

T.C.
Marmara Üniversitesi
Eđitim Bilimleri Enstitüsü
Yabancı Diller Eđitimi Ana Bilim Dalı
İngilizce Öğretmenliđi Bilim Dalı

**THE ATTITUDES OF ENGLISH AS A FOREIGN LANGUAGE
TEACHERS TOWARDS TEACHING CULTURE AND THEIR
CLASSROOM PRACTICES**

**İNGİLİZCE'Yİ YABANCI DİL OLARAK ÖĞRETEN ÖĞRETMENLERİN
KÜLTÜR ÖĞRETİMİNE YÖNELİK TUTUMLARI VE SINIF-İÇİ
UYGULAMALARI**

Cansu YUNUSLAR GÜLER
(Yüksek Lisans Tezi)

İstanbul - 2011

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(Yüksek Lisans Tezi)

Danışman
Yrd. Doç. Dr. Selma KARABINAR

İstanbul - 2011

Tüm kullanım hakları
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ONAY

Cansu Yunuslar Güler tarafından hazırlanan “İngilizce’yi Yabancı Dil Olarak Öğreten Öğretmenlerin Kültür Öğretimine Yönelik Tutumları ve Sınıf-içi Uygulamaları” konulu bu çalışma, 11 Temmuz 2011 tarihinde yapılan savunma sınavı sonucunda jüri tarafından başarılı bulunmuş ve yüksek lisans tezi olarak kabul edilmiştir.

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PREFACE

The present study mainly aimed to describe the attitudes of native English speaking teachers and non-native English speaking teachers at Turkish universities towards teaching culture and to determine the type and the amount of cultural information to be transmitted in teaching a foreign language. The materials and strategies implemented in this transmission were also the areas to be included in this study. Furthermore, the effects of teacher-related variables such as educational background, teaching and foreign country experience on their perceptions of culture and their actual teaching practices in class were investigated.

This research study would not have been realized if not for the contributions and support of several individuals whom I would like to thank deeply.

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Cansu YUNUSLAR G LER

ÖZET

Bu çalışma, üniversite hazırlık okullarında görev yapan İngilizce okutmanlarının derslerinde hedef dilin kültürünü aktarırken özellikle üzerinde durdukları konular ve bunun için ayırdıkları zaman dilimi hakkında bilgi edinmek; hedef kültürü aktarırken kullandıkları stratejileri ve kaynakları tespit etmek; Türk ve yabancı, devlet ve özel üniversitelerde görev yapan, İngilizcenin anadil olarak kullanıldığı ülkelere gitmiş ve gitmemiş olan okutmanların hedef kültürü aktarma uygulamalarındaki olası farklılıkları araştırmak amacıyla gerçekleştirilmiştir.

Bu çalışma 2009/2010 eğitim öğretim yılının ikinci yarısında 7 devlet ve 10 vakıf üniversitesinde görev yapmakta olan toplam 155 İngilizce okutmanının katılımıyla gerçekleştirilmiştir.

Araştırmanın veri toplama ve veri analizi aşamalarında nicel ve nitel yöntemlerden yararlanılmıştır. Nicel veri elde etme aşamasında Social Science Consortium (1999), Çavdar (2006) ve Deveney (2007) tarafından yürütülen araştırmalardan uyarlanan ‘Yabancı Dil Sınıflarında Kültür Öğretimi’ başlıklı bir anket uygulaması yapılmıştır. Anketlerden elde edilen sonuçlara katkı sağlamak amacıyla çalışmanın nitel kısmını oluşturan yarı yapılandırılmış öğretmen görüşmeleri yapılmıştır.

Anket sonuçları Sosyal Bilimler İstatistik Programı (SPSS-15) aracılığıyla analiz edilmiştir. Ayrıca, okutmanlar ile yapılan bire bir görüşmelerden elde edilen veriler içerik analizi yöntemi ile analiz edilmiştir.

Elde edilen sonuçlar kültür öğretiminde İngilizce okutmanları tarafından en çok önem verilen konunun kültürün somut örneklerinden oluştuğunu göstermiştir. Araştırma sonucuna göre, kültürlerarası benzerlikleri ve farklılıkları kabul edebilmek kültür öğretiminde öğrencilere kazandırılmak istenen en önemli hedef olarak benimsenmiştir. Öğretmenlerin yabancı dil sınıflarında kültür aktarımında bulunurken en çok tercih ettikleri strateji öğrencileri uluslararası değişim programlarına katılmak için cesaretlendirmek olarak bulunmuştur. Kültür öğretiminde en fazla kullanılan kaynak ise ders ve çalışma kitapları olmuştur. Ayrıca, araştırma sonuçları Türk ve yabancı

öğretmenlerin strateji ve kaynak kullanımını arasında fark olduğunu göstermiştir. Başka bir deyişle, araştırma Türk okutmanların kültür öğretiminde daha fazla kaynak ve öğretim tekniğinden yararlandığını göstermiştir. Öte yandan, bağımsız çalışma ve okumanın araştırmaya katılan öğretmenler tarafından kültür ve dil çalışmasında kendilerini geliştirmekte en yararlandıkları faaliyet olduğu ortaya çıkmıştır. Ayrıca, araştırmada elde edilen sonuçlara göre İngilizce okutmanları derslerinde kültür öğretimine eşit seviyede vakit ayırdıklarını ve bu amaçla en çok ders ve çalışma kitaplarından yararlandıklarını belirtmişlerdir. Derslerdeki olası kültür aktarımındaki yetersizliğin ise ders müfredatının yoğunluğundan kaynaklanan vakit yetersizliğini göstermişlerdir.

Son olarak, araştırma öğretmenlerin profesyonel gelişim eğitimlerine katılım sıklıklarıyla kültür öğretimine karşı geliştirdikleri olumlu tutum arasında bir ilişki olduğunu ortaya koymuştur.

ABSTRACT

The present study mainly aimed to describe the attitudes of native English speaking teachers and non-native English speaking teachers at Turkish universities towards teaching culture and to determine the type and the amount of cultural information to be transmitted in teaching a foreign language. The materials and strategies implemented in this transmission were also the areas to be included in this study. Furthermore, the effects of teacher-related variables such as educational background, teaching and foreign country experience on their perceptions of culture and their actual teaching practices in class were investigated.

This research was conducted at 7 state and 10 private universities with the contribution of 155 language instructors in the second semester of 2009/2010 academic year.

The research combined both quantitative and qualitative approaches during the data collection and data analysis procedures. In order to obtain quantitative data a Survey of Teaching Culture in EFL Classes which was adapted from the studies by Social Science Education Consortium (1999), Çavdar (2006) and Deveney (2007) was used. Results of the survey were extended by using semi-structured interviews which constituted the qualitative part of the study.

Results of the survey were analyzed through descriptive statistics and t-tests using SPSS-15. Furthermore, the data obtained from the interviews with the teachers was analyzed through content analysis.

The results have revealed that the topic that was mainly given priority in teaching culture was the tangible products of culture. Appreciating similarities and differences between their own culture and target culture was stated as the main skills outcome to be anticipated in foreign language classes. Moreover, the most common strategy English language teachers used was encouraging students to attend international exchange programs and the most common material that was used to teach culture was revealed as textbooks and accompanying ancillaries. The study demonstrated a significant difference between native English speaking teachers and non-native English speaking

teachers regarding the use of strategies and materials. In that sense, non- native English teachers were found to be using a wider range of strategies and materials to teach culture. Moreover, participants found independent study and reading very helpful in preparing themselves to integrate culture and language study. It was also concluded in this study that although English language instructors tried to teach culture in their classes as much as included in the textbook, the main obstacle that hindered the effective teaching of culture was stated as the lack of time in the curriculum.

Finally, the study yielded a positive relationship between the frequency of instructors' participation in professional development activities and the positive attitude they developed towards teaching culture.

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ABBREVIATIONS

CHE	: Council of Higher Education
FL	: Foreign Language
EFL	: English as a Foreign Language
ELT	: English Language Teaching
FCE	: Foreign Country Experience
FLT	: Foreign Language Teaching
NEST	: Native English Speaking Teachers
Non-NEST	: Non-native English Speaking Teachers

CHAPTER I: INTRODUCTION

Background to the study, purpose of the study, significance and limitations of the study are presented in this chapter. The research questions and definition of the terms are also introduced.

1.1. Background to the Study

Culture plays a noticeable role in teaching and learning of a language. The reason why culture has become so popular in foreign language teaching (FLT) is obviously related to the dynamic nature of economical, socio-political and also cultural developments, and the growing intercultural interactions in this global world.

Researchers highlight the importance of culture as a component feature to be integrated into language teaching practice. With reference to culture, various definitions have been made by several scholars. One of the definitions comes from Nieto (2010). She (2010) identifies culture as an entity which is dynamic, multifaceted, embedded in context, influenced by social, economic, and political factors, created and socially constructed, learned, and dialectical.

Moreover, she elaborates on the scope of culture as follows:

Culture cannot be reduced to holidays, foods, or dances, although these are, of course, elements of culture. This definition also makes it clear that everyone has a culture because all people participate in the world through social and political relationships informed by history as well as by race, ethnicity, language, social class, gender, sexual orientation, and other circumstances related to identity and experience. (Nieto, 2010, p.136)

In order to ensure the place of culture in FLT, the first step is to deal with culture and its mutual relationship with language.

Accordingly, Bedir (1992) elaborates on the relationship between language and culture as follows:

Language cannot be separated completely from the culture in which it is deeply embedded. Language is at the same time an outcome or a result of the culture as a whole, and also a means by which other facets of the culture are shaped and communicated. A language does not exist in a vacuum. It is integrated into the

culture of a people, and reflects the totality of beliefs and sentiments of the speech community. (p.1)

In this regard, Gülden (2003) puts emphasis on this issue and stresses the essential role that language has in terms of transmitting cultural information from one generation to another. Therefore, a person can learn and also teach information about the beliefs, customs, behaviours, and attitudes – shortly the culture- of his antecedents via language.

What matters in general is to accept language and culture as two entities which are mutually linked to each other and that there is a reciprocal impact in both ways. This relationship is the reason why culture teaching has an important role in FLT teaching, namely English language teaching. In other words, it should be dealt with care, given a specific place in the English as a foreign language (EFL) educational program along with particular methods and techniques to be implemented in the classroom.

While this is not a new discussion, the idea of teaching culture in foreign language classes seems to come to the foreground in the last 20 years. This issue is crucial in terms of determining the place of culture in the curriculum, what is taught in terms of culture, and observing about the methods and strategies used in teaching culture in especially English language teaching (ELT) classes.

As a result of the shift in focus from the linguistic aspect towards the communicative aspect of language in the field of ELT, “English,..., as the foremost medium of international communication at the present time, is called upon to mediate a whole range of cultural and cross-cultural concepts, to a greater degree than in the past” and thus intercultural communication theory which was mainly developed by Byram in the 1990s found to be important (Prodromou, 1992, p.39). Accordingly, Oral (2003) lists the educational aims for FLT bearing the effect culture factor in mind as (a) to encourage tolerance to unfamiliar, (b) to promote positive attitudes towards others, (c) to reduce cultural biases (p.46).

In terms of teaching culture, the general assumption sees culture learning as a customary consequence of language learning, thus, the linguistic aspect of language is primarily focused on in language classes, as Gülden (2003) points out. However, telling these linguistic and cultural dimensions apart from each other is not possible as “the words of a language gain meaning in the culture that they are born in.” (p.59)

Accordingly, the relationship between teachers' perceptions of culture and their actual teaching practice in class gain importance for the comprehension of the concept of culture and its mutual relationship with language.

For instance, Prodromou (1992) claims that:

In teaching any language, we are imparting information and therefore power; in teaching English we can impart to learners not only the present perfect, but also the power of knowing and caring more about the world they live in. English is at the centre of international and global culture. (p.49)

As a final remark, it can be stated that the assumption of language teaching is in fact culture teaching has become more overt day by day, so one cannot be separated from the other. In other words, "culture teaching should not be a separate component, but be integrated into language teaching" (Gülden, 2003, p. 58).

When it comes to the status of EFL and ELT in Turkey, Doğançay- Aktuna (1998, cited in Coşkun, 2010) notes the significance of English in Turkey as being the most studied foreign language and commonly accepted educational instrument in Turkish educational institutions.

In connection with this, Acar (2004) lists the reasons for the popularity of English in Turkey as "the increasing developments in technology, economic integration of Turkey into the global economy, the increase in tourism income, the spread of private channels and cable TV, and the flow of foreign movies, especially American films, into Turkey" (cited in Coşkun, p.2).

In the light of these developments, it was only recently that culture teaching in language courses in Turkey has been extensively given priority. Before that culture was regarded as a supplementary aspect of language teaching in Turkey. However, today's language teaching/learning theories emphasize the importance of full integration of culture into practice.

Traditionally, English teaching in Turkey was mainly teacher-centred and the linguistic aspect of language has priority over the communicative aspect. As Kirkgöz (2005) claims, the 1990s curriculum reflected the fierce efforts to focus on the communicative method in ELT syllabi. She explains this process as follows:

ELT has been reconceptualised to encourage (a) students' active participation in the learning process, (b) students' use of the target language in communication, and (c) students' application of knowledge through projects. The new curriculum

promotes student-centred learning and emphasizes the philosophy of total quality in ELT. Teachers are encouraged to promote students communication skills, address students different learning styles, and minimize the use of the mother tongue. (p.164)

Turkish universities operate under the Council of Higher Education (CHE) which was founded in 1981. It is a fully self-governing mechanism which is directly responsible for the planning, coordination, governance and supervision of higher education in accordance with the Higher Education Law.

At tertiary level education, English is taught in preparatory schools within the scope of 1 year language education programs via widely-used, commercially available, mostly British or American based course books in Turkey. Preparatory schools are run by native English speaking teachers (NEST) and non-native English speaking teachers (non-NESTs) responsible for program design, materials, testing and teacher training so forth. Moreover, these institutions are well-supplied with facilities like libraries, language laboratories, technological instruments, testing, material and lecturer offices.

Turkish teachers have to hold at least a bachelor's degree to teach English in Turkey. Although it is not a necessity, a master's degree is preferred by some private universities as a criterion to employ English language teachers. There is a shortage of NESTs working in Turkey because of the high expenses it causes. Despite its difficulty employing NESTs in state universities, NESTs are being employed more easily as long as their budget allows. By this way, more authentic and interactive education atmosphere full of cooperation and collaboration is aimed.

