] as many different groups as possible into the curriculum” and into the educational practice (p. 84), Ladson-Billings (2007) underlines that it aims at fitting the students that are seen as *others* because of their race, mother tongue and social class into the hierarchical structure of the schools (p. 222). By looking at Ladson-Billings’ words, it can be concluded that the approach necessitates respect for the differences of people that come from birth. She further emphasizes that culturally relevant teaching aims at meeting three criteria namely as “an ability to develop students academically, a willingness to nurture and support cultural competence, and the development of a sociopolitical or critical consciousness (p. 238). Therefore, raising the awareness of the students in terms of the individual differences is another mission of the approach which is of vital importance especially for classrooms where different cultures meet.

The approach also has some aims for the teachers. To Ladson-Billings (2007), citing Zeichner, such pedagogy forces the teachers to criticize their relationship with their students carefully, and enables them to ask questions about the current curriculum, schooling, and the society (p. 239). So, culturally relevant teaching clearly necessitates an inquisitive mind on the part of the educators. Durden (2008) further states that it is the aim of the approach to “[challenge]

teachers to acknowledge how deficit-based notions of diverse students continue to permeate traditional school thinking, practices, placements, and critique their own thoughts to ensure they don't reinforce prejudice behavior. Second, culturally relevant pedagogy recognizes the explicit connection between culture and learning and sees students' cultural capital as an asset" (p. 410).

Besides the aims, the importance of the approach for the students and some possible outcomes that the students can benefit from are also covered in the literature. For Gaitan (2006), culturally relevant teaching enables students to "learn in more equitable settings [that] support student participation in completing tasks otherwise beyond their reach" (p. 154). Izzo and Schmidt (2006) further assert that such a perspective to teaching encourages the students to make meaning of the education through social interactions in cultural settings since different cultures in the classroom are dealt with and once cultures are dealt with, the students will have a better chance to make a connection between their own life and their school life, which also will result in a positive attitude towards education and school life (pp. 163-164). This will, in turn, contribute much to their life-long learning since they will better individualize the concepts presented to them.

Culturally relevant teaching also necessitates some principles in order to achieve its aims. To begin with, a close relationship between the teacher and the families of the learners, especially those with culturally diverse backgrounds, should be established since, as claimed by Izzo and Schmidt (2006), the families of the learners are seen as resources rather than outsiders (p. 179). They further assert that culturally relevant pedagogy has some implications for the lesson plans and describe the culturally relevant lesson plans as mediating culturally relevant knowledge, incorporating active teaching methods, and seeing the teacher as facilitator. Student control of the lessons- lots of talk- and group/pair work are also among the characteristics of culturally relevant lesson plans (pp. 168-169). It is also Villegas and Lucas (2002), who note that active engagement of the students in the construction of knowledge is a vital principle of the approach which only will be

possible by giving the students the chance to learn by doing and by asking them to interact with each other (pp.114-115). With such an opportunity provided to them, the learners will be able to learn from other learners that are different from themselves, and they will become more knowledgeable about and tolerant to these differences. To Villegas and Lucas (2002), therefore, the best way to do this is to engage the students in activities like “inquiry projects, action plans, debates, storytelling, and dialogues” (p. 118), all of which focus on collaborative learning, which is one of the principles of culturally relevant pedagogy. Bennett (2007) also shows *differentiated instruction* as an important principle of culturally relevant teaching. According to this view, the teaching in the classroom should be individualized enough to meet the different needs of the learners (p. 280).

The principles of the approach necessitate that the teachers pay attention to certain points in the way they implement teaching in their classrooms. To begin with, since the approach puts emphasis on the learners’ families, Gaitan (2006) suggests “educators to negotiate a common culture with the families-one allowing everyone participating to express themselves in meaningful ways” (p. 84). Therefore, teachers and families should get in contact and talk about their cultural expectations for the advantage of the students because to Gaitan, “[t]he key practice is to learn as much as possible about the students” (p. 156), which can best be done by establishing a continuous contact with the families.

Ladson-Billings (2007), one of the authorities of the approach, believes that it is also among the responsibilities of the teachers to consider creating a community of learners rather than thinking about competitive and individual achievement. In order to achieve this, she advises teachers to “maintain fluid student- teacher relationships; demonstrate a connectedness with all of the students, develop a community of learners, and encourage students to learn collaboratively and be responsible for another” (p. 236). Villegas and Lucas (2002) are also among the scholars who mention the responsibilities that teachers have if they want to implement culturally relevant pedagogy in their classrooms. According to them,

“[c]ulturally responsive teachers also support students’ knowledge construction by having them gradually assume increasing responsibility of their own learning” (p. 94), which makes it clear, again, that teachers are only monitors in the classroom and it is the students who are responsible for their own learning. They also express that teachers should build on their students’ interest, value bilingualism, use analogies and examples from their students’ life to make it easier for the learners to understand the issues covered, and choose culturally appropriate materials that do not have any bias against cultural groups (pp. 98-101).

By looking at all these principles and responsibilities, culturally relevant teaching can be regarded as being a respectful pedagogy with regard to differences and can be implemented under any circumstance and at all levels of education due to its negotiating nature.

2.5 Instructional Implications of Culture

One of the primary aims of language teachers should be having an intercultural perspective in teaching which should directly influence the way that they behave in the classroom both in terms of the activities that they design and in terms of their relationship with their students. As further emphasized by Cushner et al. (2000), “assisting individuals in developing and maintaining their own cultural identity” is one of the duties of a responsible language teacher (p. 43) since:

[o]ne of the contributions of foreign language teaching to pupils’ education is to introduce learners to and help them understand ‘otherness’. Whether it be in linguistic or cultural terms, learners are confronted with the language of other people, their culture, their way of thinking and dealing with the world. (Byram, 1990, p. 25)

Such an aim, according to Dunnett, Dubin and Lezberg (1986), “can be made explicit by setting up courses or activities that focus on culture-related themes” (p. 148) and instructional practices. Thus, rather than having a monocultural understanding that solely focuses on the target culture, they should have, what Liston and Zeichner (1996) call, “bicultural understanding”, which is a

kind of cultural sensitivity that the students can benefit from (p. 91) since, according to Trifonovitch (1980), the integration of a variety of cultures into the language class contributes to raising multicentric students who have the ability to see the world from different angles (p. 554). Moreover, this interculturalism in the classroom aims at developing learners as intercultural mediators who can avoid cultural stereotypes (Byram, Gribkova, & Starkey, n.d., p. 5). Olusola (1992), when referring to the results of a research carried out in a multicultural classroom, underlines that once a culturally inclusive environment respecting and referring to the students' home cultures is set, the success of the students and their understanding of the topics would also increase (para. 1). Therefore, cultural instruction also brings about many benefits for the students as well and this is why culture should be dealt with in the classroom instruction.

When the relationship between culture and instructional practices in the classroom is considered, much of the literature focuses on only one aspect of student diversity: the racial differences and the differing needs of students of color. Moreover, when the place of culture in the classroom and integration of cultural aspects into the classroom activities are concerned, many scholars emphasize the importance of using British and American cultures as a resource for teaching the target language while ignoring the importance of using the students' home cultures. The activities that are advised in the literature related to the integration of culture also center around British and American cultures. However, it should be kept in mind that besides the target culture, every student's own culture must be seen as a valuable resource in language instruction and all the activities mentioned in the literature should be adapted to integrate the culture of the students into the lesson. By adapting and diversifying the teaching activities, as Smith and Smith (2008) suggest, all teachers can create culturally diverse and supportive environments (p. 42), and the language teacher can accomplish this by showing some effort both outside and inside the classroom. Only by this way he can build an environment in which universal design for learning takes place.

“The teacher of English as a foreign language must be equipped with a well-rounded knowledge of the culture or cultures represented by his students” (Marckwardt, 1961, p. 154) and so have a thorough insight into their cultures (Rauf, 1988, p. 44). What Marckwardt and Rauf suggested back in 60s and 80s still continues to attract the attention of ELT professionals and language teachers. However, how to succeed in doing this is a question which should be handled with great care and it loads a responsibility on the teachers’ shoulders. To start with, in order to establish a teaching environment which welcomes the different home cultures of the students, language teachers should first pay attention to the cultures of the students outside the classroom because, as Diller and Moule (2005) express, the more teachers familiarize themselves with the cultural identities of the students, the more comfortable they become (p. 172). In other words, knowing more about the individual students will contribute much to the self-confidence of the teachers and this will directly influence their relationship with the students in a positive way. As to how to succeed in doing this, they advise the teachers to do some personal research about the home cultures of their students by reading about their home towns and traditions (p. 72) because the key to preparing culturally relevant lessons and curriculum is to know the students, their families, and the general customs of the communities that the students belong (Cowdery et al., 2007, p. 185). Rauf (1988) calls the same thing “disciplined reading” and believes that the language teachers should read about their students’ cultural backgrounds whenever possible (p. 45). Of course, reading is not the only way to have some cultural information about the students. As Erickson (2007) suggests, the best way to gather some information about the students is spending some time with them outside the class hours in informal contexts (p. 49) which may not always be possible in every situation due to the characteristic of the teachers. That is to say, not all teachers would feel themselves comfortable about spending time with their students outside the educational contexts.

Besides spending time with their students, the teachers should analyze the curriculum of the institution that they work for to see “how well it connects with students’ interests and experiential backgrounds and with the types of information they would want to learn more about” before they come into the classroom (Grant & Sleeter, 1989, p. 145). They should also spend some time to analyze the materials that they intend to use before coming to the classroom to see if there are any cultural stereotypes that might offend the students and they should make the necessary adaptations as to involve the different students into their lessons for a more fruitful learning environment because, as Trifonovitch (1980) suggests, “some misconceptions about cultures come from stereotyped notions found in textbooks (p. 553) and this contradicts with the teachers’ aim to creating an inclusive environment in which everyone respects each other.

In addition to the visible efforts like connecting with the students and analyzing the curriculum and materials with a critical eye, the teachers should also show a more implicit effort if they want to relate to all the students: they should analyze themselves and their own beliefs about the student cultures as well. As Dunn also emphasizes, the language teachers should explore their own biases regarding the student cultures and set realistic expectations from their students (as cited in O’Block, n.d., para. 46). In other words, teachers should be aware of, what Woods calls, their *BAK*, which refers to their beliefs and assumptions about knowledge as “[t]hese determine how what is planned is implemented in practice” (as cited in Sowden, 2007, p. 305). Therefore, before going into the classroom and teaching the students, the language teachers should get rid of their prejudices and become neutral against the cultural differences presented by their students.

Yet another advice of the professional educators for language teachers is parent involvement. According to educators, one of the keys to understanding the student culture is getting in touch with the diverse students’ families. The idea of parent involvement was first suggested by James Comer when he said that parent teams should be formed and parent should begin to work cooperatively with the

teachers and administrators (as cited in Sleeter & Grant, 2007, p. 62) for the benefit of the culturally different students. In time, the idea gained popularity and the belief that parents should feed into the teacher's classroom (Glasgow et al., 2006, p. 7) became a widely believed-in idea, although not many teachers prefer doing it. Kottler and Kottler also believe in the importance of getting in touch with the families of the culturally different students and believe that this would help the students to feel more comfortable and competent (1997, p. 128). In addition to using the parents as resources for getting information about the students, Grant and Sleeter (1989) also believe that telling parents about what goes on in the classroom is another important aspect of parent involvement (p. 17).

Language teachers also face another responsibility as they are teaching in the classroom: they should be able to create activities that relate to their students on cultural grounds. The literature covers some possible activities that are culturally inclusive for all the students. Although the suggested activities and methods mostly aim at presenting the target culture, British or American, they can be used as a means to reach to the culturally different students as well. By using these activities, the teachers can touch the home cultures of all the students in the classroom.

It is a reality that students brought up in different cultures come to the classroom having confronted different teaching methods and strategies in their home cultures. Thus, what they expect from the language teachers in terms of the methods and techniques used in instruction might vary according to their home cultures. Having this in mind, teachers should try to incorporate as many different techniques as they can into their teaching so that they can cater for the instructional needs of the diverse students in their classrooms. Brookfield (2006) points out to the importance of this issue by saying that “[t]he most obvious response to encountering educational diversity is to employ the widest possible mix of pedagogic approaches and learning modalities within the classroom” (p. 162).

What scholars mostly focus on regarding the in-class activities is the necessity of co-operation: that is to say, for more culturally engaging activities

teachers and students should work in small groups to “facilitate exposure to others [*sic*] points of view” (Hungerland, n.d., para. 4), especially about the cultural issues. By this way, teachers may also get to know the students better and this knowledge can help the teachers in “connecting lessons to students’ lives, including their experience at home, in the community, and at school” (Sleeter & Grant, 2007, p. 59). Therefore, close monitoring of the students by the teacher and involvement in the group work activities are important if culture of the students is to be understood better by the teachers. Moreover, in order to be more sensitive and knowledgeable about the beliefs and perspectives of the culturally different learners, language teachers should try to raise discussions about multicultural issues and ask the students their ideas about different cultures during these small group work activities which will also encourage their students’ critical thinking skills about cultural varieties and “demonstrate mutual respect for culture” (Glasgow et al., 2006, pp. 8-15). Needless to say, these group work activities will be even more beneficial if students belonging to different cultures are grouped together so that they can share more for these small group activities “allow students to get to know each other and o express their individuality” (Grant & Sleeter, 1989, p. 147).

Another fruitful activity proposed by Lafayette (1997) for collecting information as to what students think about each other’s culture is using individual writing in which the learners are asked to write about culture and cultural differences (p. 140) which will, again, contribute much to building mutual respect about cultures in the classroom.

In addition to group work activities under the monitoring and active participation of the teacher, Lafayette (1997) suggests the language teachers to use communicative activities more often so that the learners can find the opportunity to talk more to each other. Such activities, at the same time, will help the teacher to test the students’ communication skills (p. 127). Of course, the use of communicative activities only may not always be possible in all contexts; sometimes a shift in the pattern of instruction might be necessary because, as

Villegas and Lucas underline, the best instruction is the one that builds on the students' needs and differences (as cited in O'Neal, Ringler, & Rodriguez, 2008, p. 5). Therefore, rather than being the sole authority in the classroom and leading the students, it might be a good idea to ask the students to lead the lessons as well. As proposed by Bennett (2007), teachers should "provide each student with an opportunity to make an important contribution to class activities" (p. 235) because when the culture is concerned, most of the time it is the students who have more expertise than the teacher (O'Block, n.d., para. 4). Thus, the language teachers can ask the students to talk about their own cultures during the lessons which will not only familiarize the other learners in the classroom with those cultures but also will give the presenters a sense of responsibility since they will talk in front of the classroom. It is also Bandura and Sercu (2005), who strongly believe in the necessity of such an approach and ask their students to present their own cultures in front of their peers (p. 77). This may give the students the feeling that they themselves and their cultures are cared about and, in the view of Richmond (1987), "encourage the children to be proud of their heritage" (p. 28). This will result in, as Kottler and Kottler (1997) emphasize, the students' feeling proud of being a member of a certain culture (p. 130). Pai et al. (2006) also point out to the same issue by saying that "...teachers should provide opportunities for the culturally different to display their special skills, talents, and achievements to others in the class so that they may gain group approval as well as self-confidence" (p. 225). Of course, the important point in the selection of activities and methods that should be kept in mind by the teachers is the context in which they are teaching (Hardy, 2004, p. 22).

As for using the students' home cultures in the instruction, Finocchiaro and Bonomo (1973) suggest the teachers to use materials that are written by writers who ideally belong to the same culture of the students in the classroom. They further believe that masterpieces of literature, songs and films that are important in these cultures should be studied and language instruction should be carried out by making

use of these materials since they directly exemplify the cultural traditions, customs and other culture-oriented daily activities such as clothing, behaving, and so on (p. 144). According to Smyth (n.d.), traditional stories and jokes that are repositories of culture should also be made use of during language instruction (para. 36). Lado (1964) is also among the educators who believe in the vitality of using pieces of art such as films and music to introduce culture (p. 152). Although it is an old idea that has some truth in it, in today's circumstances where language instruction is carried out in more standard ways through the use of specific materials, it may not be always possible to use such materials for cultural inclusion because this requires some literary knowledge on the part of the teachers. But still, literature and art that reflects students' home cultures can be used as supplementary materials, if the subjects to be covered lend themselves to the use of such materials.

The choice of topic selection is another important issue that has a place in the relevant literature about the topic. What most educators and researchers agree on is the fact that teachers should select topics that are relevant to the students' cultures and backgrounds. Singh and Doherty (2004), for example, reporting the results of a recent research about the topic selection preferences of the English language teachers, say that some teachers prefer topics that are controversial and/or sensitive in the students' cultures (p. 23). A similar idea also belongs to Glasgow et al. (2006) as they say that "[t]eachers need to be aware of their students' ethnic and worldviews when selecting discussion topics (p. 8).

Besides the discussion of the selection of discussion topics, another issue discussed in the field of ELT is the topic selection of the texts to be used. Although most educators among who Paulsen and Bruder and Post and Rathet can be counted the most influential, for example, seem to have reached to a consensus on the fact that the texts should relate to the students' lives culturally and belong to their own cultures so that the students can comprehend them better (as cited in Stott, 2004, p. 346), Stott (2004) advocates a totally opposite viewpoint:

[S]chema theory points to potential difficulties for L2 readers with texts containing unknown information, especially cultural content ...[S]ome researchers have recommended that English be taught using texts on subjects familiar to students. Others have suggested that teachers use literature from learners' own cultures... Although these arguments may be valid, teachers should not conclude that texts based in the learners' culture always result in better learning. (p. 345)

Stott (2004) further exemplifies his idea by citing from the ideas of different scholars in the following words:

Byram and Feng (2000, n. 9) describe research in which five Chinese college English textbook writers were asked about text selection, and four of them said they would not include texts about China because 'they feel learners would not be interested in reading them.' It might also be argued that including texts based outside the learners' culture is important because it prepares them further for such texts, and assuming that the teacher's purpose is not narrowly focused on language alone, it lets students learn something of the outside world (Carrell & Eisterhold, 1987; David & Norazit, 2000). (p. 350)

A more mediating viewpoint regarding the text selection is that of Byram et al.'s (n.d.) as they say that it is the best to use a mixture of materials that focus on the students' cultures and on other cultures that they are not familiar with, like the target culture, so that the students can have the opportunity to analyze all the materials critically and make comparisons (p. 19).

Another important point mentioned in the literature is the physical conditions of the classrooms. Thus, according to Bandura and Sercu (2005, p. 78), and Manning and Baruth (2009, p. 219), the classroom in which there are students from different cultures should be decorated to display the artifacts and/or pictures that mean to those cultures in order to better introduce them to the other students and to incorporate those cultures into the instruction physically as well as instructionally.

Under today's circumstances we, as language teachers, are becoming more and more aware of the need to cater for the needs of each and every single student in our classrooms, and it is evident that the first step in accomplishing this is to

prepare lessons that are culturally sensitive and inclusive. Although referring to the individual diversities in the classroom and becoming a multicultural educator might seem like a difficult task at first sight, once relevant activities are used, this diversity becomes easy to handle. After all, as Clauss-Ehlers (2006) point out, “being a multicultural educator does not mean you must have expertise in every dimension of diversity. Rather, it means that you are open and flexible when faced with different aspects of diversity” (p. 208), and this openness and flexibility can best be shown by respecting to the cultures of the learners and by preparing culturally inclusive lesson plans. Once the language teachers begin to respect the differences in the classroom and, as Cortazzi mentions, “adjust their expectations” (as cited in Flowerdew, 1998, p. 327) from the students accordingly, a fruitful and a respectful environment towards the students can be set. By relating ourselves to our students and by “taking off our cultural blinkers” (Liang, 2008, p. 25), we can have the opportunity to touch the lives of the students and we can help them have a more positive attitude towards schooling. And as a result, “more successful and equitable today’s classrooms will become” (Glasgow et al., 2006, p. 3). It should always be kept in mind that teachers, and especially language teachers, are cultural mediators and it is their responsibility to “serve as links between peoples of different cultures” (Damen, 1987, p. 329), which can best be accomplished by using the right techniques, methods and materials in the classroom while being totally neutral about cultures in the classroom (Rauf, 1988, p. 45).

CHAPTER 3

METHOD

3.1 Introduction

In this chapter, the method used throughout the study is focused on. In order to give the reader a better understanding of how the study was carried out and why it was carried out this way, the overall design of the study, data collection instruments, the procedure that was followed and the data analysis process are explained in detail. The limitations of the study are also presented to ensure objectivity.

3.2 Research Questions

This case study aimed at shedding light on the answers to the following research questions:

1. What do the teachers understand from the concepts of culture and culturally responsive teaching? Do they have awareness about the issue?
2. What is the place of the students' native culture (both Turkish culture and foreign cultures) in the English language classroom?
3. What do the teachers of English think about the importance and place of the students' native culture in the English language classroom? / Do they think that referring to the students' culture in the classroom is necessary and beneficial for quality teaching and learning?
4. Do the teachers of English refer to/ make use of their students' native culture as they are teaching?
5. Do the English teachers' beliefs about culture match with what they actually do in the classroom?

3.3 Overall Research Design: Case Study as a Means of Data Collection

When the aim of the study is taken into consideration, the use of classroom observation and teacher interviews, including interviews made before the observation and those made afterward in the form of stimulated recall, seemed to be the most appropriate methods for data collection. Each of these data collection methods and the rationales behind choosing them are explained in this section in detail.

One of the major aims of the study was to reveal whether the ideologies of language teachers match with what they do in the classroom, to understand the teachers' views on culture and to look at the correlation between their ideas and their actions. Therefore, a pre- interview (which was held before the classroom observations to understand their ideas about the importance and place of culture in the classroom, and in which the questions were based on the issues covered in the literature) and a post stimulated recall (which focused on the reasons of their actions, and thus was based on the observations) were made use of.

The research carried out by Singh and Doherty (2004) focusing on university teachers' attitudes towards the use of culturally sensitive topics in the classroom and the place of such topics in the curriculum in global contact zones (places where international students come together for education) was one source of inspiration for this study, method-wise. In their study, Singh and Doherty recorded intercultural classrooms to observe the teachers' actions and held pre and post stimulated recall interviews to better grasp their ideas (p.23). It should be noted, however, that although the same data collection instruments were used in the study, the two studies are completely different from each other in terms of their topics. Therefore, the study of Singh and Doherty can only be considered as being an inspiration for choice and implementation of the data collection methods.

Due to the use of the aforementioned data collection instruments, this study can be considered to be a qualitative study. Since such data collection instruments were used, the data which is collected, naturally, reflects the situation in specific

English 101 classrooms and reveals the ideas and actions of the selected English language instructors working at Middle East Technical University, Modern Languages Department. As a result, this study is a case study, results of which can by no means be generalized to the rest of the language classrooms. Before dwelling upon the data collection instruments and the processes that are followed, the concept of *case study* and its implications for this study should be clarified.

According to Stake, case study is “the study of the “particularity and complexity of a single case” (as cited in Dörnyei, 2007, p. 151) and to Duff it “display[s] a high degree of completeness, depth of analysis and readability, and [is] effective in generating new hypothesis, models, and understandings about the target phenomena” (as cited in Dörnyei, 2007, p. 155). As this study necessitates a total and in-depth understanding of the in-class situations and the ideas of the language teachers, the close observation of certain teaching circumstances, that is *cases*, was preferred at first hand thinking that the results obtained would help the researcher to visualize and reveal the real-life situations better. Another similar reason for preferring to observe certain cases in this study comes from Cohen, Manion, and Morrison (2000), who underline that case studies provide the readers with unique examples of real people in real situations, enabling them to comprehend the ideas more clearly and vividly rather than presenting them with some abstract principles and theories (p. 181), which, again, fits the purpose of this study. It should also be noted here that this study can be considered as an *evaluative case study* according to the classification made by Merriam, in which the aim is to explain a certain phenomena and its different aspects in detail (as cited in Cohen et al., 2000, p. 183).

For Yin (2003), case studies are the strategies that are preferred when “how” or “why” questions are being asked (p. 1), while Schramm also emphasizes that “the essence of [a] case study... is that it tries to illuminate a decision or a set of decisions: why they were taken, how they were implemented, and with what result” (as cited in Yin, 2003, p. 12). Thus, taking into account the fact that one of the aims of the researcher in this study was to understand the behaviors and the reasons of

those behaviors in relation to the issue of culture, observation of certain and limited number of cases rather than more general observations proved to be a more appropriate approach for this study.

As Dörnyei (2007, p. 152) and Yıldırım and Şimşek (2005, p. 77) suggest, a variety of different data collection methods are preferred in case studies in order to increase the reliability of the study and to obtain data that supports each other since, according to Cohen et al., “[e]xclusive reliance on one method...may bias or distort the researchers’ picture of the particular slice of reality she is investigating” (2000, p. 112). This use of more than one method of data collection in the study of the different aspects of human behavior is known as *triangulation* (Cohen et al., 2000, p. 112; Yıldırım and Şimşek, 2005, p. 89). Yıldırım and Şimşek also point out that the most widely used data collection instruments in case studies are interviews and observations (2005, p. 88), which constitutes a rationale for the use of these instruments in this case study as well. Throughout the data collection process of this study, certain pre and post observation questions were asked to 5 different subjects who are all teachers of ENG 101 with some minor variations, and two ENG 101 classrooms were observed by paying attention to the same points: the place of and integration of the students’ native cultures into the lesson. Once this fact is considered, it can be said that this study is an example of what Patton calls *methodological triangulation* (as cited in Yin, 2003, p. 99) during which the same methods are used in different occasions (Cohen et al., 2000, p. 113).

3.4 Data Collection

Three different data collection instruments were made use of during the study. In the first step of the data collection process, teacher interviews were made with five English language instructors from different backgrounds, and their views about culture and language classroom were determined. Since these interviews were held before the classroom observations, they can also be regarded as “pre-interviews”. As the second instrument, lessons of two of the previously interviewed

five teachers were observed according to pre-determined observation criteria and the lessons were video-recorded. In the last step of data collection process, the two language teachers whose classes were observed were asked to watch themselves teach, and reflect on their teaching. During the reflection, pre-prepared questions with specific foci were asked by the researcher to guide the stimulated recall process. In addition to the stimulated recall questions in which the aim is to learn the thoughts and feelings of the teachers about their own actions and behaviors, some additional post-observation questions were also made use of to lead the teachers to think about some additional teaching methods that could have been used in their lessons.

3.4.1 The Interview

“Interviews are...essential sources of case study information” (Yin, 2003, p. 89) because they give the researcher the opportunity to elicit different answers to the questions in his/her mind. Since this study aims at understanding the thoughts of language teachers about the place and importance of the students’ native culture in the classroom, it was very important to clearly bring the ideas of the teachers regarding culture to light. For this reason, teacher interviews were conducted with five different English language instructors working in the Department of Modern Languages at Middle East Technical University. Each teacher gave different answers to the questions and looked at the issue from different perspectives; this resulted in a variety of answers and contributed to the reliability of the results.

One of the points that was paid special attention to before the interviews took place was the choice of the interviewees, because the teachers’ backgrounds and specialties were crucial for obtaining a variety of answers from different perspectives. The teachers who took part in the interviews had their bachelor’s degrees in different areas such as English Language Teaching, Literature, and Interpretation and Translation. Four of these teachers completed their Master’s degree in different fields such as ELT and American literature and they all had

teaching experience in different state and private institutions at different levels both in different parts of Turkey and in the United States with different durations. Some of the teachers had also worked in administrative positions such as material development units in their previous institutions. They were from different parts of Turkey and thus had different perspectives on and understanding of the concept *culture*. In addition to these, their talkativeness and willingness to participate in the study was another criterion which was considered for ensuring that the research would run smoothly. After the selection of the teachers, all five teachers were contacted and they were informed about the study and the interviews. They all agreed to take part in the study and interviews were scheduled in advance.

In order to ensure a friendly and stress-free environment during the interviews, questions were prepared in Turkish and the interviews were also carried out in Turkish. This gave the teachers the opportunity to express themselves and reveal their ideas better and in more detail since Turkish was their mother tongue. They all seemed comfortable during the interviews, which took between twenty-five minutes to forty minutes. In order to help the researcher to catch all the details, all the interviews were recorded after obtaining the consent of the teachers. The interviews were then transcribed and translated into English.

Before conducting the actual interviews with the selected teachers, in order to evaluate the questions in terms of their effectiveness and to see the problems that might occur in advance, the interview questions were evaluated by two colleagues who are experts in their fields, and some questions were revised in the light of their feedback. To further ensure the quality of the questions and to check whether they would enable the researcher to obtain to-the-point answers, the interview was conducted with two English language instructors working in different institutions in which there are students from different countries and from different parts of Turkey. During the informal piloting, the interview questions were asked in the same order and fashion; the piloting interviews were carried out in a similar format to the original interviews. The only difference was that the piloting interviews were not

recorded. Because the answers obtained during the piloting were satisfactory, no need to make changes on the interview questions was felt.

The interview was composed of twenty-five questions divided into five sets, each set approaching the issue from a different perspective. The majority of the questions were further detailed by *Sondas* and *follow-up questions* in order to lead the teachers to elaborate more on certain points whenever necessary. The first set, comprising five questions, was prepared to obtain brief information about the teacher and to learn the general ideas of the teachers about culture and language teaching. The second set, also made up of five questions, was prepared to make a transition to the topic and to learn the ideas of the teacher about the place and importance of the students' home culture. The four questions in the third set of the interview were asked in order to learn whether teachers evaluate the materials with a critical eye in terms of culture and to see if they are making the necessary cultural adaptations in the materials to meet the requirements of culturally responsive teaching. Set four, consisting of six questions, aimed at learning how familiar the teacher is with the term *culturally responsive teaching*, its importance and its implications for teaching. Finally, the five questions in the last set were asked to learn the extent to which teachers make use of their students' home cultures as they are teaching. Also, the questions aimed at eliciting the ways in which they do so. In other words, this set was prepared to have an idea about the teachers' in-class practices regarding culture. The relationship between curriculum and culture was also touched upon in this final set. Although the last two sets of questions seem to be close to each other in terms of content, the former approaches the issue from a theoretical perspective, while the latter focuses more on the teaching practice. It should also be noted here that since there were no similar studies carried out in the literature with regard to both content and method, the questions were not adapted from different studies. Instead, they were developed by the researcher in the light of the criteria provided by Yıldırım and Şimşek (2005): the questions were easy to understand in terms of content and language use, specific, open-ended and had

alternatives and follow-ups; furthermore, they were also put in a logical order (pp.128-137). The interview questions can be seen in Appendix A.

When the nature of the interviews is looked at, it should be emphasized that the interviews were all carried out in a “semi-structured” manner as Bogdan and Biklen classify (as cited in Cohen et al., 2000, p. 270). According to Borg (2006), “Semi-structured interviews are typically based around a set of topics or...a series of questions; they are flexible, allowing the conversation a certain amount of freedom... and the respondents are also encouraged to talk in an open-ended manner about the topics under discussion or any other matters they feel are relevant” (p. 203). Borg (2006) also emphasizes that one of the advantages of semi-structured interviews is the fact that they mostly rely on open-ended questions (p. 203). As Cohen and Manion (1994) mention, open-ended questions “allow the interviewer to probe so that she may go into more depth if she chooses or to clear up any misunderstandings... [Also], they help establish rapport” (p. 277). Due to these reasons, the questions in the interview were open-ended questions enabling the teachers to answer them however they liked, without limiting or guiding them. In the interviews, all five teachers were asked the same questions in the same order; however, due to the answers that the teachers provided, some of the questions were skipped or some further ones were added during the interview. Also, the wording of some of the questions was changed in the course of the interview, and some were repeated to further clarify the questions which is one of the key issues emphasized by Yıldırım and Şimşek (2005, p. 124). The researcher was also objective and had a positive attitude so that the interview could be like a daily conversation rather than a strict scientific interview. The original Turkish versions and the translated English versions of all five interviews can be seen in Appendix B.

3.4.2 Classroom Observation

For Dörnyei (2007), any research that is qualitative in its nature should take place in a natural setting (p. 38) and classroom observation is the only way that can

give a clear idea regarding how both teaching and learning are practiced. “[S]uch data can provide a more objective account of events and behaviours than second-hand...data” (Dörnyei, 2007, p. 185) and such first-hand data may not be obtained by other data collection instruments (Yıldırım & Şimşek, 2005, p. 173), which is why classroom observation was preferred as one of the data collection methods in this study.

Brumfit and Mitchell (1993) believe that “teaching provides the context for the learning process, and deserves analysis in its own right...so, understanding how it works in practice and how its workings relate to successful language development, is a necessary adjunct to effective education” (p.3). Therefore, it is clear that understanding and analyzing the teaching practice from different perspectives is the key to understanding student achievement which in turn will contribute to the way that teaching is practiced. Although much has been said and written about in-class teaching practice in the field of English language teaching, as Brumfit and Mitchell claim, there is still a lack of empirical evidence about what is going on in the classroom (1993, p.3). In order to understand the reality in the teaching environment, classroom observation is the most neutral data collection method and this is why this case study was also built on the results of videotaped classroom observation.

Jarvis, one of the outstanding names in the field, contributed much to ELT by introducing the concept of classroom observation. He, as Allwright puts it, “seems to have been one of the first to see the importance of attempting to capture the special characteristics of the language classroom” and to do this, he used this instrument to observe and record the teaching behavior of the teaching assistants and “captured the events of the classroom” (1988, pp.11-44). When the fact that this study also aims to observe the teaching behavior of the teachers from a cultural perspective is taken into consideration, videotaped classroom observation, in which the teachers were observed to see whether they actually practice the issues covered in the literature, seems to fit this study as a data collection technique as well.

Observing the classrooms also helped the researcher to understand the unspoken beliefs and ideologies of the language teachers.

One of the most important points that was paid attention to in this study was the selection of the classrooms to be observed. In order to collect data, two classrooms were selected from ENG 101, which is a course that is offered to junior students in the fall semester at Middle East Technical University. The ENG 101 course was especially appropriate for the study due to two reasons. First of all, since the course is an integrated skills course, speaking and natural interaction along with reading and comprehension would be easily observed during the class. When the fact that the students' understanding and interacting abilities would be affected by their cultural backgrounds is considered, ENG 101 appears to be a preferable course for such a study. Also, it would be easier for the teacher to integrate the culture of the students when the course necessitates interaction in its nature. Secondly, the theme of the course which is *change* is an international topic and what students from different cultures understand from the concept of change may vary, thus bringing the issue of culture to the fore in the classroom.

Due to the time limitation of the study and due to the fact that this study is a case study, two classes were observed because observing and analyzing the data for more than two classes would not have been possible within the time limit given for the completion of the Master's thesis. Also, it would have been too broad in scope for such a study. The two classes selected were those of two of the five teachers previously interviewed. The reason for preferring those two teachers' classes for observation can be explained thusly: First of all, the teachers were seriously interested in the study and were willing to take part in the observations as well. They both emphasized that they would like to be observed for their self-development and that watching themselves teach would help them see their strong and weak points. The willingness of the instructors to participate in the study was a crucial factor in classroom selection since they were going to be interviewed once again after their classes were observed, which required additional time and effort on

the part of the teachers. In addition, the answers that they gave in the interviews were promising in terms of the integration of culture to a great extent. They seemed to be aware of the importance of their students' home culture for successful language instruction, but they also pointed out that they may have been neglecting the issue of culture from time to time. Thirdly, the teachers had different educational backgrounds and work experience and this was particularly important in order to see how teachers with professional and educational differences would treat the issue of culture. The classroom dynamics such as the number of the native and foreign students and their willingness to participate in the lesson was also another criterion that affected the classroom selection.

To carry out more reliable research and collect more relevant data, the classes were chosen among those that contained at least one or two foreign students. This was important to see whether their native culture was taken into consideration by the teacher in addition to Turkish culture. In the first class, there were sixteen students, nine of whom were females and seven were males. Among these sixteen students, three were foreign students coming from Cambodia, Tanzania and from China. Their ages varied between eighteen and twenty, and all were students in the Department of Sociology. In the second class, there were twenty students; sixteen of them were males and only four were females. There were two foreign students in this class, one from Tajikistan and the other from Indonesia. The students were aged between eighteen and twenty-one. The majority of the students were from the Department of Mathematics, but there were also students from the Civil Engineering and Mechanical Engineering departments. The students in the second class were more participative during the observation when compared to the first class. All the Turkish students in both classes were from different parts of Turkey, and thus had different cultural backgrounds. As a result of the classroom dynamics, it was clear that the classrooms were culturally heterogeneous, which was necessary for this study.

Before the observations took place, the teachers were contacted in order to learn about their lesson plans, because for more reliable data, lessons in which student-teacher interaction took place frequently (such as discussions or question-answer parts) were necessary. However, teachers were not told what specifically would be looked at during the observations in order to collect reliable and natural data, because it was of utmost importance that the teachers not modify their usual teaching style during the observation. Borg (2006) also supports this point by saying that “[f]ull disclosure [of the observed points] may [influence] teachers’ behaviors” (p. 238). Because of this reason, the teachers were only told that the student-teacher interaction and the effect of the students’ home culture on their participation were going to be looked at. Teachers were not told that their own teaching practice and whether they cared about referring to their students’ home culture were going to be observed.

During the observations, both teachers dealt with the same reading text about changing generations. They both worked on pre and post vocabulary questions and they had different pre and post reading activities. After the reading text, they both dealt with the comprehension questions. Although both teachers had similar lesson plans, the way they worked on the reading text and their approaches towards the issue of culture were different.