On the whole, after drawing the general picture of ELT in Turkey, the present study mainly seeks to investigate the ways in which native and non-native English speaking teachers working at university preparatory schools in Turkey perceive the concept of culture and to what extent they exploit cultural items in their actual classroom teaching practice.

1.2. Purpose of the Study

The increasing demand for including more cultural items in foreign language teaching practice stems from the current economical, social, political and cultural developments.

The standard definition of culture is a wide one which has relatively fallen short regarding these stated changing atmosphere in the world, thus, what aspects of culture and to what extent it should be studied in conjunction with the foreign language education seem to be the current debate in today's world.

However, little is known about the extent to which foreign language teachers address culture in their classes. More information is needed in terms of the topics and student levels that are being addressed, the amount of information given, and the materials and strategies implemented in class in teaching about culture.

All these factors combined to provide a motive for a survey of EFL teachers who work at university preparatory schools in Turkey. To be precise, the present study mainly seeks to describe the attitudes of NEST and non-NESTs at Turkish universities towards teaching culture, and to determine the effects of teacher-related variables such as educational background, teaching and foreign country experience on their perceptions of culture and their actual teaching practice in class.

The final purpose of this study is to explore the type and the amount of the cultural information to be transmitted. The materials and strategies implemented in this transmission are also the areas to be dealt with in this study. Moreover, it is aimed to find out whether the teachers are aware of how, when and to what extent they exploit culture in their English language classes.

1.3. Research Questions

The following research questions are addressed in this study:

1. What content about culture receives more attention by EFL teachers? Are there any differences between:
 - a) NEST and non-NESTs?
 - b) Non-NESTs with and without foreign country experience?
2. What purposes and anticipated outcomes in culture teaching are indicated more by EFL teachers? Are there any differences between:
 - a) NEST and non-NESTs?
 - b) Non-NESTs with and without foreign country experience?
 - c) EFL teachers who work at state and private universities?

3. What strategies do EFL teachers use to teach culture in their classes? Are there any differences between:
 - a) NEST and non-NESTs?
 - b) EFL teachers who work at state and private universities?
4. What materials do EFL teachers use to teach culture in their classes? Are there any differences between:
 - a) NEST and non-NESTs?
 - b) EFL teachers who work at state and private universities?
5. What motives and experiences are helpful to EFL teachers in integrating culture into their teaching?
6. At what proficiency levels do EFL teachers prefer to spend time to culture teaching in their classes?
7. How much culture teaching is reported to be integrated in language classes?
8. Is there a specific reason that makes EFL teachers ignore culture teaching in their classes?
9. Do the EFL teachers' attitude towards teaching culture change according to:
 - a) being a native English speaker or non-native English speaker?
 - b) whether they teach at a state or private institution?
 - c) the training courses on teaching culture they have taken?
 - d) the professional development activities they have participated in?

1.4. Significance of the Study

Within the foreign language education framework; the content, the time spent, the amount to be integrated into teaching, the type of culture teaching that should take place in language classrooms, the strategies and materials used in teaching culture, and the possible differences between native and non-native speakers of English language teachers in terms of actual culture teaching practice are the areas to be researched thoroughly. Thus, this study trying to find answers to these questions can expand our visions of culture teaching practice in foreign language classes.

English is the medium of instruction in many Turkish universities and the opportunity to use English outside school premises is very limited. Besides, a clear majority of English

teachers in Turkey is native speakers of Turkish and their skills and knowledge in English language and experience in terms of intercultural interaction with other cultures can be at minimum level.

Hence, there is need for research in Turkey with NEST and non-NESTs who teach at preparatory school settings in both state and private universities. In this regard, this study makes a contribution to the field by displaying the actual culture teaching practice at university preparatory schools from various aspects and the views held by both NEST and non-NESTs on the concept of culture.

1.5. Limitations of the Study

Limitations of the study are as follows:

1. As English language teachers working at universities in Turkey are mostly native Turkish speakers, the ratio of NESTs to non-NESTs is relatively low.
2. The interview data came from only 6 teachers teaching at private universities. 3 Turkish and 3 NESTs participated in the interview sessions.
3. The study does not include the point of views from the English language learners at university preparatory schools, so it includes only teacher perspective.

1.6. Definitions of the Terms

The following terms employed in this study are used with the meanings given in the corresponding definitions:

Culture: The collective behaviour patterns, communication styles, language, beliefs, concepts, values, institutions, standards, symbols, and other factors unique to a community that are socially transmitted to individuals and to which individuals are expected to conform.

Culture Teaching: In this study, it refers to integrating cultural content into language classes and teaching about cultural contents such as geography, history, literature, art and so forth.

English as a Foreign Language: English which is taught in a country where it is not the shared language as the medium of communication in written or spoken forms by people in that country. In EFL classes English is taught as a subject, and exposure to English is typically limited to school setting.

Foreign Country Experience: A period of time a person spends in a foreign country. In this study, the period between 1 day and more than 6 months is accepted as foreign country experience.

Native Speakers of English: People whose first language is English. Usually native speakers of English are people from English-speaking countries like the USA, Great Britain, Australia, Canada, Ireland, etc. In this study, American, British, Canadian, Irish, Australian, New Zealander and South African speakers of English are included as native speakers.

Non-native Speakers of English: People from a non-English speaking country whose native language is not English. In this study, Turkish speakers of English are considered as non-native speakers of English.

CHAPTER II: LITERATURE REVIEW

In this chapter, the definitions of the concept of culture are presented firstly. Then, a review of literature on the historical development of the relationship between language and culture throughout years is given. Next, features of the approaches along with the most commonly used strategies and materials in culture teaching are briefed. Finally, the role of language teachers is followed by the research literature.

2.1. The Concept of Culture

Although people consider themselves as unique individuals with personal opinions, preferences, and habits, they all share a substantial number of feelings, beliefs, and habits with the other members of a society. In essence, these characteristics that are shared called 'culture'.

As Ember (1977) points out, in everyday usage the word *culture* refers to “a desirable quality that we can acquire by attending a sufficient number of plays and concerts and trudging through several miles of art galleries” (p. 111). However, without doubt scholars have different definitions of culture.

Nababan (1974) states that the word culture is derived from the Latin word *cultura* (being cultivated) and Taylor was the first to introduce this word to English in his book *Researches* in 1865. Since then the word 'culture' has been used in slightly different meanings and in some places interchangeably with 'civilization' or 'society'.

Several sets of culture by several scholars are listed below starting from Taylor's era to the present time. In order to better understand the nature, functions, components and characteristics of culture, it is aimed to reflect the evolving nature of it with these definitions.

Taylor (1871) defines culture as a “complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society” (cited in Nababan, 1974, p. 18). Bedir (1992) sees this definition as an example of the affect of the anthropological view on culture and points it as the

major combining element including the variables such as communication, artefacts, belief system, and habits.

Kluckhohn (1944) states that “culture is a way of thinking, feeling, believing. It is the group’s knowledge stored up (in memories of men; in books and objects) for future use...A culture constitutes a storehouse of the pooled learning of the group” (cited in Bedir, 1992, p.12). Emphasizing the anthropological point of view again, this definition stresses the observable and sharable nature of culture.

In the forthcoming years the cognitive side of culture as a system of ideas and/or organizations was stressed by scholars. For instance, Goodenough (1964) states that the aim of culture is to equip people with necessary knowledge or belief so as to bring out appropriate behaviour which is acceptable among members of a certain society. By this explanation it is clear that “culture is not a material phenomenon. It is rather an organization of these things that people have in mind, their models for perceiving, relating and otherwise interpreting them”(p.36). On the other hand, Damen (1987) points out culture as an organization combining things, people, behaviour, and emotion.

Considering the more modern definitions of culture in 1970s, it can be stated that more abstract formulations including the process of symbol sharing, and the relationships were generated.

Thus, Larsen and Smalley (1972, cited in Güvençer, 2001) define culture as follows:

... a blueprint that guides the behaviour of people in a community and incubated in family life. It governs our behaviour in groups, makes us sensitive to matters of status and helps us know what others expect of us and what will happen if we do not live up to their expectation, culture helps us know how far we can go as individuals and what our responsibility is to the group. (p. 4)

According to Güvençer (2001), this definition suggests that culture and behaviour are mutually related to each other. Culture serves as a guide and a governor in a community. This knowledge of culture governs behaviour of people in a society.

Furthermore, in 1974 Keesing defined culture and as Risager (2006) states this definition has been quite an acceptable one especially within the field of intercultural communication theory up to the present day. He defined culture as “a system of competence shared in its broad design and deeper principles, and varying between individuals in its specificities, not all of what an individual knows and thinks and feels

about this world” (Bedir, 1992, p. 15). This definition implies the problem that individuals share cultural symbols and meanings via interaction, but if an individual has difficulty understanding culture, then meaning may never be understood clearly.

Another definition focuses on the inclusive nature of culture in terms of “behaviours, beliefs, and attitudes, and also the products of human activity, that are characteristics of a particular society or population” and claims that the complex nature of culture that people are born into will inevitably influence how they live and behave in the rest of their lives (Ember, 1977, p.112).

In 1984 Gudykunst & Kim defined culture as “that relatively unified set of shared symbolic ideas associated with societal patterns of cultural ordering” (p.11). Here, this definition focuses on the relationship between the symbolic nature of culture and its role in the organization of a society.

The other definition comes from Brislin (1990; cited in Güvençer, 2001) and he defined culture as “widely shared ideals, values, formation and uses of categories, assumptions about life, and goal-directed activities that become unconsciously or subconsciously accepted as ‘right’ and ‘correct’ by people who identify themselves as members of a society” (p.4). In other words, Güvençer (2001) summarizes Brislin’s definition of culture as a form of agreement on thoughts, beliefs and ideas which are shared by members of the same culture.

At this point, apart from the chronological order, it is essential to note another classification of the definitions of culture. In his article, Nababan (1974) gives six definitions which are classified respectively as 1) descriptive (stressing the component aspects), 2) historical (stressing that it is socially inherited), 3) normative (stressing that it consists of life-styles or rules of behaviour), 4) psychological (stressing adjustment, problem solving, and learning), 5) structural (stressing it as organization), and 6) genetic (stressing that it is a product or creation of man).

A few of these definitions (cited in Nababan, 1974, p. 18) which are the representative of various classifications stated above are as follows:

- 1) Culture ...is that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society (Taylor, 1871.)

- 2) ...culture might be defined as all the activities and non-psychological products of human personalities that are not automatically reflex and instinctive...what is socially transmitted, what is received from tradition ... (Kroeber, 1948.)
- 3) A culture refers to the distinctive way of life of a group of people, their complete design for living (Kluckhorn, 1951.)
- 4) a. The culture of a people may be defined as the sum total of the material and intellectual equipment whereby they satisfy their biological and social needs and adapt themselves to their environment (Piddington, 1950.)
b. Culture is those habits which humans have because they have been learned (not necessarily without modification) from other humans (Hockett, 1950.)
- 5) A culture consists of invention, or culture traits, integrated into a system, with varying degrees of correlation between the parts... (Ogburn & Nimkoff, 1940.)
- 6) Culture designates those aspects of the total human environment, tangible and intangible, that have been created by men (Kluckhorn, 1951.)

On the other hand, some scholars define culture in two different ways. For instance, Halliday (1999) mentions these different perspectives of culture as “big cultures- large, essentialized, abstract groupings of people, such as nations- and small cultures- any cohesive social grouping, such as an extended family or a professional organization” (cited in Menard- Warwick, 2009, p. 31).

A similar view of culture is given by Harumi (2002). He seems to agree that culture can be defined in two ways which are large C culture and small c culture. While scholars like Chastain (1976; cited in Harumi, 2002) and Steele (1987; cited in Oral, 2003) illustrate large C culture as the significant products which a society or distinguished individuals in that society brings out in general such as the literature, music, and intellectual products, he characterizes small c culture as ‘the lifestyles of people’ and puts emphasis on the importance of teaching it in FL classes especially in the early stages of education.

One other very important classification is from Adaskou, Britten and Fashi (1990). They outline four meanings of culture in terms of the aesthetic sense which includes music, literature, cinema and the media; the sociological sense which includes the organization and nature of family, interpersonal relations, work and leisure, customs, and so forth; the semantic sense which covers all the perception and thought processes; and finally the pragmatic or the sociolinguistic sense which covers the background knowledge, social and paralinguistic skills and language.

2.2. Language and Culture

The study of language and culture is a very practical, as well as a very challenging trail. At this point some fundamental questions must be considered: What is language? What is culture? What is the relation between them? How are they related to each other? The ideas presented in this section raise these basic questions and reflect the views of some well-known scholars.

For ages, disciplines like sociology, anthropology, and more recently FLT has concerned with the relationship between language and culture. Today, although there are various items and several conflicts among scholars, the thing that every scholar agreed on is the definite interrelationship between them. Without doubt, language and culture are part of a whole and they are firmly connected to each other. One cannot exist without the other.

As it is stated in the previous section culture refers to an entire knowledge system which consists of all the habits, beliefs, practices, customs, life style, art, intelligence, language, and economy etc. acquired by a certain group of people. Specifically, Lanton (cited in Ember, 1977) makes clear the view of culture as follows:

It (culture) refers to the total way of life of any society, not simply to those parts of this way which the society regards as hinger or more desirable. Thus culture, when applied to our own way of life, has nothing to do with playing the piano or reading Browning. For the social scientist such activities are simply elements within the totality of our culture. This totality also includes such mundane activities as washing dishes or driving an automobile, and for the purposes of cultural studies these stand quite on a par with “the finer things of life”. It follows that for the social scientist there are no uncultured societies or even individuals. Every society has a culture, no matter how simple this culture may be, and every human being is cultured, in the sense of participating in some culture of other. (p.111)

Furthermore, Clayton (2003) describes culture as a pervasive, shared, learned, and dynamic entity which is the root of our identity.

On the other hand, Nababan (1974) defines language as “the code of (primarily) vocal symbols by which human beings interact or communicate” (p.20). Another definition is given by Gülден (2003) and language is defined as “a system of symbols that are employed to convey ideas, feelings, and thoughts” (p.4). All societies in the world have a culture, and similarly all societies have a language by which they are able to communicate and interact.

In addition, according to Bolton (1980) language should be understood by every single person in a society in order to understand the mankind because it is the ineluctable component that is a signal of being human.