In order to catch every detail of the lessons, a video camera was used, the consent of the teachers about recording having been obtained in advance. Recording was also necessary for the stimulated recall which was held after the observations. A voice recorder was also made use of in case of a problem with the camera’s voice recording quality, and the teachers were also informed about the voice recorder. Before recording the classes, the students were briefly informed about the reason for the presence of the camera, and they were told that the researcher was carrying out a research for a Master’s degree. However, the details of the research were not revealed. This short explanation was made to help the students feel comfortable during the recording.

Both classes were recorded for two consecutive class periods, totalling a hundred minutes (50 minutes each). In between the classes, the students had a break of about ten minutes, during which no recordings were made. In the course of the observation, the researcher tried to stay in a fixed place so as not to attract attention, but in one of the classes, because of the physical conditions, it was necessary to move the camera close to some of the students for better voice quality. The researcher never talked to the students or the teachers during the observation and never interfered with the natural flow of the lesson. In that sense, the observation was a *non-participant observation* as termed by Borg (2006, p. 231) and Dörnyei (2007, p. 179) in which “the researcher in the classroom ... avoids interacting with teacher or students during the events being observed” (Borg, 2006, p. 231).

During both observations, the following specific and pre-determined points were focused on by the researcher:

1. Does the students’ native culture affect the running of the lesson in a positive or a negative way?
2. Does multiculturalism have a positive or negative impact on the lesson?
3. Are foreign and Turkish students equally participative in the lesson?
4. Do foreign students have problems in interacting with their peers or teachers?
5. Does cultural background pose a problem in understanding and keeping up with the lesson on the part of the students?
6. Do the teachers approach the foreign students and the Turkish students similarly?
7. Do the teachers take their students’ (both Turkish and foreign) native culture into consideration as they are teaching or are the students’ home cultures neglected? If they make use of their students’ culture, how do they do so?
8. If the teachers refer to their students’ native culture, does this affect the attitudes of those students towards the lesson? If yes, how?
9. If the teachers refer to their students’ native culture, how does this affect the nature of the lesson?

10. Do the answers that the teachers give in the interviews actually match with what they do in their classes?

Due to the presence of the pre-prepared questions in the researcher's mind, this observation was a *semi-structured* one. Gillham (2008) explains the property of semi-structured observations in the following words: "In the semi-structured variety of observation you [the researcher] go in with quite specific questions but they are 'open' so that you cannot predict what you are going to find" (p. 19). Although the interviews held before the observations created an expectation for the researcher regarding the probable place of the students' native culture in the lessons that was going to be observed, the researcher did not have any expected answers for the questions in her mind during the observations. In other words, the researcher did not expect the teachers to act in a certain way regarding the culture issue in the classroom and she observed the classes objectively. As a result of the classroom observations, some really interesting results were obtained which is discussed in chapter four in detail.

3.4.3 Stimulated Recall and Post-observation Questions

According to Calderhead, "...[stimulated recalls]... are used to aid a participant's recall of his thought processes at the time of that behavior" (as cited in Borg, 2006, p.209). Calderhead further emphasizes that they can be good tools when the aim is to address questions in the researcher's mind about teachers and their actions including their decision making process and their interactive thoughts (as cited in Gass & Mackey, 2000, p. 19). Since it was of vital importance for this study to examine the relationship between the beliefs of the teachers and their actual behaviors, it was necessary to know the rationale behind their actions, which could best be understood through stimulated recall. For this aim, the teachers participating in the study were asked to watch themselves teaching and were asked to reflect on their teaching focusing basically on the reasons for their actions in the classroom along with some other aspects of their teaching.

When the literature is examined, it is seen that one of the most important qualities of culturally responsive “good” teachers is that they reflect on what they are doing, which is possible only through stimulated recall and this is why this data collection method was chosen for this study. The teachers had the opportunity to see their weaknesses and strengths as they were reflecting on their lessons, which was one of the points that they were enthusiastic about at the beginning of the study. As put forward by Kagan, most of the time teachers are not aware of their beliefs, nor do they have the opportunity to describe them (as cited in Borg, 2006, p. 192). This method, in addition to providing the researcher with valuable results, provided the teachers with the opportunity to voice their feelings and beliefs regarding their own teaching.

During the stimulated recall, which Borg (2006) regards as a common option which should be considered after classroom observations (p. 247), certain points were paid special attention to. First of all, for more reliable data the stimulated recalls immediately followed the classroom observations. To Bloom, “[a]ccuracy decline[s] as a function of the intervening time between the event and the recall (as cited in Gass & Mackey, 2000, p. 18). Gass and Mackey further elaborate on this point by stressing that more relevant data will be generated when the period between the observation and the stimulated recall is minimized as much as possible (as cited in Borg, 2006, p. 211). Keeping this in mind, the stimulated recall questions were prepared immediately after the classroom observations, and the teachers were interviewed four or five days after the event.

In addition to the timing, the quality of the questions was another issue to be considered. As Gass and Mackey (2000) suggest, “the method itself will have no validity unless one can be reasonably sure that accurate recall in fact is taking place” (p. 89). For this reason the quality of the recall questions was of utmost importance for obtaining valuable results. After both observation recordings were watched, certain segments which were related to the issue of culture were chosen by the researcher instead of the entire recording. While six different segments of the

lesson with different durations were chosen from the first observation, the number of the selected segments was four in the second recording. This helped make the study more practical in terms of time, and in this way the study did not digress from its path because all the parts were those that were related to the concept of culture in the classroom. Then, the chosen segments were watched carefully by the researcher several times and appropriate stimulated recall questions were prepared which focused on the issues under investigation and which would provide the researcher with the answers of her questions. While preparing the stimulated recall questions, those used by Peterson and Clark in their study were taken as a model and were adapted (as cited in Gass & Mackey, 2000). Since the stimulated recall necessitates the questions to be based only on the feelings and beliefs of the teachers about their teaching and the reasons for their actions, some additional post-observation questions were also prepared in addition to the stimulated recall questions. Those additional questions were aimed at finding out the ideas of the teachers about the possible activities that could have been done during the lessons. There were also questions about the students' behavior during the lesson which required the teachers to evaluate themselves from a cultural perspective, thus helping the researcher to evaluate the situation in more detail.

“Stimulated recall is carried out with some degree of support, for example, showing a videotape to learners so that they can watch themselves carrying out an activity while they vocalize their thought processes at the time of the...activity” (Gass & Mackey, 2000, p. 38). Thus, during both of the stimulated recalls, which took about one hour each, the teachers were asked to watch the video recording of the pre-selected segments from their classes and were then asked the pre-determined questions. Before starting the stimulated recall process, the teachers were given brief information about this data collection method to clarify the concept in their minds and to make sure that they knew what kind of an activity they were going to be involved in. This also clarified the researcher's expectations from the teachers about the stimulated recall process. The teachers, however, were not shown

the questions in advance with an aim to collect natural data, because it was crucial to record the spontaneous answers and evaluations of the teachers to ensure reliability.

Throughout the event, the researcher was in control about where to stop and ask the questions and did not interfere with the answers of the teachers. After watching one of the selected segments, the questions were asked and answers were recorded. The same steps were followed for all the pre-selected parts of the classes. In that sense, the stimulated recall process was more like a controlled and a guided conversation rather than an informal interview but, the attitude of the researcher was quite positive to establish a comfortable environment. To be able to catch all the answers and comments of the teachers during the event, a voice recorder was made use of during the entire interview and the teachers were informed about this at the beginning, for ethical concerns. They were also informed that the recording and their answers were only going to be used for this study and that their names were going to be kept confidential. Because the stimulated recall and post-observation questions did not require very much time and detailed answers, they were all prepared in English. Therefore, the interviews were carried out in English. This was also an advantage for the researcher regarding the time concerns. After the interviews were over, the answers were transcribed according to the reader friendly format proposed by Gass and Mackey (2000). The stimulated recall and post-observation questions together with the answers provided by the teachers can be found in Appendix C.

The answers provided for the both sets of questions (stimulated recall questions and the post-observation questions) proved to be useful both for the researcher and the teachers: while the answers helped the researcher to understand the ideologies of the teachers regarding different aspects of the issue of culture in the classroom better, the teachers both emphasized that such an opportunity for self-reflection raised their awareness of the importance and place of culture in the

language classroom. Thus, the entire data collection process was mutually beneficial for the researcher and the teachers that were involved in the study.

3.5 Data Analysis

Since the data came from three different data collection methods, namely interviews, classroom observations and stimulated recall interviews (including the post-observation questions), the data analysis of this study required several steps.

Before the classroom observations took place, the answers obtained from the teachers at the end of the interviews were analyzed to better understand their culture-beliefs. Since the interviews were held in Turkish, both the questions and the answers of all five teachers were first transcribed and then, translated into English. The transcription was a necessary step as Dörnyei also emphasizes. For Dörnyei (2007), “[d]uring data processing most data are transformed into textual form because most qualitative analysis is done with words” (p. 38). The elicited answers created an expectation for the researcher about the content and organization of the lesson in terms of the integration of the native culture of the students.

Then, as a major aim of the study, the videotaped classroom observations were made. Later, the parts of the lessons relevant to the study were selected and post observation interview questions (including the stimulated recall and post-observation questions) were prepared, based on the events taking place during the lessons. After the post interviews, the answers were first transcribed and then analyzed to see whether the teachers took into consideration the students’ native culture as they were teaching. In that sense, the researcher focused on how the teachers were doing so. The teachers were also asked to reflect on certain aspects of their teaching. The questions about the observation criteria were also asked to the teachers and their results were taken into consideration.

From the data obtained by means of using data collection instruments, the researcher was able to compare the relationship between what teachers said and believed and what they actually did in their classrooms and the picture of the place

of students' culture in the classrooms became clearer. Since the data was collected during the fall semester, the majority of it was analyzed during the spring semester after all the data was gathered and transcribed. Because the study was a highly qualitative one, no quantitative data analysis techniques were made use of and the results obtained depended heavily on verbal information.

3.6 Assumptions

The researcher made the following assumptions during the study:

1. It was assumed that the teachers were sincere in the answers that they gave during the interviews and the stimulated recall.
2. It was assumed that the data collection instruments were capable of addressing the issues under consideration.
3. It was assumed that the teachers acted naturally and did not change their way of teaching during the classroom observations.
4. It was assumed that the students acted naturally and did not change their behaviors during the classroom observations.
5. It was assumed that the classrooms which were observed were good representatives of multicultural environments.

3.7 Limitations of the Study

Despite the fact that the study was carried out with great care and all the steps were carefully planned, this case study has some limitations.

To begin with, this study limits itself to the findings of a limited number of interviews and classroom observations. The results, therefore, can by no means be generalized to the whole which is one of the drawbacks of case studies. Although triangulation was used to obtain more reliable results, as Fielding and Fielding suggest, "methodological triangulation does not necessarily increase validity, reduce bias or bring objectivity to research" (as cited in Cohen et al., 2005, p. 115). As a consequence, the results of this study should be considered as a reflection of a

certain case and small number of participants, and for more concrete results regarding the subject more research needs to be carried out. It should also not be forgotten that all the data was analyzed only by one person, the researcher, throughout the whole study which may be considered as another limitation. That is to say, if all the data were to be analyzed by more people, some additional results might have been arrived at.

Some other limitations may also exist, when the data collection instruments are considered. For the reliability of the answers elicited from the teachers, sincerity and objectivity are key factors. Although it was assumed that all the participant teachers were sincere and objective in their answers, this can never be proved. Thus, the reliability of their answers always remains as a possible limitation. Such limitation is also valid for the questions asked at the end of the observations.

In addition to the aforementioned limitations, some others with regard to the observations should also be considered. As mentioned earlier, the limited number of the observed classes is an issue to be concerned about. Furthermore, the “observer effect” as Dörnyei (2007, p. 190) puts it, should be taken into consideration. That is to say, it is possible that both the teachers and students might have considered the researcher and the camera as obtrusive and may have changed their ordinary behaviors. Any modifications or changes on the part of the teachers during the observations would hinder the reliability of this study, because the teachers’ natural and usual approach towards multiculturalism in their classrooms is of crucial importance for this study. Despite the fact that the exact aim of the study was not told to the teachers, it is still a possibility that they may have understood the points that were going to be paid attention to during the observation, since the observations were made after the interviews. The students, on the other hand, may have preferred to remain silent due to the existence of the camera and they may have found it hard to share information about their culture during the recordings since it is a very personal issue. The timing of the interviews might have also been another limitation for student participation. Both observations were made during classroom hours

during which the students were tired: one of the classes was an 08.40 class and the other one was a 15.40 class and this may have made the students more reluctant to participate. It should also be emphasized here that observations on their own cannot tell the whole story about the issues under the spotlight (Gillham, 2008, p. 100). Although some other data collection methods were made use of to support the observations, more observations on the issue should be made for seeing the whole picture more clearly.

Finally, some other possible limitations about the stimulated recall process should be mentioned. Although the stimulated recalls were made shortly after the observations for accurate recall, it was not possible to make them right after the observations for practical reasons such as the preparation of the questions. Therefore, they were carried out 3-4 days after the observations, which may have affected the recall of the teachers negatively. Additionally, the teachers may not have answered the questions sincerely and objectively in this section as well, which should always be an issue of consideration.

CHAPTER 4

RESULTS

4.1 Introduction

In this chapter, the results of the interviews, classroom observations and stimulated recalls are reported in the sequence that they were made during the data collection process. The results obtained from each set of questions in the teacher interviews are reported under separate sub-titles for each set approaches the issue from a different perspective. Results of both the observations and the stimulated recalls, which were made with two of the five teachers, are also presented holistically under subtitles without revealing the identities of the teachers for matters of confidentiality. The results of the study are reported in accordance with the research questions and the observation criteria that were determined in advance. A table showing the educational and professional backgrounds of the teachers who participated in the study is given below for the readers to make the results easier to follow.

Table 4.1 Backgrounds of the Teachers

Teacher	Bachelor's Degree	Master's Degree	Year of Experience (Total)	Year of Experience (at METU)
1	ELT	ELT	4	3
2	American Litr.	English Litr.	7	4
3	ELT	ELT	21	10
4	Translation and Interpretation	-	8	4
5	ELT	ELT	3.5	1.5

4.2 Results of the Interviews

4.2.1 Results of the First Set of Questions

The first set of questions was composed of five questions. The aim in asking the questions in this set was to obtain general information about the participant teachers and to learn what they understand from the term culture in its general sense and what kind of a relationship they see between culture and language teaching. Therefore, this set of questions was important for creating an expectation and background for the rest of the interview, and interesting results were obtained. Before moving on to the issue of culture, teachers' professional backgrounds should be understood first.

Each of the five teachers has been teaching for different durations: while the most junior participants have been teaching for a total of three and four years, two of them have been teaching for seven and eight years. On the other hand, the most senior teacher has been a member of this profession for twenty-one years, which is rather a long period. When their teaching experience in the Department of Modern Languages at METU is considered, while the most junior teacher has been a teacher in the department for about one and a half years, three of the teachers have been in the department for three to four years and the most senior teacher has been teaching for ten years.

In addition to their total experience in the teaching profession, which naturally creates an expectation towards their integrating culture into their lessons, they all reported that they had taught in multicultural classrooms where students from different countries in the world such as Greece, Azerbaijan, China, Japan and the Turkic republics, and different cities in Turkey were present, which further strengthens the aforementioned expectation. They also reported that their experience with culturally diverse learners was not limited to their classes at METU but that they also had such students in their previous institutions such as language courses or preparatory classes of universities.

Among those five teachers, one in particular was very much familiar with multicultural environments due to his teaching experience in the United States. He emphasized that almost all the students in one of his classes in the United States came from another country and admitted that it was really tiring and difficult to handle multicultural classrooms due to the students' different levels of language proficiency and their command of certain topics. He further clarified that if he focused too much on a certain topic with which the foreign students were not familiar, the American students got bored. He shared his feelings through the following words:

I had [a] section and in it there were both students from different cultures and American students. There were problems in language proficiency and I found it hard to deal with that class. It was the foreign students' first year in America no matter how good their English was. If I focused too much on a topic, it was better for them because they understood it better but then, the Americans were becoming bored. I had a tough time. I contacted my advisor and together we planned a schedule and got over this problem but I had difficulties.

(See Appendix B-Transcription 5)

It should be emphasized here that this is also a valid assumption for the multicultural classrooms in Turkey: although it is correct that most of the Turkish students find the cultures of the foreign students interesting most of the time, spending too much time on Turkish culture in the classroom to introduce it to the foreign students might be dissuading for the Turkish students since they are already familiar with their native culture. Therefore, a balance for introducing cultures in the classroom should be carefully maintained by the teacher in order not to cause boredom for the students.

One of the most interesting points which should be emphasized is that almost all teachers thought about students coming from other countries when they encountered with the term *multicultural students* and did not consider the students from different parts of Turkey as being culturally different from each other at first, which is a misleading belief. The fact that each and every person has an individual

culture should always be taken into consideration and this fact gains even more importance in teaching where the basic elements of the profession is human beings.

When it comes to defining what culture is, although the teachers had different ways of defining the term, some common properties dominated their definitions. What all teachers seemed to agree on was that culture is the total sum of virtues, beliefs, traditions and ways of living that hold the members of a society together. In other words, they pointed out that culture is a common property for people that makes them a certain group and that differentiates them. What attracts one's attention is that the majority of the teachers considered the term to be nationality-bound except for one teacher who stated that there are people in the same country with different cultures and thus culture is not necessarily related to a person's nationality, a fact which should be accepted by the teachers in advance. The fact that every individual in a society does not necessarily share the same beliefs, ideas and ways of behavior, which are the basic components of one's culture, must be accepted by the teachers for a more successful and individualized education since every individual is born into and raised in a different family and thus a different cultural belief and behavior system.

When asked if language teaching necessitates culture teaching or if they are totally different components, all of the teachers strongly emphasized that language teaching and culture teaching can by no means be separated and that they complete each other. They further underlined that culture is very important in language education and it must be dealt with in the language classroom all of which show that the teachers are aware of the importance of culture and its place in the language classroom. Since language is one of the outstanding factors that contributes to the identity and, naturally, to the culture of a group of people, the language that they speak shapes their world view. Because of this reason, anyone who devotes himself/herself to teaching a specific language cannot achieve this without making use of and referring to that specific language's culture. When English language teaching is considered, for life-long learning, British and American culture must be

incorporated to clarify the concepts better in the students' mind. In addition to referring to British and American cultures, students' home cultures must also be referred to for better relating the topics to the students' lives and to make them more familiar with the topics that are covered.

Among the answers that the teachers provided to this question, one stands out since it refers to the link between language and culture as well. One of the teachers emphasized the importance of the issue with following words:

According to me, language and culture cannot be separated. Language is a part of culture; and no culture can exist without language. Therefore, if we consider this as true for every language, in ELT, separating culture from language and teaching a language without its culture would be teaching something different- a totally different language: that is to say, it would not be teaching that specific language. But of course, there might be different levels of doing that like imposing a culture while teaching a language. Whether this is done or not, you cannot teach language without its culture. (See Appendix B-Transcription 3)

Another remarkable issue that stands out is the belief of one of the teachers regarding the imposition of the target cultures as she stressed that what is being emphasized in language teaching is British and American cultures and that teachers are contributing to Americanization by doing so. However, instead of focusing on target cultures, for a more objective teaching, students' home cultures should be better integrated into the language classroom which would also be politically more correct.

In addition to all those points, three of the four teachers reported that target culture immediately comes to their mind when they think of the term *culture and language teaching* because of their profession, which is a very important finding for this study. One of the teachers said that referring to the target culture is inevitable although she does not like this situation. This reveals that although the teachers are aware of the importance of culture, what they understand from the term in English language teaching context is the target culture, but not the students' home culture

which is a gap that should be filled and a problem which should be solved by making extra effort and paying extra attention.

4.2.2 Results of the Second Set of Questions

The questions in the second set were designed to make a transition from general views on culture to the actual topic of the research. The questions aimed at learning more about what teachers think regarding the place and importance of their students' home culture in the classroom. To better learn if there were culturally diverse students in their classroom and whether they were aware of this diversity or not, the teachers were also asked to elaborate on their students' cultural backgrounds in their current classrooms.

About the cultural diversity in the classrooms, all of the teachers reported that they had a few students coming from different countries although they do not constitute the majority in the classroom and most of those students were coming from Turkic republics like Azerbaijan or Kazakhstan. Besides, there were students from Pakistan or Indonesia. Although the teachers knew where those foreign students were coming from, they were not quite sure about the cultural backgrounds of the Turkish students. In other words, most of them preferred to refer to the students on a regional basis like Central or Western Anatolia instead of giving the names of specific cities in Turkey, which shows that there might be a tendency towards neglecting the cultural backgrounds of Turkish students. One of the teachers admitted that she did not have enough information as to where the Turkish students were from. There was also another teacher who reported that there was no multiculturalism among the Turkish students after saying that the Turkish students in her classroom were coming from Marmara, the Aegean, and Central Anatolia which clearly indicates that she does not regard Turkish students as being culturally different from each other despite the different cities and regions in which they were born and raised. What is also worth mentioning here is that all of the teachers directly started giving examples about the foreign students and thought of the

Turkish students only after they were asked about Turkish students' background which reveals that they associate cultural diversity with being a foreigner. For instance, when asked if there were any culturally different students in her classes, one of the teachers said that she had students from Mongolia (see Appendix B-Transcription 1) and another teacher immediately referred to her foreign students first and then mentioned to her Turkish students in following words:

I have three classes this semester but I do not have many foreign students. They were much more in number in previous semesters. In one my classes, I have a student from Azerbaijan and I think I have one students from Kazakhstan. The others are all Turks.
(See Appendix B-Transcription 3)

Regarding the necessity of dealing with culture in the classroom, all teachers seemed to agree on the fact that integrating the students' culture into the lesson is richness and thus, a necessity, which affects the classroom in a positive sense. One of the teachers argued that culture is an element that helps the students to get their messages across and disregarding it would lead to hindering the language teaching. They pointed out that culture is a necessary element in the classroom as long as it is integrated in the right way, without causing humiliation among the students because of their cultural differences. Among the five teachers, one of them argued that she was hesitant in referring to her students' culture sometimes if the students are shy and conservative about sharing their cultural values and experiences. By looking at those answers, one can arrive at the conclusion that the teachers are aware of the importance and necessity of making use of their students' home values as they are teaching in general.

In addition to their awareness about the issue, the teachers also find dealing with home cultures necessary due to the certain benefits that it brings about and they all agreed on the fact that once their culture is cared about, the topics would become more meaningful and they would better individualize the topics which would result in life-long learning. There were also teachers who pointed out that once their cultures are mentioned to, the students would become more willing to

communicate and they would feel more integrated into the lesson, which would attract both those students' and the other students' attention. In other words, culture can be a motivating factor in the classroom for all the students. One of the teachers shared her feelings about this aspect by saying that:

First of all, it [dealing with the students' home culture] would give them the courage to communicate. The students who sees that his/her home culture is considered in the classroom would be more willing to communicate and if we think of skills instruction, this would reflect to the variety in writing activities and to the perceptual differences in reading activities.
(See Appendix B-Transcription 2)

What some of the teachers mainly thought about the issue can be summarized with the following words of one of the teachers who said that "sharing information can only be possible through integrating personal experiences and world views into the lesson. Therefore, the teachers cannot succeed in teaching the topic, whatever it is, unless they integrate the students' lives into it". (See Appendix B-Transcription 3)

Another point that all teachers agreed on was related to the importance that the teachers give to home culture in general in Turkey and they all stated that the issue was neglected most of the time. Two of the teachers also added that this might still vary from one teacher to another. As for the reasons of such behavior, they emphasized that we, as language teachers, may forget to deal with culture. Similarly, one of the teachers summarized the situation in following words:

When I think of both Turkish and foreign students, I cannot say that we are very sensitive about the issue. I believe that what we care more is teaching the target culture. Rather than learning the home cultures of the students, we focus so much on our lesson and on giving the target culture that, we miss the other part.
(See Appendix B-Transcription 4)

The fact that the language teachers regarding all of the students as being equal and their finding it easier to not to deal with individual cultures of their

students was another reason that was mentioned as to why language teachers neglect the culture issue in the classroom.

When the teachers were asked to reflect on their own teaching in terms of whether they pay attention to home cultures in the classroom or not, their answers varied from one end to another: while one of the teachers said that she overlooks it sometimes, two of the teachers emphasized that they try to take it into consideration by asking the students to give examples from their own countries as they are writing paragraphs or making presentations. On the other hand, one of the teachers emphasized that it may not be possible to integrate each student, especially foreign students, into the topic every time and that the issue depends on the subject that is covered in that lesson. There was also one teacher who had a totally different perspective on the topic, admitting that sometimes he ignored home cultures on purpose thinking that some topics might be taboo for the students. He further emphasized that establishing a university culture is more important than caring about the students' cultures individually and underlined that his aim is to give the students the message that "people should be respectful towards each other and should be able to tell what they think freely regardless of their cultural background".

Once their answers are looked at, it becomes clear that although all of the teachers are aware of the importance of the issue, not all of them are making use of the home cultures in their classrooms all the time due to different reasons.

4.2.3 Results of the Third Set of Questions

In order to create an expectation on the part of the researcher regarding any possible adaptations that would be made by the teachers during the classroom observations to better refer to the students' home cultures, in this part of the interview, some questions about culture and teaching materials were asked. The questions were aimed at finding out the beliefs of the teachers about the necessity of making cultural adaptations in the materials to meet the requirements of culturally

responsive teaching. The questions also helped the researcher to understand whether teachers were evaluating the teaching materials with a critical eye in terms of culture or not.

All of the teachers noted that if material is to be considered successful, it should include cultural content. However, what they mostly meant by cultural content was target culture rather than specific home cultures. Among five, only two of the teachers suggested that it is very important for the students to see what other cultures are like and that no course book can solely focus on one single culture. In other words, they pointed out the importance of the presence of a variety cultural topics and issues for better learning to take place. What the other teachers immediately thought of, on the other hand, was the necessity to integrate the target culture into the teaching materials underlining that no language can be taught independent of its culture. One of them further emphasized that there is no way that a material can give information about both the target and individual cultures and said that it is the teachers' responsibility to relate the topics to the students' lives even if the materials do not focus on each and every culture. That target culture should always be given implicitly so as not to cause reaction especially in universities where the medium of instruction is English was also emphasized by one of the teachers. Imposition of the target culture and elimination of individual cultures is another answer that is worth mentioning. One of the teachers also found it impractical and unrealistic to deal with both the language, target culture and the individual cultures in the materials.

About the teaching materials they encountered so far and about the ones they are currently using, the teachers noted that they were and are happy with the way that target culture is integrated, however when they were asked to evaluate those materials from the point of view of individual cultures, while one of them reported that she was not sure, two teachers reported that individual cultures are not included at all. While one of the teachers argued that she was happy and satisfied with the way that the current material she is using deals with students' cultural needs,

another teacher evaluated the materials from a cultural perspective in a comparative manner noting that:

a consciousness towards the existence of different cultures has arisen lately and different cultures began to be integrated into the course books. I also believe that the material that I am using right now gives the opportunity to refer to topics from different cultural perspectives.

(See Appendix B-Transcription 3)

Reflection questions, reading texts followed by comprehension questions, role plays, skill activities, anecdotes, folk stories, and authentic materials were reported to be the various possible activity types that the teachers suggested to be used to incorporate cultural elements into the teaching materials.

Besides their ideas on the place of culture in language materials, the teachers were asked if they ever felt the need to make any adaptations to the materials on their own to better cater to the cultural backgrounds of their students. Three of the teachers stated that they were definitely making such adaptations by either giving the students in the classroom information about other cultures that are present in the class through extra paragraphs or by directly asking the students some questions about their cultures beforehand. She further stressed that setting the concepts in the students' minds is necessary and that this would be one of the ways of doing so. Another teacher, who was in favor of making use of culture in her lessons, stated that making adaptations and reminders are some ways through which some possible problems and misunderstandings in the classroom based on cultural background of the students can be solved. Besides the teachers who said that they were in favor of adapting their materials, one of the teachers stated that she sometimes made some adaptations in the way that activities are carried out to attract the students' attention more by either pairing up or grouping the culturally different students in the classroom together. The teachers who said that they were making adaptations also underlined that the students' needs was a determining factor in their decisions about adapting materials. About the same issue, yet another teacher said that although he used to make adaptations, like integrating special occasions and traditions, in the

United States as an outcome of the classroom dynamics, referring to the multicultural environment in the country, he does not feel the need to adapt the materials here in Turkey which once again shows that the teachers do not regard language classrooms in Turkey as being multicultural environments to a significant extent.

4.2.4 Results of the Fourth Set of Questions

Culturally responsive teaching, a term that is of crucial importance once culture in the language classroom is under the spotlight, constitutes a large part of the relevant literature of English language teaching. Therefore, it was necessary for this study to ask the opinions of the teachers about the term. With this aim in mind, the questions in this part of the interview were prepared to help the researcher to spot if the teachers were familiar with culturally responsive teaching, its importance, and its implications for language teaching, and some interesting results were obtained.

When the teachers were asked their opinions as to whether they regard classrooms with cultural variety as being disadvantageous when compared to uni-cultural classrooms or less multicultural classrooms, three of them responded that such classrooms turn out to be advantageous due to the presence of different perceptions on the part of the students leading to a variety of different ideas and thus, resulting in richness. They also reported that cultural variety enables the students to share their different experiences and this, in turn, not only leads to better understanding of the topics but also to the establishment of better relationships in the classroom which also has an effect on the way that students feel themselves comfortable in group work activities. On the other hand, other teachers reported that the answer of this question depends on the situation, the teacher and how she approaches the issue of culture during the class, and the student dynamics. Among those three, one of the teachers also pointed out that multiculturalism at METU might cause some problems during the lesson and thus, can be a disadvantage since

the students coming from different countries are most of the time unwilling to talk about and share their cultures. While none of the teachers could think of any particular problems that they encountered so far resulting from the cultural differences in their classrooms, one of them underlined that the students do not have significant problems in communicating with culturally diverse learners as well.

Since showing extra effort to learn more about the students' backgrounds and their cultures is seen to be important for following a culturally responsive approach in teaching, the teachers were asked if they feel the need to do so as they are teaching. As an answer to this question, two of the teachers noted that they try to show an extra effort and that they do this through adapting the tasks according to the students' cultures or by asking questions to the students about their backgrounds. Those teachers also emphasized that such an effort results in broadening their own horizons and leads them to learn more about different cultures and family structures. In addition to that, one of the teachers stated that she only asks questions from time to time if she finds something interesting about the students both in and outside the classroom out of curiosity. The other two teachers reported that they do not feel the need to show an extra effort and that they ask questions only if the students themselves want to share more about themselves, underlining that these are all momentary decisions taken during the classes rather than being pre-planned actions.

Once asked about the possible kinds of activities that might be useful for culturally different students in order to help them feel more comfortable in the classroom and in order to help them get in contact with their classmates better, they suggested that culturally different students be grouped together and the language teachers refer to a world that the students are familiar with. One of the teachers further suggested that the students be asked to introduce themselves to the rest of the classroom and that they should be asked certain questions to learn where they are from. She underlined that through such efforts, those students can feel themselves more comfortable in the classroom and reported that she does this with

foreign students, which shows that Turkish students' cultural identities are being ignored from time to time. Yet according to two of the teachers, it might be better to not to emphasize those students' cultural differences for them to not to feel different and alienated among their classmates. One teacher declared her views on this subject by saying that:

[i]n order to answer this question, you need to first know how the students with different cultures would feel themselves comfortable in the classroom: Does he feel more comfortable when his difference is eliminated and disregarded or does he feel comfortable when it is underlined? I think this depends on the student's character and his individuality. So, to answer the question, first you need to know the answer of [this] question.
(See Appendix B-Transcription 2)

To understand their overall understanding of the term "culturally responsive teaching", the teachers were requested to reveal to give a possible definition of the term. Except for one teacher who could not provide a definition, other teachers clearly stated some definitions that were very close to the term's actual meaning. Their definitions mostly revolved around making contributions to the culturally diverse students' learning process by integrating their cultural values and traditions into each and every lesson so that the students can respond to the class better and make use of their individual assets. Another teacher, individualizing the term and looking at it from the point of view of the teachers, emphasized that culturally responsive teaching is a responsibility of the teacher and told that it refers to the awareness of the teachers about the cultures of his/her students, and also admitted that he was not competent in doing so. One of the teachers was not very much clear as to how to define the term and approached the term with further following questions as follows:

Does culturally responsive teaching mean preparing lessons that take the students' cultural sensitivities into consideration or does it mean making it more flexible? Does it mean raising students who are responsible and sensitive towards cultural differences or does it necessitate not touching upon certain topics? Should we regard the fact that the students experienced

war as an experience and should we help the other students make use of this experience? What does it mean? Lots of questions come to my mind.
(See Appendix B-Transcription 2)

The definitions that they provided revealed that most of them were familiar with the term and that they had at least an awareness of the concept even if they may not be pursuing such an approach in their classes.

In addition to the definitions, the teachers all reported that having such an approach while teaching would pose benefits for both sides during the planning and teaching stages of the lessons like making the classes more enjoyable and raising the awareness of both sides regarding cultural differences. They further pointed out that it would help the teachers to see the points that their students are weak and strong at, and that it would also contribute to life-long learning on the part of the students. One last benefit of the approach that they focused on was that culturally responsive teaching broadens the teachers' horizon and contributes much to individual development which is one of the goals of a successful educational environment.

4.2.5 Results of the Fifth Set of Questions

In the last set of questions, the point that was focused on was whether or not the teachers were making use of their students' home cultures as they are teaching. The questions in this set were also asked to elicit the ways that teachers were doing so during their teaching practices. Therefore, the nature of the questions was helpful for the researcher to create a more realistic and accurate expectation before the classroom observations as to the way that the teachers handle the cultural issues in the classroom. When compared to the questions asked in the previous sets, the questions in this set were based more on in-class practices.

Before moving on to the questions regarding their in-class teaching, the teachers were asked to reveal their thoughts on curricular issues because the way curriculum is designed directly has an impact on teaching. Although none of the teachers ever felt the need to analyze their institutions' (both the current and the

previous ones) curriculum with a critical eye by taking “culture” into consideration, which might be a clue about the negligence of the issue showing unawareness, they all had significant ideas about the curriculum’s ability to meet the needs of culturally diverse learners at METU, Department of Modern Languages. As a result of their evaluation regarding their current curriculum in terms of its success in integrating different cultures, two of the teachers approached the question from the point of view of materials instead of the curriculum saying that it is not the curriculum directly but is the way that course books deal with the issue, referring to the question types and task variety, that matters and one of those teachers emphasized that she was really happy and pointed out that there are questions which have universality in the course book that she uses in ENG 101. Furthermore, two other teachers strongly argued that integration of culture is not something that the curriculum can lead to and that it is totally dependent on the way that teachers and students behave in the classroom. In other words, the teachers’ awareness of the need to make use of culture and students’ individual efforts to reveal their cultural habits in the classroom is the determining factor. Besides these ideas, one of the teachers argued that “culture” and “culture integration” are not issues raised in the 101 classroom and thus, they are not given place in the curriculum. About this point, he further uttered the following words:

I think this is not an issue that is considered here [at METU]. Students’ culture is not included, at least in 101. I, as a teacher, am not doing that either but I think this is a need. When I think of my previous institution, I remember that there was a sentence like “*cultural awareness and cultural differences will be addressed*” in the curriculum document. It was not prescribed by the seniors but every assistant was doing that naturally because there were international classes. The environment was forcing you to do this and there was awareness. I now realize that we do not have such awareness here and since we do not have it, we only teach our lesson and leave the classroom.

(See Appendix B-Transcription 5)

As can be seen from his response, as a reason of this, he showed a lack of awareness about the issue, emphasizing that the teachers only do their job and leave

the classroom without feeling the need to make use of students' cultural identities. It should be noted here, however, that none of the teachers had the opportunity to evaluate the curriculum with a critical eye and that their answers to this question were all based on personal experience and guesses about the topic.

Moving to more classroom-oriented questions, the teachers were asked to reveal their ideas as to whether or not the topics and activities brought to the multicultural classrooms should be different from those that are brought to the classrooms with less cultural variety. Some teachers responded that they should definitely be different in order to better deal with cultural richness and to not ignore the differences. Among those teachers, while one said that doing so is a natural outcome of having cultural awareness, the other underlined that cultural awareness can be achieved and reflected in the questions or activities that are used in teaching. There was also one teacher who emphasized that it is not the topics or activities but the way that they are dealt with that should be changed to cater to the needs of culturally diverse students. Another teacher, sharing a similar view, further pointed out to the possibility of boredom on the part of the students who may not be interested in learning about other cultures that are present in the classroom which once more emphasizes the importance of the teachers' decisions regarding cultural integration.

About the possible activities that might be engaging for a culturally mixed group of students, in addition to using folktales and cultural stories, reflection questions based on cultural differences, presentations and speaking activities in which students are asked to give information about their traditions and way of living, information gap activities in which the gap is something about the students' culture were different type of activities suggested by the teachers. One of the teachers further suggested that the culturally different students be grouped together so that they can get to know each other better and thus, be familiar with other cultures in the classroom in following words:

I believe that pair or group works in which students can work together would be more helpful. Through these activities they can get to know each other better and they can better make use of the cultural richness.
(See Appendix B-Transcription 3)

Once asked to reflect on their own teaching and to think about whether the activities they use relate to their students' backgrounds, two of the teachers, one not being quite sure though, answered that the activities relate to their students culturally and one of them reported that she achieves this through the use of questions and pair-work activities in the pre-reading stage. On the other hand, two other teachers emphasized that the things that they are currently doing do not relate to their students but also added that they sometimes try to use their students' cultural identities during the lessons. One of those teachers, however, added that doing so might be problematic sometimes as students may not like to be taken into consideration in front of the whole class due to their cultural differences. Yet, another teacher admitted that he does not feel himself competent in doing so and that he neglects the students' cultural identities, which is directly reflected in his choice of the activities.

As the last question of the interview, the teachers were asked if they made use of some additional materials like songs, posters, literary pieces, or pieces of realia to better introduce their students' home culture to other students in the classroom and to give those students the feeling that their cultural identities are cared about. While three of the teachers reported that they have not done such a thing so far, one of these teachers also emphasized that such things can be done while teaching the language itself only and that this cannot be done when teaching skills. Another teacher among those three emphasized that he does not do such a thing on purpose, further clarifying that he does not want to underline the students' differences in the classroom. About the use of extra materials, he shared his beliefs through the following words:

No I do not and I think I do that on purpose. I think that some students may not want to show their cultural backgrounds in front of everyone. Some

reasons that we do not know may underlie this. Since I want to set a university culture, I do not want to emphasize the individual differences. Since I want to give the message that everybody is equal and same in my classroom despite their differences, I may not be underlining the differences. (See Appendix B-Transcription 5)

In addition to these teachers, two other reported that they use materials like films and stories that are peculiar to specific cultures (cultures of the students) and one of them said that she asks the students to bring culture-related materials to the classroom from time to time and that they do it willingly thinking that their cultures are respected and shared. As for the benefits of such an effort, teachers reported that the use of such extra materials not only can make the topic more easy to remember and more meaningful, but also can attract the attention of most of the students as those materials will give the students an opportunity to deal with things that are different from the usual course book.

Both during and at the end of the interviews, the teachers reported that the interviews helped them to become more aware of the issue of culture and language classroom and some teachers also emphasized that they are going to try to find some ways to integrate their students more into their lessons. In that sense, the interviews were fruitful both for the teachers and the researcher.

4.3 Results of the Classroom Observations

In this part, the results of the two classroom observations are reported separately to make it easier for the reader to follow. Before focusing on the results of each observation, general background about the classroom dynamics are presented to set the results on a more concrete basis. Instead of analyzing all the activities that were done during the lessons, only a few selected sections of the classes that are related to culture integration and that show cultural awareness of the teachers are analyzed to not to digress from the topic of the study. Also, a comparison and contrast between the teachers' ideas/beliefs that were revealed during the interviews and how they behaved during the observations are made. At

the end of each sub-section, a general evaluation of the observed class in the light of the observation criteria is also made. The observed actions of the teachers that are related to culture-integration can be seen in detail in Appendix C.

4.3.1 Results of the First Classroom Observation

In the first class that was observed, among sixteen students (nine females and seven males), there were three foreign students from Cambodia, Tanzania and China, creating a multicultural environment in the classroom. When Turkish students are looked at, on the other hand, it can be said that the backgrounds of those students also contribute to the multi-cultural environment in the classroom because the Turkish students came from different parts of Central Anatolia and few of them were from the Eastern parts of Turkey. Although they were all students of the same department, they were not familiar to each other and the students who knew each other were sitting in groups.

The students were silent most of the time throughout the observation which could be related to the early hour of the lesson, the presence of an observer and a camera, or the fact that they were not close friends. The lesson revolved around a main reading text aiming at improving the students' critical thinking skills and was enriched by pre-discussion and pre and post-vocabulary exercises. The text was about changing generations, focusing on the changes that took place when past and current generations are compared. Due to its nature and content, the text lent itself to the integration of cultural aspects in theory since the differences in generations can vary to a great extent from one country or region/city to another. Thus, the way that the text was handled was of great importance for the study. Throughout the lesson, individual, pair, and group work activities were made use of.

Although there were a variety of activities that were used throughout the lesson, some of the actions and decisions of the teacher regarding their implementation were paid more attention to and thus, were outstanding since they were linked to the students' cultural backgrounds and here, they will be focused on

in detail to get an overall understanding of the importance that the teacher gives to the concept of culture.

At the beginning of the lesson, in order to familiarize the students with the topic of the reading text and to warm them up, the teacher made a classification on the board by writing *old generation vs. new generation* and asked the students to brainstorm on the possible differences between these two generations and, not eliciting much from the students, she directly moved on to the next activity. The concept of *generation* and *changes in generations* which are culture-specific and which may show differences from one culture to another could have been a good starting point to integrate the students' cultural identities into the lesson but in this stage, home cultures were not made use of. Moving on to a similar activity, the teacher asked the students to group certain concepts under those categories in pairs. It is one of the fundamental properties of culturally relevant teaching to pair up or group the students according to their cultures. In other words, students with different cultural backgrounds should be grouped together so that they can benefit from each other's culture more. However, instead of pairing the culturally different learners, the teacher preferred to pair up the students sitting next to each other.

One of the most outstanding decisions that the teacher made was related to the reading strategy that she used. Different from the usual *read and answer* strategy, she preferred to use *reading circles* strategy and grouped the students, again sitting next to each other. Each group was composed of three students, with each member having a different role and different criteria to evaluate the text accordingly. The role of the *culture connector* was of significant importance for the study in which the students evaluate the text by comparing and contrasting the older generations with the new one. After the students evaluated the text in the light of their own roles, they were first asked to discuss their findings with their group members and later with the class. Although, this sharing (and especially the sharing of the findings of the culture connectors) gave the students the opportunity to share information related to cultural differences, the number of the students who had the

role of the culture connector was limited. Therefore, only 3 or 4 students could evaluate the text from a cultural perspective. Furthermore, since they were asked to find only the differences between the previous and present generations that are mentioned in the text, they could not add much from their own cultural knowledge to the lesson.

The only part of the lesson in which the students had the opportunity to talk about and give examples from their own culture was when the teacher asked the students to give examples from their own countries regarding the television programs including violence in their countries. Although this was a positive attempt to make use of the different cultures in the classroom, only the three foreign students in the class were aimed at and the Turkish students were not asked to give examples from their own regions or cities, which strengthens the idea that what the teacher regarded as “different cultures” are actually the cultures of the foreign students only.

If a comparison between the teacher’s beliefs and ideas regarding giving place to culture in language instruction and her actual behaviors in the classroom is made, it can be said that the teacher tried to make use of the students’ culture in her classroom as she said in the interview that language teaching and culture integration are parts of a whole and that culture should be made use of to make the topics more meaningful and to enable the students to individualize the topics, but that such an attempt did not affect the flow of the lesson much since it was only the foreign students’ culture that she referred to and the number of activities that necessitated cultural integration were of limited number. On the other hand, her answers regarding her own effort in integrating different cultures into her lessons and her behaviors during the observations were quite parallel to each other since she said in the interview that she disregards the issue sometimes. Similar to her answer in the interview, she referred to individual cultures a few times and Turkish students’ cultural traits were not referred to all. About the possible activities that can be used in the classroom to cater for the need of culturally diverse learners, the teacher

made use of reflection questions that revolve around the foreign students' culture as she also reported in the interview but preferred to group or pair-up the students that were close to each other without paying attention to their cultures, which contradicts what she said in the interview. When an overall evaluation is made, it is clear that although the teacher was aware of the importance of dealing with culture of the students (both Turkish and foreign) in her lessons, she did not make use of them as effectively as they could have been dealt with although the topic was quite suitable.

When a general evaluation of the lesson is made in the light of the observation criteria that were set before the observation, the following points should also be underlined:

- During the observation, the students' native culture was referred to from time to time but it did not made a significant contribution to the running of the lesson either in a positive or a negative way. During the times when the foreign students' cultures were mentioned, or during the pair and group work activities, other students in the group or class did not pay extra attention to learn more about other cultures. In terms of the activity selection, although some cultural aspects were integrated, this did not affect the way that the lesson was held.
- The cultural backgrounds of the students did not have a direct effect on the way the students participated or on the frequency of their participation in the lesson. Both Turkish and foreign students were equally participative and they all were busy doing the tasks that they were assigned, which shows that student participation may not be related to culture but is a personal issue.
- Three foreign students in the classroom were able to communicate with their peers and teacher without any problems. Especially in the group work activity in which they shared their findings with their friends, they were equally participative and were able to get their message across.

- Neither the students coming from different countries, nor the Turkish students coming from different regions and cities of Turkey, had problems in understanding or following the lesson. They all understood the instructions and activities and they all did the tasks as was required.
- During the observation, the teacher was equally close to both the foreign and Turkish students in terms of her behaviors and the help that she provided. When culture integration is concerned, however, the teacher tried to refer to the foreign students' culture but not to those of the Turkish students.
- The teacher, a few times, took the foreign students' native culture into consideration by asking reflection questions about their countries and by asking them to give examples from their countries. She also tried to make cultural connections through the reading strategy that she used. However, she did not elaborate much on their answers and thus, her effort did not turn out to be very fruitful in terms of meeting the students' cultural needs.
- The teacher's effort to make cultural reference in the classroom did not have any visible affect on the way that those students behaved. Even if the students appreciated such an effort thinking that their cultures were respected, they did not show their gratitude by becoming more interested in the lesson.

4.3.2 Results of the Second Classroom Observation

The dynamics of the second class were not very much different from the first class that was observed. During the second observation, among 20 students, there were only 2 foreign students, one Tajikistani and one Indonesian, in the classroom. In addition, the Turkish students were also quite heterogeneous in terms of their cultural backgrounds and identities. They were from different cities in Aegean Region, Marmara, and Central Anatolia which makes the Turkish students culturally diverse as well. As for their relationships among each other, there were friend-groups in the classroom due to the variety of their departments and those

from the same department were sitting together. While the student from Tajikistan was quite comfortable while working and sitting with a group of Turkish students, the second foreign student from Indonesia preferred to remain isolated from the classroom and worked alone throughout the lesson.

Contrary to the first classroom, most of the students in the second observation were quite participative throughout the lesson which might be an outcome of the fact that most of them were already friends with each other from their own departments. Also, the presence of the observer and camera might have had a positive influence on the students' participation. The fact that the class was held in the afternoon when the students are usually more alert when compared to the early classes might also be another explanation for their willingness to participate.

During the observation, the same reading text about *changing generations* was covered as in the first observation. What differed greatly, however, was the way that it was covered. Although the text was supported with pre and post-discussion, vocabulary, and pronunciation activities, rather than pair and group work, individual silent reading was preferred and neither the cultural backgrounds of Turkish students nor that of the foreign students were effectively made use of throughout the whole class. During the 2 hours that the observation lasted, reference to the home cultures of the 2 foreign students were made only once through a reflection question by asking them the case in their own countries, which was not sufficient to cater to the needs of the students on cultural basis.

The variety of the activities that were and could have been linked to the students' home cultures, when compared to the first observation, were quite limited. In the pre-reading stage, as a warm-up and to make a transition to the reading text, the teacher asked the students about some changes that took place in the course of time in a comparative manner and elicited some answers from the students. Although the topic was suitable to make cultural links to the students' lives, the teacher ignored that aspect and did not ask for further answers based on the

students' individual lives, cultures, and experiences. In that sense, both teachers ignored the individual cultures of the students in the pre-reading stage.

Following the pre-reading stage, the teacher used the same activity in the book which required the students to classify some concepts/examples/object according to their times of popularity as belonging to either the past generations or the present generation. The teacher asked the students to do the task individually. After the students finished doing the task, she elicited the answers. After this stage, the teacher directly asked the two foreign students in the classroom a reflection question: she asked them to give examples from their own countries about the television programs (TV shows and names of some cartoons were among the items on the list that the students were supposed to analyze and classify) and that was the only time that foreign students' individual cultures were referred to. It should also be emphasized that both teachers used a similar reflection question and the questions were asked only to the foreign students in the classroom.

After the pre-vocabulary section, the teacher made use of individual silent reading and asked the students to read the text in parts, each time assigning them 2 comprehension questions. After eliciting the answers of the questions, she assigned them another part of the text accompanied by 2 new comprehension questions. The same thing applied for all the parts and questions until the text was entirely dealt with. The teacher did not make use of any extra questions related to students' cultures and did not make use of any extra activities either in between the parts of the text and or at the end to refer to the home cultures of the foreign or Turkish students. While the Turkish students' backgrounds were not integrated into the lesson at all, the foreign students' cultures were referred to briefly only once during the observation.

If a comparison between the beliefs and ideas of the teacher and the way that she handled the issue of culture in the classroom is to be made, it can be said that a certain parallelism can be observed. The teacher, in her interview, pointed out the importance of dealing with culture in the classroom by saying that culture teaching

and language teaching can never be separated. Although she mostly pointed out the teaching of target culture, she was quite aware of the importance of referring to the native cultures in the classroom as well, emphasizing that the more language teachers deal with the native cultures, the richer the lesson will be, ensuring life-long learning. During her interview, she reported that students' culture can best be dealt with in reading classes through the use of comprehension questions (those in the book and additional ones) and information gap activities, but she also emphasized that the integration of the home cultures of students is subject-dependent and thus, cannot always be achieved in each and every lesson. In addition, she emphasized that she makes use of the home cultures only when the subject lends itself to do so, emphasizing that she is usually hesitant to deal with native cultures in the classroom. When her ideas are taken into consideration, a parallelism between the ideas and her in-class practice can be drawn. During the observation, the teacher did not make use of the home cultures effectively and frequently; she only referred to the foreign students only once through a reflection question and did not show an extra effort to integrate their cultures into the lesson through the use of extra materials or questions just as she said in the interview. However, although she said that she sometimes made use of home cultures once the topic is suitable, in this case, she preferred to link the topic to the students' cultures on a very limited scale although the topic was quite suitable for cultural integration.

The following results can also be arrived at once a general evaluation of the class is made:

- During the observation, only the foreign students' home culture was referred to only once, which is very limited and this effort did not have any visible effect on the flow of the lesson. In that sense, although the class was a multi-cultural one both in terms of the presence of foreign students and Turkish students coming from different places, this multiculturalism did not have an a positive or a negative effect on the lesson. The reflection question which was asked to link the topic to the foreign students had no

visible effect on either the foreign or Turkish students' attitudes towards the lesson or on their participation.

- Throughout the observation, all the Turkish students were actively participating in the lesson. While one of the foreign students was also quite participative, the other foreign students remained silent and spoke only when she was asked a question which shows that classroom participation was not related to the way that the students' cultures were made use of but may depend on the individual characteristic of the students.
- Both the Turkish and foreign students, regardless of their cultural backgrounds, were successful in communicating with their peers and teacher during the class. Those few who remained silent and who did not chose to communicate did so due to their own nature, but not due to the fact that they were different and thus, "alienated".
- No problems in understanding the instructions, tasks, or the flow of the lesson was observed during the class stemming from cultural differences. The students were all able to meet the requirements of the lesson regardless of their cultural differences.
- The teacher maintained equal distance towards every student during the lesson. However, in terms of the way that she handled the cultures in the class, while she had a greater tendency to make use of the foreign students' culture, she did not take the cultural differences among the Turkish students into consideration.
- The teacher's effort to make a link to the students' cultures was not very effective, detailed, or frequent as was expected since it was very limited and only the foreign students were aimed at.

If a brief evaluation of both observations regarding the integration of student culture into the classroom is to be made, the most obvious and important finding is that while the Turkish students' cultures are not made use of during the classes at

all, the foreign students' cultures are integrated into the lesson in a very limited way which does not have any effect on the flow of the lesson or on the level of the other students' cultural awareness.

4.4 Results of the Stimulated Recalls and Post-observation Questions

To better understand the teachers' perceptions of the place and importance of culture in the language classroom, they were asked to reflect on their own teaching right after their classroom observations to see how much they took the students' culture into consideration and to understand the rationales behind their actions. With this aim in mind, the teachers were asked some reflection questions regarding culture-integration about some pre-selected sections of their lessons. The post interview was conducted in the form of a stimulated recall in which the stimulus was the video recording of their lessons. In addition to the reflection questions, some additional questions were asked to help the teachers elaborate more on their answers and to help the researcher to better picture the thoughts of the teachers. In this part, the answers of the teachers to the stimulated recall and extra post-observation questions are reported. To make the results easy-to-follow, the results of each post interview are presented separately. The detailed reflections of the teachers and their answers to the post-observation questions can be seen in Appendix C.

4.4.1 Results of the First Stimulated Recall

As with the pre-reading activity, the teacher asked the students to tell her what they understood from the term *generation* and receiving no answer from the students, she made a classification between old and young generations and gave examples from the way that her grandparents used to live. When asked the reason behind her choosing such a pre-reading activity, she responded that her main aim was to make the topic of the lesson more concrete in the mind of the students. However, when she was asked if she could think of another pre-reading activity

which would be more culturally engaging for the students, she responded that using an extra paragraph focusing on the ways that generations differ on cultural basis and asking additional questions in the light of this extra paragraph would have been more appealing and more culturally engaging for the students. Therefore, she had a certain awareness regarding the fact that the pre-reading activity that she used during the observation did not cater to the cultural differences in her classroom. She reflected her dissatisfaction about the pre-reading stage to her responses in the following way as she said:

I could have used an extra reading text in pre-reading part about the same concept and could have used some questions about it. I think it would be more interesting and motivating because teachers' making classifications and explanations are not so effective. Giving the answers myself was a problem. Using an extra paragraph, maybe about cultures, would have been better.

(See Appendix C1)

When she was asked to reflect on the way that she used pair-work activities, she reported that she used pair-work activities to motivate the students and to help the students easily do the task without having problems. In other words, she wanted the students to help each other when working in pairs. When further asked to explain why she chose to pair-up the students sitting next to each other, she underlined that doing so was more convenient. Although she emphasized that students' home cultures may make a positive contribution to pair or group work activities in general, she also emphasized that she disregarded her students' culture in this activity thinking that the students mostly knew the meanings of the words that they were supposed to classify and thus they did not need help from the cultural backgrounds of their partners to complete the task. She also reported that the answers provided by students from different cultures would be different from each other and that it could have been a good idea to hear the answers of culturally diverse students as well, although she did not do it during the observation. Regarding the way to pair up or group the students, she suggested that grouping

students according to their birthdays, color cards, or letters be used but she did not mention to using the students' cultures as a criteria in grouping or pairing up, which is one of the fundamentals of culturally responsive teaching.

Regarding the reading strategy that she preferred in which the students had different roles in their groups (discussion leader, summarizer, culture connector), the teacher argued that the reason as to why she preferred this strategy was because of the necessity of active participation on the part of the students since each of them had to do something different in the group. As the teacher also pointed out, the existence of the role of a "culture connector", which is one of the roles in this strategy but not an extra role added by the teacher, was not a determining factor in her choosing this strategy although her class was a multi-cultural one. While elaborating on the reason why she spent more time on explaining the responsibility of the students who have the role of culture connector, the teacher said that while the other roles were clear enough, the idea of "culture connection" was new for the students and thus needed detailed explanation and clarification. She also said that despite her use of "culture connector" role, she did not realize any difference in the way that foreign students paid attention to the task. In addition, the foreign students also did not prefer to have that role in their groups.

After explaining each role, the teacher asked the students to share the roles in their groups themselves instead of assigning the roles to the students herself and she clarified that if she were to assign the role of "culture connector" to the foreign students herself, her reason for choosing those students would be very clear. With regard to her satisfaction with the activity, the teacher reported that she was pleased and satisfied with the way that her students worked, adding that she did not notice any extra attention and active participation from the foreign students in the classroom during the group work or as they were sharing their findings with each other in their groups by saying that "I have not noticed anything extra". (See Appendix C1)

After the students shared their individual findings with their group members, the teacher asked them to share their findings and questions to the rest of the class. The teacher emphasized that, in this stage, the students found the role of “culture connector” more interesting and thus it was more effective. As for the reason why the foreign students did not prefer to chose this role, she pointed out that the students might have misunderstood the role and that the foreign students might not have wanted to take the responsibility of finding similarities and differences between old and new generations in Turkish culture thinking that they were not familiar with the culture of Turks. It should be noted here, however, that although the term “culture connector” integrated the concept of “culture” into the activity, it still did not necessitate that the students add their own home cultures into their answers and findings. Instead, it necessitated that the students analyze the text by making comparisons between the cultures of past and present generations holistically, which shows that the task failed to make a cultural connection with each student’s cultural background individually.

After eliciting the questions and findings of each student in the classroom, the teacher tried to link the topic to the cultures of the foreign students by asking some reflection question to those students about their countries and underlined that asking such questions to the foreign students was necessary to make the topic more meaningful. She also added that the culture connecting part required the students to think and make synthesis between their own cultures and the other cultures and thus was more challenging when compared to the other roles. In order to evaluate the effectiveness of the reflection questions, she added that asking the foreign students the cases on their own countries made those students speak and share their ideas, making a positive contribution to the lesson, in turn. When asked to think of some possible ways to relate the topic to the cultures of the Turkish students, she did not add any other method different from asking reflection questions, however she did not prefer to ask reflection questions to the Turkish students during the observation.

Before the end of the post-interview, the teacher was asked some additional questions for an overall evaluation of her lesson. As a general comment, she emphasized that the home cultures of her students positively affected the flow of the lesson, and especially the culture connection part. The following words of the teacher show what she thinks about the contribution of the students' home culture to the lesson:

For this strategy [reading circles], yes. Especially for the “culture connector” it helps. I always use this role in my classes because it is very personal and every student can say something different and new.

(See Appendix C1)

She also added that both the Turkish and foreign students' behaviors and participation were not different from each other and that their culture did not affect the way they behaved or contributed to the class, while also arguing that her students' cultural backgrounds caused some problems in their understanding the meanings of some words like *marbles*, emphasizing that some students from different cultures may experience problems in vocabulary in the following words:

especially at the beginning when they [the students] were classifying the words according to past and today's generation, some of them could not know what some of the words meant like *marbles*, for example.

(See Appendix C1)

4.4.2 Results of the Second Stimulated Recall

At the beginning of the lesson, the teacher used a short whole class discussion activity about changing generations with the aim to prepare the students to the rest of the class and to build some background for the topic. When asked to reveal her ideas as to whether the home culture of the students in the class had an effect on the students' answers and comments during the discussion or not, she emphasized that it certainly did and added that students with different cultural backgrounds would definitely have given different answers to the same questions since all the items were globally known by the members of all cultures. About the issue, she uttered the following words:

Of course it did [the home culture had an effect on the student answers]. One of them gave “clothing” as an answer and there is a change in our clothing culture. If there were other cultures, the answers would be different. (See Appendix C2)

During her reflection, although she said that she was happy with her students’ performance and participation during the pre-reading stage, she also emphasized that she could have used another activity in which she could raise her students’ awareness about cultural differences in the classroom and then could have linked those cultural differences to generations. She revealed her ideas in the following way:

There is an activity that I used a long time ago: I play a nice piece of music and tell some of the ss that they are giving a party in their house. I also tell some of the ss that they are coming from different countries like Japan, Spain and so on. They come to the stage, I play the music and tell them that they are Japanese. I ask them to greet each other in their culture. Later on, I invite other ss to the stage and they greet each other in German culture, for example and they do what Germans do. It goes on like that. After the activity I conclude that even the way that people greet each other changes from one culture to another. Maybe I could have used this activity to raise their awareness about cultural differences and then could have linked that to differences in generations. (See Appendix C2)

Therefore, the teacher had an awareness regarding the limitation of the pre-reading activity that she used in terms of catering to the cultural differences in the classroom and cultural sensitivity.

After the whole class discussion, similar to the previous classroom that was observed, the teacher asked the students to classify some concepts according to the period that they belong to (either past or present), but this time, the teacher used individual work for practical reasons like time-management and was satisfied with the way that the students participated. As for the problems that the students encountered during classification task, she argued that although the students had problems with the meanings of some of the words in the list that they were to classify, this was not related to their cultural backgrounds, but was a result of their

lack of vocabulary knowledge. She also said that using pair or group work at this stage, which is one of the fundamentals of culturally responsive teaching, would not lead the students to make cultural-information transfer and that even if she used such activities, this would not change the answers. The teacher also added that her aim was not to identify the cultural differences among the students' cultures by saying that

[i]f my aim was to identify the cultural differences more, I would do it this way [by pairing up or grouping the students]. But it was not my aim so I did not. But even if I did, it would not lead to such sharing because they were all global items and every student, regardless of his/her culture would give the same answers.

(See Appendix C2)

Such response of the teacher shows that she chose not to deal with individual cultures at this stage.

Regarding the participation and attention of both the foreign and Turkish students during the elicitation of the answers, the teacher stated that she had not noticed a difference in the way that the students participated, adding that the two foreign students in the classroom preferred to remain silent at certain times during the observation due to their personal nature. She also pointed out to the fact that those students might have preferred to remain silent at times due to their fear of saying something that might be quite different from what the Turkish students say.

According to the teacher:

The two foreign ss in the class [were] always silent. They [did] not share their ideas or answers. That is their personal choice. They also may not [have] want[ed] to talk because they come from another country. They may [have] fear[ed] that their own answers would be just the opposite of what the other students [said].

(See Appendix C2)

After the elicitation of the student answers was over, the teacher made the most visible effort to link the topic to the foreign students' home countries by asking a reflection question that necessitated the students to give examples from the

TV characters in their countries. She explained the rationale behind her asking this question by saying that she wanted the foreign students to give some additional answers to add some variety to the lesson and to attract the Turkish students' attention. However, she added that the foreign students did not make many additional comments, and that she did not feel the need to further insist on her question. The teacher also stated that although the foreign students did not give detailed answers, the reflection question was enough to make the foreign students become more attentive and thus, it made a positive contribution to the flow of the lesson by saying that "I think the foreign students became more attentive".

Before starting the while-reading stage of the lesson, the teacher asked the students to give their expectations regarding the content of the reading text and during the reflection, she said that all the students had similar expectations regarding the content of the text *Kids Today* adding that their expectations cannot change with respect to their cultural backgrounds since the changes in the way that children, and thus students, live are all the same and global. Based on her reflection, it can be said that the teacher had the tendency to disregard individual differences.

Being quite different from the reading strategy that the first teacher used, during the second observation, the teacher preferred to use the read-and-answer fashion during the while-reading stage, thinking that the students would better concentrate on the text and questions once they work individually. When asked to think of another reading strategy in which the students' home culture could be integrated as well, she responded that she would use the same strategy with such a text in which answers of the comprehension questions would always be the same and that she could not think of any other strategy related to culture. About the fact that the foreign students remained silent throughout the while-reading stage, the teacher underlined the importance of the individual personalities of those students and did not establish a relationship between their low level of participation and their cultural backgrounds. She also linked some of the Turkish students' frequency of classroom participation to their good level of English and high self-esteem but not

to their cultures. However, she also noted that the students who prefer to remain silent come from Eastern parts of Turkey most of the time.

After the stimulated recall questions were asked, the teacher was asked some additional questions to evaluate the lesson as a whole from a cultural perspective and the teacher provided the researcher with interesting answers. She emphasized that the contribution of the students' native cultures to the flow of the lesson was not felt during the lesson due to the topic and the nature of the class. In addition to that remark, she also stated that the cultural differences in the classroom neither affected the students' behaviors nor caused any problems in terms of their understanding the tasks and catching up with the flow of the lesson. Once she was asked to evaluate her own teaching in terms of the effectiveness of her actions and decisions regarding her use of the students' individual cultures, she argued that her efforts were not enough and that she did not put enough emphasis on her students' home cultures, pointing out that the topic was not suitable for cultural integration. She further emphasized this point through the following utterance:

I did not put enough emphasis on their [students'] cultures. I did not give any attention to it because of the topic. Because, again I will give the same answer, the topic was a global and a general one. There cannot be many differences due to their cultures with such a topic. This is a general truth which cannot change across the cultures.

(See Appendix C2)

CHAPTER 5

CONCLUSION

In this chapter, the findings of the study, implications for teaching and implications for further research are discussed.

5.1 The Summary and Discussion of the Findings

This case study aimed at exploring the beliefs and ideas of the language teachers working in the Department of Modern Languages at METU about the place and importance of the students' native cultures during language instruction. It also aimed at revealing whether they made use of the cultural variety in the classroom during their classes or not. As a natural outcome of the data collection techniques, the teachers' understanding of the term culture, their opinions about the integration of culture into the teaching materials, and other implications of the students' cultural backgrounds on the classroom context were also revealed.

Although the literature suggests that there are many different ways that the term culture can be defined, most of the teachers who participated in the study believe that culture is nationality-bound and thus there is a close relationship between their nationalities and their ways of behavior. This clearly shows that the teachers are quite aware of the fact that the students are naturally different from each other in terms of their personalities, characters, and behaviors depending on their different cultural backgrounds, which is an important step for building a culturally inclusive environment. Another common aspect that all the teachers agreed upon is the fact that culture teaching is an essential part of language teaching and that these two cannot be separated. As also emphasized by Hall (2002, p. 19) and Lestinen et al. (2004, p. 4), any study of language necessitated the study of culture. Furthermore, to Kramsch (1998) “[l]anguage is not a culture-free code,

distinct from the way people think and behave, but, rather, it plays a major role in the perpetuation of culture, particularly in its printed form (p. 8). However, one important factor that is disregarded by the majority of the teachers is that, once culture teaching is concerned, integration of individual cultures is eliminated, and teaching of the target cultures is given more emphasis. In other words, what teachers associate culture teaching with is the teaching of target cultures rather than individual cultures, which is a major problem in today's multicultural teaching environments.

If the teachers' awareness about the term culturally responsive/relevant teaching, its implications for, and impact on the classroom need to be evaluated, it can be said that all of the teachers are able to make correct predictions about its definition and they all agree that this approach needs to be used during instruction so that the students can make references to their own lives as also stated by Gaitan. To Gaitan (2006), students bring to the classroom a set of beliefs and traditions related to their families and communities and dealing with these "resources" in the class helps the students to make necessary connections between their learning and individual lives (p. 157). Teachers further believe in the necessity of using the students' "home cultural patterns" during language instruction for contributing to their academic performance in a positive way as also emphasized by Ladson and Billings (2007, p. 222) In that sense, it is interesting that the teachers are aware of the importance of this approach for it is not a widely known and raised issue in the literature, training programs or in the programs of graduate studies.

When a general evaluation of the interview findings is made, certain points gain importance and thus should be emphasized. To begin with, according to most of the teachers, to be a student with a different cultural background is associated with being a foreigner which indicates that a classroom can be regarded as a multicultural environment only if there are students from different countries in it. Keeping this in mind, it can be deduced that the teachers do not regard the Turkish students as being different from each other most of the time and constituting a

cultural diversity which actually contradicts with their definitions of culture. An important conclusion that can be arrived at about this issue is that most of the teachers do not actually regard the classrooms in Turkey as being multicultural environments, showing that the Turkish students' cultural origins are totally disregarded. This finding is also supported with the findings of the interviews as most of them said that they do not even know much about the cultural origins and backgrounds of the Turkish students in their classes, which may lead to serious consequences. For Dance and Groulx:

Most graduates of typical teacher-education programs know little about the cultural traits, behaviors, values, and attitudes which minority children and/or children from [different] backgrounds bring to the classroom and how they affect the students' responses to instructional situations. This lack of awareness can lead teachers to misinterpret students' actions as deviant and treat them punitively or lower expectations (as cited in Smith and Smith, 2008, para. 7).

Furthermore, only three of the teachers said that they spend some extra effort to get to know their students better, including both the foreign and Turkish students, which clarifies the reason of the lack of integration of cultural aspects into the instruction. If a link between these findings and classroom observations is made, it can be said that the cultures of the Turkish students are totally ignored during the classes and the individual cultures of foreign students are referred to in a very limited fashion during instruction through the use of one or two reflection questions. All this clearly indicates that the issue of culture integration should be dealt with carefully and seriously if, according to Hollins (2008) "individualized" education is aimed at (p. 8) because it is disregarded during language instruction to a great extent. What most teachers focus on is the teaching or even imposition of the target culture; however, the fact that "target language culture should be taught generally without going into details without imposing it and influencing the students' own cultural values" (Yılmaz, n.d., p. 5) is most of the time forgotten, which is one of the points mentioned by the participants of this study.

A further result that is worth mentioning is that some teachers see multicultural classrooms as advantageous in terms of the cultural richness that they constitute, a belief worded both by Villegas and Lucas (2002, p. 76) and Cushner et al. (2000, p. 16) as cultural or individual differences are “strengths to be built upon, not problems to be managed” and they should be viewed as normal but not deviant; however, some teachers think that the cultural variety brought by the students can be disadvantageous due to the possibility of shyness or lack of interest on the part of the foreign students. Despite the range of beliefs, however, the teachers all emphasized that they have not had any serious problems in their classrooms due to cultural differences of the students so far. Although their positive experiences with culturally diverse students and their neutral approach towards students of diversity is a promising sign for the future in terms of culture integration, it is evident that a lot of effort and training is necessary if a culturally responsive approach in language education is to be adopted.

For Craig (2007), although it is not hard for a teacher to note the differences between the students, most teachers are unable to handling those differences in their classrooms (p. 113) In line with this argument, what should be underlined is that although the teachers are aware of the importance of the issue, they are also aware of the fact that their awareness is not reflected in their teaching practice and that they are not sensitive enough about making use of their students’ individual cultures. It should be noted that this awareness is also promising for their future teaching since being aware of one’s weaknesses is the first step towards professional development. Most of the teachers further show their lack of knowledge about their students’ cultures and traditions and their fear of humiliating those students as a reason for disregarding their home cultures which is an issue raised by Manning and Baruth (2009). According to them:

[t]eachers should remember the importance of respecting learners’ cultural backgrounds, and at all times they should avoid abusing or dishonoring them. A first step in building a learner’s cultural identity is for educators to understand that learners’ heritage, values, traditions, and language (p. 256).

In spite of this fear that they mention, they also believe that doing so would certainly contribute to life-long learning and student motivation positively. Although the benefits of cultural reference cannot be ignored, it should also be underlined that cultural knowledge can always be obtained by building close relationships with the students and by showing extra effort and that it is the teacher's responsibility to do so. In addition, some teachers also believe that native culture can only be made use of if the topic lends itself to doing so.

The importance that the teachers give to the target culture rather than the native cultures is also visible in their evaluation of the teaching materials: all five teachers believe that the success of a language material lies in the way that it includes cultural information, however what they put more emphasis on is the teaching of target cultures and point out that they are happy with the way that the materials handle the teaching of target culture. On the other hand, when native cultures are concerned, some of them emphasize that today's materials recently began to make references to different world cultures, which should be the way according to Clarke and Clarke (1990, p. 33), and that they are satisfied to a great extent with the cultural content that they use (Davcheva and Sercu, 2005, p. 97). In the words of Sztafka (n.d.) "[b]esides linguistic materials, textbooks offer a significant amount of cultural information as well. Looking back on the books used to teach in the past, the difference is striking. Quite often they present a substantial amount of cultural information" (p. 13). On the other hand, there are also teachers saying that it is not possible for a material to cover the language points, target culture teaching and make reference to the individual cultures at the same time. Although this claim may be correct to a certain extent, this cannot be accepted as a valid reason for excluding the individual differences from the instruction since adaptations and changes in the materials can always be made and it can be concluded that it is the way that the teachers make use of materials that makes a difference in education and that adaptations and changes in the materials should be made to cater to the needs of the individual students whenever necessary. This fact

is further supported by Cortazzi and Jin (1999) when they state that “the learning of culture and the development of intercultural skills depend in large part on how the textbooks are used in the classroom, that is, on the quality of interaction between students, texts, and teachers (p. 210).

Besides making the necessary adaptations in materials, the way that the teachers handle the use of activities is another concern that should be considered in building a culturally relevant teaching model. About this issue, what all teachers seem to agree upon is the necessity of using different activities in multicultural environments than the activities that are used in uni-cultural environments and they believe in the necessity of using pair/group works which Villegas and Lucas (2002) called collaborative work (p. 93). They further believe in the benefit of using reflection questions, folktales, and information gap activities in which cultural information can be transmitted from one student to another. Only two teachers further believe in the necessity of using extra materials that belong to the specific cultures of the students like films, which shows that there is not a significant tendency towards using culture-specific materials among the teachers.

When generally evaluated, it becomes clear that despite the awareness of the importance and necessity of using student cultures as a source, these ideas and beliefs do not go further than being just beliefs and classroom implications of these ideas are very limited. If the findings of the classroom observations are to be summarized, the approaches and tendencies of teachers to make references to the individual student cultures are not very promising either.

Throughout both of the classroom observations, although the topic of the reading text was very suitable for the integration of the students' individual cultures, the students were not asked to relate the topic to their backgrounds as frequent as it was expected and naturally, they could not add much from their own lives to the lesson. The conclusion that is arrived at, based on the observations, is that the home cultures of the only the foreign students are referred to only through the use of reflection questions and the student answers are not given enough

emphasis. Furthermore, the individual cultures of Turkish students are totally disregarded. Thus, it can be said that the criteria of culturally responsive teaching are not practiced. Based on the observations, it becomes clear that the individual cultures of the students do not affect the flow of the lessons at all. It should also be emphasized that the teachers do not use any extra culture-related materials or extra questions to relate the topic better to the students.

When all these are taken into consideration, it can be said that results of the interviews and classroom applications are generally parallel to each other since it was assumed at the end of the interviews that the teachers were not going to make cultural references frequently and if they were to do it, they would use reflection questions, which is what they did during the observations as well. However, while the teachers said that they integrated culture if the topic was suitable, they chose not to do so although the topic was directly related to cultural differences between generations. So in that sense, there is a clash between the findings of the interviews and those of the observations.

Although the findings of the study are not promising and satisfactory due to the lack of cultural integration, it is interesting that the teachers are aware of their weakness about the issue and during the self evaluations that were made after the observations. Although the teachers whose classes are observed believe in the effect of home cultures during the vocabulary activities in terms of student understanding, and emphasize the necessity of using reflection questions, they also believe that their efforts to make use of individual cultures is limited and that such efforts are not enough to attract the attention of the students.