Notable at this level is the Sapir-Whorf hypothesis which basically makes the claim that our understanding of the world is determined by the language that is used. In other words, the language a person habitually uses has an undeniable affect on the manner in which he or she thinks or behaves. According to the hypothesis, language works as a filter or determiner of perceptions one has, that's why different languages can lead people to different actions (Kramersch, 1998).

Thus, the modern version of the hypothesis claims that the reason why speakers of different languages do not understand each other is because they have different perceptions and interpretations of events, they do not agree on neither the surface nor the underlying meaning and the value of concepts. However; other than the view which supports that language determines the way people think, Kramersch (1998) salutes a weaker version accepting the existence of cultural differences in the semantic associations evoked by seemingly common concepts which is generally embraced today.

Nababan (1974) also underlines the inalienable position of language within human life and states that "language is the primary means of human communication for the attainment of co-operation not only for the survival of the species but also for the improvement and promotion of the cultural aspects of human existence" (p.20). In other words, language is one of the touchstones of the social system in a community. Bedir (1992) also emphasizes the inseparable nature of language and culture, and sees language as "the most typical, the most representative, and the most central element in any society" (p.24). In addition, Bolton (1981) sees language as not only the key instrument that human beings use to interact but also the bond between people and their culture. In the following some of the relations of language to culture will be explored in detail.

Needless to say, there exists an undeniable bond between culture and language. Glden (2003) draws attention to the fact that culture is created and developed by language and language is the key element in terms of conveying culture from one generation to

another. Also, language, by its nature, is the fruit of culture. In other words, culture is the place of birth and blossom of a language and language finds its meaning within culture. Gülden summarizes her thoughts and states that “to acquire one’s native language is nothing but to acquire one’s native culture” (p.14).

Accordingly, Nababan (1974) claims that it is very difficult to learn about the culture well without learning the language that the culture takes place because the various world views, beliefs, self images etc. of people are involved in the language. In other words, it can be claimed that the development of culture has only been realized by the existence of the language.

Having cultural insight and skills are so important that without their existence even fluent speakers can seriously misinterpret the messages they hear or read (Pesola, cited in Tsou, 2005). In short, “when learners learn about language they learn about culture” (Byram, cited in Tsou, 2005, p.40).

In her work Risager (2006) deals with the relationship between language and culture in two main levels; generic and differential. While at the generic level, the idea that language and culture are two entities which are shared by all mankind is emphasized, at the differential level specific forms such as ‘whole’ languages, language varieties, registers and also several meanings and meaningful forms related with concepts like images, fashion, food, music and dance are dealt with. Thus, according to Risager (2006) the question of foreign/ second language teaching can be considered under the title of the differential level.

The famous sociolinguist Fishman (1985, 1991 & 1996; cited in Risager, 2006) defines the relationship between language and culture in three categories; language as a part of culture, language as an index of culture, and language as symbolic of culture.

Concerning the first point, Fishman emphasizes the important role that language plays in terms of understanding a given culture better and the reciprocal nature of this relationship between language and culture. When it comes to the second point ‘language as an index of culture’, Fishman, referring to the very famous Whorfian Hypothesis, emphasizes the role of language as an expositor of the ways of thinking or an organizer of shared experiences in certain cultures. Last of all, he claims the relationship between language and culture as symbolic and reciprocal. He explains “language movements and

language conflicts utilize languages as symbols to mobilize populations to defend (or attack) and to foster (or reject) the cultures associated with them” (p.13).

Another very important researcher within the field of language Kramsh (1998) also expresses the relationship between language and culture in three levels; language expresses cultural reality, language embodies cultural reality, and language symbolises cultural reality.

Kramsch (1998) explains the first point ‘language expresses cultural reality’ as follows:

The words people utter refer to common experience. 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 author’s attitudes and beliefs, their point of view that are also those of others. In both cases, language expresses cultural reality. (p. 3)

At this point Risager (2006) stresses that this idea of Kramsch especially focuses on vocabulary and it is close to Fishman’s view on ‘language is an index of culture’.

One other very important relation that Kramsch (1998) points out is the integrative nature of language with cultural reality. Hereof, she describes this as follows:

But members of a community or social group do not only express experience; they also create experience through language. They give meaning to it through the medium they choose to communicate with one another, for example, speaking in the telephone or face to face, writing a letter or sending an e-mail message, reading the newspaper or interpreting a graph or a chart. The way in which people use the spoken, written, or visual medium itself creates meanings that are understandable to the group they belong to, for example, through a speaker’s tone of voice, accent, conversational style, gestures and facial expressions. Through all its verbal and non-verbal aspects, language embodies cultural reality. (p. 3)

Risager (2006) has the idea that meaning is created and shaped by the way in which linguistic practice is carried out.

Finally, the third point which is similar to Fishman’s idea ‘language symbolises cultural reality’ is defined as follows:

... language is a system of **signs** that is seen as having itself a cultural value. Speakers identify themselves and others through their use of language; they view their language as a symbol of their social identity. (Kramsch, 1998, p.3)

As a final remark, it can be concluded by stating Agar’s (1994, cited in Risager, 2006) term which he introduced to the field to express the necessary and inseparable bond between language and culture; languaculture. He draws attention to the personal and

relational nature of this relationship and besides being a social fact involving struggle and renewing potential, it sets limits and expectations on the person about what he can say and how he is supposed to talk. He summarises this relationship as follows:

Language, in all its varieties, in all the ways it appears in everyday life, builds a world of meanings. When you run into different meanings, when you become aware of your own and work to build a bridge to the others, ‘culture’ is what you’re up to. Language fills the spaces between us with sound; culture forges the human connection through them. Culture is in language, and language is loaded with culture. (Agar, 1994; cited in Risager, 2006, p. 112)

2.3. The Place of Culture in Foreign Language Teaching

This section aims to review the progress of integrating culture into language teaching from 1960s to 2000s and the competing approaches to teaching culture as part of FLT in recent years.

Throughout years, discussion of the role of culture in FLT has been a recurring topic among scholars and FL educators. Though the focus of this discussion has changed over time, the ‘why’, ‘what’ and ‘how’ of teaching culture within the FL curriculum still remain important issues.

2.3.1. Culture Teaching in 1960s & 1970s

The traditional view that reflects how culture has historically been taught in FL classrooms sees culture as a collection of data which is a combination of Big C and/ or small c such as holidays, games, food, people and also architecture about a certain country or a group, as Risager (2007) states. Another view comes from Social Science Education Consortium (1999) stating that culture teaching is actually based on the act of transporting information, which reflects the general view accepted in the 1950s and 1960s. In other words, the aim of culture teaching should be to “spark student interest, enhance understanding of literature and provide hints to appropriate language and behaviour in the target culture” (p.10).

Along with the development of sociolinguistics and audio-lingual method in the 1960, the cultural dimension of language teaching came into the forefront. Oral (2003) emphasizes that for a long time grammatical items in FLT took attention and language was considered as a formal system without a socio-cultural content. However, as a

result of the need to relate the grammatical item to its related context where the language in question was spoken, basically the socio-cultural dimension, to be more precise ‘communicative competence’ was introduced to the field by Hymes. By this way, a step further was taken in culture teaching area.

Richards and Rodgers (1986) also elaborate on Hymes’ theory and state communicative competence is about “what a speaker needs to know in order to be communicatively competent in a speech community” (p.70).

However, compared to the other intercultural approaches to ELT, this theory has been criticised for “promoting an image of a foreign country from an outsider perspective”, as Alptekin (2002, cited in Oral, p. 53) points out.

With the effects of these changes in the view and improvements in terms of teaching culture, in these years Allen and Vallette (1977) categorizes the cultural aims of a language class as follows:

1. Increasing student awareness of the target language;
2. Stimulating student interest in foreign language study;
3. Developing the ability to function in the target culture;
4. Establishing an understanding of linguistic cultural referents, cultural values, and attitudes. (p.326)

Lafayette (1978; cited in Tunçel, 1988, p. 16) also mentions some cultural goals in teaching language. In broad terms, these include the recognition or interpretation of major geographical characteristics of the target country, major historical events related to the target country; major masterpieces of architecture, literature and the arts; active and passive everyday cultural activities like greeting, shopping or marriage customs, education, politics etc., manners, proper common gestures, the validity of generalizations about foreign cultures, skills needed to research on culture, the culture of all countries that speak the target language.

2.3.2. The Marriage of Language and Culture in 1980s

When it comes to 1980s as a result of a big metamorphosis in politics, economics and socio-cultural life which affected society in general, bringing up individuals who could adapt to new situations, tolerate cultural differences and learn to live in a multicultural world became the main aims of education in this era, as Gül den (2003) points out.

Since 1980s, an assumption about the existence of a close link between language and culture has often been made by scholars within language and culture teaching. As Risager (2006) states, this assumption has provided a basis for view of “language teaching must inevitably be accompanied by teaching about cultural phenomena... ” (p.9)

Thus, by the 1980s, an integrative approach to language and culture teaching, and promoting and clarifying the place of culture in language instruction became important (Social Science Education Consortium, 1999).

Moreover, Risager (2007) stresses that besides the interpretive aspect, the visual aspect of cultural teaching came into foreground in the 1980s. This was mainly as a result of the technological development (such as video technology) which made recording possible. This development provided an opportunity for language teachers to work with concrete, observable aspects of language and made the concepts like culture, society and nature including the elements of non-verbal communication, clothing, interiors, street environments, landscapes, flora and fauna etc.

Alongside this development mentioned above, in the 1980s culture teaching aimed not only to include the most central target language countries such as the UK and the USA, but also to include other countries inside and outside Europe together with international and global topics to a certain extent.

Zarate (1986), as one of the most important scholars of that period, stated the aim of culture teaching as developing cultural competence. This includes “using various sources of information, identifying stereotypes and other representations, contextualising information, explaining one’s own culture to foreigners and establishing personal contacts with foreigners and preparing trips to a target language country” (cited in Risager, 2007, p. 86).

In this regard, Byram (1989) especially deals with the cultural dimension and its significant place in the general education system. His main aim is to develop ‘an integrated discipline of teaching language and culture’ (p. 23). Thus, he presents a model for foreign language teaching as can be seen in Figure 2.1.

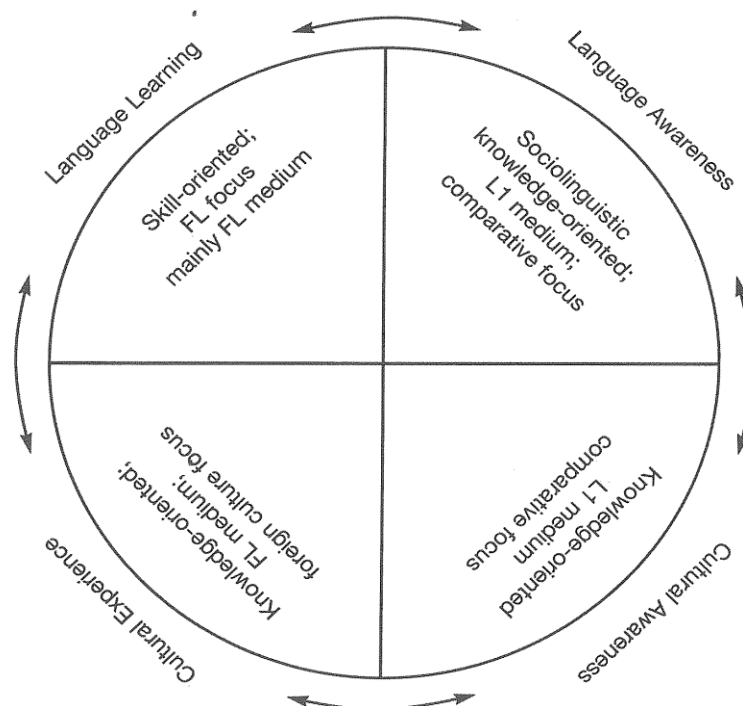


Figure 2.1. Model of Foreign-language Education (Byram, 1989; cited in Risager 2007, p.97)

With this model, Byram stresses that all these four components always take place in teaching; however, the amount of time spent on each component may change according to the level of learners and the amount of cultural experience they have.

To express the inseparable link between language and culture and the possible obstacles in integrating language and culture in language teaching, Crawford-Lange and Lange's (1984; cited in Risager, 2007) marriage metaphor is an effective tool:

...although culture and language are in reality 'married', language curricula respond to them as if they were still only 'engaged' and ...this inclusion of cultural content continues to be seen as an issue separate from that of language. The groom is still waiting at the altar. (p.99)

To sum up, the 1980s were the decade when culture teaching was generally accepted as an academic discipline on its own or at least as an extension of the language teaching system which was mostly based on linguistics.

As an undeniable part of language teaching, the demand on culture teaching in FL classes has erupted in recent years because of the increase in contacts between countries. However, until the 1990s the relation between language teaching and culture teaching hadn't been focused on properly, as Risager (2007) points out.

2.3.3. Culture Teaching in 1990s and Intercultural Communication Theory

Foreign language education was introduced with the cultural component in the 1960s which led to the development of socio-cultural dimension of language. In other words, the interrelation between language and culture, in broad terms between social sciences and language pedagogy, has been dominant since then (Oral, 2003).

In the 1990s, as a result of the prominence of cultural factors integrated into the language teaching process, there was a change in the priority from form to content. Oral (2003) relates this state of change in emphasis with the increasing number of international contacts due to the improving technological facilities, thus the longing for the progression of (an) intercultural understanding.

Risager (2007) draws attention to the fact that the cultural aspect of language teaching became more and more popular as a result of the increase in study travels within the exchange programmes and the development of information communication technology (ICT) such as the Internet. This resulted in having greater opportunities of getting into contact with other cultures either via student exchanges and school trips or e-mail.

At the beginning of the 90s, scholars Byram and Zarate developed the concept of the ‘intercultural speaker’ whose starting point is the concept of socio-cultural competence. This concept foresees:

...a language speaker who does not strive to attain the hopeless ideal of approaching native-speaker competence linguistically and culturally, but who develops his or her ability to mediate between a number of cultural perspectives and between the target language and the first language. (Risager, 2007, p. 114)

Thus, gaining a general awareness of cultural differences i.e. intercultural competence became important. The reason for this was partly the general postmodern tendency from the USA, which brought cultural differences into the foreground.

Meyer (1991, cited in Castro, Sercu & Garcia, 2004, p. 91, 92) defined ‘intercultural competence’ as “the ability of a person to behave adequately in a flexible manner when confronted with actions, attitudes and expectations of representatives of foreign cultures”.