All in all, when the issue is considered from both sides, it can be said that while the native cultures, and especially those of the Turkish students, are ignored during language instruction, the teachers are aware of their weaknesses in relating the topic to the students' cultural backgrounds and the importance of doing so both on the part of students, for life-long learning, and on the part of teachers, for becoming good and professional teachers. About the benefits of culturally

responsive teaching for the teachers, the findings of this study and Ladson-Billing's approach to the issue seem to have a similar perspective. According to Ladson-Billings, good teachers should use reflective practices, understand the role of culture and its importance in quality education, and should use students' culture as a basis for their education (as cited in Smith and Smith, 2008, para.8), all of which are the requirements of culturally responsive teaching.

Taking all of the above into consideration, it would not be wrong to conclude that this study raised the awareness of the teachers about cultural aspects of language teaching and that in the future, cultural awareness will be more visible in the teaching context. Once this is achieved, education will not only cater to the general language needs of the students but will also take the individual characteristics of students into consideration, which will result in life-long learning.

5.2 Implications for Teaching

The overall evaluation of the findings of this case study reveals that although the teachers are aware of the importance of the role and place of the native cultures in the classroom for the establishment of a successful learning-teaching environment which will cater for the needs of culturally-diverse students, their way and frequency of referring to those cultures during language instruction is rather limited and inadequate especially when the variety of Turkish culture is concerned. Based on these findings, it can be said that a more serious consideration of the issue is necessary. In addition to the conclusions that are reached, the following implications for the area of foreign language teaching can be suggested. The suggestions can be itemized as follows:

1. Since the awareness of the language teachers about the issue can best be raised by formal training, the teacher training unit should include the topic of culture integration in their program and train the teacher about cultural awareness. In addition, some activities that can be used in the classrooms with culturally-diverse students can be shown to the teachers so that they can make use of those activities

in their multicultural classrooms. Also, during the training, it should be emphasized that the students' home cultures are equally important with the teaching of target culture for better understanding of the topics that are covered.

2. Besides formal training sessions, the issue should also be covered during less-formal house meetings and professional development sessions, and the message that multiculturalism is an issue which should be handled with great care should be transmitted. It is also possible to introduce some activities for classroom use during those sessions.

3. Besides the formal and semi-formal training in the department, to have a sound and detailed background about the topic, teachers should show some extra individual effort to learn more about the topic through covering the literature or attending seminars about the topic and contribute to their own professional development as to how to handle the cultural differences and turn multiculturalism into an advantage in their classrooms.

4. The curriculum should be evaluated again and, if found unsatisfactory in terms of the way that it deals with multicultural issues and objectives, it should be reorganized with cultural considerations. A committee whose members are trained about the issue can be established for accomplishing this task.

5. Teaching materials should be evaluated, and should be re-written or edited, to cater to the needs of the students with different cultural backgrounds.

6. If it is not possible to rewrite or edit the teaching materials, the teachers should make the necessary adaptations to the materials and add some extra activities which will foster the raising of the awareness of the students in the classroom regarding the cultural differences that exist between themselves and their peers.

7. In the first class of the semester, especially in classrooms in which students come from different countries, regions, and cities, ice-breakers should be made use of effectively so that everyone in the classroom can get to know each other better and be made aware of the fact that there are differences in the classroom in terms of cultures and ways of behavior.

8. Some extra materials like pieces of realia, songs, and films etc. that reflect or belong to the cultures of the students in the classroom should be made use of by the teachers during instruction for introducing the students' cultures to the rest of the class and for integrating those students better into the lesson. Besides the extra materials, for better student participation and for establishing better and warmer relationships between the students, pair or group work activities in which students from different cultures interact with each other can be made use of so that the students can get to know each other's cultures better and start to share and become more aware of the other cultures around them.

9. The students should be given the opportunity to talk about their cultural traditions, rituals, ways of living etc. through the use of different activities like individual or group speaking tasks or individual presentations. Students can also be given the chance to talk about themselves through reflection questions.

10. Since knowing the students constitutes the first step of cultural integration, the teachers should spend some time with their students outside the classroom context so that they can have a better understanding of the lives of their students.

11. The teachers should get feedback from their students as to whether they have been successful in making use of the students' home cultures during the lessons or not. Students' suggestions should be asked for to contribute to the individual development of the teachers and the teachers should shape their teaching according to that feedback.

5.3 Implications for Further Research

Being a qualitative case study based on the data collected from only five teacher interviews and two classroom observations, there is a need for further studies to build a culturally inclusive environment in the classrooms since the data collected is not sufficient to make generalizations. Also, further qualitative and quantitative studies are needed to have a better grasp of the situation and to perform

reliable evaluation. With those aims in mind, this study can be improved in several ways. The recommendations for future research can be itemized as follows:

1. Statistical generalizations of the results were not aimed in this study due to its qualitative nature. Therefore, for further reliable information, the same study can be carried out in a way that it would fit a quantitative paradigm through the use of teacher questionnaires instead of interviews, and the data can be collected in numerical format.
2. In order to collect more data and thus to be able to generalize the findings, the same study can be repeated as it is, but with more participants. That is to say, more teachers can be interviewed and more classroom observations can be made. In order to take the study one step further, the idea of interviewing all the teachers in the department can be considered.
3. This study is limited to the findings obtained from ENG 101 classrooms. It would be interesting to conduct further qualitative or quantitative studies on the same topic in different contexts like ENG 102, ENG 211, ENG 311 classrooms or at the preparatory levels to better evaluate the situation and to make comparisons between different contexts.
4. It might also be useful to carry out the same or similar studies that revolve around the cultural issues in language classrooms in different universities or at other levels such as high schools to see the place and effect of culture during language instruction from a broader perspective.
5. For more objective and student-centered data, the ideas and feelings of the students with regard to different individual cultures in language classrooms can be made use of and the students can be interviewed or asked to fill out questionnaires in which they can report the situation from their own perspective. It might also be possible to compare/contrast the findings obtained from Turkish and foreign students in terms of their level of satisfaction when culture integration and culture instruction is concerned.

6. Another comparison/contrast can be made between the classrooms where culturally relevant pedagogy is followed and those where culturally relevant pedagogy is disregarded, focusing on student success and student achievement due to the presence or absence of culture integration.
7. In the areas of curriculum design and instructional design, a new instructional program can be designed that would meet the needs of culturally-diverse students and directly affect their motivation and success positively.
8. Besides the classroom context, the language teaching materials can be a subject for future studies. It might be useful to evaluate the materials with a critical eye regarding their sufficiency in handling the issue of culture integration (both target and native cultures).
9. Another interesting study might be the evaluation of teacher training and education programs in terms of their approach to multicultural issues in language instruction. If found unsatisfactory or limited, changes or adaptations can be proposed to train fully-qualified language teachers.
10. Besides some limitations, this study can inspire possible future studies due to its nature, topic, and the methodology that it adopts. Furthermore, the interview questions that are used in this study can be revised or used as they are in the future studies as well.

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APPENDICES

APPENDIX A

INTERVIEW QUESTIONS

A.1 Turkish Versions

Set 1: Kültür ve ELT hakkında genel sorular

1. a. Ne kadar süredir öğretmenlik yapıyorsunuz?
b. Ne kadar süredir bu kurumda öğretmenlik yapıyorsunuz?
2. Meslek hayatınız boyunca çok kültürlü bir sınıfta öğretmenlik yaptınız mı? Evet ise açıklayınız?
3. Kültürü nasıl tanımlarsınız?
4. Sizce yabancı dil öğretimi beraberinde kültür öğretimini de gerektirir mi? Yoksa ikisini farklı birer olgu olarak mı değerlendiriyorsunuz?
Sonda: Sizce sınıfta kültüre yer verilmeli mi? Evet ise neden?
5. (Hatırlatma: Yerel kültür hem Türkiye'nin farklı yerlerinden gelen öğrencilerin hem de yabancı öğrencilerin kültürlerini kapsayacak şekilde kullanılmaktadır).
“Kültür ve dil öğretimi” terimi size Amerikan-İngiliz kültürünü mü yoksa öğrencilerin kendi yerel kültürünü mü çağırıyor?
Sonda: “Kültür ve dil öğretimi” dendiğinde aklımıza hedef kültür mü yoksa öğrencilerin yerel kültürü mü geliyor?

Set 2: Öğrencilerin yerel kültürü hakkında sorular

6. a. Şu anda sınıfınızda farklı kültürlerden gelen öğrenciler var mı? Eğer varsa bir kaç örnek verebilir misiniz? / Hangi kültürlerden geliyorlar?
Follow up: Sınıfın çoğunluğunu mu oluşturuyorlar?
7. Öğrencilerin yerel kültürünün sınıf içindeki yeri ve önemi hakkında ne düşünüyorsunuz?

Sonda: Sizce öğrencilerin kültürünün derste göz önüne alınması kaliteli bir eğitim ortamı oluşturma açısından önemli mi? Evet ise neden?

8. Sizce öğrencilerin yerel kültürünün göz önüne alınması öğrencilere yarar sağlar mı? Evet ise açıklayabilir misiniz?
9. Sizce öğretmenler öğrencilerin kültürünü yeteri kadar göz önüne alıp, önemsiyor mu? Evet ise, sizce bunu ne şekilde yapıyorlar?

Follow up: Bunun nedeni ne olabilir?

10. Siz sınıfta öğrencilerinizin kültürüne yer veriyor musunuz? Evet ise birkaç örnekle açıklayabilir misiniz?

Set 3: Kültür ve dil öğretim materyalleri hakkında sorular

11. Sizce iyi bir dil öğretim materyali kültürel öğeler de barındırmalı mıdır? Evet ise sebebini açıklar mısınız?
12. Bugüne kadar kullandığınız ve halen kullanmakta olduğunuz materyalleri kültürü ele alışları bakımından yeterli buluyor musunuz?

Follow up: Sizce bu materyaller öğrencilerin kültürel ihtiyacını karşılıyor mu?

Evet ise, bunu nasıl başarıyorlar?

13. Sizce bir materyal kültüre ve kültürel öğelere ne şekilde yer verebilir? Birkaç örnek verebilir misiniz?

Sonda: Kültürel öğeler materyale ne şekilde sokulabilir? / Kültürel öğelere materyalde ne şekilde yer verilebilir?

14. a. Çok kültürlü sınıflarda ders anlatırken kullandığınız materyallerde değişiklik ve uyarlama yapma ihtiyacı hissediyor musunuz? Eğer yapıyorsanız, birkaç örnekle açıklayabilir isiniz?
 - b. Neye bağlı olarak / Ne sebeple bu uyarlamaları yapıyorsunuz?

Set 4: Kültürel açıdan hassas eğitim hakkında sorular

15. Çok kültürlü sınıflarda, tek kültürlü sınıflara nazaran, konuların anlaşılması ya da öğrencilerin birbirleriyle olan ilişkisi konusunda daha çok problem çıkacağına inanıyor musunuz yoksa bu durumu bir avantaj olarak mı değerlendiriyorsunuz? Neden? **Sonda:** Sizce farklı kültürlere sahip öğrencilerin bulunduğu sınıflar dersin

işleyişi ve öğrenciler arası ilişkiler bakımından potansiyel bir problem sebebi midir yoksa bu durum bir avantaj mıdır? Neden?

Follow up: Bugüne kadar kültürel farklılıklar nedeniyle öğrencilerinizle hiç sorun yaşadınız mı? Yaşadıysanız, örnek verebilir misiniz?

16. Farklı kültürlerden gelen öğrencileriniz hakkında bilgi toplamak ve onların kültürünü öğrenmek için bir çaba sarf ediyor musunuz? Açıklayabilir misiniz?

Follow up: Bu size bir fayda/avantaj sağlıyor mu? Evet ise açıklayabilir misiniz?

17. Sınıf içerisinde öğrencilerinizin farklı kültürel ihtiyaçlarını karşılamak için özel bir çaba harcıyor musunuz? Evet ise biraz açıklayabilir misiniz?

18. Kültürel farklılık gösteren öğrencilerin kendilerini sınıf içerisinde daha rahat hissetmeleri ve diğer öğrencilerle daha iyi iletişime girmeleri için ne gibi aktivitelerin faydalı olacağını düşünüyorsunuz? Birkaç öneride bulunabilir misiniz?

19. Literatürde *kültürel açıdan hassas eğitim* farklı kültürlerden gelen öğrencilerin ihtiyaçlarını göz önünde bulunduran eğitim anlamında kullanılıyor. Bu terim sizin için ne anlam ifade ediyor?

20. Size bu tarz bir eğitim öğretmenlere de fayda sağlar mı? Evet ise, ne gibi avantajlardan bahsedebilirsiniz?

Set 5: Kültürün sınıf içerisindeki yeri (Öğretmenin kültüre sınıf içinde yer vermesi) hakkında sorular

21. Çalışmakta olduğunuz kurumun müfredatı farklı kültürlerden gelen öğrencilerin ihtiyaçlarını ne şekilde karşılamaktadır?

Follow up: Çalıştığınız kurumun müfredatını öğrencilerin kültürel ihtiyaçlarını karşılayışı bakımından nasıl değerlendiriyorsunuz?

22. Çok kültürlü sınıflarda uygulanan aktivitelerin ve işlenen konuların tek kültürlü sınıflara nazaran daha farklı olması gerektiğini düşünüyor musunuz? Eğer düşünüyorsanız, neden farklı olmaları gerektiğini açıklayabilir misiniz?

23. Sizce kültürel olarak karışık öğrenci gruplarının bulunduğu sınıflarda ne tür aktiviteler daha caziptir?

24. Sınıf içerisinde kullandığınız aktiviteler öğrencilerinizin kültürel kimlikleriyle ne şekilde bağdaşıyor?

25. Ders esnasında öğrencilerinizin yerel kültürünü sınıftaki diğer öğrencilere tanıtmak ve öğrencilerinize onların kültürel kimliklerini önemsedığınız hissini vermek için şarkı, poster, edebiyat eseri gibi ekstra materyallerden yararlanıyor musunuz? Evet ise biraz açıklayabilir misiniz?

Follow up: Bu yaklaşımınızın öğrenciler üzerinde ne gibi bir etkisi oluyor? Eklemek istediğiniz bir şey var mı?
Teşekkürler.

A.2 English Version

Set 1: Background about culture and ELT

1. a. How many years have you been teaching?
b. How many years have you been teaching in this institution?
2. Throughout your teaching career, have you ever taught in multicultural classrooms? If yes, can you give examples?
3. How would you define culture?
4. Does language teaching necessitate culture teaching? Or are they two different components?

Sonda: Should culture be dealt with in the classroom? Why?

5. (Reminder: Native culture includes both Turkish culture-rural and urban- and foreign cultures.)

Which culture comes to your mind when you hear “culture and language teaching”: target culture (American or British) or students’ home culture?

Set 2: Students’ home culture

6. Do you currently have students with different cultural backgrounds in your classes? If yes, can you give examples? / Which cultures do they belong to?

Follow up: Do they constitute the majority in the classroom?

7. What do you think about the importance and place of the students’ native culture in English language classroom?

Sonda: Do you think that referring to the students’ culture in the classroom is necessary and beneficial for quality teaching and learning? If yes, how?

8. Do you think dealing with the students' home culture would be beneficial for the students? If yes, what kind of a benefit would it present to them?
9. Do you think that the students' home culture is given enough importance by the teachers in general? If yes, how do you think they do that?
Follow up: What might be the reason for that?
10. Do you refer to/ make use of your students' native culture as you are teaching? If yes, how? Can you give some examples?

Set 3: Culture and materials

11. Do you think that a successful language teaching material should include cultural content? Why/ Why not?
12. How would you evaluate the language teaching materials you encountered and the material that you are currently using in terms of the way that they deal with culture: Are they culturally satisfactory?
Follow up: In other words, do they meet the cultural needs of the students? If yes, how do they manage that?
13. How can culture and cultural elements be integrated into teaching material? Can you give one or two tasks as an example? **Sonda:** Through what ways can culture be mentioned in a material?
14. a. Do you feel the need to make some adaptations on the language materials that you use as you are teaching to a culturally diverse group of students? Can you exemplify some of these adaptations?
b. What makes you decide on those adaptations?

Set 4: Culturally responsive teaching

15. Do you think that classes in which there are students with different cultural backgrounds pose a problem in terms of the flow of the lessons and student-student relationships when compared to uni-cultural classrooms or is this something advantageous? Why/ Why not? **Sonda:** Would you regard classrooms where there is cultural diversity problematic in terms of student-student relationship and in terms of the flow of the lessons or is this something advantageous? Why/ why not?

Follow up: Have you ever experienced a problem with your students because of cultural differences? If yes, can you explain?

16. Do you show an extra effort to learn more about your students who belong to different cultures? If yes, what are they?

Follow up: Do you benefit from such an effort? Is such an effort advantageous for you? If yes, how?

17. Do you pay special attention to catering for the needs of diverse student population in your classes? If yes, how do you do that?

18. What kind of activities might be useful for culturally different students in order to help them feel more comfortable in the classroom and in order to help them get in contact with their classmates better? Can you give some suggestions?

19. The term “culturally responsive teaching” is used to refer to the teachers’ efforts to cater for the needs of students with diverse cultural backgrounds in the literature. What does it mean to you?

20. Do you think culturally relevant/responsive teaching (in which you refer to you students’ home culture in your classes) would pose benefits for the teachers as well? If yes, what kind of benefits can you name?

Set 5: Instructional implications of culture

21. How does the curriculum of your institution meet the needs of culturally diverse learners? **Follow up:** Have you ever felt the need to analyze your institution’s curriculum with a critical eye by taking “culture” into consideration?

22. Do you believe that the topics and activities used in classrooms where there are students with different cultures should be different from those used in classrooms where students share a similar culture? If yes, can you explain how they are different?

23. What kind of activities do you think would be culturally engaging for culturally mixed group of students?

24. How do the activities that you use as you are teaching relate to your students’ backgrounds?

25. Do you ever make use of additional materials (i.e. songs, posters, literary pieces et.) or pieces of realia (objects) to better introduce your students' home culture to other students and to give those students the feeling that they are cared about?

Follow up: What kind of an effect does such an effort of yours have on the students?

Do you have any additional comments?

Thank you.

APPENDIX B

INTERVIEW TRANSCRIPTIONS

B.1 Turkish Versions

Transcription 1

R: Researcher / T: Teacher

1a R: Ne kadar süredir öğretmenlik yapıyorsunuz?

T: Bu benim 4. senem

1b R: Peki ne kadar süredir bu kurumda öğretmenlik yapıyorsunuz?

T: Bu kurumda 3. yılım

2 R: 4 yıl kısa bir süre değil, dolayısıyla pek çok sınıfta bulundunuz, öğrencilerle yüz yüze geldiniz. Peki, bu meslek hayatınız boyunca çok kültürlü sınıflarda öğretmenlik yaptınız mı?

T: Evet. Mesela Uluslar arası ilişkiler grubum vardı geçen sene: Yunanistanlı öğrencilerim vardı. Zaten ODTU’de genelde mutlaka Türkiye dışından öğrencilerimiz oluyor, bunların içinde de bir kısmı Ankaralı olabiliyor ama onun dışındakiler farklı ülkelerden oluyor. Bu dönem de var.

3 R: Peki bu belki biraz zor görünen, havada kalan bir soru olabilir ama kültürü nasıl tanımlarsınız?

T: Genel olarak kültür dediğimiz zaman içine din de giriyor, genel yaşayış tarzı da giriyor. Yani insanın geçmişten başlayarak şu anı da ilgilendiren yaşayış biçimi kültürdür bence. İnsana ait bütün değerleri, kişinin dinini, değerlerini, gördüklerini, geleneklerini içeriyor. Çok geniş kapsamlı olarak değerlendirebileceğim.

4 R: Siz de İngiliz dili öğretiminde uzmanlaştığınız için biliyorsunuzdur. Literatürde “kültürü mü öğretelim, dili mi öğretelim, ikisi birbirini gerektiriyor mu gerektirmiyor mu” şeklinde tartışmalar var. Sizce yabancı dil öğretimi beraberinde kültür öğretimini de getiriyor mu yoksa bu ikisini tamamen farklı iki terim olarak mı düşünüyorsunuz?

T: Bence birbirini gerektiriyor. Bu bizim sınıflarımızda da geçerli, diğer seviyedeki sınıflarda da gerekli. Bir parça veriyorsunuz, içinde kültürel bir takım olaylar ve kelimeler geçiyor. Sadece kelimeyi anlamak yetmiyor. Onun ne demek istediğini, o olayın ne döneme denk geldiğini, insanların o dönemlerde neler yaptığını bilmek gerekiyor. Örneğin *Christmas*... “O öyle sıradan bir gün, onu geçelim, şimdi *text*’in sorularına bakalım” gibi bir şey yapamayız. Özellikle *reading* alanında bu böyle. Kültür kesinlikle çok önemli. Zaten kültür dilin çok önemli bir parçası. Biz dil eğitimcileri olarak kesinlikle kültür ve dili ayıramayız. Sınıfta kültüre kesinlikle yer verilmeli.

5 R: Bundan sonraki bazı sorularda yerel kültür terimi geçiyor. Onunla ilgili bir açıklama yapmak istiyorum (Araştırmacı açıklamayı yapar). Kültür ve dil öğretimi terimini kullandığımız zaman aklınıza ilk önce ne geliyor? Yani Amerikan ve İngiliz kültürü dediğimiz hedef kültürün derste kullanılması mı yoksa öğrencinin yerel kültürü mü?

T: *Target culture* geliyor.

6 R: Pek çok farklı kültürden gelen öğrencileriniz olduğunu söylediniz. Şu anda böyle öğrencileriniz var mı?

T: Var. Moğolistanlı öğrencilerimin olduğunu hatırlıyorum. Onun dışında birkaç tane daha var.

R: Peki sınıfın çoğunluğunu mu oluşturuyorlar?

T: Çoğunu değil. 2-3 kişiler. Bazı sınıflarda hiç yok.

R: Peki Türk öğrencileriniz arasında nasıl bir dağılım var? Nerelerden geliyorlar?

T: Daha çok İç Anadolu’dan geliyorlar. Ankara çoğunlukta diye hatırlıyorum. Doğu Anadolu’dan çok fazla öğrenci gözlemlemedim.

7 R: Her öğrencimiz beraberinde belli bir kültürel temel getiriyor. Öğrencilerin yerel kültürünün sınıf içerisindeki yeri ve önemi hakkında ne düşünüyorsunuz?

T: Kültürün insanların düşüncesinde, yaşayış biçiminde etkisi varken sınıf içerisinde etkisi olmaması mümkün değil. Sınıfta mutlaka *speaking* var, bu yazmalarını da etkiliyor. Ancak mutlaka öğrencilerin konuşacak bir şeyleri oluyor. “Bu kültürde böyle bir gelenek var, bizdeki şu geleneğe benziyor” gibi cümleler mutlaka kuruluyor ve böyle olursa daha da iyi benimseyebiliyorlar konuyu. Aynı ve farklı kültürlerden olguları-öğrencileri görmek çok hoşlarına gidiyor. O yüzden mutlaka bir şekilde değiniyoruz kültüre.

R: Böyle öğrencilerin kültürünün göz önüne alınmasının kaliteli bir eğitim için gerekli olduğuna inanıyor musunuz?

T: Kesinlikle. Örneğin geçenlerde bir *quiz* vermişim öğrencilerime. Bir tanesi İran'dan geliyor. Metnin içinde, tabii ben onu hazırlarken o şekilde düşünmedim ama, İran'daki petrol durumlarıyla ilgili bir bilgi vardı. *Quiz*i notlarken dikkatimi çekti, İran'ın etrafına kalpler koymuştu öğrenci. İranlı kadınları geri kafalı gösteren makaleler de vardı, iyi ki öyle bir makale seçmemişim. Öyle bir şeyler versen, öğrenci nasıl hissedecekti? Bunları mutlaka düşünmemiz lazım. Seçim iyi yapıldığı sürece kültürün pozitif etkisi olduğunu düşünüyorum.

8 R: Bu öğrenciye yarar sağlar mı?

T: Bir kere mutlaka kendinden bir şeyler katmasını sağlar. Konunun anlamlı hale gelmesini sağlar bence. Özellikle kendi kültüründen bir şeyler ekleyebilmek, katabilmek çok önemli. Öğrencinin konuyu benimseyebilmesini sağlar.

9 R: Genel olarak çevrenizdeki öğretmenleri değerlendirdiğinizde, sizce biz öğretmenler olarak öğrencilerin kültürünü yeteri kadar göz önüne alıyor muyuz?

T: Şahsın adına gözden kaçırdığım anlar oluyor. Mutlaka ders hazırlarken “kültüre dikkat edeceğim”, “bu kültürden gelen öğrenci olabilir” diyorum ama her ne kadar göz ardı etmemek gerekse de, edebildiğim oluyor.

R: Sizce genel olarak ülkemizde göz önünde bulunduruluyor mu (kültür)? Hiç gözlemlene fırsatınız oldu mu?

T: Olmadı aslında. Ama bence çok göz önüne almıyoruz.

R: Neden peki? Bunun sebebi ne olabilir? Niye öğretmenler öğrencilerin kültürüyle çok fazla ilgilenmiyor? Bunun özel bir sebebi olabilir mi?

T: Öğrencileri eşit mi kabul ediyoruz? Ya da daha mı kolayımıza geliyor acaba bu farklılık olayı? Çünkü sınıfta hep aynı materyalleri kullanıyoruz ya da herkesi görsel kabul ediyoruz. Farklı öğrenciler işitseldir, dokunsaldır...bu bizim için hiç önemli değil. Bence *variety* mesleğimiz için önemli ancak göz ardı ediliyor, unutuluyor.

11 R: Sizce bir dil öğretim materyali kültürel öğeler barındırmalı mıdır? Evet, ise, neden?

T: Öğrencilerin farklı kültürlerde neler olduğunu görmeleri, kendinden örnek verebilmeleri, arkadaşlarının neler yaşadıklarını öğrenmeleri için çok önemli. Sınıf canlı bir ortam olduğu için, konuları benimsemeleri çok önemli. O yüzden olmalı. Bildiğimiz ortak şeyler yok. Bir şey benim için çok normal bir şey, başkası için çok farklı bir şey olabilir. Materyallerin

kültürel öge barındırması, bunu görmemizi sağlar. Sonuçta dil bir zenginlik ama maalesef bu zenginlik ihmal ediliyor.

12 R: Bugüne kadar kullandığınız ve halen kullanmakta olduğunuz materyali genel olarak düşündüğünüzde, siz bu materyalleri kültürü ele alış biçiminden yeterli buluyor musunuz? Sizce materyaller öğrencilerin ihtiyaçlarını kültürel açıdan karşılıyor mu?

T: Ders kitaplarını ve kendi hazırladığım materyalleri birlikte düşündüğümde... Çok fazla değil. Yani çok fazla olduğunu düşünmüyorum. Belki hazırladığım materyallerde “sizin kültürünüzde bu nasıldır?” gibi sorular olabilir. “Kendi hayatından nasıl örnek verebilirsiniz?” desem bile, bunun çok yeterli olduğunu sanmıyorum.

13 R: Peki, birkaç örnek verebilir misiniz, “kültür” materyallere ne şekilde *entegre* edilebilir?

T: *Reflection* sorusu olabilir çünkü sınıfta farklı kültürlerden insanlar olduğunda, mutlaka farklı ve yeni şeyler ortaya çıkıyor. Öğrencinin, kendi tecrübe etmese bile, farklı kültürlerle ilgili duyduğu bir şeyler mutlaka oluyor ve bunu paylaşıyor.

14a R: Çok kültürlü sınıflarda ders anlatırken kullandığınız materyallerin üzerinde (bu sizin hazırladığınız bir şey de olabilir hali hazırda bir materyal de olabilir) herhangi bir değişiklik, uyarlama yapma ihtiyacı hissediyor musunuz?

T: Evet.

R: Aklınıza gelen bir örnek var mı şu anda?

T: Belki öğrencileri o kültürle ilgili bilgilendirmek olabilir. Mutlaka öğrenciyi önceden hazırlamak lazım diye düşünüyorum. Onlara öncelikle sorular sormayı tercih ediyorum. Mesela “bunu biliyor musunuz? Nedir, ne değildir?” gibi. Belki tanıtıcı bilgiler verilebilir paragraflar aracılığıyla. Parçayı okutmadan slaytlar gösterilebilir. Kavram oluşturmadan önce bir şeyleri benimseyebileceklerini düşünmediğim için, öğrencilere soru sorma yöntemi daha güzel bence. Ama öğrenciyi önceden konuya hazırlamak lazım mutlaka. Konuyu direk görürlerse ve benimsemezlerse, bilgiyi çok iyi bir şekilde transfer edemeyiz.

14b R: Bu gibi uyarlamaları neye bağlı olarak yapıyorsunuz?

T: Öğrencilerin durumunu bilmek lazım. Buna ihtiyaçları olup olmayacağını bilmek lazım.

15 R: Çok kültürlü sınıfları tek kültürlü sınıflarla kıyasladığınız zaman, konuşulan ve sınıfta işlenen konuların daha iyi anlaşılması ya da öğrencilerin birbirleriyle olan ilişkilerinin pekiştirilmesi ve birbirleriyle daha iyi ilişki kurmalarının sağlanması açısından,

çok kültürlü sınıfların daha problemlili olabileceğini mi düşünüyorsunuz yoksa tam tersi, bu durum sizce bir avantaj mı?

T: Aslında bu öğretmene ve sınıfın durumuna göre değişebilir. Öğrencilerimiz farklı milletlerden olduğu için çoğu zaman, bu durum avantaja çevrilebilir. Böyle sınıflarda ders çok daha keyifli geçer. Ama dediğim gibi önce öğretmenin farkındalığı önemli.

R: Bugüne kadar eminim ki sizin kendi kültürünüzle, öğrencilerinizi kültürlerinin farklı olduğu zamanlar olmuştur. Bu farklılık nedeniyle hiç sorun yaşadınız mı? Bir örnek geliyor mu aklınıza?

T: Hiçbir örnek gelmiyor.

16 R: Peki farklı kültürlerden gelip sınıfınızda bulunan öğrenciler hakkında bilgi toplamak için ekstra bir çaba sarf ediyor musunuz?

T: Hayır. Sadece sorular sormaya çalışıyorum. Bazen nereli olduklarını tahmin edebiliyorum. Edemesem de sormaya çalışıyorum, en azından bir bilgim olsun diye, ama onun dışında bir şey yapmadım bugüne kadar.

18 R: Kültürel farklılık gösteren öğrencilerin kendilerini daha rahat hissetmeleri için ne gibi aktiviteler yapılabilir?

T: Grup aktivitesi yaptırırken, farklı öğrenciler bir araya getirilebilir. Ya da tamamen farklıymış gibi davranılmayabilir öğrenciye. Bu çok önemli. Mesela bugün dikkatimi çeken bir şey vardı: sınıftakilerin 1-2 tanesi yabancıydı ama biz tenefüste diğer öğrencilerle Türkçe konuştuk. Bu iyi bir şey değil aslında, öğrenci kendini farklı ve dışlanmış hissedebilir. Dediğim gibi önce bizim kendimizi eğitmemiz lazım: gerçekten aramızda ne farklılık var, bunu bilip ona göre davranmamız lazım. Onları *izole* etmektense, onların görgüsünden ve bilgisinden yararlanıldığını onlara hissettirmek lazım. Onları her şeye dahil etmek lazım bence.

19 R: Kültürel açıdan hassas eğitime birazcık değinelim. (Araştırmacı terimi açıklar) Bu terim sizin için ne anlam ifade ediyor?

T: İhmal edilmemesi gereken bir şey gibi geliyor.

20 R: Peki sizce bu tarz bir eğitim öğretmenlere yarar sağlar mı?

T: Tabi ki.

R: Ne gibi yararlar sağlar?

T: Derslerimizi hazırlarken, planlarken çok faydası olur diye düşünüyorum ben. Bu tarz bir eğitim, bizim açımızdan farkındalık sağlar. Daha bilinçli oluruz kültür konusunda.

21 R: Biraz müfredattan bahsedelim. Çalışmış/çalışmakta olduğunuz kurumun müfredatını, öğrencilerin gelenek ve göreneklerini, kültürel ihtiyaçlarını göz önüne alıp almadığı açısından incelediniz mi?

T: İncelemedim, hayır.

R: Peki, karşıladığımı düşünüyor musunuz? Bir inceleme yapmamış olsanız bile, müfredattan bu açıdan memnun musunuz?

T: Bence bu müfredatın el verdiği bir şey değil. Sınıf içinde öğretmenin getirdiği bir nokta. Bu, öğretmenin duyarlılığı ve bilinçliliği ile değişen bir şey. Yoksa müfredatın kendi özelliği değil.

22 R: Peki sizce çok kültürlü olan sınıflarda işlediğiniz konuların, yaptığımız aktivitelerin ve *task*ların, tek kültürlü sınıflara nazaran farklı olması gerektiğini düşünüyor musunuz? Evet ise neden sizce farklı olmalı?

T: Farklı olmalı, kesinlikle. Çünkü aksi takdirde farklı olan bir şeyi göz ardı ediyoruz gibi geliyor. Bir farklılık, bir çeşitlilik var o yüzden mutlaka göz önüne alınıp bir şekilde derse dahil edilmesi gerekir. Bu sorduğumuz sorularla da olabilir, yaptığımız aktivitelerle de olabilir.

23 R: Peki mesela yaptığımız aktivitelerle olabilir dediniz. Ne gibi aktiviteler yapılabilir?

T: Mesela *reflection*: “sizin kültürünüzde nasıl oluyor” gibi örneklendirmeler olabilir. Bunların sınıfta paylaşılması gerekir. Belki sunumlar yaptırılabilir öğrencilere. Kendileriyle ilgili, iyi bildikleri, yöreleriyle ilgili tanımlayıcı-tasvir edici bilgiler vermelerini istemekle olabilir. Bir yeri anlatırmak bile, kendi ülkelerinden bir yeri anlatmalarını istemek, çok etkilidir gibi geliyor. Onun dışında konuşma aktiviteleri de etkili olabilir.

24 R: Şu anda sizin bireysel olarak sınıf içerisinde yaptığımız aktiviteler öğrencilerinizin kültürel kimlikleriyle ne şekilde bağdaşıyor?

T: Özellikle okuma parçası öncesindeki aktivitelerde, dersin başında, genelde *pair* çalışması yaptırabiliyorum. Mutlaka farklı şeyler ortaya çıkıyor, bunları not alıyorlar, konuşuyoruz, tartışıyoruz. Yani soruları kullanıyorum.

25 R: Peki, ders esnasında bu öğrencilerinizin kültürünü, çünkü çok farklı öğrencileriniz var, sınıftaki diğer öğrencilere tanıtmak için ekstra bir poster, o kültüre ait bir sanat seri, edebi eser, film gibi ekstra materyallerden yararlanıyor musunuz?

T: Materyal olarak bir şeyden yararlandığımı hiç hatırlamıyorum.

R: Şayet yararlanılsa, sizce bunun öğrenciler üzerinde bir etkisi olur mu?

T: Ders ve konu daha anlamlı olur, daha akılda kalıcı olur. Bu ister istemez daha hazırlık gerektirir öğrenci açısından. Daha organize bir ders olmuş olur. Daha faydalı olur diye düşünüyorum.

R: Konuyla ilgili eklemek istediğiniz her hangi başka bir şey var mı?

T: Belki ben biraz konunun uluslar arası kimliğine kaymış olabilirim. Çok teşekkür ediyorum.

R: Ben teşekkür ediyorum.

Transcription 2

1a R: Ne kadar süredir öğretmenlik yapıyorsunuz?

T: 7 senedir.

1b R: Peki, Ne kadar süredir bu kurumda öğretmenlik yapıyorsunuz?

T: 4 senedir.

2 R: Hiç çok kültürlü sınıflarda buldunuz mu? Biraz açıklayabilir misiniz?

T: Buldum, evet. Geçen dönemki sınıfımda İranlılar vardı, Afrika kökenli öğrenciler vardı. Yine Türkler vardı, tabi. Karışık bir sınıftı. Uzak Doğulu ve Azeri öğrenciler vardı.

3 R: Şimdi soracağım soru biraz zor gibi gözükebilir ama, kültürü nasıl tanımlarsınız?

T: Aslında zor bir soru bu. Kültür, milletle bağlantılı mıdır diye düşünüyorum bir yandan. Bir yandan milletten bağımsız da ele alınabilirmiş gibi geliyor sanki çünkü aynı millet içerisinde farklı kültüre sahip olan insanlar da var. O zaman diyebiliriz ki bir grubun ortak özellikleri, geçmişten itibaren getirdikleri ortak özellikler: yazınsal özellikler olabilir bunlar. Davranış özellikleri, ritüeller, inanış özellikleri... Bunların toplamına herhalde kültür diyebiliriz.

4 R: Peki sizce, ilk bakışta, yabancı dil öğretimi dendiği zaman, kültürü mü öğretmeliyiz yoksa dili mi öğretmeliyiz? Sizce yabancı dil öğretimi beraberinde kültür öğretimini de gerektirir mi? Yoksa ikisini farklı birer olgu olarak mı değerlendiriyorsunuz?

T: Ben yabancı dil öğretmiyorum, *skill* derslerine giriyorum. Yani *writing*, *reading* öğretiyorum. Yabancı dil öğretiminde, bir dili öğretirken kültür mutlaka işi içine giriyordur çünkü dil dediğimizde, bugün konuştuğumuz bir diyalogu başka bir bağlamda konuştuğumuzda çok farklı bir anlama gelebilir. Dolayısıyla kültür dil zaman ve yer bağlamında değişebilir diye düşünürsek eğer, tabi ki dil öğretiminde de kültür işin içine

giriyordur bence. Gerekli midir değil midir bilmiyorum ama doğal olarak giriyordur zaten. Ama *skill* olarak düşündüğümüzde, beceri olarak ele aldığımızda, kültür zaten işin içine giriyor.

5 R: (Yerel kültürün açıklaması yapılır) “Kültür ve dil öğretimi” dendiği zaman, aklınıza Amerikan-İngiliz kültürü mü yoksa öğrencilerin kendi yerel kültürü mü geliyor?

T: Öğrencilerin yerel kültürü geliyor.

6 R: Geçen yıl farklı kültürlerden öğrencileriniz olduğunu söylediniz. Şu anda böyle öğrencileriniz var mı?

T: Çok var. Metalurji bölümünde Azeri öğrenciler var. Bir de Anadolu'nun farklı yerlerinden gelmiş olan öğrenciler var. Batı'dan, İzmir'den, İstanbul'dan gelmiş olan öğrenciler var.

R: Sınıflarımızın çoğunluğunu oluşturuyorlar yani?

T: Evet.

7 R: Bu öğrencilerin yerel kültürünün sınıf içerisindeki yeri ve önemi hakkında ne düşünüyorsunuz? Sizce kaliteli bir eğitim yapılabilmesi için, yerel kültürün göz önüne alınması gerekmekte midir?

T: Kesinlikle gerekiyor. Zaten bunsuz olmaz. Eğer bunu *elimine* etmeye çalışırsak o zaman öğrenciyi kısıtlamış oluruz. Onun iletişim kurmasını engellemiş oluruz. İletişim kurması engellenirse de dil eğitimi nasıl olur, bilemiyorum. Eğer onların yerel kültürünü bir şekilde göz önünde bulundurmazsak, dil eğitimini de, yani özellikle *skill* eğitimi olarak düşünersek, büyük ölçüde engellemiş oluruz.

8 R: Sizce bu (kültürü göz önüne almak), öğrencilere bir yarar sağlar mı?

T: Bence yarar sağlar. Bir kere iletişim kurmak konusunda onları cesaretlendirir. Kendi kültürünün sınıf içerisinde göz önünde bulundurulduğunu gören öğrenci, iletişim kurmak konusunda daha fazla istekli olur ve yine *skill* olarak düşünersek, yazma aktivitelerindeki çeşitlilikten tutun da okuma aktivitelerindeki algılama farklılığına bile yansiyabilir bu bence.

9 R: Sizce günümüzde yerel kültür göz önünde bulunduruluyor mu?

T: Kitaplar açısından bakarsak, ihtiyaca göre hazırlanmış kitaplar var. Mesela ODTÜ'de okutulan kitaplar ihtiyaca göre hazırlanmış olan kitaplar. Bunlarda kültür bir nebze daha fazla göz önünde bulunduruluyor. Piyasada satılan ticari kitapları düşünersek eğer, öğrencinin kültürünün *elimine* edildiğini görebiliriz ve de belli bir kültürün *empoze*

edildiğini de görebiliriz. Belli davranış biçimlerinin öğrencilere *empoze* edildiğini görebiliriz.

R: Peki öğretmenlerin davranışları açısından kültürün göz önünde bulundurulduğunu düşünüyor musunuz?

T: Öğretmene göre değişir. Bu çok zor bir soru. Öğretmeni gözlemlemek gerekiyor öncelikle ama ben dikkat etmeye çalışıyorum. Onların kültürünü her zaman göz önünde bulundurmaya çalışıyorum ama çok fazla hata yaptığımı da düşünüyorum.

10 R: Şimdiki soruma zaten kısmen cevap verdiniz. Birkaç örnek verebilir misiniz? Ne yapmaya çalışıyorsunuz?

T: Mesela çocukların *idealize* ettiği kişilerden bahsediyoruz sınıfta. Özellikle kendi kültürlerinin ön plana çıkarttığı insanlarla ilgili biyografi yazabilirler. Veya bununla ilgili konuşabilirler. Bunu yapmalarını istiyorum. Kendi halk öykülerini yazabilecekleri veya bunları anlatabilecekleri ortamlar oluşturmaya uğraşıyorum. Mesela, eğer “reklamlarla ilgili bir şeyler yazacaksanız kendi ülkenizdeki reklamlarla ilgili bir şeyler yazabilirsiniz” diyorum. Bu konuşma aktiviteleri için de geçerli. Bazen çok farklı durumlar da olabiliyor: Bazı öğrenciler farklı yazma kültürlerinden gelmiş olabiliyorlar. Mesela, Uzak Doğulu öğrencim vardı, tümünden gelim değil de tüme varım kullanıyordu: yani önce örneklerini veriyor, ondan sonra *topic sentence*'ini yazıyordu. Bu tabii ki onun kültürüyle ilgili. Ailesinden aldığı eğitimle ilgili, okuldan aldığı yazma eğitimiyle ilgili ama bunu yapmak konusunda ısrar etti. Paragraflarında veya sınıftaki yazma egzersizlerinde buna bir şey demedim ama tabii ki, sınavlarda bunu değerlendiremeyeceğimiz için, sınavlarda farklı şekilde yazması gerektiğini söyledim. Ama ben çok keyif aldım öğrencinin yazdıklarını okurken çünkü onları okurken sanki büyük bir binaya girmiş ve binanın içerisinde labirentlerde yolunu bulmaya çalışıyormuş gibi hissediyorum. O öğrencimi yaratıcı bulmuştum.

12 R: Bugüne kadar kullandığınız ve halen kullanmakta olduğunuz materyalleri kültürü ele alışları bakımından yeterli buluyor musunuz? Sizce öğrencilerin kültürel ihtiyacı karşıyor mu bu materyaller?

T: Öğrencilerin kültürel ihtiyacı denince, ne gibi ihtiyaçlarla sınıfa geliyorlar bunu bilemiyorum. Sınıf ortamı yeni bir kültürün oluşturulduğu bir ortam mı, ya da sınıf ortamı öğrencilerin eski kültürlerinin pekiştirildiği bir ortam mı? Öğrencilerin kültürel ihtiyacı

nedir? Önce bu soruyu cevaplamak gerekiyor herhalde. Sınıfta oluşturulması gereken kültürel ortam nasıl olmalı? O yüzden onu bilemeyeceğim.

13 R: Az önce materyallerde kültürün yeriyile ilgili düşüncelerinize değindiniz. Bu konuyla ilgili söyleyebileceğiniz başka bir şey var mı? Materyalde kültüre ne şekilde yer verilebilir?

T: Kendi hazırladığım materyaller açısından düşündüğümde, aslında her materyal içerisinde bir kültürel öge barındırıyordu, ama bunun öğrenciye nasıl yansıdığı önemli. Öğrenci çok farklı bir şekilde algılayabiliyor bazı şeyleri. Mesela kendi hazırladığım bir materyalde Afro-Amerikalılarla ilgili bir bölüm vardı ve sınıftaki Afrika kökenli iki öğrenci birbirlerine bakıp güldüler o esnada ve ben bundan rahatsız olduklarımı fark ettim. Metinde *negro* kelimesi geçiyordu, oysa ki (metinde) Afrikalı bir adam kendileri için *negro* diyordu ve çocuklar o kelimeye güldüler ve bu beni çok rahatsız etti. Böyle şeyler olabiliyor ve bunlara dikkat etmek gerekiyor materyal hazırlanırken. Ama onun dışında her materyalde kültür vardır herhalde diye düşünüyorum. Kültürün girmediği hiçbir yer yok.

14a R: Çok kültürlü sınıflarda ders anlattığınızdan bahsettiniz az önce. Bu sınıflarda kullandığınız materyallerde bir adaptasyon yapma ihtiyacı duyuyor musunuz?

T: Tabi ki, kesinlikle duyuyorum.

R: Biraz örnekleyebilir misiniz?

T: Tabi. Örneğin, İranlı öğrencilerin bulunduğu bir sınıftı ve öğrencilerden bir öyküye dair bir şeyler yazmalarını istedim. Onlara William Faulkner'ın yazdığı bir öyküyü verdim. Öyküde de 50nin üzerindeki evlenmemiş bir kadından bahsediyordu. Öğrencilerimin bu kadın üzerine yazarken, kadından “kız” diye bahsettiklerini fark ettim. İki İranlı öğrenciydi bunlar. Oysa ki o yaşın üzerindeki bir insan artık “kız” kabul edilemez, “kadın” olmalıdır. Bu tür farklılıklar oluyor ve öğrencilere bunu söylemek zorundasınız. Ama onların kafasındaki kız ve kadın ayrımı farklı kriterlere dayanıyor: onlar için “kadın” olmak 18 yaşını geçmek değil. Türk öğrencilerde de bu ayrım var ama onlar 50 yaşında bir insana “kadın” diyorlar. Sonra şunu da fark ettim: ben ders anlatırken öğrencilerime “what do you think about the women?” dediğimde, belki de İranlı öğrenciler alınıyorlardır bu durumdan. Kendilerini “kadın” olarak görmüyorlar belki. Buna benzer çok örnek var aslında. Bazı hatırlatmalar ve adaptasyon yapmak tabi ki gerekiyor.

15 R: Çok kültürlü bir sınıfta bulunduğunuzda ve bu sınıfları tek kültürlü sınıflarla karşılaştırdığınızda, konuların anlaşılması ya da öğrencilerin birbirleriyle olan ilişkisi

konusunda daha çok problem çıkacağına inanıyor musunuz yoksa bu durumu bir avantaj olarak mı değerlendiriyorsunuz?

T: Ben bu durumun bir avantaj olduğunu düşünüyorum çünkü çok kültürlü bir sınıfta çok farklı fikirler ortaya çıkabiliyor. Farklı bakış açıları oluyor ve bunları değerlendirmek gerekiyor. Öğrencinin bir öyküyü ve *task*ı algılayışı derse çeşitlilik katıyor bence. Çok kültürlü sınıflarda *skill* dersi öğretmekten memnunum ve bunun dersi de çeşitlendirdiğini, farklılaştırdığını düşünüyorum.

R: Peki öğrencilerin birbirleriyle olan ilişkisi açısından da mı bir avantaj bu?

T: Evet, mesela az önce öğrencilerin kültürel ihtiyacı dedik ve ben dedim ki “öğrenciler sınıfa girdiklerinde kültürel ihtiyaçları yeniden mi belirleniyor yoksa belli bir kültürel ihtiyaçla mı o sınıfa geliyorlar?”. Ben bu tarz sınıflarda öğrenciler sınıfa girdiğinde bu ihtiyacın yeniden belirlendiğini gördüm. Neye göre belirleniyor? O çocuklar her ne kadar farklı kültürlerden geliyorsa, hepsinin ortak bir takım özellikleri var: Mesela hepsi aynı bölümde okuyor, aynı derse hazırlanıyor, aynı hocalarla konuşuyor, aynı yurttan kalıyor... Yani bir kere öğrenci sınıfa girdiğinde, üniversiteye girdiğinde, bence kültürel olarak yeniden tanımlanıyor ve öğrencilerin ilişkisi açısından da bu bence olumlu bir şey. “Benim kültürüm seninkinden farklı olduğu için seninle iletişim kuramam” gibi bir şey söz konusu olamaz, zaten bir şekilde iletişim kuruyorlar. Bunun güzel bir şey olduğunu düşünüyorum.

R: Bugüne kadar kültürel farklılıklar nedeniyle öğrencilerinizle hiç sorun yaşadınız mı? Bir örnek geliyor mu aklınıza?

T: Biraz önce verdiğim kadın-kız örneği mesela. Tabi ki farklı örnekler de var. Mesela ben üniversite eğitimimi öğrencilere “siz” denildiği bir ortamda aldım. Öğrencilere “siz” dediğimde “hocam bize neden *siz* diyorsunuz?” diyorlar. Hitaptan kaynaklanan bir anlaşmazlık ve hoşnutsuzluk var: kendilerine “siz” denmesini istemiyorlar. “Hocam ne olur bize *siz* demeyin” diyenler oldu içlerinde. Biz esnek ve anlayışlı olabiliyoruz ama öğrenciler bazı konularda bizim kadar esnek olamayabiliyor.

16 R: Siz bireysel olarak, öğrencilerinizin kültürleri hakkında bilgi toplamak ve öğrenmek için bir çaba sar ediyormusunuz?

T: Evet, ediyorum. *Task* 'ları yeniden şekillendiriyorum mesela. Savaşı yaşamış olan öğrenciler var, depremi yaşamış olanlar var. Diyorum ya, *task* 'ları çeşitlendirmek gerekiyor

zaman zaman. Mesela keşke o *negro*'lu öyküyü değiştirseydim diyorum. Mutlaka ders materyallerini çok kültürlü sınıfa uyarlamak gerekiyor.

R: Bunu yapmak size, kendi açımızdan bir fayda sağlıyor mu?

T: Sağlıyor. Ben çok seviyorum bunu. Farklı farklı şeyler öğreniyorum öğrencilerimden. Kendi kültürlerine dair, kendi aile yapılarına dair, anlatmak istedikleri sürece tabi ki, farklı bilgiler öğreniyorum. Sonra, konuya farklı bakış açıları getirebiliyorlar, farklı yorumlar getirebiliyorlar. Bunun yanı sıra öğrenciler aynı kültürden de olabilir ama bu aynılar demek değildir. Örneğin Afrika kökenli öğrencilerin aynı kültürden olduklarını kabul edemeyiz asla çünkü farklı bakış açıları var: birisi Müslüman, birisi Müslüman değil. Bunlar bile o kadar büyük değişiklikler getiriyor ki.

18 R: Peki, Kültürel farklılık gösteren öğrencilerin kendilerini sınıf içerisinde daha rahat hissetmeleri ve diğer öğrencilerle daha iyi iletişime girmeleri için ne gibi aktivitelerin faydalı olacağını düşünüyorsunuz? Birkaç öneride bulunabilir misiniz?

T: Aslında bu soru zor bir soru. Mesela ilk kez çok kültürlü bir ortama giren öğrenciler var: mesela Moğolistanlı öğrenciler var... Bunu cevaplamak için öncelikle kültürel farklılığı olan öğrencinin kendini sınıfta nasıl rahat hissettiği sorusunu cevaplamak gerekiyor: yani bu çocuk kültürel farklılığı sınıfta elimine edildiğinde mi kendisini daha rahat hissediyor sınıfta yoksa kültürel farklılığının altı çizildiğinde mi kendisini daha rahat hissediyor? Bu sanırım biraz kişilikle de alakalı bir şey: yani çocuğun kişiliği de burada işin içine giriyor aslında. Dolayısıyla bu soruya cevap verebilmek için, daha önceki soruya cevap vermek gerekiyor önce.

19 R: (Kültürel açıdan hassas eğitim'in açıklaması yapılır) Bu sizin için ne ifade ediyor? Buna eklemek istediğiniz bir şey var mı?

T: Aklıma hep soru geliyor burada. Yani kültürel açıdan hassas eğitim, onların bu hassasiyetlerini göz önünde bulundurup ta mı ders hazırlamak demek, yoksa onları daha esnekletmek mi demek? Yani kültürel farklılığa daha hassas öğrenci mi yetiştirmek demek yoksa “aman bu konuya da dokunmayalım” mı demek? Savaş konusunu bilmelerini, savaş yaşamış olmalarını, deneyim sayıp, bu deneyimden diğer öğrencileri de mi faydalandırmak demek?... Pek çok soru geliyor aklıma.

21 R: Yine çalışmakta olduğunuz kuruma dönersek eğer, ve geçmişteki deneyimlerinize de bakarsak, bu kurumların müfredatını öğrencilerin kültürel ihtiyaçlarını

karşılışları bakımından inceleme ihtiyacı hissettiniz mi hiç? Ya da karşılıyor muydu sizce?

T: kitaptaki soruların ve *task*'ların cinsine bakmak gerekiyor. Yani *task*'lar tüm farklı kültürlerle mensup insanların deneyimini dersin içine katacak şekilde mi hazırlanıyor? Sanırım evet, yani dersin içine katıyor farklı kültürleri: “sizin ülkenizde nasıl?” gibi sorular çok fazla. Yani *Turkey under spotlight* değil de *Your country under spotlight* . Dolayısıyla özellikle *skill* öğretimi göz önüne alındığında, katıyor. Ama tabii bunun için daha detaylı bir inceleme lazım.

24 R: Sizin bireysel olarak sınıf içerisinde kullandığınız aktiviteleriniz öğrencilerinizin kültürel kimlikleriyle ne şekilde bağdaşıyor?

T: Aktiviteler kültürel kimlikle bazen bağdaşmıyor ve öğrencilerden esneklik talep ediyor. Yani ben öğrencinin bir konuyu acayip karşılayabileceğini göz önünde bulundurmalı mıyım, yoksa konunun üzerine mi gitmeliyim? Bu bir soru işareti. Benim aktiviteyi nasıl hazırlamam gerekiyor? Eğer dil öğretimi ise amaç, dil öğretimine nasıl, ne yaparak katkıda bulunabilirim? O yüzden ben sınıfta kültürü göz önünde bulundurmaya çalışıyorum ama bu öğrencinin hoşuna gitmiyor olabilir. Bu sadece farklı ülkelerden gelen öğrenciler için geçerli değil, Türkiye içerisinde gelen öğrenciler bile bazı konuları çok yadırgıyor olabilir. Mesela ben bir şey fark ettim ve bu bana ilginç geldi: Bir öğrenci grubum vardı ve kendi içlerine kapanık olduklarını fark ettim. 2-3 kişilerdi ve diğerleriyle de pek bir şey paylaşmak istemediklerini gördüm ve bunun sanki diğerlerinden farklı bir yerden geliyor olmaları, yurtdışı kalıyor olmalarıyla ve ilk kez ailelerinden ayrılıyor olmalarıyla, çünkü aile ortadan kalkınca çocuk biraz güven hissini yitirebilir belki, olabileceğini düşündüm ve öğrencilerle daha fazla ilgilenmeye çalıştım. Daha sonra dönem sonunda ders için verdikleri *feedback*'de ders için *terrible* yazmışlardı. Demek ki onlarla daha fazla ilgileniyor olmam onları rahatsız etmişti. Belki de onları görmezden gelip, sanki onlar da diğer öğrencilerdenmiş gibi devam etmeliydim derse. Bu kişisel de olabilir tabii ki.

25 R: Ders esnasında öğrencilerinizin yerel kültürünü sınıftaki diğer öğrencilere tanıtmak ve öğrencilerinize onların kültürel kimliklerini, geleneklerini önemseydiğiniz hissini vermek için şarkı, poster, edebiyat eseri gibi ekstra materyallerden yararlanıyor musunuz? Biraz açıklayabilir misiniz bunu?

T: Evet, yararlanıyorum. Bunun da çok olumlu etkisi olduğunu gördüm. Mesela İranlı öğrencilerimle birlikteyken birtakım yazarlara gönderme yaptım, İran sinemasına

gönderme yapardım. Geçen sene Nijeryalı bir öğrencim vardı, onunla konuşurken Chinua Achebe'den bahsetti ve dersimde Chinua Achebe'den bir bölüm kullandım ve öğrencinin bundan çok hoşlandığını fark ettim. Chinua Achebe'nin çok tanındığını, kendisinin Chinua Achebe'yi okumadığını ama derste öğrenmek istediğini söyledi bana. Tabii bu benim hoşuma gitti.

R: Olumlu tepkiler alıyorsunuz yani?

T: Olumlu tepkiler alıyorum ama dediğim gibi bu hassas bir konu, ne olacağı hiç belli olmuyor.

R: Bütün bunlara ek olarak söylemek istediğiniz bir şey var mı?

T: Kültürü nasıl daha fazla *entegre* edebilirim sınıfa, dil öğretimine? Yani dil öğretirken Amerikan ve İngiliz kültürünü dayatmak olmamalı bu, ama bu nasıl yapılacak? Bunların cevabını almak istiyorum. Öğrencilerin kendilerine ait geleneklerini, kültürlerini de dil öğretimine sokabilmeliyiz, bunlardan faydalanmalıyız diye düşünüyorum. Çok teşekkür ediyorum.

R: Ben çok teşekkür ediyorum.

Transcription 3

1a R: Ne kadar süredir öğretmenlik yapıyorsunuz?

T: 1989 Ekim'inden beri

1b T: Ne kadar süredir bu kurumda öğretmenlik yapıyorsunuz?

T: Son 10 yıldır

2 R: Meslek hayatınız boyunca çok kültürlü bir sınıfta öğretmenlik yaptınız mı? Evet ise açıklar mısınız?

T: Çok kültürlü derken Türkiye'nin farklı yerlerinden gelenleri mi kastediyoruz?

R: Hem Türkiye'nin farklı bölgelerinden gelenleri, hem de farklı ülkelerden gelenleri kastediyoruz

T: Evet, hem bu kurumda, hem de daha önce çalıştığım kurumda pek çok kez böyle öğrencilerle karşılaştım.

R: Biraz açıklayabilir misiniz?

T: Mesela daha önceleri Ankara Üniversitesi TÖMER'de çalışıyordum. Orada Türkçe öğrenmek için gerek Avrupa'dan, gerekse Asya'dan gelen öğrencilerimiz vardı. Onlar Türkçe öğrenirken İngilizcelerini geliştirmek için zaman zaman bizim derslerimize de

gelirlerdi. ODTÜ’de de zaten öğretim dili İngilizce olduğu için, anadili İngilizce olmayan pek çok öğrencimiz, daha çok Türki cumhuriyetlerden ve Çin’den, Japonya’dan geliyorlar. Benim de böyle pek çok öğrencim oldu.

3 R: (Biraz zor bir soru gibi görünebilir ama...) Kültürü nasıl tanımlarsınız? Bir tek sınıf içerisindeki kültür değil, genel bir terim olarak düşündüğünüzde, sizce nedir kültür?

T: Kültürü anlatan o kadar çok kitap ve kaynak varken, bir cümlede tanımını yapmak gerçekten çok zor ama aklıma ilk gelen şekliyle söyleyeyim: Kültür bir insanı ya da beraber yaşayan bireyleri bir arada tutan, onları kendileri yapan bütün değerler, inançlar ve hayattan beklentiler olarak adlandırılabilir.

4 R: Sizce yabancı dil öğretimi beraberinde kültür öğretimini de gerektirir mi? Yoksa ikisini farklı birer olgu olarak mı değerlendiriyorsunuz?

T: Bu soruyu cevaplamadan önce ben dil ve kültürü nasıl görüyorum onu söyleyeyim, ondan sonra konuyu direkt olarak *ELT*’ye daha rahat bağlayabilirim. Benim görüşüme göre dil ve kültür birbirinden ayrılamaz. Dil, kültürün bir parçasıdır; kültür de dilsiz olmaz. Dolayısıyla, bu her dil için doğru ise, yabancı dil öğretiminde de kültürü tamamen ayrı tutmak, kültür olmaksızın bir dili öğretmek, yeni bir dil öğretmektir: o dili öğretmek demek değildir diye düşünüyorum. Ama tabii bunun derecelendirmeleri olabilir: dili öğretiyorum derken acaba kültür mü *empoze* edilir? Bu yapılmıyor da olabilir ancak kültürsüz dil öğretilmez.

5 R: “Kültür ve dil öğretimi” terimi size Amerikan-İngiliz kültürünü mü yoksa öğrencilerin kendi yerel kültürünü mü çağrıştırıyor?

T: Yabancı dil öğretiminde söz konusu dil İngilizce ise, durum biraz daha farklı. Aynı soruyu İtalyanca ya da Fransızca için sorsaydınız, daha farklı cevaplayabilirdim. Günümüzde, artık tek bir İngilizce değil, farklı dünya İngilizcelerinden bahsettiğimiz bir ortamda İngilizce öğretimi dediğimizde, benim aklıma sadece Amerika ve İngiltere gelmediği gibi, tek başlarına sadece Yeni Zelanda, Avustralya, Filipinler –liste daha da uzayabilir- de gelmiyor. Bu dilin kullanıldığı bütün ortamlar ve bu ortamlarda mevcut olan bütün ortamlar geliyor aklıma. Bilmem cevaplayabildim mi soruyu?

6a R: Şu anda sınıfınızda farklı kültürlerden gelen öğrenciler var mı? Eğer varsa bir kaç örnek verebilir misiniz? / Hangi kültürlerden geliyorlar?

T: Şu anda 3 sınıfım var ve aslında bu dönem çok fazla yabancı öğrencim yok, geçen dönemlerde daha fazlaydı. Sınıflarımdan birisinde Azerbaycan'dan, bir de sanıyorum Kazakistan'dan olan iki öğrencim var. Onun dışında diğerleri Türk.

R: Türkiye içinde nasıl bir dağılım var?

T: Açıkçası nereden geldikleri hakkında çok detaylı bir bilgim yok. Dersin başında kendilerini tanıtırken gördüğüm kadarıyla, şu anki sınıflarım daha çok Orta, Güney, Kuzey ve Batı Anadolu'dan gelenlerle dolu. Doğu ve Güneydoğu'dan gelen fazla öğrencim yok. Ama geçmişte olduğu zamanlar vardı.

7 R: Öğrencilerin yerel kültürünün sınıf içindeki yeri ve önemi hakkında ne düşünüyorsunuz? Sizce öğrencilerin yerel kültürü derste göz önüne alınmalı mı?

T: Evet, çünkü zaten dil öğretiminde büyük ölçüde sınıftaki öğrencilerin kendi kültüründen, birikimlerinden, yaşantılarından, değerlerinden, dünyaya bakış açılarından yararlanarak birçok konuyu tartışıyor ve paylaşıyoruz. Söz gelimi, yabancı dil öğretimi sırasında kitabımızda düğünlerle ilgili bir konu olduğunu düşünelim: düğünlerin yapılış şekli ülkeden ülkeye değiştiği gibi, bölgeden bölgeye de değişiklik gösteriyor. Bu durumda eğer sınıfta Urfalı bir öğrenci varsa, düğünlerin orada nasıl yapıldığını, İstanbullu varsa oradaki sosyete düğünlerinin nasıl olduğunu tabi ki konuşuyoruz. Kesinlikle onların bu birikimleri değerlendirilmeli.

8 R: Sizce öğrencilerin yerel kültürünün göz önüne alınması öğrencilere yarar sağlar mı?

T: Elbette.

R: Ne gibi yararlar sağlar?

T: Sadece dil öğretimi için değil, herhangi bir konunun öğretiminde bilginin kişiselleştirilmesi son derece önemli. Bilgi paylaşımının kişilerin dünya görüşüne ve deneyimlerine yer verilerek yapılabileceğine inanıyorum. Bu bakımdan da onların kendi hayatlarından bir şeyleri katmadıkça, öğretmenin öğretmeye çalıştığı konu her ne ise, amacına ulaşmaz diye düşünüyorum.

9 R: Peki, ülkemizi düşündüğümüzde, sizce öğretmenler öğrencilerin kültürünü yeteri kadar göz önüne alıp, önemsiyor mu? Hiç bu konuda gözlem yapma fırsatınız oldu mu?

T: Bir gözlem yapma fırsatım tabi ki fiziksel olarak olamaz çünkü ben sadece kendi sınıfım adına ve kendi gözlemlerime dayanarak ve öğrencilik yıllarımdaki öğretmenlerimin bize

olan yaklaşımlarını düşünerek konuşabilirim. Genel olarak buna çok da dikkat edildiğini düşünmüyorum ama tabii ne kadar genellenebilir, bunu bilemem.

11 R: Biraz da materyallerde kültürle ilgili konuşalım. Sizce iyi bir dil öğretim materyali kültürel öğeler de barındırmalı mıdır? Evet ise, neden?

T: Tek bir kültüre endeksli bir kitap düşünemiyorum. Bilginin kişiselleştirilmesi için bu çok önemli

12 R: Bugüne kadar pek çok farklı materyal kullandınız. Bugüne kadar kullandığınız ve halen kullanmakta olduğunuz materyalleri kültürü ele alışları bakımından yeterli buluyor musunuz?

T: Zaman içinde bir karşılaştırma yaparak bu sorunuza cevap vereyim. 90'lı yılların başında kullandığımız İngiliz dili öğretim kitapları biraz daha İngiliz kültürü çevresinde dönen, daha sınırlı konuları içeren kitaplardı. Ama yine aynı dönemlerde, Amerika'da basılan kitapları kullandığımızda, benim gözlemlediğim, orada daha çok kültürlülük söz konusu olduğundan, içerisinde farklı kültürlerin de yer aldığı ünitelerin olmasıydı. Buna hayret ederdim. Ancak bu, tamamen Amerika'nın iç dinamiğinden kaynaklanan bir şeydi. Ama giderek yıllar içerisinde farklı kültürlerin en azından fark edildiği ve bir ölçüde de olsa ders kitaplarına girdiğini düşünüyorum. Şu anda kullandığımız materyallerin de her kültürden bir takım şeylerin tartışılacağı kapılar açtığına inanıyorum.

13 R: Sizce bir materyal kültüre ve kültürel öğelere ne şekilde yer verebilir? Birkaç örnek verebilir misiniz?

T: Tabii bütün kültürleri bir kitabın içine koymak mümkün değildir ama demin verdiğim örneği devam ettirecek olursam, bir toplumdaki evlilik töreniyle ilgili bir okuma veya dinleme egzersizi yaptıysak, kitapta sınırlı sayıda aktivite olacağından, bu toplumsal olgunun yerel kültürlerde ne şekilde olduğunu irdelemek hocanın elindedir. Yani, kitabın içinde birbirinden farklı kültürler olmak zorunda değildir ama o kitabı kullanan hocaların o bilince sahip olması ve konuyu kültürlere bağlaması önemlidir.

14a R: Çok kültürlü sınıflarda ders anlatırken kullandığınız materyallerde değişiklik ve uyarılama yapma ihtiyacı hissediyor musunuz?

T: Tabii ki.

14b R: Birkaç örnek verebilir misiniz? Neye bağlı olarak bunu yapıyorsunuz?

T: ODTÜ'de olmadı bu ama daha önce çalıştığım kurumlarda olurdu: bazı öğrenciler daha muhafazakar çevrelerden gelebiliyordu veya bazıları daha yenilikçi olabiliyordu. Bu hem

politik anlamda hem de sosyal ve dinsel anlamda olabiliyordu. Farklı toplumların yaşayışları ve değerleriyle ilgili farklı makaleler bulup sınıfa getirip, bir tartışma platformu yaratmaya çalışıyordum açıkçası.

15 R: Çok kültürlü sınıflarda, tek kültürlü sınıflara nazaran, konuların anlaşılması ya da öğrencilerin birbirleriyle olan ilişkisi konusunda daha çok problem çıkacağına inanıyor musunuz yoksa bu durumu bir avantaj olarak mı değerlendiriyorsunuz?

T: Benim tecrübeme göre bu hep bir avantaj oldu. Çünkü farklı yaşantıların paylaşılması, insanların birbirini daha iyi tanıması ve anlamasına yol açtı. Mesela dönem başında birbiriyle çok konuşmayan, bunu gerek yerel kültür bakımından farklılık gösteren gerekse farklı ülkelerden gelen öğrenciler açısından söylüyorum, çocuklar daha fazla tanınır oldu, birbirleriyle daha fazla şey paylaşır oldu. Biraz önce söylediğim gibi öğrenmeyi kişiselleştirmiş olduk. O zaman bir bakıyorsunuz, birbiriyle hiç konuşmayan öğrencilerin arasında bir ortaklık çıkıyor ve teneffüslerde çay almaya birlikte gidiyorlar, konuşuyorlar ve sınıf içerisinde verdiğiniz aktivitelerde de birlikte daha rahat çalışabiliyorlar. Ben bunun her zaman bir avantaj olduğunu düşündüm ama bu benzer kültürlerden olan öğrencilerin bir arada olması öğrenmeyi zorlaştırır anlamına da gelmez tabi ki.

R: “Hocanın kültürüyle öğrencilerin kültürü birbirinden farklıysa, bu bir problem yaratabilir” şeklinde bir görüş var. Siz, bugüne kadar kültürel farklılıklar nedeniyle öğrencilerinizle hiç sorun yaşadınız mı?

T: Aklıma gelen özellikle rahatsız edici hiçbir şey yok. Belki farkında olmadan söylediğim ya da yaptığım bazı şeyler öğrencilerim tarafından farklı algılanmış olabilir. Belki bundan rahatsız olmuş olabilirler ya da böyle bir şey hiç olmamış da olabilir. Ama sizinle paylaşabileceğim bir örnek yok. Burada hocanın farklı kültürlere nasıl baktığı ve o farklı kültürler hakkında ne kadar bilgi sahibi olduğu çok önemli.

16 R: Çok güzel bir noktaya değindiniz. Farklı kültürlerden gelen öğrencileriniz hakkında bilgi toplamak ve onların kültürünü öğrenmek için bir çaba sarf ediyor musunuz? Biraz açıklayabilir misiniz?

T: Sınıfta, kişisel olarak kültürlerini merak ettiğim için, soruyorum tabi ki. Onlarla ilgilenince de hoşlarına gidiyor ve kültürlerini anlatıyorlar. Ama öğretmen kimliğimin dışında da gerek kendi kültürlerimizi, geleneklerimizi gerekse dünya kültürlerine, etnografyaya girmek benim sevdiğim bir şeydir. Bu konularla ilgilendiğim için, çok yabancılaşmıyorum.

R: Bu size de avantaj sağlıyor yani?

T: Tabi ki, kesinlikle. Ufkum genişliyor.

18 R: Kültürel farklılık gösteren öğrencilerin kendilerini sınıf içerisinde daha rahat hissetmeleri ve diğer öğrencilerle daha iyi iletişime girmeleri için ne gibi aktivitelerin faydalı olacağını düşünüyorsunuz? Birkaç öneride bulunabilir misiniz?

T: Kendilerini daha iyi ifade edebilmeleri için, bildikleri bir dünyada seslenmeleri lazım. O zaman, o dünyanın kapısını aralamak lazım. Bu da öğretmenin görevi.

19 R: Literatürde *kültürel açıdan hassas eğitim* farklı kültürlerden gelen öğrencilerin ihtiyaçlarını göz önünde bulunduran eğitim anlamında kullanılıyor. Bu terim sizin için ne anlam ifade ediyor?

T: Farklı kültürlerden gelen öğrencilerin öğrenme sürecine katkıda bulunmak.

20 R: Size bu tarz bir eğitim öğretmenlere de fayda sağlar mı? Evet ise ne gibi faydalardan bahsedebilirsiniz?

T: Tabi ki. Eğer öğretmenin *ultimate* amacı öğrenmeyi kolaylaştırmaksa, çünkü öğrenmeyi öğretmen gerçekleştirmez ancak kolaylaştırabilir, bu tarz bir eğitim de birinci basamaklardan biridir diye düşünüyorum. Hocanın kalıcı eğitimi gerçekleştirmesini sağlar.

21 R: Çalışmakta olduğunuz kurumun müfredatı farklı kültürlerden gelen öğrencilerin ihtiyaçlarını ne şekilde karşılamaktadır? Çalıştığınız kurumun müfredatını öğrencilerin kültürel ihtiyaçlarını karşılayışı bakımından nasıl değerlendiriyorsunuz?

T: Önceki kurumlarla ilgili az önce kitaplardaki İngiliz kültürü ağırlığından bahsetmişim ve kendi içinde bir değişkenlik gösteriyorlardı. Ama son yıllarda kullandığımız materyallere baktığımda, farklı kültürlerden öğrencilerin ayrı ayrı cevap verebileceği, katkıda bulunabileceği sorular olduğunu görüyorum. En basitinden bir örnek vereyim ki bunu ben sınıfta da vurgulardım: diyelim ki internet kullanımıyla ilgili bir şey yapıyorsunuz sınıfta. “Türkiye’de internet kullanımı ne ölçüde yaygındır?” diye sormak yerine “Sizin ülkenizde internet kullanımı nasıldır?” diye sorduğunuz an, “ben bu olaya bir Türk olarak ve Türk kültürü açısından bakmıyorum, her ülke için ayrı ayrı bu soruya nasıl cevap verildiğini merak ediyorum” fikrini alt mesaj olarak veriyorsunuz. Bakıyorum kitaplarımıza, bu evrenselliği korumaya çalışan sorular var. Bu bakımdan memnunum.

22 R: Çok kültürlü sınıflarda işlenen konuların tek kültürlü sınıflara nazaran daha farklı olması gerektiğini düşünüyor musunuz? Konu bazında durum ne olmalı?

T: Eđer hemen hemen her kltrden đrencinin katkıda bulunacađı bir konuysa tabi ki, ama tek bir kltre hitap eden *spesifik* bir konuysa, diđer đrencilerin pek ilgisini çekmeyebilir. Zaman zaman konularda farklılık gerektiđi olabilir ama genel bir kural olarak byle bir Őeyi dŐnemem.

23 R: Sizce kltrel olarak karıŐık đrenci gruplarının bulunduđu sınıflarda ne tr aktiviteler daha caziptir?

T: Bu gibi gruplarda farklı đrencilerin birlikte alıŐabileceđi ikili ya da çoklu grup aktivitelerinin daha yararlı olacađını dŐnyorum. Bylece birbirlerini daha yakından tanıyabilir ve kltrel zenginliklerden daha rahat yararlanabilirler.

24 R: Sınıf ierisinde kullandıđımız aktiviteler đrencilerinizin kltrel kimlikleriyle bađdaŐıyor mu?

T: Umuyorum ki yledir. ‘‘Evet’’ demek istiyorum.

25 R: Ders esnasında đrencilerinizin yerel kltrn sınıftaki diđer đrencilere tanıtmak ve đrencilerinize onların kltrel kimliklerini nemsediđiniz hissini vermek iin Őarkı, poster, edebiyat eseri gibi ekstra materyallerden yararlanıyor musunuz?