In her work, Gülden (2003) also supports the adoption of the intercultural approach in the general education system and she also states that this approach should be the ultimate goal when preparing the curriculum and the syllabus, when textbooks are

written, teachers are trained, methods and techniques are selected for the classroom use, shortly speaking, in terms of administering education policies.

Furthermore, with the help of this approach a language learner develops a positive attitude to other cultures and believes that the existence of another culture is not a threat but something to be appreciated, accepted and tolerated. Moreover, as Gül den (2003) points out this approach promotes communication without having any problems caused by cultural differences because it helps a language learner to acquire tolerance.

Accordingly, it is essential to note that although the idea of including culture in the FL study has remained on the agenda for some time, the current educational environment has indicated a new motivation for such inclusion. However, there are ongoing debates about whether the focus should be on ‘Big C’ culture which is generally formed by the study of history, literary products, and fine arts or small ‘c’ culture which is about the features of daily life such as food, transportation, clothing, and patterns of behaviour etc. However, as stated in a report by Social Science Education Consortium (1999) the main task should be not only the inclusion of ‘Big C’ and ‘small c’ culture, but also at the same time the expression of a general world view of attitudes and values so forth.

Generally speaking, Risager (2007) summarizes the overall picture of the broadly accepted approaches towards the relationship between language and culture and the practice of culture teaching in the field of FLT as follows:

In the 1980s and 1990s, the communicative approach developed a more intercultural orientation in the light of research into intercultural pragmatics and intercultural communication in general, and it began to show an interest in teaching cultural differences in language use and in using the target language as a *lingua franca*. (p.10)

Hence, it can be stated that 1990s were the years when the idea of intercultural learning became broadly known. As Risager (2007) states, with the introduction of intercultural learning to the FL study, teaching cultural differences and using the target language worldwide became more important.

2.3.4. Culture Teaching Today

In modern times, as pointed out by Social Science Education Consortium (1999) , the approach which sees culture simply as the transmission of facts is “perceived as flawed or ineffective” (p.10). Moreover, this kind of perception causes a major

misunderstanding that culture is a static construct; thus, teachers who see cultural education from that point of view tend to teach culture and language as two separate items. In other words, “culture tends to be a curriculum add-on and culture teaching fragmentary” (Arries, 1994; Kramsh, 1993 & Mantle, 1993; cited in Social Science Education Consortium, 1999, p.10).

In this regard, the impact of Byram’s model of the intercultural communication theory on the development of the Common European Framework of Reference for Languages which serves as the basis for FL education today is non-negligible. Here, the general aim is to create intercultural speakers who have “the ability to see how different cultures relate to each other in terms of similarities and differences and to look at themselves from an ‘external’ perspective when interacting with representatives of other cultures” (Larzén-Östermark, 2008, p.528).

In 2000s, Roberts at al. (cited in Risager, 2007) saw the relationship between language teaching and culture teaching as “a question of coming into contact with other ways of living, other ways of thinking” (p.149).

In addition, Crozet and Liddicoat (2000; cited in Risager, 2007) are among those who also support the inevitable place of culture in linguistic practice. Here, they set the aim of teaching as intercultural communicative competence which actually has a little bit different connotation than Byram and Zarate’s.

Accordingly, Crozet and Liddicoat (2000; cited in Risager, 2007) summarize as follows:

It is the ability to communicate using language with other people and to be able to do so in a culture-sensitive way, taking as much account as possible of the cultural differences that can be predicted in the situation. So intercultural communicative competence is the ability to use language in ‘culturally appropriate ways’. (p.157)

Overall, Risager (2007) categorizes the general situation in terms of the aims of teaching language regarding culture into two main groups. She states that the ones who believe working on language is itself a cultural activity form the first group. Besides the work on language, the second group also supports the importance of having “an insight into cultural and social conditions, or cultural awareness, or understanding the other” (p.162); thus, language teaching should be in cooperation with other subjects in an interdisciplinary way.

In short, as a result of a wider change within the education system and society in general, there has been a shift of perspective towards postmodernism combining the old and the new in especially culture teaching area. With the help of this shift, learning processes and strategies, diversity in qualifications and experience of an individual, attitudes and emotions, and dealing with ‘the other’ have been emphasized. In other words, rather than the cognitive aspect, the affective aspect has become more important.

Gülden (2003) summarizes the current situation in terms of culture teaching and in a way accepts language teaching as culture teaching. In order to transfer this into practice, both the linguistic and cultural dimension should be dealt at the same time and in collaboration with each other just as the simultaneous development of native language and culture.

She also argues that there has been a shift in the curriculum in terms of the place of FLT and it is seen as a contribution to the general education of the individual, and she supports the provision and also the enrichment of the learner with different cultures; i.e. different worldviews, perspectives, values and behaviours via culture teaching.

Overall, it can be stated that FL teaching today is based on the objectives of:

...making the learners familiar with the target culture(s) by providing them with general background information, preparing them for future intercultural situations by giving them social and sociolinguistic skills, as well as promoting empathy, openmindedness and respect for otherness, by working against stereotypes and prejudiced views of other cultures. (Larzén 2005; Larzén- Östermark 2008; cited in Larzén-Östermark, 2009, p.402)

2.4. Approaches to Teach Culture in Foreign Language Teaching

Teaching culture in a FL class is already a concept accepted by language teachers all over the world and this concept has been put into practice for quite a long time. In the communicative era, language teachers tend to focus on culture according to five principles: the communicative view, the classical curriculum view, the instrumental or culture- free language view, the deconstructionist view, and the competence view.

To start with, according to the communicative view, which is a follow-up of the communicative approach, culture is seen as a source of a “carrier content for the language points from which it is hold to be separate”, as Holme (2003, p.18) points out.

This view emphasizes the importance of providing learners with adequate input which can quickly be taken advantage of in certain contexts. To exemplify, Holme mentions a teacher introducing a video on race riots in the UK in a language class. Instead of focusing on the tense socio-political environment in Britain, his/her main aim would be basically to improve learners' speaking skills.

Second is the classical-curriculum view:

[It is the view] where the interest of languages is secondary to how they function as access routes to the alien and, in some sense, enlightening modes of thought which their host communities are held to have engendered. Accordingly, the culture to which the language gives access can also enhance the intellectual value of the language. This provided a rationale for the learning of Ancient Languages... (Holme, 2003, p.18)

The third view instrumental or culture-free-language is related with the political and socioeconomic issues. Hence, the countries such as Britain, Australian and the USA which hold the socioeconomic global power in their hands own the most dominant language; English. Basically, this view supports the idea that a language is a mechanism that conveys cultural information while building-up "the values of its host-culture against those of the regions to which it is exported", as Holme points out (p.19).

The deconstructionist view which is supported by scholars such as Fairclough (1989) et al. promotes that the hidden message in a text can manipulate the language learner and by this way the cultural construction is accomplished. The comprehension of such messages is the key to language learning. Thus, deconstructing these messages might help learners enhance their critical understanding ability of certain types of texts and also the mechanism of discourse.

The other principle to language and culture is the competence view. This view sees culture as an essential component in language teaching in order to fully understand the nuances of meaning to get it right. Hence, "learning a language should be completed by a sustained and ethnographically structured encounter with the languages culture" (Roberts et al., 2001; cited in Holme, 2003, p.20).

It is quite reasonable to conclude shortly that despite the starting points of both the deconstructionist and the competence views are very different from each other, eventually they both come to the same conclusion that "language is to some extent a cultural construction" (p. 21).

Furthermore, in 1999 in a report prepared by Social Science education Consortium presents an alternative approach which is called the anthropological-process approach. According to this approach, culture is seen as a social construct. Here, culture is viewed as an unsteady entity rather than a static one and “as a systematic and integral part of language learning, rather than an add-on” (p. 10). There are some common elements within this approach in terms of culture teaching. These include (cited in Social Science Consortium, 1999, p. 10):

- Culture learning, like language learning, should be taught in a developmental way, focusing on attitude and skill development as well as knowledge.
- Teachers and students recognize that culture is dynamic. The changing characteristics of culture limit the usefulness of facts about a culture, because facts become outdated.
- Attitude readiness is an integral part of the culture learning process, with implications for language acquisition. A first step, building awareness of the cultural context of one’s own behaviours, is necessary before one can observe others non-judgementally.
- Knowledge of and reflection on students’ home culture should be an early step and continuing part of the culture and language learning process. To understand the target culture and language, students must be able to place them in relation to their own, and to compare and contrast across cultures (Kramersch, 1993; Mantle- Bromley, 1993.)
- Teacher and student recognition and analysis of ethnocentricity and stereotyping are stages and pitfalls in the culture and language learning process (Mantle-Bromley, 1993.)
- Students must learn to be reflective and inquisitive about the target culture and their own; they need to be able to question their own beliefs and to recognize and appreciate alternative world views embraced by other cultures (Mantle-Bromley, 1992; Kramersch, 1993; Hadley, 1994; Arries, 1994.)
- Student participation and emotional involvement are integral to the culture learning process (Mantle, 1992). As a corollary to this participatory focus, the language/culture learning process is student-centered rather than teacher, textbook, or canon centered, focusing on actual needs of the language learners (Kramersch, 1993; Fischer, 1996.)
- Students should learn about culture in a problem-solving context that provides them the tools for processing new cultural phenomena in ways that facilitate understanding (Hadley, 1993.)

2.5. The Classroom Implications in Culture Teaching

2.5.1. The Use of Techniques/ Strategies and Materials in Culture Teaching

Throughout years, scholars working on language learning and teaching have targeted their attention mostly at contexts in which native language learning is the main focus. Risager (2007) points out that this situation is still valid, although there is a certain reaction taking place, especially in ELT. She also states that course book authors attempt to include authentic linguistic practice as it takes place in first-language contexts in order to impose learners on an impression of a wider cultural context. While one teacher uses so called 'authentic' materials from these first- language contexts, another teacher invites native speakers to his/her class to create a more authentic atmosphere, or arranges study trips and exchanges to countries where the target language is spoken as the first language.

Kuo and Lai (2006) support the idea that if learners are exposed to certain amount of cultural knowledge via culturally basic material in a culturally rich environment, then it becomes easier to learn the second language as their background knowledge about the second- language culture will make comprehension less difficult. In brief, "teaching second language is not simply about giving speeches about syntactic structures or learning new vocabulary, but should incorporate cultural elements" (p.6). Thus, for a FL teacher it is of crucial importance to have a positive attitude towards culture and to get intercultural training on the teaching process of a second language.

Needless to say, most of the language teachers all over the world would agree that the use of authentic materials is crucial in terms of providing the necessary cultural input during the language learning process. However, teachers should also be careful about where and how to introduce this type of material in the class. As long as these materials are carefully selected and exploited in class, they can serve as a bridge between the linguistic and the communicative aspects of language and assist language learners in constructing meaning.

According to Jordan (1997), newspapers, ELT CDs and/or DVDs, talks and/or discussions, role play and/ or dramatizations, and culture quizzes and/ or tests are considered as good sources of cultural information.

Brinton (2001; cited in Lee, 2009) also supports the active use of authentic materials together with the Internet and holds the view that for the purpose of culture teaching this combination of authentic materials and the Internet seem to be the most effective and efficient ways. Thus, a large amount of information and cultural input along with motivation on the part of learners will be provided.

In this respect, Tomalin (1986) states “video shows the culture in action and allows the learner to examine it in detail” and concludes by stating “...cultural misunderstanding can be cleared up by the use of video” (p.6). Dobson (1981; cited in Tunçel, 1988, p. 34) indicates that in terms of presenting the cultural aspect of a language audio-visual materials are the best tools. By this way, the teacher can lead students to grasp an understanding of values held by the people of the FL in question.

Singhal (1997) also underlines the direct relationship between understanding the culture of the target language and understanding the language. In this sense, she puts forward the use of the Internet in FL classes and gives the specific example of using e-mails in teaching language. By this way, computers can be used in a more realistic and authentic way to develop the communication skills of learners and e-mails will provide an aid for introvert learners in terms of the meaningful interaction and communication they enable because they make it possible to get in touch with other language learners in different schools, cities or even countries. Last of all, as Singhal asserts the Internet can also be useful in picking up geographical, economical, political, and socio-cultural information about the countries where target language is spoken. By this way, learners can be integrated into the actual process of learning culture along with the language.

After listing different kinds of information sources to teach culture including video, CDS, TV, readings, the Internet, stories, students’ own information, songs, newspaper, realia, fieldwork, interviews, guest speakers, anecdotes, souvenirs, photographs, surveys, illustrations, and literature, Cullen and Sato (2000) suggest the activity of reformulation, quizzes and research as other supportive materials to which facilitate learning about culture. They define reformulation as the action of describing what a person has learned in his own words. By this way, learners can have an opportunity to check what they have learned, how much they can remember and they can improve themselves by being aware of the parts that they have missed. Moreover, as another

technique to promote the learning of culture, quizzes prove to be useful, as Cullen and Sato (2000) state. This technique supports the use of existing knowledge and the skill of predicting. An example question of a quiz technique can be seen below:

With a partner, answer true or false to the following questions.

1. Ireland is totally dark during the winter.
2. There is little snow except in the mountains.
3. The population of Ireland is less than that of Aichi Prefecture.
4. Ireland is about the same size as the island of Honshu.
5. The United Kingdom includes the Republic of Ireland.
6. The Coors, the Cranberries, U2, the Beatles and Enya are Irish musicians.
7. Some Irish people think the Shinkansen connects Tokyo to Hong Kong. (Cullen & Sato, 2000)

Research is another useful technique supported by Cullen and Sato (2000). With this technique learners can make use of the Internet or libraries to find information on a specific aspect of the target language culture and even prepare long-term projects.

Furthermore, Türkan and Çelik (2007) mention the use of movies, lectures from and interviews with native speakers of the target culture, video-taped observations of the target language community and authentic readings and realia are suggested by most language teachers in teaching culture in FL classes.

Accordingly, Chastain (1976; cited in Tunçel, 1988) proposes various techniques on teaching culture. First of all, he offers ‘culture assimilators’ technique which consists of a short text presenting an intercultural exchange where there is a misinterpretation, four possible related interpretations and feedback. He goes on with an example from Bals about a young American’s afternoon visit to a German home with a bouquet of red roses. When he presents the roses to the hostess, he notices that she reacts negatively to the gift. Chastain cites the possible interpretations to this situation “1) the hostess is allergic to roses, 2) the hostess prefers to buy her own flowers, 3) flowers are appropriate only when the guest is having dinner, or 4) red roses are given to sweethearts, not to hostesses” (p.29).