T: Zaman zaman yararlanıyorum. Bu materyalleri bulmak iin ben hi alıŐmıyorum, đrencilerimi alıŐtırıyorum. Zaten onlar da seve seve getiriyorlar. Diyelim ki Tolstoy’la ilgili bir Őeyden bahsediyorsak ve đrencinin elinde Tolstoy’un bir filmi varsa, Rusa bile olsa, altyazısı İngilizce olduđu srece onu seyrettirmek iin elimden geleni yaparım. Veya diđer đrencilerime ‘‘bunun gibi filmler sizin lkenizde de yapıldı mı?’’ dediđimde cevap ‘‘evet’’ ise, o filmi seyrettirmek isterim. Bunun gibi paylaŐımlar yapıyorum.

R: Peki bu đrenciler zerinde nasıl bir etki yaratıyor?

T: ncelikle bu materyali getirmesini talep ettiđim đrencilerin çok hoŐuna gidiyor nk kltrlerine sayđı gsterilmiŐ olmanın tesinde, kltrleri paylaŐılmıŐ oluyor. Dolayısıyla seve seve katkıda bulunuyorlar. Diđer đrencilere, ođunluk iin diyorum mutlaka istisnalar olacaktır, de kesinlikle deđiŐik geliyor nk ders kitabının dıŐında bir Őey ilgilerini ekiyor. Olumlu tepkiler alıyorum.

R: Konuyla ilgili eklemek istediđiniz her hangi baŐka bir Őey var mı?

T: Yabancı dil đretimiyle ilgili syleyebileceđim baŐka bir Őey yok ama farklı kltrlere nasıl bakıldıđı, onların nasıl algılandıđı konusunda sylemek istediđim birkaç bir Őey var. Geen yıl çok akıcı Fransızca ve İngilizce konuŐan Lbnanlı bir đrencim vardı. Burada da bir yılda Trkeyi đrenmiŐ. Ankara’ya ilk geldiđinde bir adres sorması gerekmiŐ ve yeni

öğrendiği kitap Türkçesiyle “Af edersiniz, şurayı arıyorum, nasıl gidebilirim acaba?” demiş ama cümleyi karşı taraf anlamamış ve “Ne diyorsun sen!” şeklinde olumsuz bir tepkide bulunmuş. “Ben Türkçeyi çok iyi bilmiyorum” dediğinde de karşı taraf “O zaman öğren de gel, ne işin var burada” diye karşılık vermiş. Bu beni çok şaşırttı ve Ankara’nın orta yerinde olan bir olaydı. Farklı kültürden gelenlere karşı anlayışsız olabiliyoruz bazen.

R: Cesaret kırıcı bir olay gerçekten. Çalışmaya katılmayı kabul ettiğiniz için tekrar çok teşekkür ediyorum

T: Ben teşekkür ediyorum.

Transcription 4

1a R: Ne kadar süredir öğretmenlik yapıyorsunuz?

T: 2001’de başladım, 8 sene olmuş.

1b R: Ne kadar süredir bu kurumda öğretmenlik yapıyorsunuz?

T: Buradaki 4. yılım ve her yaptığımı zevkle yapıyorum, derslerimi zevkle hazırlıyorum.

2 R: Bu 8 yıl boyunca pek çok tecrübe edindiniz. Meslek hayatınız boyunca çok kültürlü bir sınıfta öğretmenlik yaptınız mı? (Araştırmacı çok kültürlülüğü açıklar)

T: Bulundum tabi ki. Daha çok bu konuda TÖMER geliyor aklıma. Orada gruplarımız daha küçük olduğu için, öğrencileri daha yakından tanıma fırsatım oluyordu.

R: Hangi kültürlerden öğrencileriniz vardı? Biraz açıklayabilir misiniz?

T: Tam olarak memleketlerini hatırlayamıyorum ancak dünyanın farklı yerlerinden gelenler vardı.

3 R: (Biraz zor bir soru gibi görünebilir ama...) Kültürü nasıl tanımlarsınız?

T: Kültür bence insanların yaşayış biçimidir. Bunu daha da açabiliriz. Mesela biz Türk kültüründe yaşıyoruz, kendi örf ve adetlerimiz, bayramlarımız, kutladığımız özel günlerimiz var. Kendi selamlaşma şekillerimiz, yemek tarzımız var. Dolayısıyla bence kültür tamamen yaşayış biçimi ile alakalı.

4 R: Sizce yabancı dil öğretimi beraberinde kültür öğretimini de gerektirir mi? Yoksa ikisini farklı birer olgu olarak mı değerlendiriyorsunuz?

T: Tabi ki getiriyor. Hiç farklı şeyler değil, kesinlikle aynı şeyler. Günümüzde, bu benim hiç hoşuma gitmiyor ama, İngilizceyi öğretirken İngiliz ve Amerikan kültürünü öğretiyoruz: onların yaşam şeklinden ve kılık kıyafetinden konuşuyoruz. Dolayısıyla

Americanisation dediğimiz şey oluyor. İkisini birbirinden hiç ayıramıyorum, ikisi birlikte gidiyor bence.

5 R: *Americanisation* diyerek güzel bir noktaya değindiniz. Peki, “kültür ve dil öğretimi” terimi size Amerikan-İngiliz kültürünü mü yoksa öğrencilerin kendi yerel kültürünü mü çağrıştırıyor?

T: Sınıfta yaptığımız şey tabi ki *target culture*’a yer vermek ama olmazsa olmaz bir durum bu. Mesela Türkçe’yi öğretiyor olsaydık, tabi ki Türk kültürünü de öğretecektik. Dediğim gibi bu olmazsa olmaz bir durum ama açıkçası bu benim pek hoşuma gitmiyor.

6 R: TÖMER’de pek çok farklı kültürden öğrencilerinizin olduğunu söylediniz. Şu anda sınıfınızda farklı kültürlerden gelen öğrenciler var mı? Çok kültürlülük söz konusu mu?

T: Evet söz konusu ama 25 kişilik sınıfta 2 ya da 3 kişi var. Çoğunlukta değiller.

R: Peki biraz örnek verebilir misiniz? Hangi kültürlerden geliyorlar? Farklı ülkelerden mi, Türkiye’nin farklı yerlerinden mi?

T: Tabi ki Türkiye’nin farklı yerlerinden de geliyorlar ama Türkiye içine baktığımızda fark ediyorum ki çok fazla doğudan ya da güneydoğudan gelen yok. O açıdan çok kültürlülük yok. Türkiye’den gelenler belli bölgelerden geliyorlar: daha çok Marmara’dan, Ege’den ve İç Anadolu’dan geliyorlar. Yani doğu ve güneydoğu haricindeki yerlerden geliyorlar. Bunun dışında yurt dışından gelenler var fakat bunlar da Avrupa’nın farklı yerlerinden gelmiyorlar. Daha çok Türkiye’den daha düşük ekonomiye sahip ve daha az gelişmiş ülkelerden geliyorlar: Pakistan, Endonezya ve Türki Cumhuriyetler bunlardan bazıları. Geçmişte birkaç tane Rus öğrencim vardı.

7 R: Peki bu öğrencilerin yerel kültürünün sınıf içindeki yeri ve önemi hakkında ne düşünüyorsunuz? Sizce kaliteli bir eğitim ortamı için bu öğrencilerin yerel kültürüne derste yer vermeli miyiz?

T: Bence bazı öğrenciler bu konuda çok çekingenler. Bir kere, Türkiye’de kendilerini biraz dışlanmış hissediyor olabilirler. O yüzden ben biraz çekiniyorum açıkçası. Mesela bir konu işlerken, birdenbire o öğrencilere “senin ülkende bu durum nasıl?” diye sormaya biraz çekiniyorum çünkü genellikle o öğrenciler çekingen oluyorlar. ODTÜ açısından konuşuyorum, ben kendine güvenli ve konuşmaya açık öğrenciye nadir rastladım. O yüzden ben de onların üzerine çok gitmek istemiyorum ama rahat olduklarını gördüğüm zaman bu tip soruları sorabiliyorum.

R: Peki ideal olarak yer verilmeli mi?

T: İdeal olarak tabi ki yer verilmeli çünkü bu bir zenginlik demektir. Nasıl ki Türkiye içinden gelen öğrencilerin kültürlerine zaman zaman yer verebiliyorsak, farklı ülkelerden gelenlerin kültürüne de yer vermek tabi ki güzel ve her açıdan bir zenginlik.

8 R: Sizce öğrencilerin yerel kültürünün göz önüne alınması öğrencilere yarar sağlar mı?

T: Tabi ki de sağlar. Bir kere bu anı hiç unutmaz diye düşünüyorum: o sırada derste işlenileni unutmaz ve konu onunla çok uzun süre gider. Ayrıca kendini derse daha çok *entegre* olmuş hissedebilir ve bu şekilde o öğrenciyi daha çok motive etmiş oluruz. Anlatılan şeyler diğer öğrencilerin de dikkatini çekebilir ve bu açıdan onlar da motive olabilirler.

9 R: Sizce öğretmenler öğrencilerin kültürünü yeteri kadar göz önüne alıp, önemsiyor mu?

T: Hem Türk, hem de yabancı öğrenciler açısından düşünüyorum. Bu konuda çok hassas olduğumuzu söyleyemem. Bizim bence daha çok umursadığımız şey *target* kültürü verebilmek. Çocukların kültürünü öğrenmekten çok kendi dersimize ve *target* kültürü vermeye o kadar odaklanıyoruz ki, diğer tarafı kaçırıyoruz.

10 R: Gerçi siz az önce kültürü göz ardı edebildiğinizi ve çekindiğinizi belirttiniz ama geçmişte düşündüğünüzde, hiç öğrencilerinizin kültürüne değindiğiniz oldu mu?

T: Oldu, hatta daha yeni oldu. 1-2 hafta önce *cognate*'leri işliyorduk. Sınıfın çoğunluğu Türk olduğu için Türkçe ve İngilizcedeki örneklerden bahsediyorduk. Endonezyalı Desi adında bir kız öğrencim de aynı sınıftaydı ve ben de kendisine kendi dilinde İngilizce ile *cognate* olan kelimeler olup olmadığını sordum ve *strawberry* kelimesinin *cognate* olduğunu öğrendim. İşte bu noktada bence bu soruyu sormak lazım. Her konuda belki öğrenciyi konuya katamayız, özellikle yabancı öğrencilerden bahsediyorum, ama bu konuda öğrencinin konu tam anlaması için öğrenciye soruyu yöneltmek gerekli. Konudan konuya geçişebiliyor.

11 R: Sizce iyi bir dil öğretim materyali kültürel öğeler de barındırmalı mıdır?

T: Tabi ki barındırmalı çünkü bir dili öğretiyorsak, kültürünü de tabi ki öğretmeliyiz.

12 R: Bugüne kadar kullandığınız ve halen kullanmakta olduğunuz materyalleri kültürü ele alışları bakımından yeterli buluyor musunuz? Sizce bu materyaller öğrencilerin kültürel ihtiyacını karşılıyor mu?

T: Bizim materyallerimiz, Amerikan kültürünü öğrettiğimiz için, Amerikan kültürünü öğretme ve verme açısından yeterli bence. Ancak öğrencilerimizin kendi kültürünü katmada yeterli olup olmadığı konusunda çok düşünmedim, ama herhalde yeterli değil. Farklı öğrencilerimizin kültürünün katıldığı bir *task* var mı diye düşünüyorum...ama yok galiba.

13 R: Sizce bir materyal kültüre ve kültürel öğelere ne şekilde yer verebilir? Birkaç örnek verebilir misiniz?

T: Bunu daha çok İngilizce öğretiminde okuma parçalarında görüyoruz. Örneğin bir okuma parçasında *Christmas* konusu geçiyorsa ve metin neler yapıldığını detaylı bir şekilde anlatıyorsa, bu Amerikan ve İngiliz kültürünü gayet güzel bir şekilde vermiş olur. Bu sorularla da pekiştirilebilir. Ya da yine *follow-up* aktivitesi olarak konuyla ilgili bir konuşma aktivitesi yapılabilir ve yine konu pekiştirilebilir. Yani *skill* aktiviteleriyle kültür verilebilir ve pekiştirilebilir.

14a R: Çok kültürlü sınıflarda ders anlatırken kullandığınız materyallerde değişiklik ve uyarlama yapma ihtiyacı hissediyor musunuz?

T: Her zaman olmasa da zaman zaman hissediyorum tabi ki.

R: Ne gibi adaptasyonlar yapıyorsunuz?

T: Öğrencilerin ilgisini daha fazla çekecek şekilde değiştirebiliyorum. Ya da bazen, okuma parçaları çok uzun olduğunda, sıkılmasınlar diye değişiklik yapabiliyorum. Daha çok *group* ve *pair work* yapmaya çalışıyorum. *Speaking* aktivitelerine ağırlık vermeye çalışıyorum çünkü öğrenciler de konuşma aktivitesi talep ediyor. Bu her zaman *discussion* olmak zorunda değil çünkü her öğrenci *discussion*'a katılmak istemeyebilir. Daha *guided* ve kısa aktivitelere yer vermeye çalışıyorum.

15 R: Çok kültürlü sınıflarda, tek kültürlü sınıflara nazaran, konuların anlaşılması ya da öğrencilerin birbirleriyle olan ilişkisi konusunda daha çok problem çıkacağına inanıyor musunuz yoksa bu durumu bir avantaj olarak mı değerlendiriyorsunuz?

T: İkisi de olabilir. Bu değişkenlere bağlı: bazen öğrenciler kültürlerini paylaşmaya çok istekli oluyorlar. Örneğin geçen yılki sınıflarımdan birinde Azeri öğrencilerim vardı ve ben sormadan onlar kendi kültürlerine gönderme yapıyorlardı. Dolayısıyla sınıfta bir kaynaşma oluyordu ve bu diğer öğrencilerin de hoşuna gidiyordu. Böyle durumlarda avantaj oluyor. Bunun öğretmenin zorlamasıyla olabileceğini düşünmüyorum. Fakat ODTÜ'deki farklı ülkelerden gelen öğrenciler kültürlerini paylaşma konusunda çekingen olduklarında bu bir dezavantaj oluyor bence. Yani sınıfa ve öğrencilerin yapısına göre çok değişiyor.

R: Bugüne kadar kültürel farklılıklar nedeniyle öğrencilerinizle hiç sorun yaşadınız mı?

T: Başarabiliyor muyum tam olarak bilmiyorum ama onlara hoşgörü ile yaklaşmaya çalışıyorum. Empati kurmaya çalışıyorum. Her öğrenciyle anlaşmam tabi ki mümkün değil. Herkesle kültürümün uyuşması zaten hiç mümkün değil, zaten olmasın da çünkü onlardan farklı bir şeyler dinlemeyi çok seviyorum. Bu durumda ben çatışma yaşadığımı düşünmüyorum. Sadece bazen şımarık çocuklarla karşılaşabiliyorum ki bu da kültürün bir parçası bence. O zaman yaşadığım sorunlar oluyor ama onu bile *handle* edebildiğimi düşünüyorum. Yaşları itibariyle onları çok da ciddiye almıyorum çünkü bazen çocuk gibi davranabiliyorlar. Bu durumda bizim daha olgun davranmamız lazım, o yüzden çok da üzerine gitmiyorum konunun.

16 R: Farklı kültürlerden gelen öğrencileriniz hakkında bilgi toplamak ve onların kültürünü, gelenek ve göreneklerini öğrenmek için bir çaba sarf ediyorum musunuz?

T: Zaman zaman ediyorum tabi ki çünkü merak ediyorum. İnsanız sonuçta, robot gibi davranamayız. İlgimi çeken şeyler olursa tabi ki soruyorum. Mesela isimlerinin anlamını soruyorum ama sorduğum şeyler illa da isim olmak zorunda değil tabi ki. Ders içinde ve ders dışında ilgimi çeken şeyleri tabi ki de soruyorum.

R: Bu size bir fayda sağlıyor mu?

T: Tabi ki. Ben genel olarak çok kültürlülüğü bir dezavantaj olarak görmüyorum zaten. Hem ben şanslıyım, hem de ODTÜ'lü öğrenciler şanslı çünkü farklı kültürlerden insanları sınıflarında görüyorlar.

18 R: Kültürel farklılık gösteren öğrencilerin kendilerini sınıf içerisinde daha rahat hissetmeleri ve diğer öğrencilerle daha iyi iletişime girmeleri için ne gibi aktivitelerin faydalı olacağını düşünüyorsunuz? Birkaç öneride bulunabilir misiniz?

T: Onların özgüvenlerine katkıda bulunmak için ben çok ufak da olsa ilk dersin başında bir aktivite veriyorum ve partnerleriyle tanışıp onları sınıfa tanıtmalarını istiyorum. Ayrıca ben nereli olduklarını anlamak için sorular soruyorum, bunu özellikle ülke dışından gelenlere yapıyorum. En azından onları bir “hoş geldin” ile karşıladığımı düşünüyorum. Bunun dışında zaman zaman *task*'a, materyale ve öğrencinin kişiliğine bağlı olarak öğrenci derse katılabilir ve böylece öğrencinin özgüveni tabi ki artacaktır.

19 R: Literatürde *kültürel açıdan hassas eğitim* farklı kültürlerden gelen öğrencilerin ihtiyaçlarını göz önünde bulunduran eğitim anlamında kullanılıyor. Bu terim sizin için ne anlam ifade ediyor? Bu terim İngilizcede *culturally responsive teaching* olarak geçiyor.

T: *Responsive* olduğuna göre, hemen hemen her dersimizde öğrencinin kültürünü dersimize katmamız gerektiğini anlıyorum çünkü o zaman çocuk *respond* edecek, kültürünü kullanacak.

20 R: Az önce bunun öğrenciye fayda sağlayacağından konuştuk biraz. Peki sizce bu gibi bir eğitim öğretmenlere ne gibi avantajlar sağlayacaktır?

T: Öğretmenin ufku genişleyecektir, farklı ülkelerde insanlar nasıl yaşıyorlar bunu öğrenecektir. Hatta farklı kültürlü öğrencilerin İngilizce kullanmada yaşadığı sorunlar neler, nelerde tıkanıyorlar, nerelerde iyiler bunu öğrenirler. Mesela bu beni de hem öğretmen olarak geliştiriyor hem de kişi olarak geliştiriyor.

21 R: Çalışmakta olduğunuz kurumun müfredatı farklı kültürlerden gelen öğrencilerin ihtiyaçlarını ne şekilde karşılamaktadır? Hiç müfredat incelemesi yaptınız mı?

T: Yaptım ama bu açıdan değil. Materyal geliştirme açısından yaptığımı hatırlıyorum.

R: Peki sizce genel olarak müfredat, öğrencilerimizin kültürel ihtiyacını karşılamak açısından başarılı mı?

T: Yeterli olmuyor kesinlikle. Bu noktada öğretmen ve öğrencilerin kişisel çabaları işin içine giriyor.

22 R: Öğretmenlerin çabasına değindiniz. Sizce çok kültürlü sınıflarda uygulanan aktiviteleri ve işlenen konuları tek kültürlü sınıflara nazaran daha farklılaştırmalı mıyız? Yoksa her iki sınıfta da aynı konulardan ve aktivitelerden rahatlıkla faydalanılabilir mi?

T: Aynı konulardan ve aktivitelerden rahatlıkla yararlanılabilir ancak öğretmen derse girmeden önce “şu öğrencilerime konuyu nasıl uyarlamalıyım, neler sormalıyım” diye düşünürse iyi olur. O öğrenciler için konu değiştirilmemeli ama belki konunun işleyişi biraz değiştirilebilir. Aynı şey aktiviteler için de geçerli.

23 R: Sizce kültürel olarak karışık öğrenci gruplarının bulunduğu sınıflarda ne tür aktiviteler daha caziptir?

T: *Information gap* kullanılabilir ama o *information gap*’lerde *gap* “kültür”dür. Mesela bir Türk öğrenciyle, Endonezyalı bir öğrenciyi *match* edebiliriz ve *gap* olarak da birbirlerine kültürlerini anlatırlar. Böyle bir aktivite olursa güzel bir öğrenme gerçekleşir. Kültür deyince tabii çok geniş oldu, konu daha *specific*leştirilebilir. Örneğin o günkü konu *clothing styles* ise, birbirlerine kendi ülkelerindeki giyim şeklini anlatırlar. Birbirlerinden öğrenirler.

24 R: Sınıf içerisinde kullandığımız aktiviteler öğrencilerinizin kültürel kimlikleriyle ne şekilde bağdaşiyor? Onların kültürüne yer veriyor mu?

T: Şu anda yaptığım şeyler yer vermiyor. Zaman zaman değişiyor: ben katabiliyorum öğrencinin kültürünü ya da öğrenci kendisi katılabiliyor.

25 R: Ders esnasında öğrencilerinizin yerel kültürünü sınıftaki diğer öğrencilere tanıtmak ve öğrencilerinize onların kültürel kimliklerini önemseydiğiniz hissini vermek için şarkı, poster, edebiyat eseri gibi ekstra materyallerden yararlanıyor musunuz? Evet ise biraz açıklayabilir misiniz?

T: Hayır yapmadım ama yapılırsa iyi olur. İyi fikir verdiniz bana. ODTÜ’de yapmadım ama geçmişte TÖMER’deyken yaptım. Burada dil öğretmiyoruz, daha çok *academic writing* öğretiyoruz, belki o yüzden çok katamıyoruz. Dili öğrettiğimiz zaman bu tür şeyleri sanki daha çok katabiliyoruz gibi geliyor bana. Mesela geçmişte yaptırdığım bir aktivitede öğrenciler birbirine *postcard* atacaktı ve herkes kendi memleketine ait bir *postcard* kullandı.

R: Peki bu hem o öğrenci hem de diğer öğrenciler üzerinde nasıl bir etki yarattı?

T: Derse daha ilgili oluyorlar o zaman. Ders daha eğlenceli ve daha ilgi çekici oluyor. Daha çok katıyor derse öğrenciyi, *entegre* ediyor.

R: Eklemek istediğiniz başka bir şey var mı?

T: Bu konuşmadan sonra ben konu hakkında daha *aware* oldum ve öğrenciyi derse nasıl daha fazla katabilirim diye düşüneceğim. Çok teşekkürler.

R: Ben teşekkür ediyorum.

Transcription 5

1a R: Ne kadar süredir öğretmenlik yapıyorsunuz?

T: ODTÜ’de 15-16 ay kadardır çalışıyorum. Ondan öncesinde, Amerika’da (Minnesota Üniversitesi), 1.5-2 sene kadar asistanlık yaptım. Amerika’dan döndükten sonra askere gidene kadar da 3 ay kadar gönüllü öğretmenlik yapmıştım. Farklı yerlerde öğretmenlik yapmış olmam, özellikle de Amerika’da, büyük bir tecrübe oldu.

2 R: (Çok kültürlülük kavramını açıklar) Meslek hayatınız boyunca çok kültürlü bir sınıfta öğretmenlik yaptınız mı?

T: Evet, yaptım. ODTÜ’deki sınıflarımda da bu durum var çünkü öğrencilerimin her biri farklı şehirlerden geliyor. Bunun yanında yabancı öğrenciler de var. Amerika’daki sınıflarımdan bir tanesi tamamen *multi-cultural* bir sınıftı: sınıftaki herkes farklı bir kültürden gelmişti.

R: Zor muydu peki böyle bir sınıfla baş etmek?

T: O sınıf beni zorlamadı fakat aynı sene başka bir *section*ımda yine farklı yerlerden gelen öğrenciler vardı fakat bunu yanı sıra Amerikalılar da vardı. *Language proficiency* bakımından problemler oldu ve zorlanmıştım. Yabancı öğrenciler ne kadar İngilizce de iyi olurlarsa olsunlar, çoğunun Amerika'da ilk yılıydı. Bir konuyu anlatırken eğer uzatırsam onlar için daha iyi oluyordu çünkü daha iyi anlıyorlardı. Fakat bu sefer, Amerikalı öğrenciler sıkılıyorlardı. Bu şekilde zorlandığım bir dönem olmuştu. Danışmanımınla konuşarak ayrı bir program geliştirip üstesinden gelmiştik ama dediğim gibi baya zorlanmıştım.

3 R: Kültürü nasıl tanımlarsınız?

T: Düşünce yapımızın altında bulunan yapı taşıdır. Bu ailemiz içerisinde de değişebilir, yaşadığımız şehir ve ülkeye göre de değişir. Hangi ülkenin neresinde yaşadığımıza göre de çok değişir. Kültür, kişinin değer yargılarıyla da değişir tabii ki. Bir şey düşünürken, karar verirken, ne kadar farkında olmasak da, aileden, toplumdan, etnik temelimizden, yaşadığımız bölgeden edindiğimiz kültür, bizi etkiliyor diye düşünüyorum. Ayrıca daha sonradan okuyarak, gezip görerek edindiğimiz kültürler de var. Çok statik bir şey olduğunu düşünmüyorum, sürekli değişen bir şey. Standart değil, dinamik bir olgu. Örneğin bir şehirde doğuyor, büyüyor ve oranın kültürüne alışılıyorsunuz. Sonra başka bir şehre gittiğinizde, oradaki kültüre adapte olmak zorundasınız yoksa dışlanırsınız.

4 R: Sizce yabancı dil öğretimi beraberinde kültür öğretimini de gerektirir mi? Yoksa ikisini farklı birer olgu olarak mı değerlendiriyorsunuz?

T: Ben ikisini ayıramayacağımızı düşünüyorum. Bir örnek vereyim: farz edelim ki İngilizce öğreniyoruz ve ilk derste selamlaşmayı öğretiyoruz. Ama aslında biz bir yandan o toplumda nasıl selam verilir onu da öğretiyoruz ve kültür de işin içerisine girmiş oluyor. Farsça dersine giriyor olsam, orada da ilk ders öğreteceğim şey selamlaşmadır ancak orada belki el sıkışma olmaz. Karşı iki cinsin el sıkışmasını orada *encourage* etmezler. Bunun farkında mıyız değil miyiz bilmiyorum ama daha ilk dersten kültür işin içine giriyor. İstesek de ayıramayız.

5 R: “Kültür ve dil öğretimi” terimi size Amerikan-İngiliz kültürünü mü yoksa öğrencilerin kendi yerel kültürünü mü çağırıştırıyor?

T: Kendi mesleğimden dolayı direkt kendi öğrettiğim dilin kültürünü düşünüyorum ben. Bence bir dili öğrenmek kültürü bilmeyi gerektiriyor. Mesela *speech acts*'i bilmiyorsa,

nerede *direct* nerede *indirect* olması gerektiğini bilmiyorsa, bence *native speaker* değildir ancak native-like olabilir. Öbür taraftan, biz öğrencilerimizi *native speaker* olsunlar diye de yetiştirmiyoruz. Amaç doğrultusunda hareket etmeliyiz: eğer amacımız *native speaker* yetiştirmekse, *implicit* veya *implicit* bir şekilde kültürü öğretmeliyiz ama kişi sınava yönelik dil öğreniyorsa, öğrenciyi kültürle boğmanın hiçbir anlamı yok. Gerçi bu durum özellikle *EFL*'de böyle ama *ESL*'de bunu düşünürsek, içinde bulunduğum toplumun her şeyine ayak uydurabilmek için kültürü öğrenmek zorundayım zaten.

6 R: Şu anda sınıfınızda farklı kültürlerden gelen öğrenciler var mı?

T: Çoğu farklı şehirlerden geliyor. Bunun yanında Azerbaycan'dan, Gürcistan'dan ve Moğolistan'dan gelen 3 öğrencim var. Örneğin Azerbaycan, mutlaka çok farklı bir kültürdür, ancak Norveç'ten gelen bir öğrenci kadar farklı olmayacaktır diye düşünüyorum.

8 R: Az önce kültürün ders içinde önemli olduğundan bahsettiniz. Sizce öğrencilerin yerel kültürünün göz önüne alınması öğrencilere yarar sağlar mı?

T: Onların kültürünü göz önüne almazsak, o öğrencileri gücendirebiliriz. Ancak kendimi düşündüğümde bunu ne kadar yapıyorum tam olarak bilemiyorum. Bazen özellikle bazı konulardan, onların kültüründe tabu olabilir diye düşünerek, kaçınıyorum. Onun dışında dürüst olmak gerekirse, onların kültürüne çok da yer vermiyorum. Beni şu anda sınıfta oturtmak istediğim bir üniversite kültürü var ve bunun içerisinde de herkesin, *background*'u ne olursa olsun, birbirine saygılı olması gerektiği ve düşüncelerini özgürce dile getirebileceği fikrini vermek istiyorum. Bu sebeple her türlü düşünceye açık olmaya çalışıyorum: gerekirse şeytanın avukatlığını yapıp kötüyü ve katılmadığım fikirleri bile savunuyorum ki bir hoşgörü ortamı oluşabilsin. Çocukların bireysel kültürlerini göz önünde bulunduruyorum dersem, pek de doğru söylemiş olmam, asıl amacım bir üniversite kültürü oluşturabilmek.

R: Bu yaklaşımınız öğrenciler üzerinde nasıl bir etki yaratıyor?

T: Sene sonlarında düzenlediğim anketlerde güzel *feedback* aldım: kendilerini özgürce ifade edebildiklerini ve üniversitelerin böyle olması gerektiğini söyleyenler oldu ve bu da beni çok mutlu etti. Üniversite kültürü oluşturma konusunda daha bilinçli olduğumu düşünüyorum. Gerçi belki de gerçek düşüncelerini yazmamış olabilirler, anketleri her ne kadar tamamen *anonymous* olarak yaptıysam da, korkularından gerçek düşüncelerini yazmamış da olabilirler ama yine de eminim ki birçoğu son derece mutluydu ve doğru söyleyenler çoğunlukta idi.

9 R: Bireysel olarak öğrencilerin kültürüne çok yer vermediğinizden bahsettiniz. Sizce ülkemizde ve kurumumuzda öğretmenler öğrencilerin kültürünü yeteri kadar göz önüne alıp, önemsiyor mu?

T: Amerika’da bunu özellikle yapıyorduk hatta bunu nasıl yapabileceğimizi tartışmak için bütün *teaching assistant*’lar bir araya gelip her hafta düzenli toplantılar yapıyorduk çünkü orada kültürel çeşitlilik çok fazla. Ama burada bunun çok fazla yapıldığına ihtimal vermiyorum.

11 R: Sizce iyi bir dil öğretim materyali kültürel öğeler de barındırmalı mıdır?

T: İkisine birlikte (hem *target* hem de yerel) yer verilebilir mi sorusuna cevabım hayır olurdu. Ancak *target culture*’a bir şekilde yer vermeliyiz diye düşünüyorum çünkü her derslerini İngilizce yapıyorlar, *English medium* bir üniversitede bulunuyorlar dolayısıyla *implicit* bir şekilde buna yer verilmeli. *Explicit* yapılırsa tepki yaratabilir. Buradan mezun olan pek çok öğrencin dışarıya gideceğini biliyorum ve buna ihtiyaçları olacaktır diye düşünüyorum. Dolayısıyla *target culture*’a yer verilmeli.

R: Peki yerel kültüre yer verilmeli mi?

T: Şimdi konuşurken fark ettim ki çok önemli olabilir. Bu konuyu daha iyi anlamalarına, *internalise* etmelerine ve daha iyi öğrenmelerine pozitif bir etki yapacaktır. Ama öncesinde bunu hiç düşünmemiştim çünkü kültür denince direkt olarak aklıma İngiliz kültürü geliyor. Biz kültürel olarak çok renkli ve zengin bir ülkeyiz ve bu bir zenginlik olarak derse katılabilir aslında. Ama bu ne kadar *practical* ve *realistic* olur? Önümüzde hem dilin kendisi var, hem *target culture* var hem de yerel kültüre yer verilmesi öğretmene bir *work-load* oluşturur mu diye düşünüyorum. Bir de öğretmenin bunu yapamayacağını da düşünüyorum: ben ne kadar Artvin’i tanıyorum ki onu anlatabileyim? Sadece kendi bildiğim Ege kültürünü anlatsam, o zaman da egoist mi olmuş olurum öğrencinin gözünde? İngilizcede eğer İngiliz kültürünü biliyorsanız anlatabilirsiniz, aynı şey bizim için de geçerli. Bölgesel kültürlere *familiar* olmadığım için, hata yapmaktan korkarım, tabu olan, kaldıramayacakları bir şey söyleyebilirim. Konunun riskli olduğunu da düşünüyorum bir taraftan ama yine de keşke yapabilesek. Bizim için de bir *personal enrichment* olurdu.

13 R: Peki diyelim ki bunu yapmak istiyoruz. Materyal kültüre ve kültürel öğelere ne şekilde yer verebiliriz? Ne tür aktiviteler yapabiliriz?

T: İlk olarak aklıma *role-play* geldi. *Target culture* bence *role-play* ile daha rahat verilebilir. *Authentic* materyaller kullanılabilir. Bunun yanı sıra o yörelere ait fıkra veya

halk hikâyesi kullanılabilir ve bunların üzerine bir *reaction* yazdırılabilir. Gerçi “sizin kültürünüz” dediğimizde de ayrımcılık yapmış olur muyuz, onu da bilmiyorum. Öğrencilere “kendi *background*’unuza göre bu fikre nasıl bir *reaction* yaparsınız?” gibi bir soru yöneltirsek belki daha iyi olabilir.

14a R: Çok kültürlü sınıflarda ders anlatırken kullandığınız materyallerde değişiklik ve uyarlama yapma ihtiyacı hissediyor musunuz?

T: Burada hayır ama Amerika’da evet.

R: Ne gibi şeyler yapıyordunuz?

T: Mesela her dersimde sınıftaki bir öğrencinin kültürü, *tradition*’ı, özel bir günü hakkında okuma parçaları kullanıyordum. Ya da bir *case* veriyordum ve “siz buna nasıl *react* ederdiniz?” diye sorardım. Öğrenciler sunum yapacaksa, kültürel değerlerini anlatmalarını isterdim. Çok güzel ve zevkli oluyordu. Bunun dışında ben de orada bir kültürdüm çünkü Türk kültürünü yansıtıyordum. Hazırladığım her *powerpoint*’in arkasında Türkiye’den bir fotoğraf kullanırdım ve ister istemez onlar fotoğrafla ilgili soru sorarlardı. Ben de kendi kültürel değerlerimizi, neleri yapıp neleri yapmadığımızı anlatırdım. İlginçtir ki dönem sonunda aldığım en *common feedback* onlara *cultural enrichment* sağladığımı oldu ve bunu hiç unutmayacaklarını söylediler.

15 R: Çok kültürlü sınıflarda, tek kültürlü sınıflara nazaran, konuların anlaşılması ya da öğrencilerin birbirleriyle olan ilişkisi konusunda daha çok problem çıkacağına inanıyor musunuz yoksa bu durumu bir avantaj olarak mı değerlendiriyorsunuz?

T: Kendi ders verdiğim çok kültürlü sınıflar benim için her zaman avantaj oldu çünkü konuyu ne şekilde ele alacağımızı bildiğimiz zaman ortaya bir sürü materyal çıkıyor. Gerçi burada (ODTÜ’de) bunu göz ardı ettim sanırım çünkü çok bariz bir kültürel farklılık yok sınıflarda. Aslında çok kültürlülük kullanılması ve kazanılması gereken bir kavram.

R: Kültürel farklılık nedeniyle öğrencilerinizle bir problem yaşadınız mı?

T: Sınıfta değil ama dışarıda bir olay olduğunu hatırlıyorum Amerika’dayken, hatta gittiğim ilk sabahı. Etrafta dolanırken, parktaki 5-6 yaşlarındaki bir kız çocuğunu çok sevdim ve gülümseyip el salladım. Çocukları çok severim. Hemen annesine koştu ve beni eliyle işaret ederek şikâyet etti ve çılgın atmaya başladı. Annesi hemen kızı kolundan tuttu ve araya bindirdi. Parktan uzaklaştılar. Hem çok rahatsız oldum hem de utandım. Bu da kültürel farklılıktan kaynaklanan bir durumdu muhtemelen. Bunun hemen ardından da orada ilk derse girdiğimde öğrencilere kendi kültürümü anlattım. Öğrencilere Türkiye’den

geldiğimi ve bizim çok *touchy* bir toplum olduğumuzu, eğer bundan rahatsızlık duyarlarsa bana söylemelerini istedim ve önceden özür diledim. Sene sonunda verdikleri *feedback*'te bütün öğrencilerim bundan çok etkilendiklerini yazmıştı.

R: Çok güzel. Peki burada çalıştığımız sürece hiçbir sorun yaşadınız mı?

T: Hayır, yaşamadım. Ben lise hayatım boyunca yaz tatillerinde Bodrum'da çalıştım, dolayısıyla farklı ülkelerden insanları gözlemleme fırsatı buldum. Onun için bir Rus'la ya da bir Fransız'la nasıl konuşulur biliyorum sanırım. Baya bir birikim edindim ve bunu farkında olmadan şimdi de kullanıyorum herhalde.

16 R: Kùltürler arası iletişim konusunda deneyimli olduğunuzu belirttiniz. Şu anda farklı kùltürlerden gelen öğrencileriniz hakkında bilgi toplamak ve onların kùltürünü öğrenmek için bir çaba sarf ediyor musunuz?

T: Hayır, özel bir çaba göstermiyorum. Ancak yeri geldiğinde ve öğrenciler “bizim orada bu durum şöyle şöyle oluyor” dediği zaman sorup açıklamalarını istiyorum tabi ki. İlgiyle dinliyorum. Fakat bunların hepsi o anda gelişen, daha önce planlamadığım şeyler.

19 R: Literatürde *kùltürel açıdan hassas eğitim* farklı kùltürlerden gelen öğrencilerin ihtiyaçlarını göz önünde bulunduran eğitim anlamında kullanılıyor. Bu terim sizin için ne anlam ifade ediyor?