In addition, he suggests ‘culture capsules’ technique which includes a teacher description of a feature of the target language culture and student description and summary of the main differences between the two cultures. Furthermore, he proposes

mini dramas or miniskits by using video cameras, culture clusters which is a short unit that contains three or four culture capsules, discussion questions and role play.

Dunnet, Dubin & Lezberg (1990; cited in Gülden, 2003) also lists some techniques to use in a culture-based language class such as problem solving, culture assimilator, brainstorming, role play, value hierarchies, compare and contrast.

To elaborate, in problem solving technique, learners are given a real-life problem they might come across and asked to discuss and come up with possible solutions. Gülden (2003) gives a newly married couple who is unable to decide on a honeymoon destination as an example situation.

In value hierarchies, learners are asked to rank the items in a list in order of importance. Moreover, in a role play activity learners are given certain roles and discuss about a certain situation. As Gülden (2003) asserts, learners may take the roles of family members and discuss about the daughter of the family who wants to leave home and live with her boyfriend.

At this point, the general aim is to create a suitable atmosphere for the learners to brainstorm and discuss the given situations freely. By this way, they are given a chance to express their own views, realize that there may be various number of views reflecting different personalities and should learn to accept, show empathy, and tolerance to those.

2.5.2. The Use of Topics and Course Books in Culture Teaching

Course books are the widely accepted materials which are mainly used in EFL and/or ESL classes in today's world. Çakır (2010) claims that "culture should be integrated into the activities in the textbooks" (p.183). Hence, Türkan and Çelik (2007) underline that course books should be prepared in defiance of the vital constituents to teach the language and its culture, the needs, level, age and the cultural background of the learners. Moreover, it is also vital to include certain aspects of the target culture such as "oral and written history, literature, music, drama, dance, visual arts, celebrations and the lifestyle of native speakers" should also be represented in language teaching materials, as Türkan and Çelik (2007, p.20) points out.

In terms of content to be dealt in a culture-based FL class, Nostrand (1966, cited in Tunçel, 1988) suggests six categories which include:

Socio-political structure and separate systems of relations among people, the development of the society in human level, changes in the culture in terms of beliefs, objectives of life, social relations etc., present status of past ways of life, the status of minority groups in the society and finally, some of the goals in life that are shared and social means open to all population. (p.15)

Following Nostrand's suggestion, Finacchiaro (1967, cited in Tunçel, 1988) also presents some major cultural topics which are consisted of introduction and greetings, leave takings, self identification, the family and family members, relationships, occupations, meals, clothing, customs of holidays, marriage, education system, hobbies, human rights, responsibilities and so forth.

In brief, Brooks (1975; cited in Türkan and Çelik, 2007) puts together the major topics together and suggests the use of "symbolism, values, authority, order, ceremony, love, honour, humour, beauty, and spirit..., the lifestyle, uniqueness, common sense, religion, and family values of the speakers target language" (p. 23).

In short, as Tunçel (1988) emphasizes, deciding what to teach and selecting the necessary cultural materials to teach is one of the most difficult issues that a FL teacher has to think of.

Cortazzi and Jin (1999; cited in Hinkel, 1999) analyze course books in terms of the varying functions they perform regarding culture. These functions include being a teacher, a map, a resource, a trainer, an authority, a de-skinner and an ideology. To specify, a course book can function as a teacher as it aims to educate learners directly about English- speaking cultures with the help of the information it includes. It can also work as a map in that it provides an outline of linguistic and cultural elements that are to be covered and summarized in a FL class.

Cortazzi and Jin also support the use of course book as a resource of cultural content that teachers can choose and/or adapt certain activities placed in it according to learners' needs. A course book is also a trainer for inexperienced or untrained teachers. An inexperienced or an untrained teacher can make use of the explanations, directions and step by step instructions. In addition, it can also be seen as an authority because it includes reliable, valid information and it is written by experts along with the approval it has from both the publications and ministries of education. As opposed to its design which is mostly to arouse interest and motivation on part of the learners, it also works as a restrictor in that it can limit the creativity and interpretation of teachers while

teaching. Finally, a course book can be considered as an ideology because a certain cultural philosophy is mirrored in a course book which can have influence on both teachers and learners to some extent.

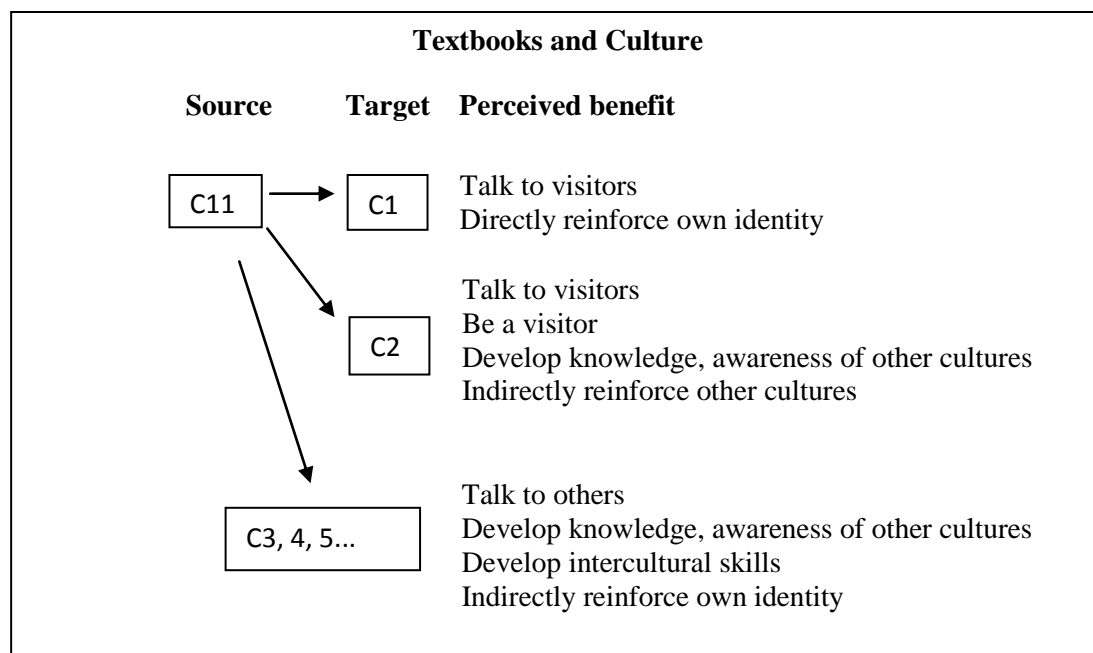


Figure 2.2. Textbooks and Culture (Cortazzi & Jin, 1999, p.202)

Cortazzi and Jin introduce three types of reflecting culture in course books. According to Cortazzi and Jin's figure indicating the relation between text books and culture, and the perceived benefits as a result of this interaction, C1 refers to the learner's culture which is the source culture, C2 refers to the target culture where the target language is used as a first language, C3, C4, C5 refer to the cultures that are neither the source nor the target culture.

Beyond these, as a criticism to the content of course books Tomlinson (2008; cited in Çakır, 2010) states that:

Many ELT materials (especially global course books) currently make a significant contribution to the failure of many learners of English as a second, foreign or other language to even acquire basic competence in English and to the failure of most of them to develop the ability to use it successfully. They do so by focusing on the teaching of linguistic items rather than on the provision of opportunities for acquisition and development. (p.182)

In this respect, Hutchinson and Torres (1994, cited in Çakır, 2010) reveals the drawback of a ready-made course book as the comfort it provides to the ELT teachers

because it reduces the need of language teachers to make decisions on what and how to teach. They contend that “it is easy to just sit back and operate the system, secure in the belief that the wise and virtuous people who produced the textbook knew what was good for us (Çakır, 2010, p.183).”

To sum up, it can be stated that among all this wide range of topics, techniques and strategies to be used in culture teaching, every language teacher should have the necessary skills to evaluate the dynamics of the class, the learners’ needs, level, age and inadequate sides, every language teacher should be able to choose and/ or adapt the techniques, strategies and materials accordingly.

2.6. The Role of Teachers in Culture Teaching

Naturally, foreign and second language teaching has been highlighted as the main point in FLT. The role of teachers in teaching has cultural aspects and implications. As a result of this, a language teacher is believed to have a wide range of knowledge including language, literature, culture and society. According to Risager (2007, p.7) “All teaching subjects have a language/ culture dimension. But the language/ culture dimension normally only becomes visible when the language in question is a second language or a foreign language for those involved” .

In his article Nababan (1974) gives the elementary school teacher who is a native speaker as an example, and asserts that as this teacher knows the culture of his/ her country well he/she inevitably has the required knowledge of the culture, thus he/she can easily pass on this knowledge to his/ her pupils and help them throughout this culture learning process. However, Nababan also points out that this situation is especially valid in native language teaching.

The situation is a bit different regarding the FLT. The aim of FLT mainly is about education not enculturation (Lado, 1962; cited in Nababan, 1974). As FL learners are already members of a certain society, they are in any case masters of their own native language and culture. Nevertheless, when it comes to FL learning, learners have to start from the beginning as they do not know much about neither the FL nor the foreign culture. Without doubt, this is a life-long process which should go hand in hand with effort and motivation. At this point, the role of the FL teacher is crucial in that he/she

should assist the learners by providing the necessary cultural information and explanation on this long and endeavouring path. The result of this kind of FLT should be the provision of a new insight and understanding of the other culture and also a different perception of one's own culture, as Nababan (1974) points out.

On the other hand, as Zhang and Yan (2006) emphasize "...teachers teach and the students learn about the culture of the L2/ FL whether or not teachers include it overtly in the curriculum" (p.72). In addition, Valdes (1990) claims that "not calling it a lesson in culture does not prevent being one" and he supports this idea by saying that "there is no way to avoid teaching culture when teaching language"(p.20).

Buttjess (1990; cited in Zhang & Yan, 2006), moreover, comments on his observation by stating that it is not possible to teach language codes separately because the means of socio-cultural transmission such as the content of language exercises, the cultural discourse of textbooks, and the teacher's attitudes towards the target culture function in several layers. Thus, Zhang and Yan hold the view that language teachers should not only monitor linguistic production in the class but also become knowledgeable about these varying complex processes of intercultural communication that take place during this phase of development. In short, as Byram claims: "Not only is culture part and parcel of the process, but the educational value of it within L2/ FL education is great" (1988; cited in Zhang & Yan, 2006, p. 76).

Accordingly, Kristmanson (2000) comments on the role of language teacher and claims:

...language teachers have the daunting task of creating a positive atmosphere and attitude towards the target language and culture, while at the same time in no way compromising the integrity and importance of the first language or culture of the language students. (cited in Fleet, 2006, p.13)

Fleet (2006) puts great importance on the role of language teachers in supporting learners in attaining both linguistic and communicative competence in a FL and sees language teachers as the only language models present in class.

From a different point of view, today's teachers are described as "authoritative transmitters of linguistic, pragmatic or even cultural knowledge, but mediators between several frameworks and the cultural practices which take place between them (Byram, 1997, cited in Larzén-Östermark (2009).

In short, it is widely acknowledged that it is generally the FL teachers' responsibility to integrate cultural elements into their teaching and establish an open, tolerant and flexible atmosphere in order to make learners familiar with the culture of the language they are teaching. However, Türkan and Çelik (2007) see the sources of the problems related to culture teaching as teachers' lack of knowledge of the target language culture and insecurity to approach culture.

In this regard, Seelye (1974; cited in Turkan and Çelik, 2007) lists a number of goals for language teachers to absorb while teaching culture as follows:

...teachers should first invoke interest and curiosity about the target culture. Secondly, they should ensure that their students recognize the fact that social factors like age, gender, social class, and ethnicity influence how people use the language. Thirdly, teachers should seek to present to their students the case that language use changes according to whether the particular situation entails an ordinary routine for people of the target language or is an unusual and unexpected situation (i.e., emergency). Hence, students should be able to make sense of why people of the target culture choose to behave in certain ways in certain situations, and ultimately, acquire the skills to know the proper thing to say, at the appropriate time and place, and to the right people. (p.22)

2.7. Research on Culture Teaching in Foreign Language Teaching

Research in the field of FLT seems to show an increasing interest in the relationship between culture and language. Especially starting from 1980s, many researchers have investigated the relationship between language and culture, the place of culture in FL classes, teachers' and learners' perceptions of culture teaching in a FLT context, and to what extent and in what ways culture is included in language teaching practice.

2.7.1. Research on the Effect of Teaching Strategies and Materials on Culture Teaching

In a study specifically focused on developing learners' target language culture conducted by Tunçel (1988), an English proficiency test and a culture test were used both as the pre-test and post-test aimed to investigate the attitudes of FL learners towards the target language culture and their native language culture, and knowledge of FL learners about the target language culture. The research was carried out with the control group who were taught through teacher presentations and the experimental group were taught through audio-visual materials. Totally fifty participants who were

students in a English teacher training department in Turkey attended the study. The data gathered from the culture tests were analysed in terms of correct ranking. The results of this study asserted that in teaching the target language culture effectively audio- visual materials have a considerable positive effect. However, no significant difference was found in terms of the learners' attitudes towards the target language culture, knowledge about attitudes and knowledge of target language culture.

In his study Bedir (1992) aimed to define the relationship between language and culture especially from the point of reading comprehension. To show the importance of cultural knowledge, the participants were divided into two groups; one experimental and one control group. All of the 34 participants were intermediate level EFL students at a Turkish university who had never been to a foreign country. In a period of two months, the experimental group was trained through the medium of television, role playing, pictures, and a native speaker whereas the control group was trained traditionally. Four texts including the cultural aspects of English were chosen, and subsequently pre and post-tests were implemented to evaluate the participants' level of comprehension. As a result of the study it was asserted that the participants could not determine the importance of the cultural units in the texts. Moreover, Bedir (1992) related this result with their lack of well-developed cultural schemata. In other words, the analysis indicated that the significant difference between the pre-test and the post-test supported the claim that "cultural schemata are important in reading comprehension" (p.87). As a result, it is worth to note that the participants who were trained with cultural aspects were more successful than the ones trained with the traditional method.

Another significant study was carried out by Cononelos and Oliva (1993; cited in Singhal, 1997). The study focused on e-mail exchanges between entire classes of students. The aim of the study was to perform discussions, improve writing skills and develop intercommunication among peers. Advanced level Italian students participated in the study and they formed e-mail newsgroups. This helped them not only improve their writing skills and their knowledge of Italian society, but also it eased them to get into contact with FL learners in terms of informing others about their culture.