T: Öncelikle farklı kùltürlerin farkında olmayı anlıyorum. Öncelikle öğretmen olarak benim öğrencilerin kùltürünü bilmem gerekiyor ki o kùltürle ilgilenebileyim sınıf içerisinde ve o kùltürün değerlerini ihlal etmeyeyim. Fakat maalesef bu konuda kendimi yeterli görmüyorum. Çok ilginçtir ki az önce bir Yunanlı ile ya da bir Japon ile nasıl konuşacağımı bildiğimi söyledim ama Yozgat'tan gelen bir öğrencinin kùltürel değer ve bariyerlerini bilmiyorum ve bu trajikomik bir durum aslında. Bu açıdan bu görüşme benim için bir fırsat oldu, farkındalık yarattı. Şu anda öğrencilerin kùltürünü bilmiyorum. Bu nasıl giderilebilir onu da bilmiyorum. Acaba Türkiye'deki çok kùltürlülük üzerine ders mi verilmeli...bilemiyorum.

20 R: Size bu tarz bir eğitim öğretmenlere de fayda sağlar mı?

T: Ders zevkli olacaktır diye düşünüyorum. Bu iki taraf için de bir avantaj: dersin gidişatı değişecektir. Bunun yanı sıra kişisel gelişim için faydalı olur, çünkü üniversite sadece paragraf yazmanın, *MLA* gibi akademik becerilerin öğrenildiği bir yer değil ve olmamalı.

21 R: Çalışmakta olduğunuz kurumun müfredatı farklı kültürlerden gelen öğrencilerin ihtiyaçlarını ne şekilde karşılamaktadır? Müfredatları kültürel açıdan yeterli görüyor musunuz?

T: Burada bu söz konusu değil zannedersem. Öğrencinin kültürü çok da işin içinde değil. En azından 101 için bunun böyle olduğunu düşünüyorum. Ben de öğretmen olarak bunu yapmıyorum ancak bunun bir ihtiyaç olduğuna inanıyorum. Önceden çalıştığım kurumu düşünüyorum...Orada böyle bir dayatma yoktu ancak müfredatta *cultural awareness and cultural differences will be addressed* şeklinde bir ibare olduğunu hatırlıyorum. Ama dediğim gibi bu üstten diretilen bir şey değildi fakat bütün asistanlar bunu ister istemez yapıyordu çünkü *enternasyonel* sınıflar vardı. Bir bakıma ortam sizi bu yapmaya itiyordu ve farkındalık vardı. Burada bu farkındalık yok, bunu anlıyorum şimdi. Biz bu farkındalığa sahip olmadığımız için sadece derse giriyoruz ve çıkıyoruz.

22 R: Çok kültürlü sınıflarda uygulanan aktivitelerin ve işlenen konuların tek kültürlü sınıflara nazaran daha farklı olması gerektiğini düşünüyor musunuz?

T: Eğer kültürel zenginlikleri ele alacaksak, mutlaka farklı olacaktır zaten. Mesela ben *international* sınıflarımda yaptığım dersin aynısını Amerikalı öğrencilerimle yapmıyordum. Aslında öğretilecek olan şey aynıydı: APA ya da kompozisyon gibi mesela, ancak farklı şekilde ele alıyordum. Böyle bir kural olmasa bile, eğer sizde *cultural awareness* varsa, siz bunu kendiliğinizden zaten yapıyorsunuz.

25 R: Ders esnasında öğrencilerinizin yerel kültürünü sınıftaki diğer öğrencilere tanıtmak ve öğrencilerinize onların kültürel kimliklerini önemseydiğiniz hissini vermek için şarkı, poster, edebiyat eseri gibi ekstra materyallerden yararlanıyor musunuz? Evet ise biraz açıklayabilir misiniz?

T: Hayır, kullanmadım. Sanırım böyle bir şeyi özellikle kullanmadım.

R: Neden?

T: Bazı öğrencilerin kendi kültürel *background*'larını herkesin önünde sergilemek istemeyebileceklerini düşündüğüm için. Bunun altında bizim bilmediğimiz sebepler yatıyor olabilir. Dediğim gibi, bir üniversite kültürü oluşturmaya çalıştığım için, farklılıkları çok fazla ortaya çıkartmak istemiyorum sanırım. "Farklıysanız farklısınız, herkes birbirinden farklı olabilir ama benim sınıfımda birbirinizden farksızsınız" mesajını vermeye çalıştığım için, bu farklılıkların üzerine gitmemeye çalışıyor olabilirim.

R: Konuyla ilgili eklemek istediğiniz başka bir şey var mı?

T: Konuyla ilgili değil ama insanların hayata bakışları kültüre bağlı olarak çok değişiyor diye düşünüyorum.

R: Katılımınız için çok teşekkürler.

T: Ben teşekkür ederim.

B.2 English Versions

Transcription 1

R: Researcher / T: Teacher

1a R: How many years have you been teaching?

T: This is my fourth year.

1b R: How many years have you been teaching in this institution?

T: It is my third year in this institution.

2 R: Four years is not a short period of time. You have met different students in different classes. Throughout your teaching career, have you ever taught in multicultural classrooms?

T: Yes, I have. For example, last year I had students from international relation department. There, I had students from Greece. Here at METU, we have foreign students. Some of them are from Ankara and the others come from different countries. I also have such students this semester.

3 R: I know that this might be a hard question but how would you define culture?

T: Culture, as a general concept, includes religion and the way of living. To me, culture is the way of living that includes a person's past and present. It includes all the virtues, religion, experiences and traditions. I can consider it as a broad concept.

4 R: As you may also know as an ELT professional, there is a hot discussion in the literature about culture and language teaching. Does language teaching necessitate culture teaching? Or are they two different components?

T: They necessitate each other. This is the case both for our students and for students with different levels. You give the students a reading text and it includes certain cultural elements and vocabulary items. It is not enough to know what those words mean; you need

to know when that event takes place, what happens during those periods and so on. Let's take Christmas... (*as an example*) We cannot say "It is a usual day, let's skip it and look at the questions". This is especially important in reading. Culture is definitely very important. It is an important part of language. We, as teachers, can never separate culture and language. Culture must be dealt with in the classroom.

5 R: (Researcher explains what native culture covers) Which culture comes to your mind when you hear "culture and language teaching": target culture (American or British) or students' home culture?

T: Target culture comes to my mind.

6 R: You have told me that you had many students from different cultures. Do you currently have students with different cultural backgrounds in your classes?

T: Yes. I remember having students from Mongolia. I have a few more

R: Do they constitute the majority in the classroom?

T: Not the majority. There are 2 or 3 students. In some of my classes I do not have any.

R: What can you say about the Turkish students? Where do they come from?

T: Most of them are from Middle Anatolia. There are many students from Ankara. There are not many from East.

7 R: Each of our students bring with them a certain cultural background. What do you think about the importance and place of the students' native culture in English language classroom?

T: Similar to its effect on the way that people think and live, culture also has an effect in the classroom. There are speaking activities in the classroom. This also affects writing but they (students) definitely have something to say. We hear sentences like "In this culture something happens in this way, and in that culture, it happens in another way" in the classroom and as a result, the students understand the topics better. The students love seeing students and issues from similar and different cultures. Therefore we definitely refer to culture in the classroom.

R: Do you think that referring to the students' culture in the classroom is necessary and beneficial for quality teaching and learning?

T: Definitely. I gave my students a quiz. One of my students come from Iran and in the text, although I have not thought of it that way, there were some information about the oil in Iran. What attracted my attention as I was grading the quiz was that the student has

drawn little hearts around the word *Iran*. There were also texts that showed Iranian women as conservative. Luckily I have not chosen one of them. How would that student feel, then? We must think about these. I believe that as long as the right choices are made, culture has a positive effect.

8 R: Do you think dealing with the students' home culture would be beneficial for the students?

T: First of all, the students can add something from himself/herself. The topic would become more meaningful. It is very important for the student to make an individual contribution to the topic. It helps the student to individualize the topic.

9 R: Do you think that the students' home culture is given enough importance by the teachers in general?

T: I personally miss it sometimes. As I am preparing for the lesson, I say to myself that there are students from different cultures and that I should pay attention to culture but still I might disregard it sometimes, even though it should not be the case.

R: Do you think that it is taken into consideration by the teachers in our country? Have you ever observed it?

T: I have not but still I do not think that we do.

R: Why do you think we do not do that? What might be the reason for that?

T: Do we regard them all equal? Or do we find it easier to not to deal with it? We always use the same materials or regard them all as visual learners, for example. Whether they are auditory or tactile is not important for us. I think variety is very important in our profession but it is disregarded. We forget it.

11 R: Do you think that a successful language teaching material should include cultural content? Why/ Why not?

T: It is very important for the students to see what happens in the other cultures, give examples from themselves and to learn what their friends go through. Since classroom is a live environment, it is crucial that they individualize the topics. Therefore, culture should be integrated into the materials. We do not have a common knowledge. Something that is normal for me might be very different for someone else and if a material covers culture as well, we can easily see these differences. Language is richness but unfortunately this richness is disregarded.

12 R: How would you evaluate the language teaching materials you encountered and the material that you are currently using in terms of the way that they deal with culture: Are they culturally satisfactory?

T: When I think of the course books and the materials that I prepare together... I cannot say that they are. I mean, they are not satisfactory enough. Even if I ask in the materials that I prepare questions like “what is the case in your culture? Or “how can you give examples from your own life?”, I do not think that these would be enough.

13 R: How can culture and cultural elements be integrated into teaching material? Can you give one or two tasks as an example?

T: Reflection questions can work because when there are students from different cultures in the classroom, different and new things appear. The student, even if s/he does not experience it personally, definitely has something to share about different cultures because s/he hears it from somewhere or someone.

14a R: Do you feel the need to make some adaptations on the language materials that you use as you are teaching to a culturally diverse group of students?

T: I do.

R: Can you exemplify some of these adaptations?

T: Giving students information about that culture (cultures in the classroom or material) might be an answer. It is a must to prepare the students in advance for the topic. I prefer asking the students questions like “Do you know this? What is it?” and so on. Paragraphs can be used to give information or before asking the students to read the text, slides can be shown. But I think that asking questions to the students is better because I believe that they cannot individualize the topic without setting the concepts in their minds. But, it is important to prepare the students beforehand: if they directly see the topic, we cannot transfer information.

14b R: What makes you decide on those adaptations?

T: We need to know if the students really need this.

15 R: Do you think that classes in which there are students with different cultural backgrounds pose a problem in terms of the flow of the lessons and student-student relationships when compared to uni-cultural classrooms or is this something advantageous? Why/ Why not?

T: This might change according to the teacher and the classroom. Since we most of the time have students from foreign cultures, this can be turned into an advantage. In such classrooms, the lesson might be more enjoyable. But, as I have told, the teachers' awareness is important.

R: Have you ever experienced a problem with your students because of cultural differences?

T: I cannot think of any.

16 R: Do you show an extra effort to learn more about your students who belong to different cultures?

T: No. I only try to ask questions. I sometimes can guess where they are from but even if I cannot, I ask them to have an idea. Other than that, I have not done anything so far.

18 R: What kind of activities might be useful for culturally different students in order to help them feel more comfortable in the classroom and in order to help them get in contact with their classmates better? Can you give some suggestions?

T: Different students can be grouped together during group work activities. Or those students' differences may not be emphasized and this is very important. For example, today something caught my attention: there were 1 or 2 foreign students in the classroom but we spoke Turkish with the students in the break. Actually, this is not correct; those students may feel themselves different and alienated. As I have told, first we need to educate ourselves: we need to know the differences between us and act accordingly. Instead of isolating them, we should make them feel that we are making use of their experience and knowledge. I believe that we should incorporate them in our teaching.

19 R: Let us turn our attention to culturally relevant/responsive teaching. (The researcher explains the term) What does it mean to you?

T: It sounds as if it should not be neglected.

20 R: Do you think culturally relevant/responsive teaching would pose benefits for the teachers as well?

T: Sure.

R: What kind of benefits can you name?

T: I think that it would pose benefits while we are preparing and planning our lessons. Such an instruction would help us gain "awareness". We would be more knowledgeable about culture.

21 R: Let us consider the curriculum a little bit. Have you ever analyzed your institution's curriculum with a critical eye by taking "culture" into consideration?

T: No, I have not.

R: Even if you have not done it, how do you think the curriculum of your institution meets the needs of culturally diverse learners? Are you satisfied with the curriculum?

T: I think this is not something that the curriculum can lead to; it is something that the teacher can do in the classroom. It changes in accordance with the sensitivity and consciousness of the teacher. It is not a property of the curriculum.

22 R: Do you believe that the topics and activities used in classrooms where there are students with different cultures should be different from those used in classrooms where students share a similar culture? If yes, can you explain why they should be different?

T: They should definitely be different; otherwise it feels as if we are disregarding the differences. There are differences and variety. Therefore, they should definitely be taken into consideration and somehow should be incorporated. We can achieve this through either the question that we ask or through the activities.

23 R: You said "activities". What kind of activities can you name?

T: Reflection questions: we can use exemplifications like "what is the case in your culture?". These should be shared in the classroom. Maybe, the students can be asked to make presentations. We can ask them to give information about themselves, their regions/home towns that they know about. I find it effective to ask them to describe a place in their own countries. Besides these, speaking activities can also work.

24 R: How do the activities that you use as you are teaching relate to your students' backgrounds?

T: I, most of the time, use pair work activities in pre-reading stage at the beginning of the lessons. Different ideas turn up, students take down notes, we talk about them, we discuss them. I use questions.

25 R: Do you ever make use of additional materials (i.e. songs, posters, literary pieces et.) or pieces of realia (objects) to better introduce your students' home culture to other students and to give those students the feeling that they are cared about?

T: I do not recall using any materials.

R: If you were to use them, what kind of an effect would such an effort of yours have on the students?

T: Both the lesson and the topic would be more meaningful and easy to remember. This would naturally necessitate more preparation on the part of the students. The lesson would be more organized. I think it would be more useful.

R: Do you have any additional comments?

T: I may have taken the issue from an international perspective. Thank you.

R: Thank you.

Transcription 2

1a R: How many years have you been teaching?

T: For 7 years.

1b R: How many years have you been teaching in this institution?

T: For 4 years.

2 R: Throughout your teaching career, have you ever taught in multicultural classrooms? If yes, can you give examples?

T: Yes, I have. In my class last semester, there were Iranians and students with African origin. There were Turks, of course. It was a mixed class. There were students from Fareast and Azerbaijan.

3 R: I know that this might be a hard question but how would you define culture?

T: This is a hard question. On one hand I am not sure if it is related to nationality. On the other hand, however, it feels as if it can be regarded as being independent from it because there are people in the same country with different cultures. It can be then said that culture can be the common properties of a group that are brought from the past. Literary properties can also be included in culture. We can call the sum of the behaviors, rituals and beliefs "culture".

4 R: Does language teaching necessitate culture teaching? Or are they two different components?

T: I do not teach the language, I am teaching skills like writing and reading. In language teaching, when teaching a language, culture is definitely included because the dialogues that we have today might mean something totally different in a different context. Therefore, if we believe that culture (together with language) changes according to time and place, language teaching naturally involves culture. I do not know if it is necessary or not, but it is

naturally included. But, when we consider skill instruction, culture is included in the business, anyway.

5 R: (The researcher clarifies the terms “target and native culture”) Which culture comes to your mind when you hear “culture and language teaching”: target culture or students’ home culture?

T: Students' home culture comes to my mind.

6 R: You have mentioned that you had students with different cultural backgrounds last semester. Do you currently have students with different cultural backgrounds in your classes?

T: There are a lot of students like that. There are Azerbaijani students in Metallurgy Department. There are also students from different parts of Anatolia. They are from Western part, from İzmir and İstanbul.

R: Are they the majority in the classroom?

T: Yes.

7 R: What do you think about the importance and place of the students’ native culture in English language classroom? Do you think that referring to the students’ culture in the classroom is necessary and beneficial for quality teaching and learning?

T: It is definitely necessary. You cannot do without culture. If we try to eliminate it, then we would limit the students and their ability to across their messages. Then, how can we teach the language? If we do not take their native culture into consideration, then we would be hindering the language teaching, especially the skills instruction to a great extent.

8 R: Do you think dealing with the students’ home culture would be beneficial for the students?

T: I think it would be. First of all, it would give them the courage to communicate. The students who sees that his/her home culture is considered in the classroom would be more willing to communicate and if we think of skills instruction, this would reflect to the variety in writing activities and to the perceptual differences in reading activities.

9 R: Do you think that the students’ home culture is given enough importance by the teachers in general?

T: If we consider the course books, there are ones that are prepared according to the students’ needs. For example, those we use at METU are prepared from such a perspective. In these books, culture is dealt with at least a little bit more. If we consider the other books

on the market, we can see that the students' home culture is eliminated and that a certain culture is imposed. We can see that a certain way of behavior is being imposed on them.

R: Do the teachers give enough importance to the issue?

T: That varies from one teacher to another. This is a hard question. You need to observe the teacher first but if I need to talk about myself, I try to pay attention to it. I always try to take their home cultures into consideration but I also think that I make a lot of mistakes while doing so.

10 R: You have already told that you pay attention to their cultures. Can you give some examples? What do you do?

T: For example, we talk about the people that they idealize. They may write biographies of people that their cultures give importance to or they can talk about it. I ask them to do such things. I try to lead the lessons in such a way that they can write or talk about their folk stories. I ask them to focus on advertisements in their countries if we are to write something about advertisements, for example. This is also valid for the speaking activities. Sometimes extraordinary things can happen: some students may have different writing conventions. For instance, I had a student from Fareast and he was using induction instead of deduction: that is he used to give examples first and then write the topic sentence. This was related to his culture, to the education that he had received from his parents and school and he insisted on doing so. I did not resist this in the paragraph writing tasks and in the other in-class writing activities but I told him to write according to our rules in the exams since they were going to be graded. However, I really enjoyed reading his writings because I felt as if I was trying to find my way in the labyrinths of a building. I thought he was really creative.

12 R: How would you evaluate the language teaching materials you encountered and the material that you are currently using in terms of the way that they deal with culture: Are they culturally satisfactory?

T: When we say "students' needs", I do not know with what kind of needs they come to the classroom. Is classroom a place where a new culture is established or is it a place where students' former cultures are reinforced? What are the cultural needs of the students? First, we need to answer this question. What kind of a cultural environment is established in the classroom? So, I do not know.

13 R: How can culture and cultural elements be integrated into teaching material? Can you give one or two tasks as an example?

T: When I think of the materials that I prepare, every material has a cultural aspect but what matters is the way that it reflects to the students. Students may perceive things very differently. For instance, in one of the materials that I prepared the word “Negro” was used, and it was used by a Negro writer to refer to himself and his group, and two students in the classroom who were of African origin stared at each other and laughed which annoyed me a lot. Things like that may happen and we should be careful about these as we prepare materials. Other than that, I think culture is included in any kind of material. There is no place in which culture is left out.

14a R: Do you feel the need to make some adaptations on the language materials that you use as you are teaching to a culturally diverse group of students?

T: Sure, I definitely do.

R: Can you exemplify some of these adaptations?

T: Sure. I had a class and there were Iranians. I asked my students to write something about a story. I gave them a story by William Faulkner which talked about an unmarried woman at her 50. I realized that they (two Iranian students) were referring to this woman as a “girl”. However a female at her 50s is a “woman”. Such different perceptions can occur in the classroom and you need to tell your students about it. They have different criterion in their mind about being a “woman”: it does not mean being older than 18. Turkish students also have perception differences but they see someone who is 50 years old as a “woman”. I later realized that, maybe, my students from Iran were hurt when I asked them what they thought about the woman; maybe they did not consider themselves a “woman”. There are lots of similar examples. Some reminders and adaptations need to be made.

15 R: Do you think that classes in which there are students with different cultural backgrounds pose a problem in terms of the flow of the lessons and student-student relationships when compared to uni-cultural classrooms or is this something advantageous?

T: I consider it as an advantage because in multicultural classrooms, different ideas arise. There can be different viewpoints and they should be made use of. The way that the students perceive a story and the task adds a variety to the lesson. I am happy to teach the skills in multicultural classrooms and I think that this adds a variety to the classroom environment.

R: Is it also an advantage in terms of the student-student relationship?

T: Yes. A minute ago we were talking about the students' cultural needs and I asked a question. I said "Are the students' cultural needs reestablished once they enter the classroom or do they come with a certain cultural need?" I realized that their cultural needs are reestablished in such multicultural classrooms. According to what? No matter how different their cultural backgrounds are, they all share something in common: For example they are the students of the same department, get prepared for the same classes, talk to the same teachers, and even stay in the same dormitory. I believe that a student is redefined once s/he enters the classroom and the university and this is something positive in terms of the student-student relationship. We cannot talk about the inability in communication due to cultural differences; they somehow communicate. I think this is something good.

16 R: Do you show an extra effort to learn more about your students who belong to different cultures?

T: Yes, I do. I readapt the tasks, for instance. I have students who experienced war and earthquake. You sometimes need to make adaptations on the tasks. I wish I would adapt the story with the word "Negro". One definitely needs to adapt the materials in multicultural classrooms.

R: Do you benefit from such an effort?

T: It does. I love it. I learn different things from my students. I learn things about their own cultures and family structures as long as they are willing to share it of course. They have different viewpoints and interpretations about the topic. Besides these, the fact that the students share a similar culture does not mean that they are the same. For instance we cannot regard two African students as being the same because they have different perspectives: one is Muslim, the other one is not. These bring together huge differences.

18 R: What kind of activities might be useful for culturally different students in order to help them feel more comfortable in the classroom and in order to help them get in contact with their classmates better? Can you give some suggestions?

T: This is a tough question. There are students who enter a multicultural environment for the first time in their lives. There are Mongolian students, for example. In order to answer this question, you need to first know how the students with different cultures would feel themselves comfortable in the classroom: Does he feel more comfortable when his difference is eliminated and disregarded or does he feel comfortable when it is underlined?

I think this depend on the student's character and is individual. So, to answer the question, first you need to know the answer of my question.

19 R: The term "culturally responsive teaching" is used to refer to the teachers' efforts to cater for the needs of students with diverse cultural backgrounds in the literature. What does it mean to you?

T: This brings other questions to my mind. Does culturally responsive teaching mean preparing lessons that take the students' cultural sensitivities into consideration or does it mean making it more flexible? Does it mean raising students who are responsible and sensitive towards cultural differences or does it necessitate not touching upon certain topics? Should we regard the fact that the students experienced war as an experience and should we help the other students make use of this experience? What does it mean? Lots of questions come to my mind.

21 R: Have you ever felt the need to analyze your institution's curriculum with a critical eye by taking "culture" into consideration? How does the curriculum of your institution meet the needs of culturally diverse learners?

T: You need to have a look at the type of the questions and tasks in the book. Are the tasks prepared in such a way that would incorporate all the experiences of culturally different students into the lesson? I guess, yes they are: there are lots of questions like "what is the case in your country?". There are "*your country under spotlight*" parts instead of "*Turkey under spotlight*" parts. Especially when skills instruction is concerned, it does. But a more thorough evaluation is necessary.

24 R: How do the activities that you use as you are teaching relate to your students' backgrounds?

T: The activities sometimes do not match with the students' cultural identities and demands flexibility from them. Should I consider the fact that the students can find the topic weird and not ask questions about it or should I focus on the topic? This is a question mark. How should I prepare the activity? If the aim is language teaching, how can I contribute to it? Therefore, I try to take culture into consideration but the students may not like it as well. This is also valid for the Turkish students; they may not like such an attempt, either. I realized something interesting: I had a group of students and they were quite introvert: they were 2 or 3 people and did not want to share much with the other students. I thought this was because of the fact that they were coming from another place, staying in the dormitory

and that it was the first time that they were away from their families because someone who is away from the family may feel a lack of confidence. I tried to show more concern for them but at the end of the semester, in their feedback form, they wrote *terrible* which means that they did not like my interest in them and were disturbed by it. Maybe I should have disregarded them and act as if they were not different than the others. This might be personal as well.

25 R: Do you ever make use of additional materials (i.e. songs, posters, literary pieces et.) or pieces of realia (objects) to better introduce your students' home culture to other students and to give those students the feeling that they are cared about?

T: Yes, I do and I have seen that this has a positive effect. When I was with my Iranian students, for example, I used to talk about Iranian writers and cinema. Last year I had a student from Nigeria and as we were talking, he talked about Chinua Achebe. Later, I used a part of a story of Chinua Achebe and realized that he liked it a lot. He told me that he was very popular and that he would love to learn about Chinua Achebe even if he had not read his stories. I really liked it.

R: So you are getting positive feedback?

T: I do, but as I have said, this is a sensitive issue. You may never know what happens.

R: Do you have any additional comments?

T: I want to get the answer of my questions like "how can I integrate culture into my lessons? In other words, this should not be imposing the target culture but how can this be achieved? We need to incorporate the students' own cultures into language teaching. I think we need to make use of these. Thank you very much.

R: Thank you.

Transcription 3

1a R: How many years have you been teaching?

T: Since October 1989.

1b R: How many years have you been teaching in this institution?

T: For the last 10 years.

2 R: Throughout your teaching career, have you ever taught in multicultural classrooms? If yes, can you give examples?

T: When we say “multicultural”, do we mean the students coming from different parts of Turkey?

R: We can think of both the students coming from different regions of Turkey and those coming from different countries.

T: Yes. I had such students both in my current institution and in my former institution.

R: Can you clarify a little bit?

T: I was previously working at Ankara University-TÖMER and there we had students coming from Europe and Asia in order to learn Turkish. They sometimes used to attend our classes to further improve their English. At METU, since the medium of instruction is English, we have students coming from Turkic republics, from China and Japan whose mother tongues are not English and I had many of such students in my classes.

3 R: I know that this might be a difficult question at first sight, but how would you define “culture”? I am not asking this in relation to culture in the classroom but as a general concept.

T: It is really hard to define the term in a single sentence when we have so many books and resources that define culture. The first thing that comes to my mind is: culture can be regarded as all the virtues, beliefs and expectations from life that hold people together in a society.

4 R: Does language teaching necessitate culture teaching? Or are they two different components?

T: First, I want to tell you what I think about the relationship between language and culture and then I can better relate the topic to ELT. According to me, language and culture cannot be separated. Language is a part of culture; and no culture can exist without language. Therefore, if we consider this as true for every language, in ELT, separating culture from language and teaching a language without its culture would be teaching something different- a totally different language: that is to say, it would not be teaching that specific language. But of course, there might be different levels of doing that like imposing a culture while teaching a language. Whether this is done or not, you cannot teach language without its culture.

5 R: (The researcher reminds the teacher that the term “home culture” is used to refer both to the culture of the students coming from different regions of Turkey and to the cultures of those coming from different countries)

Which culture comes to your mind when you hear “culture and language teaching”: target culture (American or British) or students’ home culture?

T: If you were asking this question for Italian or French, my answer would be different but if it is English language that is concerned, the answer might be different. In today’s world, we are not talking about a single English but about world Englishes. Therefore, what comes to my mind is not America, Britain, New Zealand, Australia or Philippines alone. What comes to my mind is the contexts and the cultures that exist in those contexts. I do not know if I could answer your question...

6 R: Do you currently have students with different cultural backgrounds in your classes? If yes, can you give examples? Which cultures do they belong to?

T: I have 3 classes this semester but I do not have many foreign students. They were much more in number in previous semesters. In one my classes, I have a student from Azerbaijan and I think I have one students from Kazakhstan. The others are all Turks.

R: What about the Turkish students?

T: I honestly do not have enough information as to where they are from but as far as I remember from the first class, in which they introduced themselves, most of my Turkish students come from Middle, North and South and West Anatolia. I do not have much students coming from East and Southeast. But in previous years, I had such students as well.

7 R: What do you think about the importance and place of the students’ native culture in English language classroom? Do you believe that their culture should be taken into consideration?

T: Definitely, because in the classroom, as we are discussing certain topics, we make use of the experiences, lives, virtues, and point of views of our students. Let us consider that we are talking about wedding ceremonies. The ways that these ceremonies are done vary from one country to another and from one region to another as well. Therefore, if we have students from Urfa or İstanbul, we naturally talk about the wedding ceremonies done in those places. Their experiences should be taken into consideration.

8 R: Do you think dealing with the students’ home culture would be beneficial for the students?

T: Sure.

R: what kind of a benefit would it present to them?

T: *Individualizing the information* is very important not only in language education, but also in the teaching of any topic. I believe that sharing information can only be possible through integrating personal experiences and world views into the lesson. Therefore, the teachers cannot succeed in teaching the topic, whatever it is, unless they integrate the students' lives into it.

9 R: Do you think that the students' home culture is given enough importance by the teachers in general? Have you ever had a chance to make observations about this issue?

T: I cannot have the physical opportunity to observe such thing, so I can only talk based on my own teaching and on the ways that my teachers approached us back in my student years. I do not know if it can be generalized to the whole, but I do not think that this issue is being paid much attention to.

11 R: Let us relate the issue to materials. Do you think that a successful language teaching material should include cultural content? If yes, why?

T: I cannot think of a material that is based solely on one single culture. This is very important for individualization of the information.

12 R: How would you evaluate the language teaching materials you encountered and the material that you are currently using in terms of the way that they deal with culture: Are they culturally satisfactory?

T: I would like to make a comparison in time. The books that we used at the beginning of 90s were mostly focusing on British culture and they were rather limited in terms of the topics. Again in 90s, the books published in America consisted of units related to different cultures and this was because of the multicultural human population in America and population dynamics. I was highly surprised at that. I believe that a consciousness towards the existence of different cultures has aroused lately and different cultures began to be integrated into the course books. I also believe that the material that I am using right now gives the opportunity to refer to topics from different cultural perspectives.

13 R: How can culture and cultural elements be integrated into teaching material? Can you give one or two tasks as an example?

T: Of course it is not possible to refer to every culture in one course book. I can make use of the same example I have given: if we are talking about wedding ceremonies, it is the teacher's responsibility to ask what kind of a wedding ceremony is practiced in different cultures because the number of the activities in the books might be limited. That is to say,

the course books do not have to refer to each and every single culture. The teacher's sensitivity about the issue and his efforts to relate the issues to different cultures are important.

14a R: Do you feel the need to make some adaptations on the language materials that you use as you are teaching to a culturally diverse group of students?

T: Of course.

14b R: Can you exemplify some of these adaptations? What makes you decide on those adaptations?

T: I have not done such a thing at METU, but I used to do it in my previous institutions. Some of the students were conservative and some others were more open to developments and new things both in political, social, and religious aspects. In those classes, I used to bring articles about the ways of living and virtues of different societies to the classroom and I was trying to have a discussion platform in the class.

15 R: Do you think that classes in which there are students with different cultural backgrounds pose a problem in terms of the flow of the lessons and student-student relationships when compared to uni-cultural classrooms or is this something advantageous?

T: In my experience, this has always been an advantage because the sharing of different lives led to better understanding and better establishment of relationships. For example, both the students from Turkey with different cultural backgrounds and foreign students, who did not spoke to each other at the beginning of the semester, began to communicate and they began to share things. We *individualized* learning. After some time you realize that the students who never spoke to each other begin to go to the canteen to buy tea together, speak together and they feel more comfortable while doing the group activities together. Therefore, I believe that this is always an advantage but this does not mean that the learning will be difficult in uni-cultural classrooms.

R: Have you ever experienced a problem with your students because of cultural differences?

T: I cannot think of a specific event that annoyed me. Maybe something that I have said or done might have been misunderstood by the students. They may have been disturbed but I do not remember a specific event that I can share. At this point, how teachers regard different cultures and how much they know about different cultures is important.

16 R: Do you show an extra effort to learn more about your students who belong to different cultures? If yes, what are they?

T: Since I am interested in it, I ask questions about their cultures. They like this and they start to talk about their cultures. Besides my teacher identity, I personally love dealing with world cultures and ethnography. Since I am interested in these topics, I do not have many problems.

R: Do you benefit from such an effort? Is such an effort advantageous for you? If yes, how?

T: Of course. I broaden my horizon.

18 R: What kind of activities might be useful for culturally different students in order to help them feel more comfortable in the classroom and in order to help them get in contact with their classmates better? Can you give some suggestions?

T: In order to help the students better express themselves, the teachers need to refer to a world that the students are familiar with. They need to open the door of their worlds. This is the teacher's responsibility.

19 R: The term "culturally responsive teaching" is used to refer to the teachers' efforts to cater for the needs of students with diverse cultural backgrounds in the literature. What does it mean to you?

T: It means "contributing to the learning process of the students coming from different cultures".

20 R: Do you think culturally relevant/responsive teaching would pose benefits for the teachers as well? If yes, what kind of benefits can you name?

T: Sure it does. If the ultimate aim of the teacher is to make the learning easier, because the teacher cannot do the learning but can also make it easier, such kind of teaching would be one of the first steps of education. Such teaching would help the teacher to do life-long learning.

21 R: How does the curriculum of your institution meet the needs of culturally diverse learners?

T: As I have mentioned before, the materials that I used in my previous institution were focusing on British culture but when I look at the materials that we have been using for some time, I see that there are questions that students with different cultural backgrounds can comment on and contribute. I want to give an example: let us imagine that you are

doing something related to internet use in the classroom. Once you ask the students questions about the internet use in their countries instead of asking them questions about the internet use in Turkey, you, as the teacher, give the message that you are not looking at the issue from the point of view of Turkey but that you are interested in the way that different students from different cultures answer this question. When I look at our course books, I realize that there are questions that have universality. In that sense, I am happy with the materials.

22 R: Do you believe that the topics and activities used in classrooms where there are students with different cultures should be different from those used in classrooms where students share a similar culture?

T: If the topic is one that students from different cultures can contribute, there can sure be variations but if the topic is one that refers only to a specific culture, then other students may not be interested in it. From time to time there might occur a need to make adaptations on the topics but I do not regard this as a rule.

23 R: What kind of activities do you think would be culturally engaging for culturally mixed group of students?

T: I believe that pair or group works in which students can work together would be more helpful. Through these activities they can get to know each other better and they can better make use of the cultural richness.

24 R: Do the activities that you use as you are teaching relate to your students' backgrounds?

T: I hope so. I would like to say "yes".

25 R: Do you ever make use of additional materials (i.e. songs, posters, literary pieces et.) or pieces of realia (objects) to better introduce your students' home culture to other students and to give those students the feeling that they are cared about?

T: Sometimes I do but I personally do not try to find such materials. Rather, I ask my students to find and bring them and they do this willingly. For example, if we are reading about Tolstoy and if one of the students has a film about Tolstoy, I would do my best to allocate some time to watch it together with my students even if it is in Russian, provided that the subtitles are in English of course. Or when I ask the other students if they have similar films in their countries and if the answer is "yes", I would like to watch those films with my students. I do such sharing in my classes.

R: What kind of an effect does such an effort of yours have on the students?

T: First of all the students to whom I ask to bring such materials feel happy because they have the feeling that their culture is respected and shared. Therefore they make contributions willingly. Most of the other students, there will always be some exceptions, find this different because they find anything that is different from the usual course book interesting. So, I get positive feedback.

R: Do you have any additional comments?

T: It is not about language teaching but I would like to say something about how different cultures are regarded. Last year, I had student from Lebanon who spoke French and English very fluently. She learned Turkish here in Turkey in one year. As she narrates, one day she has to ask for an address and with her bookish-Turkish she approaches someone on the street. However, the other person cannot understand her Turkish. Then, my student says that she cannot speak Turkish well and the other person asks her to learn it in a rude manner. That was an event that happened in the middle of Ankara which surprised me. Sometimes we might act a little rude towards people from different cultures.

R: This is a discouraging event. Thank you for your participation.

T: Thank you.

Transcription 4

1a R: How many years have you been teaching?

T: I started teaching in 2001. It has been 8 years.

1b R: How many years have you been teaching in this institution?

T: It is my 4th year here and I really enjoy what I am doing.

2 R: It is nice to hear that. You have had a lot of experience in those 8 years. Throughout your teaching career, have you ever taught in multicultural classrooms?

(The researcher elaborates multicultural classrooms)

T: Of course I have. TÖMER, specifically, comes to my mind about this issue. (*The interviewee worked as an English teacher at TÖMER previously*) Since we had smaller groups of students there, I had more opportunities to get to know the students.

R: Which cultures did your students belong to? Can you give examples?

T: I do not remember exactly where they were from but there were students coming from different parts of the world.

3 R: This might sound like a tough question but how would you define culture?

T: I think it is the way that people live. We can further clarify this. For example, we are living in Turkish culture: we have our own traditions, feasts, special days that we celebrate... We have our own way of greetings and eating styles...Therefore, culture is the entire way of living.

4 R: Does language teaching necessitate culture teaching? Or are they two different components?

T: Sure it does. They are not different things; they are definitely the same thing. Today, although I do not like it at all, we teach British and American cultures as we are teaching English: we talk about their ways of life and their clothing styles and what happens is *Americanization*. I cannot separate one from the other: they go hand in hand.

5 R: You touched upon a very nice point by saying *Americanization*. So, which culture comes to your mind when you hear “culture and language teaching”: target culture (American or British) or students’ home culture?

T: What we do in the classroom is mentioning to target culture but this is inevitable. If we were to teach Turkish, we were naturally going to teach Turkish culture. As I have told you, this is inevitable but I do not like this situation.

6 R: You have just told that you had students with different cultural background in TÖMER. Do you currently have students with different cultural backgrounds in your classes? Is there multiculturalism?

T: Yes, there is but there are 2-3 students (*foreign students*) out of 25. They are not the majority.

R: Can you give examples? Which cultures do they belong to? Are they from different countries or from different parts of Turkey?