Another study was put forward by Chang (1994, cited in Singhal, 1997) about the effects of long-distance communication on second language learners. In the study, the provision of students with a real context to improve their writing skills on a cross-cultural base, the expansion of ideas on content-areas reading, the familiarity with intercultural communications, and the possible effects of telecommunications on the acquisition of language learners were the objectives. Undergraduate students at a university in Taiwan and in the USA attended the study. The study lasted 8 weeks and the data were collected via teleconference over the Internet. The participants performed the assignments of writing letters including information about their previous English learning experiences and the related difficulties, making a report on varying uses of English such as connotations, spelling etc., working on specific texts, and gathering samples of English idioms and slangs used in each country's music and films. The results of surveys and the analysis of the student writings asserted an improvement in the participants' understanding of general English usage, reading and writing skills in terms of fluency and organization.

Abrams (2002) investigated the stereotypical views of German, Austrian and Swiss cultures. For this purpose, 68 intermediate level German university students attended the study. The participants were grouped as the control group and the treatment group. In order to accomplish this study based on an internet-mediated portfolio, both groups filled out the pre-project survey. The control group followed the steps such as choosing a related topic using the Internet or books, conducting interviews and representing their findings in front of the class. On the other hand, the treatment group completed assignments such as getting on-line feedback from a discussion group and attending a brainstorming session. Moreover, they posted their questions in an on-line discussion forum, presented them orally, and finally they filled out the post project survey. As a result, both groups came up with different definitions of culture, and the results indicated by the control group differed considerably from the results of the treatment groups in that the learners employed a higher level of cross-cultural awareness through the experimental way than the treatment cultural portfolios.

As a result of the need to persuade more language teachers to teach target language culture and to design an applicable cultural instruction and evidence about its effects on language learning, Tsou (2005) carried out a similar study with EFL teachers in Taiwan.

Culture instruction was implemented with four elementary EFL classrooms (2 experimental and 2 control groups) for one semester to see the effects of culture instruction on FL learning. The combination of an anthropology process and task-oriented approach were applied to conduct the culture lessons. A total of 109 grade 5 pupils in southern Taiwan participated in this study. The data were elicited via English proficiency test (STYLE), the culture knowledge survey, and interviews with both students and instructors. It was demonstrated that the effect of culture instruction on language learning was positive. In other words, students with the culture instruction made progress more than the students in the control groups, and this type of instruction could help increase students' motivation towards language learning.

2.7.2. Research on Attitudes Towards Culture Teaching

A different research was conducted by Chen (1999, cited in Tsou, 2005) and Wu (2000, cited in Tsou, 2005) to evaluate the efficiency of one-year teacher training program in terms of culture in Taiwan. According to the results, 80% of the trainees stated that possible ways to instruct culture should be included in their training program. Besides the recognition of the importance of culture in language teaching, it was also realized by the teachers who attended the study that as EFL teachers they were not well equipped with the skills and knowledge for culture teaching. Hereby, Tsou (2005) suggested providing necessary guidelines for culture teaching and empirical evidences about positive effects of culture lessons on language learning in order to motivate teachers to teach culture.

In a previous study, both Sercu (2001; cited in Castro, Sercu & Garcia, 2004) and Byram & Risager (1999; cited in Castro, Sercu & Garcia, 2004) found that teaching about the foreign culture was considered as one of the responsibilities of the language teacher. However, it was also pointed out in the study that when teachers attempt to include culture into their teaching practice, they feel frustrated due to the “pressures to produce measurable results and the curricular focus on linguistic competence” (p. 95). Moreover, Spanish teachers regarded the main aim of culture teaching as providing info about daily life and routines, and it was defined as “ the acquisition of information which allows pupils to participate and survive in the socio-cultural reality of the foreign language” (Castro, Sercu & Garcia, 2004, p. 98).

The study by Gülden (2003) aimed to find out the attitudes of the learners towards culture learning, whether the learners thought that FL learning had an educational objective in itself, and whether the FLT was sufficient for culture learning or not. A survey was applied to 89 university preparatory class students in Turkey who were studying English at the outset of the study. The results showed that the learners supported cultural education they did not approve some of its aspects, and the main reason for learning culture was to be able to communicate with foreign people. They saw FLT as a means of widening their world view. However, most of the learners responded that they found the FLT system insufficient for culture teaching.

Another significant study carried out by Castro, Sercu & Garcia (2004) was on the notion that language and culture are two integrated entities. This study reported an investigation among Spanish secondary school EFL teachers, focusing on the extent to which teachers support the new culture-and-language teaching objectives. Thirty-five Spanish teachers of English participated in the study and the data were collected by means of an electronic survey. The results showed that teachers are willing to support the new objectives, but that they experience conflicts when having to prioritize language teaching and culture teaching objectives.

In a different study conducted by Rowsell, Sztainbok, and Blaney (2007), whose aim was to explore ways of using culture and cultural practices as an informing principle in teaching, 12 participants (6 student teachers and 6 associate or cooperating teachers) and 65 students involved directly in. The study was carried out by means of a survey and focus group interviews. It revealed that as language teachers:

If we treat culture and language as linked, we invite students in, if we mobilise and operationalise our students' lived experiences, we invite them in; and, if we open up our teaching to different modalities, we allow the language and culture nexus to flourish. (Rowsell, Sztainbok & Blaney, 2007, p.153)

The study which was conducted by Larzén-Östermark in 2008 dealt with the attitudes of language teachers towards the treatment of culture in EFL teaching. 13 Finland-Swedish EFL teachers who were teaching grades 7- 9 at a Finland –Swedish comprehensive school participated in the study. The data were collected via interviews. The results which were transcribed verbatim indicated that according to most teachers who attended the study, culture was an important factor in teaching language. Nevertheless, they approach culture within the limits of target language area. Moreover,

the participant teachers support the idea of interculturalism in their practice. As a final remark, insufficient culture teaching methodology, teaching materials, time, financial resources, in-service training programmes were reported as the reasons for not constituting a language teaching atmosphere which is based on intercultural terms. .

In another study Larzén- Östermark (2009) attempted to gather information about student teachers' perceptions on the place of culture in the teacher education programme they were enrolled in Finland, and whether there was a relationship between these perceptions and the amount of time the student teachers spent abroad. The data were gathered from student teachers who were enrolled in a language teaching program in 7 universities through a written survey. The data were processed by using a one-way ANOVA test. As a result, it was found out that the main emphasis was given to the traditional dimension of culture such as literature, geography, and history etc., rather than the items which embody language and culture in combination. Furthermore, the length of time participants' visits abroad seemed to have a slight effect on the way they approach their education system. In this respect, it is worth to note that teaching in a FL does not have a distinguished place within the Finnish language teacher education system.

In a later study based on qualitative grounds, Menard- Warwick (2009) aimed to examine a wide range of subject matters including the approaches used in teaching culture, the differences in how particular cultures were represented depending on teaching context, the processes by which these representations of culture were co-constructed by teachers and students, and the extent to which the observed cultural pedagogies seemed to cultivate interculturality. The research was conducted in 3 university EFL classrooms in Chile and 3 community college ESL classrooms in California. The findings of this study, in which audiotaped observations and interviews with the instructors were used, primarily demonstrated that teaching culture was not a central curricular objective in any of the classes, and the teachers' way of handling culture in their classes tended to depend on their agenda for the activity they were conducting. Accordingly, she compiles teachers' roles as a) to ask students to elaborate or provide evidence for their views, b) to make sure students with unpopular viewpoints are heard, and c) to find places for shy students to share their ideas.

2.7.3. Research on the Effect of EFL Course Books on Culture Teaching

The study carried out by Güvençer in 2001 has greatly facilitated the general understanding of the intertwined relationship between culture and language. The study was mainly about the cultural representations of the target language in EFL course books. After the detailed examination of the EFL course books through the categorisation of culturally loaded items, surveys investigating their opinions on the target language culture in EFL course books were given to 335 university students. As the next step, some of them were interviewed. In addition, 70 EFL teachers also received a similar survey to collect information about the perspectives on culture in EFL class. The teachers were interviewed as well. Generally, the findings once again supported the view that language and culture were inseparable and that in terms of conveying culture EFL course books have an undeniable role in teaching a FL. Nearly half of the students tended to think that it was crucial to make an effort to learn the culture of that language as it was difficult to learn it spontaneously, and the other half asserted that there was no need to try to learn the culture of a FL as it was learnt spontaneously. They also stated that being taught cultural items by native speakers of that language was an advantage. Overall, Güvençer (2001) reported that the existence of too many cultural items in an EFL course book created difficulty learning the language.

Regarding the role of culture in Chilean ELT materials, the current methodology used in ELT, and the attitudes toward NEST and non-NEST, another study was carried out by McKay in 2003. The research involved visits to several public and private primary and secondary English classes in Chile, interviews with in-service and pre-service teachers of English, gathering copies of widely-used course books and surveys aimed to collect the teachers' opinions on these topics. 50 Spanish teachers of English attended the study. The findings of the study firstly revealed that the majority of the Chilean teachers preferred the use of content that was about life in general and the culture of various countries all over the world whereas the rest of the participant teachers supported the use of local culture in English classes based on the reasons such as keeping the Chilean culture alive among teenagers and preserving the values of the native culture. Finally, when asked the advantages and/ or the disadvantages of native English speakers, many Chilean teachers reported native English speakers' unfamiliarity with the local culture and the socio-political situations within the country as disadvantages. On the other

hand, they set their high knowledge of grammar and socio-political reality as advantages compared to the native speakers of English.

Aliakbari (2004) generally set out to investigate the general approach towards culture in ELT in Iran, specifically the place of it at high school level. For this reason, 4 English course books which were developed by the Ministry of Education in Iran were chosen by the researcher. They were analysed through content analysis procedure. The results of the study signified the inadequate nature of ELT course books at high school level in terms of developing intercultural competence and cultural understanding. In other words, the cultural data which had taken place in sections such as 'New Words' and 'Reading Comprehension' were extremely limited and basic. Overall, as data revealed, in terms of reading comprehension sections English speaking countries, Islamic tradition, and cross-cultural comparison composed only 3 percent of the general content. Thus, it is clear that the treatment of culture in Iranian ELT course books proved to be insufficient in terms of including intercultural elements.

In 2009 Lee set out to conduct a study in order to examine how textbooks teach culture referring to the close link between language teaching and culture teaching. This study specifically aimed to examine 11 Korean EFL high school conversation course books in terms of the cultural aspects they included and how they were taught in FL classes. The contents of the course books were investigated by the use of a model conceptualized for integrating language and culture teaching/ learning which was developed by Paige and his associates (1999, 2003). The results revealed that most of the course books included Big "C" target culture aspects mainly from the US which roughly included arts, history, geography, business and customs etc. In other words, the teaching of small "c" aspect of a target culture which refers to socio-cultural values and norms of a target society such as fairness, honesty, rules, freedom etc. was found to be very limited. In addition, the use of interactive technologies such as the Internet and authentic materials such as print, video, audio and realia are also found to be very scarce throughout the examined course books. As a result, it is concluded that the design of the 11 EFL course books in Korea is not appropriate enough to allow learners to gain intercultural communicative competence which is related to the small "c" domain of target culture learning.

Çakır (2010) carried out a research to analyze 3 course books designed for students at public elementary schools in Turkey. The course books were examined in terms of culture-specific expressions by using descriptive content-analysis method. The content analysis of these course books revealed that most of the teaching activities taking place in the course books do not involve any satisfactory cultural elements. Mostly dialogues and visuals are used to introduce language patterns with a simple and plain language. However, these patterns do not contain sufficient cultural expressions. In three course books only 12 idioms, 8 superstitions (finding a four-leaf clover or hanging up a horse shoe etc.), and 7 cultural references (Thanksgiving Day, hot dog, and fast food shop etc.) were introduced to the learners. He concludes by stating that the course books are not sufficient enough to provide the necessary cultural input so they can't develop learners' pragmatic competence, thus course books should be designed in a way that has both a realistic and authentic perspective.

CHAPTER III: METHODOLOGY

In this part of the study, detailed information based on the overall design of the study, research questions, the setting and participants of the study, data collection instruments and procedures, and data analysis methods is presented.

3.1. Overall Design of the Study

Based on both qualitative and quantitative grounds, the overall aim of the study is to deepen our knowledge about the attitudes of instructors working at university preparatory schools in Turkey towards the treatment of culture in EFL teaching and their culture teaching practices. The participants were 155 native and non-native English speaking teachers who work in preparatory schools at state and private universities in Turkey. For the primary purpose of investigating instructors' attitudes towards the concept of culture and their teaching practice in FL classes, a teacher survey was conducted at several state and private universities in Turkey. To further evaluate the treatment of culture, interview sessions were conducted with 6 teachers about their classroom practices and their opinions on culture teaching in FL classes. Teacher surveys were analyzed by using SPSS 15.0 (Statistical Package for Social Sciences) and the interviews were audiotaped and transcribed verbatim. The quantitative data were compared with the results of the qualitative analysis of the interviews. Conclusions and recommendations were formulated from the results of the study.

3.2. Research Questions

Research questions to the study were formulated as follows:

1. What content about culture receives more attention by EFL teachers? Are there any differences between:
 - a) NEST and non-NESTs?
 - b) Non-NESTs with and without foreign country experience?
2. What purposes and anticipated outcomes in culture teaching are indicated more by EFL teachers? Are there any differences between:
 - a) NEST and non-NESTs?

- b) Non-NESTs with and without foreign country experience?
 - c) EFL teachers who work at state and private universities?
3. What strategies do EFL teachers use to teach culture in their classes? Are there any differences between:
- a) NEST and non-NESTs?
 - b) EFL teachers who work at state and private universities?
4. What materials do EFL teachers use to teach culture in their classes? Are there any differences between:
- a) NEST and non-NESTs?
 - b) EFL teachers who work at state and private universities?
5. What motives and experiences are helpful to EFL teachers in integrating culture into their teaching?
6. At what proficiency levels do EFL teachers prefer to spend time to culture teaching in their classes?
7. How much culture teaching is reported to be integrated in language classes?
8. Is there a specific reason that makes EFL teachers ignore culture teaching in their classes?
9. Do the EFL teachers' attitude towards teaching culture change according to:
- a) being a native English speaker or non-native English speaker?
 - b) whether they teach at a state or private institution?
 - c) the training courses on teaching culture they have taken?
 - d) the professional development activities they have participated in?

3.3. Setting

The study was conducted in preparatory schools at several private and state universities in Turkey during 2009-2010 academic year spring term and 2010-2011 academic year fall term. The reason why preparatory schools were selected in this study is mainly related to the intensive ELT practice offered in these schools. Furthermore, the materials and course books which mirror the latest language teaching content, techniques and approaches are exploited in preparatory schools. Hence, the main aim was to gain a deeper understanding of the treatment of culture in ELT classes, how

instructors interpret the concept of culture and deal with it in their ELT classes in preparatory schools at Turkish universities.

To conduct the quantitative part of the research, a teacher survey was conducted at 7 state and 10 private universities. Information about the research was given to the participant instructors while anonymity was guaranteed. A total of 155 ELT instructors working at several university preparatory schools in Turkey participated in the study. For the qualitative part of the research, as the next step, one to one interview sessions were conducted with 6 volunteered instructors teaching at preparatory schools where the survey was implemented. The details of the distribution of participants according to universities are presented in Table 3.1.

Table 3.1. Distribution of Participants According to Universities

University Type	f	%	
State	Anadolu	11	7.1
	Boğaziçi	2	1.3
	Zonguldak Karaelmas	47	30.3
	Marmara	1	0.6
	Pamukkale	1	0.6
	Uludağ	20	12.9
	Yıldız Technical	9	5.8
State Total	91	58.7	
Private	Beykent	1	0.6
	Bilgi	4	2.6
	Doğuş	4	2.6
	Istanbul Commerce	18	11.6
	Izmir Uni. of Economics	3	1.9
	Koç	8	5.2
	Okan	4	2.6
	Piri Reis	16	10.3
	Sabancı	2	1.3
	Yeditepe	4	2.6
Private Total	64	41.3	
Total	155		

As Table 3.1 indicates, out of 155 participant instructors 91 (58.7%) of them are currently working at state universities. Among state universities, with 47 (30.3%) participants Karaelmas University is the one with the highest participant rate. Out of 155 participant instructors 64 (41.3%) of them are currently working at private universities. Among private universities Istanbul Commerce University has the highest number of participants (18) at a rate of 11.6. Overall, it can be seen in Table 3.1 that instructors from 17 universities participated in the study 12 of which are located in Istanbul.

3.3.1. Preparatory Schools

Every year high school graduates are found qualified enough to attend classes in certain departments of the university according to the results of the student selection and placement exam which is applied nation-wide. Those who gain this right have to pass an English Proficiency Test to carry on their study as freshmen. However, those who are not competent enough to pass this test are required to take compulsory classes and study a FL, which is mostly English in Turkey, for one year in a preparatory class. In this program the learners study the language between 24 and 30 hours a week, which are mainly carried out by following a course book and partly reading, writing, and listening skills. This language teaching system makes a whole with its departments responsible for testing, materials, teacher development, curriculum, student counselling, libraries, and laboratories. As classes are organized according to the level of English, preparatory schools can be said to have a homogeneous educational environment in that sense.

However, in terms of the cultural diversity of students who are enrolled in preparatory programs it was generally reported to be considerably heterogeneous. Tables 3.2 and 3.3 below present the cultural diversity of students in preparatory schools and in FL classes in detail.

Table 3.2. Distribution of Cultural Diversity of Students at Preparatory Schools

How Diverse	State		Private		Total	
	f	%	f	%	f	%
Not at all	21	23.1	33	51.6	54	34.8
Somewhat	52	57.1	26	40.6	78	50.4
Very diverse	18	19.8	5	7.8	23	14.8
Total	91		64		155	

Table 3.2 represents that among 155 participant foreign language teachers 54 (34.8%) of them assumed that preparatory school students are not culturally diverse at all, 78 (50.4%) assumed they are somewhat culturally diverse, and 23 (14.8%) instructors assumed that the students are very diverse in terms of culture in their schools. When state universities are considered, 21 (23.1%) assumed the preparatory school students are not culturally diverse at all, 52 (57.1%) instructors assumed they are somewhat culturally diverse, and 18 (19.8%) assumed their students are very diverse in terms of culture whereas 33 (51.6%) instructors assumed the students who are currently enrolled in preparatory schools are not culturally diverse at all, 26 (40.6%) of them assumed the students are somewhat culturally diverse, and 23 (14.8%) assumed the preparatory school students at their university are very diverse in terms of culture.

The number of students who are currently enrolled in preparatory schools where the data for this research were gathered from is given in Table 3.3. The information is given by the participant instructors.

Table 3.3. School Size in Terms of the Number of Students Enrolled in Preparatory Schools

School Size	State		Private		Total	
	f	%	f	%	f	%
Under 500	0	0.0	16	25	16	10.3
500-1.000	32	35.2	20	31.3	52	33.6
More than 1.000	59	64.8	28	43.8	87	56.1
Total	91		64		155	

As seen in Table 3.3 which shows the statements of participant instructors on the number of students at preparatory schools; out of 155, 16 (10.3%) instructors reported below 500, 52 (33.6%) instructors reported between 500 and 1000, and 87 (56.1%) instructors reported more than 1000 students are enrolled in the preparatory schools they have been working at. When state universities are examined, no instructors stated under 500, 32 (35.2%) of them stated between 500 and 1000, and 59 (64.8%) of them stated more than 1000 as the number of students enrolled in their preparatory school. When private universities are examined, 16 (25%) instructors stated under 500, 20 (31.3%) of them stated between 500 and 1000, and 28 (43.8%) stated more than 1000 students are currently enrolled in their preparatory school.

3.4. Participants

This study was based on both quantitative and qualitative data collected by a teacher survey and audio-taped interviews which were conducted with EFL teachers working in preparatory schools at state and private universities in Turkey. 155 ELT instructors attended the study. Of the ones who attended the study, 32 (20.6%) instructors were NESTs. 123 (79.4 %) instructors share the same native language which is Turkish.

Data collected by the survey about the EFL instructors regarding their teaching experience, educational background, the level(s) of English taught, the place of culture as part of their own education, the time spent in a foreign country, the time spent in a country where English language is spoken, the training courses they have attended related to teaching culture, and the number of professional development activities they have attended related to FLT were analyzed. Tables 3.4- 3.11 report the distribution of instructors according to the variables mentioned above.

Table 3.4. Distribution of Instructors According to Their Teaching Experience

Experience	NEST		Non-NEST		Total	
	f	%	F	%	f	%
1-5 years	10	31.3	44	35.8	54	34.8
5-10 years	7	21.9	52	42.2	59	38.1
More than 10 years	15	46.9	27	22	42	27.1
Total	32		123		155	

As seen in Table 3.4, the instructors had a variety of language teaching experience which ranges from 1 year to more than 10 years. Hereunder, 54 (34.8%) instructors had teaching experience between 1 and 5 years, 59 (38.1%) of them had between 5 and 10, and 42 (27.1%) instructors had teaching experience of more than 10 years.

Table 3.5. Distribution of Instructors According to the Level of English Taught

Level	NEST		Non-NEST		Total
	F	%	F	%	f
Beginner/Elementary	22	68.8	91	74	113
Intermediate	26	81.3	101	82.1	127
Advanced	16	50	37	30.1	53

As seen in Table 3.5, when the instructors were asked to state the level(s) of English they taught, 22 (68.8%) native speakers noted that they taught beginner/ elementary level learners, 26 (81.3%) noted they taught intermediate level, and 16 (50%) of them noted that they taught English to advanced level learners. When it comes to non-native speakers who form the majority in this study, 91 (74%) of them reported teaching beginner/elementary level, 101 (82.1%) instructors reported teaching intermediate, and 37 (30.1%) reported teaching advanced level language learners. It can be seen from Table 3.5 that the proportion of NESTs (50%) to non-NESTs (30.1%) is bigger in advanced level.

Table 3.6. Distribution of Instructors According to Their Educational Background

Educational Background		NEST		Non-NEST		Total	
		f	%	f	%	f	%
Undergraduate	Literature	5	15.6	31	25.2	36	23.2
	ELT	6	18.8	86	69.9	92	59.4
	Other	21	65.6	6	4.9	27	17.4
	Total	32		123		155	
ELT Certificate		15	46.9	25	20.3	40	25.8
MA		18	56.3	46	37.4	64	41.3
PHD		1	3.1	3	2.4	4	2.6

All the instructors have the minimum qualification of a bachelor's degree, with 36 (23.2%) holding a diploma in literature, 92 (59.4%) holding a diploma in ELT, and 27 (17.4%) holding a diploma in other fields such as translation and interpreting studies, linguistics, modern languages and European studies etc. Among those 155 participants, 40 (25.8%) have an ELT certificate of some sort, 64 (41.3%) have a master's degree, and 4 (2.6%) hold a doctorate of philosophy.

Table 3.7. Distribution of Instructors According to Training Received in Teaching Culture

Instructors		NEST		Non-NEST		Total	
		F	%	F	%	f	%
With training in teaching culture	Compulsory	6	18.8	25	22.3		
	Optional	1	3.1	24	21.4		
	Total	9	28.1	54	48.2	63	43.8
Without training in teaching culture		19	59.4	37	33.0	56	38.9
Who do not remember		4	12.5	21	18.8	25	17.4
Total		32	22.2	112	77.8	144	

In dealing with the educational background, instructors were also asked to indicate whether modules on teaching culture part of their education. As Table 3.7 illustrates, a total of 144 instructors responded to that question, 63 (43.8%) of which indicated that the modules on teaching culture were part of their education, 56 (38.9%) indicated that the modules on teaching culture were not part of their education, and 25 (17.4) indicated that they did not remember. Overall, 11 instructors did not respond to that question and 7 instructors did not specify if the modules on teaching culture were compulsory or optional.

Table 3.8. Distribution of Instructors According to Foreign Country Experience (FCE)

Instructors	Duration	NEST		Non-NEST		Total	
		F	%	f	%	f	%
With FCE	1-15 days	0	0.0	21	30.9	21	21.0
	15-30 days	0	0.0	19	27.9	19	19.0
	1-6 months	0	0.0	17	25.0	17	17.0
	more than 6 months	32	100.0	11	16.2	43	43.0
	Total	32	32.0	68	68.0	100	
Without FCE		0	0.0	55	35.5	55	35.5
Total		32		123		155	

Table 3.8 reveals that in terms of the time spent in a foreign country, 21 (21%) instructors stated they spent between 1 and 15 days in a foreign country, 19 (19%) stated between 15 and 30 days, and 43 (43%) of them stated (including all the NEST) they spent more than 6 months in a foreign country. 55 (38.2%) instructors stated they had never been to a foreign country.

Table 3.9 shows the distribution of non-native English speaking instructors according to their experience in an English speaking country.

Table 3.9. Distribution of Non-native English Speaking Instructors According to Their Travel to an English Speaking Country (ESC)

Instructors	State		Private		Total	
	f	%	f	%	f	%
Who travelled to ESC	30	34.9	17	45.9	47	38.2
Who didn't travel to ESC	56	65.1	20	54.1	76	61.8
Total	86	69.9	37	30.1	123	

With respect to this question, only the responses of Non-NESTs were taken into account since NESTs were naturally born and lived in a country where English language is spoken. As figures in Table 3.9 illustrate, among 123 Turkish instructors 47 (38.2%) confirmed staying in an English speaking country whereas 76 (61.8%) of them expressed their disapproval.

Table 3.10. Distribution of Instructors According to Training Courses They Attended About Teaching Culture in an EFL Classroom

Did you attend courses about teaching culture?	NEST		Non-NEST		Total
	f	%	f	%	f
No, I didn't think it was necessary	2	22.2	7	77.8	9
No, but I was interested but didn't have time	7	28	18	72	25
No, I wanted to, but no courses were offered	5	25	15	75	20
No, other (please specify)	2	40	3	60	5
Yes, I have attended courses	16	17.4	76	82.6	92
Total					151

Note. 4 participants did not supply information to this question.

Table 3.10 above gives information about respondents' opinions on the training courses they attended related to teaching culture. When instructors were asked to respond to the question whether they attended any training courses that furthered their knowledge of teaching culture in an EFL classroom, 9 pointed out that they did not because they did not think it was necessary, 25 indicated that they were interested but they did not have time, 20 mentioned they wanted but no courses were offered in their area, and 5 marked other factors but they did not specify them. In summary, a total of 92 instructors mentioned they had attended courses.

Table 3.11. Frequency of Instructors' Attendance to Professional Development Activities Related to FLT

Frequency		Conferences of professional organizations		In-services offered by the institution		University Courses		Travel/study abroad		Organization of study tours abroad	
		f	%	f	%	f	%	f	%	f	%
0 times	NEST	11	7.1	11	7.1	25	16.1	13	8.4	32	20.6
	Non-NEST	25	16.1	49	31.6	94	60.6	92	59.4	123	79.4
1-3 times	NEST	17	11.0	9	5.8	5	3.2	9	5.8	0	0.0
	Non-NEST	62	40.0	43	27.7	17	11.0	24	15.5	0	0.0
more than 3 times	NEST	4	2.6	12	7.7	2	1.3	10	6.5	0	0.0
	Non-NEST	36	23.2	31	20.0	12	7.7	7	4.5	0	0.0
Total		155		155		155		155		155	

Regarding the number of professional development activities they attended in the past two years related to FLT, Table 3.11 reveals that 36 (23.2%) instructors indicated they did not attend conferences of professional organizations, 79 (51.0%) stated they attended between 1 and 3 times, and 40 (25.8%) mentioned they attended conferences of professional organizations more than 3 times. In terms of in-services offered by the institution, whereas 60 (38.7%) indicated that they did not attend any in the past two years, 52 (33.5%) instructors stated that they attended between 1 and 3 times and 43 (27.7%) stated they attended more than 3 times. Moreover, when the attendance to the university courses are considered, 119 (76.7%) participant instructors stated they did not attend any university courses in the past two years, 22 (14.2%) stated they attended between 1 and 3 times, and 14 (9%) of them stated they attended more than 3 times. Table 3.12 also reveals that 105 (67.8%) instructors mentioned they did not attend any travels or studies abroad, 33 (21.3%) mentioned they attended between 1 and 3 times, and 17 (11%) mentioned they attended more than 3 times. Finally, out of 155 instructors none of them approved of their attendance to study tours that they had organized for students.