T: Of course, they also come from different parts of Turkey but when I look at these students I realize that there are not many students coming from East or Southeast. They mostly come from Marmara, Aegean Region, and Central Anatolia. So, there is no multiculturalism in that sense. Besides, there are students coming from foreign countries but rather than coming from different parts of Europe, they mostly come from countries like Pakistan, Indonesia, and some of the Turkic Republics where the economy is worse than Turkey and which are less developed. In the past, I also had a few students from Russia.

7 R: What do you think about the importance and place of the students' native culture in English language classroom? Do you think that referring to the students' culture in the classroom is necessary and beneficial for quality teaching and learning?

T: I think some of the students are really shy about this. First of all, they might feel themselves alienated in Turkey. Therefore, I am a little hesitant: I find myself hesitant in asking those students the case in their countries when talking about a subject because they are usually shy. I have not met many students who are self-confident at METU. Because of this I do not want to force them but if they seem comfortable, I surely ask such questions.

R: Do you think culture should be integrated into the lessons ideally?

T: Ideally, it should be because it means richness. Similar to the way that we integrate the different cultures of Turkish students into our lessons from time to time, integrating the home cultures of foreign students would also be nice and it is richness.

8 R: Do you think dealing with the students' home culture would be beneficial for the students?

T: Sure it would. First of all, I believe that the students would never forget that moment: they would not forget the topic of the lesson and there would occur life-long learning. Furthermore, they would feel themselves more integrated into the lesson and this would motivate them. The things that are mentioned (*cultural aspects*) can also attract the attention of the other students and they can also be motivated.

9 R: Do you think that the students' home culture is given enough importance by the teachers in general?

T: When I think of both Turkish and foreign students, I cannot say that we are very sensitive about the issue. I believe that what we care more is teaching the target culture. Rather than learning the home cultures of the students, we focus so much on our lesson and on giving the target culture that, we miss the other part.

10 R: You have mentioned that you are sometimes hesitant in focusing on your students' home culture but when you think about your past experiences as well, have you ever made use of your students' home culture as you are teaching? Have you ever referred to their home culture?

T: I have done it about a week ago when we were dealing with cognates. Since the majority of the students were Turks, we were dealing with words that are cognates in Turkish and English. In the same class, I had a student from Indonesia called Desi and when I asked her

if there were any words in her language that are cognates with English, she told me that strawberry was a cognate in her language. I think at this point, we should ask such questions. We cannot integrate each student, especially foreign students, into the topic every time. But with such a topic, in order to ensure learning, we need to ask such questions. So, it depends on the subject of the lesson.

11 R: Do you think that a successful language teaching material should include cultural content? Why/ why not?

T: Of course it should because if we are teaching a language, we should also teach its culture.

12 R: How would you evaluate the language teaching materials you encountered and the material that you are currently using in terms of the way that they deal with culture: Are they culturally satisfactory? Do they meet the cultural needs of the students?

T: Our materials, since we are teaching American culture, are satisfactory in teaching American culture. I have not thought much on whether they are satisfactory in teaching our students' home cultures or not but I do not think that they are.

13 R: How can culture and cultural elements be integrated into teaching material? Can you give one or two tasks as an example?

T: We see culture mostly in reading texts. For example, if the text is about Christmas, and if the text explains what people do in Christmas in detail, then American and British cultures can be taught perfectly. Comprehension questions can strengthen this. Similarly, a speaking activity about the topic can work as a follow-up. That is to say, through skill activities, we can teach culture.

14a R: Do you feel the need to make some adaptations on the language materials that you use as you are teaching to a culturally diverse group of students?

T: Not always but sometimes I do.

R: Can you exemplify some of these adaptations?

T: I make adaptations to attract the students' attentions more or sometimes, when the reading texts are too long, I make some adaptations so that they will not get bored. I try to do group and pair work activities. I try to do speaking activities because students demand for it. They do not always have to be discussions because not every student would be interested in participating in discussions. I try to use guided and short activities.

15 R: Do you think that classes in which there are students with different cultural backgrounds pose a problem in terms of the flow of the lessons and student-student relationships when compared to uni-cultural classrooms or is this something advantageous? Why/ Why not?

T: Both can be the case. That depends on variables: some students are willing to share their cultures. For example, in one of my classes last year I had students coming from Azerbaijan and they were giving examples from their cultures even before I asked them. This connected the students to each other and the other students also liked it. In such cases, multiculturalism can be an advantage. Such sharing cannot happen by the forcing of the teacher. However at METU, since the foreign students are unwilling to share their cultures, multiculturalism can be a disadvantage. This depends on classroom and student dynamics.

R: Have you ever experienced a problem with your students because of cultural differences?

T: I do not know if I succeed in doing it but I try to approach my students with understanding and try to establish empathy. Of course I cannot get along with each and every student and my culture cannot be the same with the students. I prefer that our cultures are not the same anyway because I love hearing new things from my students. I do not think that I have contradictions with them. Sometimes I may have spoiled students in the classroom and I think this kind of a behavior is also a part of culture. In those times I have some problems but I can handle them. I do not take the students seriously because of their ages: they sometimes act like children. In those times we have to be more mature so I do not give importance to such problems.

16 R: Do you show an extra effort to learn more about your students who belong to different cultures?

T: I sometimes do because I am curious. We are human beings, not robots. If something attracts my attention, I ask about it. For example, I ask the meaning of their names but it does not always have to be names that I ask about all the time. I ask questions about the things that attract my attention both in and out of the classroom.

R: Do you benefit from such an effort?

T: Sure. I do not regard multiculturalism as a disadvantage anyway. Both I and the students are lucky because we see people with different cultural backgrounds around us.

18 R: What kind of activities might be useful for culturally different students in order to help them feel more comfortable in the classroom and in order to help them get in contact with their classmates better? Can you give some suggestions?

T: In order to contribute to their self-confidence, in the very first class, I ask them to meet with their partners and introduce them to the rest of the class. I also ask them questions to learn where they are from. I usually do this to the foreign students. I believe that I welcome them with a sincere “hello”. Besides these, students can be integrated into the lesson from time to time depending on the task, material and the character of the students and this can boost the students’ self-confidence.

19 R: The term “culturally responsive teaching” is used to refer to the teachers’ efforts to cater for the needs of students with diverse cultural backgrounds in the literature. What does it mean to you?

T: Since it says “responsive” I understand the need to integrate our students’ culture into each and every class that we have because only then the student can respond and use his/her culture.

20 R: You have mentioned that such an instruction poses you many benefits. Do you think culturally relevant/responsive teaching would pose benefits for the teachers as well?

T: Teachers’ horizon would expand: they would learn how people live in different countries. They can also learn about the problems that their students have while using English language: they can learn the areas that they are weak and strong at. This contributes much to me not only as a teacher but also as an individual.

21 R: How does the curriculum of your institution meet the needs of culturally diverse learners? Have you taken part in curriculum evaluation?

T: I have but not from this point of view: it was about material development as far as I remember.

R: Do you think that the curriculum of your institution is successful in meeting the needs of your students culturally?

T: Definitely it is not. At this point, the teachers’ and students’ individual efforts gain importance.

22 R: Do you believe that the topics and activities used in classrooms where there are students with different cultures should be different from those used in classrooms where

students share a similar culture? Or can we use the same topics and activities in both of them?

T: The same topics and activities can be used in both but it may be nice if the teachers ask themselves how they can adapt the topics and what they can ask before going to the classroom. The topics should not be changed for specific students but the way they are dealt with can be changed a little bit. The same thing applies for the activities as well.

23 R: What kind of activities do you think would be culturally engaging for culturally mixed group of students?

T: Information gaps in which the gap is something about culture can be used. For example we can pair up a Turkish and an Indonesian student together and they can explain each other their cultures. With such an activity, a successful learning can take place. This example can be specified, of course, because culture is too broad. For instance, if the subject of the day is clothing styles, they can tell each other the way of clothing in their cultures.

24 R: How do the activities that you use as you are teaching relate to your students' backgrounds?

T: The things that I currently deal with do not relate to them. This changes from time to time: sometimes I use the students' cultures, sometimes the students themselves do it.

25 R: Do you ever make use of additional materials (i.e. songs, posters, literary pieces et.) or pieces of realia (objects) to better introduce your students' home culture to other students and to give those students the feeling that they are cared about?

T: No, I have not done it but it might be beneficial. You have given me a good idea. I have not done this here at METU but in TÖMER I used to do it. Here, we are not teaching the language but teaching academic writing and maybe because of this, we cannot do it much. I have the feeling that we can do such things when teaching the language itself. For example, in an activity that I used in the past, the students were expected to send each other post cards and every student used a postcard that reflected his/her home country.

R: What kind of an effect does such an effort of yours have on the students?

T: They become more interested in the lesson. The lesson becomes more enjoyable and interesting. The students become more participative and they get integrated into the lesson.

R: Do you have any additional comments?

T: Thanks to the interview, I am more aware of the issue now and I will think of the ways that I can integrate the students into the lessons. Thank you very much.

R: Thank you.

Transcription 5

1a R: How many years have you been teaching?

T: I have been working at METU for 15-16 months. Before that, I was a teaching assistant in America (Minnesota University) for about 1.5-2 years. After coming back from America, until my military service, I worked as a voluntary teacher for 3 months. Working in different places, especially in America, was a great opportunity for me.

2 R: (Researcher explains the term “multiculturalism) Throughout your teaching career, have you ever taught in multicultural classrooms?

T: Yes, I have. I also have such classrooms at METU because each student is coming from a different city. There are also foreign students. One of m classes in America was entirely multi-cultural: every student belonged to a different culture.

R: Was it difficult to deal with such a classroom?

T: That class was not problematic too much but at the same year, I had another section and in it there were both students from different cultures and American students. There were problems in language proficiency and I found it hard to deal with that class. It was the foreign students’ first year in America no matter how good their English was. If I focused too much on a topic, it was better for them because they understood it better but then, the Americans were becoming bored. I had a tough time. I contacted my advisor and together we planned a schedule and got over this problem but I had difficulties.

3 R: How would you define culture?

T: It is the building structure under our way of thinking. This may change within our family, or according to the city and country that we live in. It changes according to the region that we live in the same country. It changes according your value judgments, of course. I believe that as we are thinking or deciding on something, even if we are not aware of it, we are affected by the culture that we acquire from our family, society, ethnic background and the place that we live. There are also cultures that we learn by reading and travelling. I do not think it is static; it constantly changes. It is not standard but is dynamic.

You are born in somewhere, you grow up and get used to its culture. Then, you go to another place and you have to adapt its culture. Otherwise, you will be sidelined.

4 R: Does language teaching necessitate culture teaching? Or are they two different components?

T: I think we cannot separate them. Let me give an example: let us imagine that we are teaching English and in the first lesson, we teach greetings. At the same time, we are actually teaching how people greet each other in that society as well; culture is there. If I were to teach Persian, again, in the very first lesson I would teach how to greet but there may be would not be shaking hands. There, they would not encourage shaking hands between two genders. I do not know if we are aware of it or not but culture is involved right from the first lesson. We cannot separate them even if we want to.

5 R: Which culture comes to your mind when you hear “culture and language teaching”: target culture (American or British) or students’ home culture?

T: Because of my profession, I directly think of the culture of the language that I teach. I think learning a language necessitates knowing its culture For example, if someone does not know speech acts, and where to be direct and indirect, he cannot be a native speaker. He can only be *native-like*. On the other hand, we do not try to make our students native-speakers. We need to behave according to our aim: if we aim to raise native-speakers, then we should teach culture implicitly or explicitly but if the student is learning English for achievement in an exam, then there is no meaning in drowning the student in culture. This is especially valid in EFL. If we consider ESL, I have to learn the culture of the society I live in anyway in order to go with the society.

6 R: Do you currently have students with different cultural backgrounds in your classes?

T: Most of them come from different cities. Besides this, I have 3 students coming from Azerbaijan, Georgia, and Mongolia. For instance, Azerbaijan is definitely a different culture, but I think that it cannot be as different as a student’s culture from Norway.

8 R: You have pointed at the importance of culture in the classroom. Do you think dealing with the students’ home culture would be beneficial for the students?

T: If we do not take their culture into consideration, we may offend them but I am not sure if I manage that. I sometimes deliberately avoid some topics thinking that they might be taboos in their culture. To be honest, I do not give place to their culture much in my classes.

I am trying to establish a university culture in my classes and I want to give the message that people should be respectful towards each other and should be able to tell what they think freely regardless of their cultural background. I try to be understandable towards any idea: I sometimes be the devil's advocate and support an idea that is not correct or that I do not agree with simply to set an environment in which there is tolerance. If I say that I take their own cultures into consideration, it would be wrong. My main aim is to set a university culture.

R: What kind of an effect does it have on the students?

T: In the feedback forms that I give to them at the end of the semesters, I received positive feedback. There were students who wrote that they could express themselves freely and that this is how a university should be. That made me really happy. I think that I am more aware in setting a university culture. The students may not have written what they really think in the forms. I tried to prepare anonymous feedback forms but they may not have written their true feelings because of fear. But still, I am sure that most of them were happy and the majority of the students told the truth.

9 R: You told that you personally do not give place to your students' own cultures. Do you think that the students' home culture is given enough importance by the teachers in general?

T: We were doing that in America. We were coming together each week in the meetings with the assistants to discuss how we would be able to do this because there in America, there is a cultural variety. However, I do not presume that this is being done here.

11 R: Do you think that a successful language teaching material should include cultural content?

T: If you would ask me whether a material can include both target and native cultures or not, I would say "no" but I think we should include target culture because all of their lessons are in English. They study in a university where the medium of instruction is English so culture should be implicitly included. If it is done explicitly, this may cause reaction. I believe that a lot of students, after graduating, will go abroad and they will need this. Therefore, target culture should be included.

R: What about students' native culture? Should it be included?

T: I just realized that it is very important. This will have a positive effect on their understanding, internalizing and better learning the topic. I have not thought of that before

because the first thing that came to my mind when I hear culture was the target culture. We are a very rich country in terms of culture and this richness can be incorporated into the lessons but how practical and realistic would that be? We have the language itself, the target culture and the students' native culture. Would it be a work-load for the teacher to deal with all three? On the other hand, I think the teacher cannot do it: how much I know about Artvin, for example, to be able to show its culture? If I talk about my home culture, would the students think that I am an egoist? While teaching English, you can teach the British culture only if you know about it and it is the same thing for our culture. Since I am not familiar with regional cultures, I may be scared of making mistakes. I may say things that are taboos for them that they cannot take. I think it is risky but still I wish we could do that. It would be personal enrichment for us too.

13 R: Let us assume that we want to do this. How can culture and cultural elements be integrated into teaching material? What kind of activities can we use?

T: Role-plays came to my mind first. I think target culture can be effectively taught through role plays. Authentic materials can be used. Besides, anecdotes and folk stories belonging to those cultures can be used and the students can be asked to write reactions to them. On the other hand, I am not sure if we would be causing discrimination when we say "your culture". It might be better if we ask the students what kind of a reaction they would write to that idea according to their background.

14a R: Do you feel the need to make some adaptations on the language materials that you use as you are teaching to a culturally diverse group of students?

T: Not here but I was doing it in America.

R: What kind of things were you doing?

T: In each of my classes, I was using a reading text about one of students' culture, traditions and special occasions. Or, I was giving them a case and asking them how they would react to it. If the students were to make a presentation, I would ask them to present their cultural values. It was very enjoyable. Besides these, I was also a different culture there, I was representing the Turkish culture. I used to show a picture at the end of my PowerPoint presentations from Turkey and they would naturally ask questions about the photograph. I used to tell them about our cultural assets and about the things that we did in Turkey. Interestingly, the most common feedback I received at the end of the semesters was that I provided them cultural enrichment and they told me that they would never forget that.

15 R: Do you think that classes in which there are students with different cultural backgrounds pose a problem in terms of the flow of the lessons and student-student relationships when compared to uni-cultural classrooms or is this something advantageous?

T: My multicultural classes have always been an advantage for me because once you know how to handle the topic, there occur lots of materials. But I think I disregarded this here at METU because there is not an obvious multiculturalism in our classrooms. However, it is a concept that should be used.

R: Have you ever had problems due to cultural differences?

T: Not in my class but I had a problem outside. In the very first day that I went to America, I saw a little girl about 5-6 years old in the park. She was very cute and I waved at her. I love children. She ran to her mother and started screaming while pointing at me. Her mother grabbed her and put her in the car and they moved away. I was really annoyed and shied. That most probably resulted from a cultural difference. Later on, in my very first class, I told the students about my culture. I told that I was from Turkey and that we were a “touchy” society. I asked them to warn me if they felt uncomfortable because of this and apologized in advance. In their feedback at the end of the year, they wrote that they were impressed.

R: Have you ever had such problems here at METU?

T: No, I have not. Throughout my high school years, I worked in Bodrum and had the opportunity to observe people from different cultures so I guess I know how to communicate with them. I had a lot of experience and I think I am using it now.

16 R: You have told that you are experienced about intercultural communication. Do you show an extra effort to learn more about your students who belong to different cultures?

T: No, I do not show an extra effort but from time to time, when the students tell something about their own cultures, I ask questions and want them to explain it further, of course. I listen to them with a keen interest but all of these are momentary decisions; I do not plan to do so before the lesson.

19 R: The term “culturally responsive teaching” is used to refer to the teachers’ efforts to cater for the needs of students with diverse cultural backgrounds in the literature. What does it mean to you?

T: First of all I understand being aware of the different cultures. I need to know the students' cultures in order to include them in my classes and in order not to disregard them but unfortunately, I do not see myself competent in that. Interestingly, I have just told that I knew how to communicate with a Japanese or Greek person but I do not know the cultural values and barriers of someone from Yozgat and this is tragicomic. This interview was fruitful for me in that sense, it raised my awareness. I do not know much about the cultures of my students and I do not know how this can be overcome either. Should classes on multiculturalism be offered in Turkey?... I do not know.

20 R: Do you think culturally relevant/responsive teaching would pose benefits for the teachers as well?

T: I think the lesson would be enjoyable. This is an advantage for both parts: the flow of the lesson would change. Other than that, it would be beneficial for individual development because university is not and should not be a place where only writing a paragraph or academic skills like MLA is learned.

21 R: How does the curriculum of your institution meet the needs of culturally diverse learners? Do you find the curriculum culturally satisfactory?

T: I think this is not an issue that is considered here. Students' culture is not included, at least in 101. I, as a teacher, am not doing that either but I think this is a need. When I think of my previous institution, I remember that there was a sentence like "*cultural awareness and cultural differences will be addressed*" in the curriculum document. It was not prescribed by the seniors but every assistant was doing that naturally because there were international classes. The environment was forcing you to do this and there was awareness. I now realize that we do not have such awareness here and since we do not have it, we only teach our lesson and leave the classroom.

22 R: Do you believe that the topics and activities used in classrooms where there are students with different cultures should be different from those used in classrooms where students share a similar culture?

T: If we are to deal with cultural richness, they would definitely be different. For instance, I was not doing the same lesson that I did with my international students with my American students. The subjects were the same like APA or composition skills but I was handling the topics in different ways. Even if it is not a rule, if you have "cultural awareness" you naturally do it.

25 R: Do you ever make use of additional materials (i.e. songs, posters, literary pieces et.) or pieces of realia (objects) to better introduce your students' home culture to other students and to give those students the feeling that they are cared about? If yes, can you clarify?

T: No I do not and I think I do that on purpose.

R: Why?

T: Because I think that some students may not want to show their cultural backgrounds in front of everyone. Some reasons that we do not know may underlie this. Since I want to set a university culture, I do not want to emphasize the individual differences. Since I want to give the message that everybody is equal and same in my classroom despite their differences, I may not be underlining the differences.

R: Do you have any additional comments?

T: It is not about the topic but I think that the way people view life changes to a great extend according to their culture.

R: Thank you for your participation.

T: Thank you.

APPENDIX C

STIMULATED RECALLS AND POST-OBSERVATION QUESTIONS

C.1 Stimulated Recall and Post-Observation Questions 1

Observed Behaviour	Stimulated Recall Prompts	Teacher's Answers	Additional Post-observation Questions	Teacher's Answers
<p>01.13-03.12 T asks the ss what they understand from the concept "generation".</p>	<p>What were you expecting from the ss as you asked this question? What was your aim?</p> <p>How did you feel when they did not respond? Were you thinking of any alternative actions or strategies to make them speak?</p>	<p>My aim was to make a start to the topic and to make the students brainstorm so that they could become ready to deal with this concept.</p> <p>Actually I was waiting for some answers because "generation" is not something very difficult to talk about. Maybe at that point, I might have waited for their comments instead of directly making comments myself. It would be better. Maybe in pairs, they would brainstorm first.</p>	<p>Can you think of any other pre-reading activity other than the one that you used to attract their attention?</p> <p>Can you think of any activities through which the ss' culture could be integrated into the pre-reading stage? Or is it too early to do that? /Would doing that be more interesting or dissuading for the students?</p>	<p>I could have used an extra reading text in pre-reading part about the same concept and could have used some questions about it.</p> <p>I think it would be more interesting and motivating because teachers' making classifications and explanations are not so effective. Giving the answers myself was a problem. Using an extra paragraph, maybe about cultures, would have been better.</p>

<p>Receiving no answer, she makes a classification into “old generation” and “young generation”. (She writes these on the board) She gives examples from her grandparents and asks the ss what they understand from these terms.</p> <p>Still, receiving no answers, she asks the ss to open the related page in their books.</p>	<p>What was your intention in making such a classification? Why did you give such examples?</p>	<p>To make it more concrete. I could not provide a definite explanation to the term, either. I used a classification so that it would be easier to understand.</p>	<p>Did you think that the ss’ home culture would make a positive contribution to the pair/group work activities?</p>	<p>It does. If they know the concepts and words from their own cultures, this really helps them. In this situation, they mostly knew the words and concepts so I did not bring the issue to “culture”. I may have disregarded it.</p>
<p>03.14-10.43 T assigns the students the short discussion activity in which they classify some key terms according to the period that they belong to: past or present day and tells them that it is going to be a pair-work activity.</p>	<p>Do you remember your aim in using a pair-work activity?</p>	<p>Sharing ideas and information is important for me. This was an 8.40 class and students cannot easily concentrate on the task. They do not want to speak. Also there were some words that would be problematic to classify individually. Because of this, and especially when the students do not want to talk due to lack of motivation, I use pair work activity.</p>	<p>Can you suggest any other way of pairing-up the ss?</p> <p>Do you think that the foreign ss or the ones coming from different parts of Turkey would provide different answers for the task?</p>	<p>Students with the same color cards or letters can work together. Also they can be paired up according to their birthdays.</p> <p>Could be and it would be a better idea to ask one of those ss so that we would hear what kind of things they would say. At least we would see if there were differences (between the cultures).</p>

<p>She pairs up the students that sit next to each other.</p>	<p>Why did you pair-up the ss sitting next to each other?</p>	<p>It was more convenient because of the physical setting of the classroom. If I had a more structured pair-work activity, it would be more meaningful to chose ss from the different parts of the class but this task was only about sharing ideas.</p>		
<p>(She walks around and monitors as the ss are doing the task)</p>	<p>How were the ss responding to the task? Were you happy with their performance?</p>	<p>I was. They were all interested in the task. I tried to walk around and monitor all the parts of the classroom and they were all working on the task.</p>		
<p>T chooses two ss and they tell the answers</p>	<p>What was the idea behind your choosing the ss yourself?</p>	<p>Most probably I would have the same ss volunteering to answer. They were also doing the activity enthusiastically and because of this I chose them.</p>		
<p>27.19-31.55 T explains the students the reading strategy that they are going to use (reading circles which is a reading activity done in groups and in which each student in the group has a different role as</p>	<p>Did you have any particular objectives in your mind as you preferred this reading strategy over the others?</p>	<p>This strategy requires the ss to have different roles and I think when ss have a role in reading,</p>	<p>Did you add the “culture connector” role yourself to the activity or is it the way that the activity originally is? If it is your addition, why</p>	<p>No, it is originally one of the roles of this strategy. Actually there are more roles but I could not use all of them because there were 15-16</p>

<p>“the discussion leader”, “the summarizer”, and “the culture connector”) She explains each role in detail and tells the ss what to do.</p> <p>She gives more emphasis on the role of the “culture connector” by giving examples. (e.g. In Turkey, teachers take attendance, but in my country they don’t. etc.)</p>	<p>Do you remember any aspects of the situation/classroom that might have affected what you did in this segment?</p> <p>Why did you give more emphasis on the role of the “culture connector”?</p>	<p>this requires them to participate more. They do not have the luxury to remain silent. But when we do individual reading, some of them may remain silent.</p> <p>To be honest, every year I use this strategy; it does not change according to the class.</p> <p>They know how to summarize; they know that they have to leave the details out. They also know how to prepare questions as well because I always ask them to write general questions to the paragraphs in the reading texts. But as for culture connection, this was the first time that I used this term with them. Also they were not sure about differences and similarities. So, I had to make a clarification.</p>	<p>did you do that?</p> <p>Did you realize the foreign students paying extra attention as you explained the role of the “culture connector”?</p>	<p>students in the class.</p> <p>I did not realize any difference.</p>
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<p>31.55-35.45 T groups the ss (3 students in each group). Distributes the role cards and tells them that they are going to choose their roles in the group themselves. She asks them to read the text according to their role and prepare questions/summaries and find cultural similarities/differences.</p> <p>(The ss have 20 mins. to do the task)</p>	<p>What were you thinking as you told them to choose their roles themselves?</p> <p>Were you satisfied with their performance during the task?</p>	<p>Because they would be more motivated this way and all the roles were of equal balance; they all required equal contribution anyway. So, for motivation, I let them chose their roles themselves. If I assigned the role of “culture connector” to the foreign ss, my reason of choosing those ss would be so clear.</p> <p>I was. If I were not, I would most probably go near to the ss who were not working immediately to see how they were doing but I did not feel the need to do that.</p>	<p>Did you notice any extra interest being shown or a more active participation on the part of the foreign students in some groups?</p> <p>The ss with which role do you think were more participative in small group discussion? Why?</p> <p>Which role among the three that you have assigned do you think was more effective and more interesting for the students? Why?</p>	<p>I have not noticed anything “extra”.</p> <p>It seems to be equal. They were all equally participating.</p> <p>Culture connector, of course.</p>
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<p>THE FIRST LESSON ENDS. BREAK FOR 10 MINS.</p> <p>(The ss go on with the task a little more while -5 mins.- at the beginning of the second hour as well)</p> <p>60.10-70.10 T asks the students to turn to their group members and ask each other their questions/share their summaries/report the cultural similarities and differences they have found between past and present and between the text and their own cultures. Ss do the task. (T walks around and monitors the small group discussions)</p> <p>70.21-85.36 Every student in each group, one by one, asks their questions to the whole class (the other students answer the questions)/share their summaries with the whole class/report the cultural similarities and differences they have found to the other students one by one.</p>	<p>What were you paying attention to as you were monitoring?</p>	<p>I tried to hear different people speaking. I wanted to make sure that everyone in the group was listening and speaking, sharing information at the same time.</p>	<p>The ss with the role of “culture connector” were all Turkish. The foreign students did not prefer to have that role. Did you find that interesting?</p>	<p>Yes it was interesting. Maybe they misunderstood the task and thought that it was only related to Turkish culture. They (foreign ss) know Turkish culture for 2 years but might have thought that they would have to find too many similarities and did not want to take the responsibility.</p>
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<p>!! The “culture connectors” in each group talk about the similarities/differences between past and present based on the text. T relates the topic to the home countries of the foreign ss in the classroom. (e.g. Are there any TV programs including violence in your country? etc.) Foreign ss answer the question. T also asks where those ss come from.</p> <p>(Before the end of the lesson, they deal with vocabulary questions as post-reading activity)</p> <p>THE LESSON ENDS</p>	<p>Why did you relate the topic to the ss’ cultures?</p> <p>What did you notice about both the foreign and Turkish ss during this part of the lesson? Did they become more interested?</p>	<p>First of all, I realized that the foreign ss did not choose the role of “culture connector”. Also, asking them if they had anything to add, it would be too general and the question that I asked was an easy one.</p> <p>I think they enjoyed talking about their findings; it was the only time that we laughed and had fun. Summarizing or preparing questions were not new for them; they were accustomed to it but culture connection was like a synthesis. It required them to think and make connections and it was more challenging.</p>	<p>Do you believe that your effort in relating the issue to the other cultures was necessary? Why?</p> <p>Did such an effort result in positive contribution to the lesson? How?</p> <p>Can you think of any ways to relate the topic to the home cultures of the Turkish ss? If yes, can you give examples? If no, why?</p>	<p>It was necessary because this way it became more meaningful. Also I was curious if there were programs in different parts of the world containing violence, so I asked them such a question.</p> <p>Yes. For instance Hussain (the student from Tanzania) is usually silent, he does not speak with a loud voice but when I asked him a question, he contributed to the lesson. Foreign ss do not contribute much to the lesson generally so asking them specific questions make them speak.</p> <p>The same things. For this topic, what I would do (with Turkish ss) would be the same again.</p>
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			<p>General Qs: Did the home culture of the ss affect the flow of the lesson/made contribution to the lesson in general?</p>	<p>For this strategy, yes. Especially for the “culture connector” it helps. I always use this role in my classes because it is very personal and every student can say something different and new.</p>
			<p>Did you notice any differences between the Turkish and foreign ss’ behaviors and participation during the class?</p>	<p>They were not different from each other. They all acted in a normal way. Their culture did not affect their participation that much.</p>
			<p>Did the ss’ cultural backgrounds cause any problems in terms of their understanding and accomplishing the tasks throughout the lesson?</p>	<p>It certainly did. Especially at the beginning when they were classifying the words according to past and today’s generation, some of them could not know what some of the words meant like <i>marbles</i>, for example.</p>

C.2 Stimulated Recall and Post-Observation Questions 2

Observed Behaviour	Stimulated Recall Prompts	Teacher's Answers	Additional Post-observation Questions	Teacher's Answers
<p>00.59- 01.54 T asks the ss what they understand from the term “changing generations” and what changes took place when past and present generations are compared. They hold a short discussion.</p>	<p>What were you expecting from the ss as you asked this question? /Did you have any particular objectives in mind in this segment? If so, what were they?</p> <p>How were the students responding?</p>	<p>I was trying to elicit the answers. That was the pre-reading stage and I was trying to prepare the students for the rest of the class through a “discussion”. I was trying to form the “background information” for the topic.</p> <p>It was the beginning of the class and there was a video in the class. I think they did their best. With those ss, it was good, I think. (Of course this would be better with my other group of ss)</p>	<p>Did home culture of the students affect the answers that they gave?</p> <p>Can you think of any activities through which the ss' culture could be integrated into the pre-reading stage</p>	<p>Of course it did. One of them gave “clothing” as an answer and there is a change in our clothing culture. If there were other cultures, the answers would be different.</p> <p>There is an activity that I used a long time ago: I play a nice piece of music and tell some of the ss that they are giving a party in their house. I also tell some of the ss that they are coming from different countries like Japan, Spain and so on. They come to the stage, I play the music and tell them that they are Japanese. I ask them to greet each other in their culture. Later on, I invite other ss to the stage and</p>

<p>01.57- 08.22 T assigns the ss a short discussion activity in which they classify some key terms/words/concepts according to the period that they belong to: past or present day. She gives then 5 mins. for the task.</p>	<p>What was your aim in using individual work in this stage?</p>	<p>I think there was no need to do this in pairs or groups because we did it as a whole class later on anyway. If they worked in pairs or groups, it would take longer and I had many things to do later so I preferred individual work.</p>	<p>Do you believe that pairing up or grouping the ss at this stage would lead the ss to share their cultural knowledge about the words/concepts?</p>	<p>they greet each other in German culture, for example and they do what Germans do. It goes on like that. After the activity I conclude that even the way that people greet each other changes from one culture to another. Maybe I could have used this activity to raise their awareness about cultural differences and then could have linked that to differences in generations.</p> <p>If my aim was to identify the cultural differences more, I would do it this way. But it was not my aim so I did not. But even if I did, it would not lead to such sharing because they were all global items and every student, regardless of his/her culture would give the same answers.</p>
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<p>She monitors the ss.</p>	<p>How were the ss responding to the task? Were you happy with their performance?</p>	<p>Yes. They liked the activity. They also liked the topic because some of the items were nostalgic for them. They enjoyed it and participated.</p>		
<p>She elicits the answers.</p>	<p>Did you realize any student having difficulties in classifying the concepts due to his/her cultural background?</p>	<p>No, I did not. They had difficulties because they did not know some of the words like “marbles” for example. But that was not due to their cultural backgrounds.</p>	<p>Do you think that the foreign ss or the ones coming from different parts of Turkey would provide additional/different answers for the task?</p>	<p>Probably not. The items in the task clearly belonged to either past or today. They are all global items, they are not cultural. All the answers would be the same.</p>
<p>After the elicitation is over, T asks the 2 foreign ss the case in their countries (e.g. Do you have similar TV characters in you countries?)</p>	<p>Were both the foreign ss and Turkish ss equally participative in giving answers? If no, what might be the reason for that?</p>	<p>I did not notice it but I guess they were not. The two foreign ss in the class are always silent. They do not share their ideas or answers. That is their personal choice. They also may not want to talk because they come from another country. They may fear that their own answers would be just the</p>	<p>Was relating the topic to the foreign ss home cultures necessary? Why/why not?</p>	<p>If they have provided some additional answers, it would add a variety to the lesson. Also the other ss would become more interested, too.</p>

		opposite of what the other ss say.		
	What were you aiming at as you did this?	If they had any additions related to their cultures, I wanted them to tell us. But Desi said that they were all the same and Hullollidin did not say anything at all, so I did not insist.	Did such an effort result in positive contribution to the lesson? How?	Yes, I think the foreign ss became more attentive.
	Did you realize any extra attention shown by those foreign ss as you asked this? Did they become more interested/happy etc.?	Of course, because these were specific questions asked to them. They became more interested in the class later on.		
	Do you believe that you have given enough emphasis on their answers?	If she had said “yes” and given an answer, I would ask her to further explain it. Since she told me that the case in her country was the same, I did not force her to speak further.	Can you think of any other way of dealing with the reading text in which the ss culture can be integrated more? If yes, would doing that make a big difference on the flow of the lesson/answers or on the students?	Answers would be the same because this is text comprehension: the answers are given in the text and are standard. As for the reading strategy, I cannot think of anything related to culture. Maybe culture can be integrated in the post-reading stage. In while reading, I

<p>11.45- 13.46 T asks the ss what they expect to read about in the text and elicits answers.</p>	<p>Did the ss' answers differ according to their home culture?</p> <p>Do you believe that what students understand from "Kids today" would differ because of their cultural backgrounds?</p>	<p>No, they all had similar expectations.</p> <p>No, I think. All over the world, kids are accustomed to use more technology or they all watch TV more. So it would not be different.</p>	<p>In this stage, the foreign ss in the classroom remained silent most of the time. What might be the reason for that? Can that be related to their cultural background/cultural attitudes or are there other reasons?</p>	<p>would do it in the same way, I would not change the activity.</p> <p>No. They have always been silent students. They have a silent personality.</p>
<p>17.33- 39.38 T asks the ss to answer the comprehension questions. Ss are asked to answer 2 questions at a time and are given 5 mins. for those 2 questions. After they finish, T elicits the answers. Then, she assigns the next 2 comprehension questions and they follow the same process until the end of the text. (T walks around and monitors as the ss are dealing with the text)</p>	<p>Did you have any particular objectives in your mind as you preferred this reading strategy over the others?</p> <p>What were you paying attention to as you were monitoring?</p>	<p>When they work individually, they usually concentrate better. There were also some difficult comprehension questions and they needed to be concentrated on the text. If they worked in groups, they would not read carefully. Individually, they are more focused on the text and on the questions.</p> <p>If they were doing what I asked them to do, whether they were on track.</p>	<p>In this stage, some ss were more willing to tell the answers. What might be the reason for that? Can there be cultural reasons behind that? Did those ss belong to specific regions of Turkey?</p>	<p>It is again a matter of personality. Also those ss who participate more have self-confidence because of their level of English and they want to show that. They are not afraid of making mistakes. It is not related to their culture. I also want to share my observation: usually students coming from Eastern parts of Turkey are reluctant to talk. This maybe because of their level of English: it might be lower. They may not have self-confidence.</p>

<p>AFTER ELICITING THE ANSWERS OF THE FIRST 2 Qs, THEY HAVE A BREAK FOR 10 MINS AND THEY GO ON WITH THE REST OF THE TEXT IN THE SECOND HOUR.</p>				<p>This is what I noticed. And in this class I also had some silent ss and they are from Eastern parts of Turkey (Diyarbakır).</p>
<p>AFTER THE TEXT IS FINISHED, THEY DEAL WITH VOCABULARY QUESTIONS AND PRACTICE PRONUNCIATION.</p>			<p>General Qs:</p> <p>Did the home culture of the ss affect the flow of the lesson/made contribution to the lesson in general?</p>	<p>No. For this lesson, I would say “no”. If the topic and the text were different, it would. But not for this lesson.</p>
			<p>Did you notice any differences between the Turkish and foreign ss’ behaviors during the class?</p>	<p>No, I did not. They all behaved as usual. Their behaviors were not different from each others’.</p>
			<p>Did the ss’ cultural backgrounds cause any problems in terms of their understanding and accomplishing the tasks throughout the lesson?</p>	<p>No. I would like to say yes and elaborate more but unfortunately, no. (laughs)</p>
			<p>The topic of the text was very suitable for referring to the different cultures. Do you believe that you made enough use of the cultures/cultural differences or did you disregard them?</p>	<p>I think no. I did not put enough emphasis on their cultures. I did not give any attention to it because of the topic. Because, again I will give the same answer,</p>

				the topic was a global and a general one. There cannot be many differences due to their cultures with such a topic. This is a general truth which cannot change across the cultures.
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