3.5. Data Collection Instruments and Procedures

Both qualitative and quantitative data collection methods were employed in this study. The two instruments used to collect data for the study were the survey and interviews. In order to obtain information from instructors about their treatment of culture in their ELT classes a survey was administered. Moreover, as a means of gaining a deeper insight on instructors' views on the concept of culture and how they shape up their classroom practices accordingly, one-to-one interview sessions were held with volunteer instructors as a follow-up data collection instrument.

Quantitative data used for the present study were collected in the spring of 2009/ 2010 academic year. A total number of 155 preparatory school ELT instructors from varying state and private universities in Turkey attended the study, 32 of which was constituted by native English speaking teachers. The survey was distributed to the participants via print-out or e-mail.

3.5.1. The Survey

A six-page survey which is composed of two sections (see Appendix 1) was administered to gather information on the attitudes of the preparatory school ELT instructors towards the concept of culture and their practices related to culture teaching in their language classes. The participants were informed about the content and aims of the study in the beginning. This survey was compiled and adapted by the researcher for this research from three other studies carried out by Social Science Education Consortium (1999), Çavdar (2006), and Deveney (2007).

3.5.1.1. Section I- Demographic Data

The first section of the survey consists of checklist formatted questions. The participants are required to respond to 13 multiple choice/ categorical type of questions. Questions from 1 to 6 aim to provide data about the general profile of instructors who participated in the study. After the questions concerning the name and the type of institution they teach, participants are required to state the level(s) of English they taught. They state their total year of teaching experience and whether English is their native language or not. In order to obtain information about the participants' educational background, in

question 6 they are asked to indicate their graduation grade, the name of the university they graduated from and their major.

As the next step, from 7 to 13, the questions were posed mainly for the purpose of classifying teachers according to independent variables such as foreign country experience, and professional development activities they received. Question 7 is about whether modules on teaching culture was part of their education and whether they were compulsory or not are addressed to the participant instructors. Question 8 deals with the time spent in a foreign country and then participants are asked to specify the longest period they spend at a time by ticking the correct time range among four alternatives which are composed of 1-15 days, 15-30 days, 1-6 months and more than six months. In question 9, so as to get information about the time spent in a country where English language is spoken, participants point out the country and the duration. Regarding the training courses on teaching culture, question 10 requires participants to specify if they have attended any training courses that furthered their knowledge of teaching culture since starting teaching and choose the statement that best reflects their reason for not attending.

In question number 11, among the given professional development activities which include conferences of professional organizations, in-services offered by the institution, university courses, travel/ study abroad and study tours that they have organized for students, participants are asked to tick off how many times in the past two years they have participated in. The given options range between 0 and more than three times.

Lastly, questions 12 and 13 are designed to get information about the number of students enrolled in the schools and how culturally diverse they are in the schools are addressed to the participant instructors. Instructors are required to state the number of students in their school and if their students are very culturally diverse, somewhat culturally diverse or not culturally diverse at all.

Furthermore, to gather general information and thoughts about culture teaching, the questions in the 'Teaching Philosophy and Practice in Culture Teaching' part are addressed to the instructors.

3.5.1.2. Section II - Teaching Philosophy and Practice in Culture Teaching

Section two consists of 11 questions and aims to reflect the participants teaching philosophy and practice in detail related to culture. Question number 1 is designed to determine the topics that instructors address in teaching about culture. The topics include geography and environment, history, tangible products of culture, expressive products of culture, cultural practices or patterns of social interaction, cultural perspectives and finally relationships among cultural perspectives, practices and products.

Question 2 mainly aims to seek the skills and attitude outcomes for culture learning which are important in foreign language classes. The given statements consist of:

- a) reflect on own culture through study of the target culture,
- b) recognize the values of Turkish culture, how they are different from other cultures and the role they play in shaping attitude towards other cultures,
- c) appreciating similarities and differences between their own culture and target culture,
- d) recognize and analyze how language reflects culture,
- e) adopt alternative ways of seeing and operating in the world,
- f) adopt ideas and practices that help understand culture in general,
- g) develop and use the skills needed to solve cross- cultural dilemmas/ problems.

Question 3 asks the extent to which the statements such as ‘knowledge of culture is an important step in reading and appreciating the literature of the target language/ country’, ‘knowledge of culture is important in a communication and avoiding cultural misunderstandings’, and ‘studying culture engages students and motivates them to study the language and retain what they learn’ reflect instructors’ reasons for including culture in the foreign language classroom.

Moreover, in question 4 instructors are asked to state how often they use various strategies like role plays, dialogues, cultural problem- solving/ cross-cultural scenarios, using authentic material and so forth. Question 5 requires participants to give information about how often they use the given materials to teach about culture. This question lists 16 materials including textbooks and accompanying ancillaries, supplementary instructional materials, materials they have developed, authentic materials, realia- artifacts and so forth.

In questions 1, 2, 3, 4 and 5 the participants are required to rate each statement on a 4-point rating scale, ranging from 'never' to 'always'. After the analysis of these five questions with subscales, the inter-item correlations are found to be high enough to treat them as a measure of overall attitude of teachers towards teaching culture (See Appendix 3). Therefore, this measure is mainly intended for the research question 8 (See Table 3.12 for related research questions and survey questions).

Question 6 is designed to elicit information about instructors' own preparation to integrate culture and language study. For this reason, participants are required to indicate how helpful university lectures on the nature of culture, in-service programs on the nature of culture, pre-service methods courses, travel and living in other countries, and independent study/ reading are. By ticking the boxes that best represent how helpful each activity was, instructors are able to reflect their own opinions on the efficiency of the given activities in preparing them to integrate culture and language study in their teaching practice.

From question 7 to 11 checklist format was applied again. Question 7 aims to reveal the proficiency levels EFL teachers prefer to spend time to culture teaching in their classes, thus instructors check one suitable level. In addition to this, question 8 asking instructors to check the best statement that reflects the place of cultural study in their classrooms is addressed. 7 statements are given which range from 'every lesson I integrate culture learning with language acquisition' to 'I never teach culture'.

Question 9 deals with reasons for not necessarily teaching culture in their EFL classes. Among the reasons are 'lack of time in the curriculum, not a priority for me, not a priority in the FL teaching curriculum of the university, insufficient knowledge of culture, insufficient knowledge of appropriate methodology, and students' low level of English'.

Finally, questions 10 and 11 are designed to further analyse whether the survey has a general effect on raising the awareness of the instructors in teaching culture and incorporating culture within FL teaching. Instructors are required to choose the best statement among 'no', 'not really', 'not sure', and 'yes, probably'

The survey was piloted with a group of three experienced EFL instructors. They were asked to mark and comment on the areas they found problematic, and based on their comments the survey was revised.

3.5.2. Interview

A total of 155 EFL instructors took part in this study. The instructors attending the qualitative part of the study were informed about the scope and the aims of the interview sessions. The interviews were carried out to gather in-depth information in relation to the research questions. 6 instructors from varying nationalities (3 Turkish, 2 British, and 1 American) were interviewed individually and these sessions were audio-taped with their consent. For ethical concerns, it was ensured that the identity of the interviewees would not be revealed. Each interview session lasted approximately between 5 and 19 minutes. Broadly speaking, they were asked to reflect on their views about the place of culture in foreign language teaching and how they deal with it and make use of the related techniques and materials in their own teaching practice.

For the present study, a total number of 6 interviews were conducted in either instructors' offices, the library or in the meeting room to provide an isolated space and a comfortable atmosphere different from the classroom atmosphere. During each interview, the conversations were audio-taped and notes were made by the researcher concerning her thoughts and details like non-verbal signals and other valuable information which would not take part on the tape as tapes are not capable of providing visual information. The participants were chosen by the researcher taking account of their nationalities and they were invited to contribute. Having a semi-structured format, an interview consisting of 12 open-ended questions was conducted with each participant teacher.

The aim was to gather information about ELT instructors' own opinions about the concept of culture, the importance of culture in FLT, the preferred topics and issues, the cultural items taking place in textbooks and the efficiency of textbooks in terms of presenting culture, the place of culture in choosing language teaching materials, the benefits and the drawback of having cultural information in a syllabus and so forth. Some of the interview questions were compiled and adapted from the questions taking place in the studies of Social Science Consortium (1990), and Gülden (2003). Although

the number of instructors who participated in interview sessions was small, the information gathered was considerably meaningful in terms of supporting the data elicited from the survey.

The interview questions directed to each interviewee are as follows:

1. How would you define culture? What is the connection between language and culture?
2. Do you think it is important to teach about culture?
3. In your mind, what are the outstanding benefits of having cultural information included in FL teaching?
4. Why do you think it is important to teach about culture?
5. How important do you think it is to know about the foreign culture when communicating with the people of that culture?
6. How can you promote intercultural communication?
7. How do you evaluate the current textbook you use in terms of the cultural elements included? Is it insufficient, sufficient or too much? What is your reaction to this situation?
8. Do you think the textbook includes examples mainly from the target language culture or from a variety of different cultures?
9. If you need to give examples about cultural elements which one (target/local) do you prefer? Why?
10. Could you give an example of a lesson or unit that shows how you include cultural elements in your teaching?
 - a) What did you expect students to learn from this lesson?
 - b) What activities did this lesson involve students in?
 - c) What materials did you use in this lesson?
11. If you were to choose your own material (in a reading class for example), would you include cultural elements as one of your selection criteria?

Probing question- Would you prefer the cultural elements to be specifically included or eliminated in your material?
12. In your mind, what's the most serious drawback of having cultural information included in FL teaching?

As the interview questions were designed in a semi-structured format, the participants were asked to comment freely. Naturally, all interviews were conducted in English. A semi-structured interview is a qualitative research method in which the interviewer and the interviewee come together under formal conditions. The interviewer follows a list of predetermined questions including some extra probing questions in case the interviewer

may need to further probe when the interviewee does not understand or talk much. As the questions are mostly open-ended, discussions might occur. Thus, the interviewee is allowed to feel free to express his own opinions in his own terms (Cohen & Crabtree, 2006).

Table 3.12. Distribution of the Related Research Questions, Survey Items and Interview Items

Research Question (RQ)	Survey Question (SQ)	Interview Question (IQ)
RQ 1	Section II SQ 1	IQ 1
RQ 2	Section II SQ 2 & SQ 3	IQ 2, IQ 3, IQ 4, IQ 5 & IQ 9
RQ 3	Section II SQ 4	IQ 6, IQ 7, IQ 10
RQ 4	Section II SQ 5	IQ 6, IQ 7, IQ 8, IQ 10 & IQ 11
RQ 5	Section II SQ 6	
RQ 6	Section II SQ 7	
RQ 7	Section II SQ 8	IQ 2, IQ 10
RQ 8	Section II SQ 9	IQ 10 & IQ 12
RQ 9	Section I SQ 2, SQ 5, SQ 10 & SQ 11	

3.6. Data Analysis

3.6.1. Quantitative Data

The quantitative data for the present study included instructor responses to the survey on the attitudes of EFL teachers towards teaching culture and their classroom practices. The data collected via survey were recorded in the computer software SPSS evaluation version 15.0. Besides the frequency counts, means, and percentages which form the descriptive analysis aspect of the study, independent samples t-test was also performed by using this program to explore the possible differences in terms of teaching culture in FL classes.

Question 1 in the Teaching Philosophy and Practice in Culture Teaching section was analyzed to answer the first research question (What content about culture receives more attention by EFL teachers?) of the study with its two sub-questions which intend to find differences between NEST and non-NESTs and non-NESTs with and without foreign country experience. The results of these questions were analyzed by descriptive statistics (mean values and ranks) and independent samples t-tests.

To examine research question 2 (What purposes and anticipated outcomes in culture teaching are indicated more by EFL teachers?) with its three sub-questions, rating scale items 2 and 3 were analyzed. Besides descriptive analysis, a set of independent samples t-tests was conducted to find out the differences between NEST and non-NESTs, non-NESTs with and without foreign country experience, and EFL teachers who work state and private universities.

For the research questions 3 (What strategies do EFL teachers use to teach culture in their classes?) and 4 (What materials do EFL teachers use to teach culture in their classes?), participants' responses to rating scale items 4 and 5 were analyzed by descriptive statistics (mean values and ranks). To further analyze the data to find differences according to two variables which are NEST and non-NESTs, and EFL teachers who work state and private universities, independent samples t-tests were applied to the data.

For the research questions 5, 6, 7 and 8, survey questions 6, 7, 8 and 9 were analyzed respectively by using descriptive analysis (mean values, ranks, frequencies and

percentages). Furthermore, with its four sub-questions research question 9 (Do the EFL teachers' overall attitude towards teaching culture change?) was analyzed by independent samples t-test.

3.6.2. Qualitative Data

The qualitative data for the present study included one-to-one interviews conducted with 6 participant EFL instructors from 3 different nationalities and interview notes. Each interview was transcribed verbatim (See Appendix 2 for interview transcriptions). In order to analyse the qualitative data which were derived from the interviews, discourse analysis was performed. Discourse analysis is a research technique by which meaningful connections among patterns of language across texts are created. By using this technique, the relationship between the language and its social and cultural contexts are examined, and possible inferences about what other language users intend to convey as a representative of their varying worldviews are made. To carry out a discourse analysis procedure, units of meaning, key concepts and how they are represented are identified to incorporate all these discourse elements into a single coherent interpretation (Paltridge, 2006).

CHAPTER IV: RESULTS

In this section of the study, the results are presented in two main parts. In the first part, the quantitative data results obtained from the Survey of Teaching Culture in EFL Classes are presented. In the second part, the results of the interviews which provide the qualitative data are presented in detail.

4.1. Quantitative Results

A Survey of Teaching Culture in EFL Classes was employed in the study by the researcher as a quantitative research instrument.

To provide an estimate of the internal consistency of the survey, reliability coefficients of the questions 1, 2, 3, 4 and 5 of the Philosophy and Practice in Culture Teaching part of the Survey of Teaching Culture in EFL Classes were measured. The results can be seen in Table 4.1.

Table 4.1. Cronbach's Alpha Reliability for the Survey Items

Questions	Survey Items	Cronbach's Alpha
1	Content (7 items)	0.85
2&3	Purposes (7 items) & Anticipated Outcomes (3 items)	0.83
4	Strategies (11 items)	0.77
5	Materials (16 items)	0.88
	Total (44 items)	0.91

As seen in Table 4.1, the Cronbach Alpha estimated for content is 0.85. The reliability estimates for purposes and anticipated outcomes are 0.83. For strategies and materials, the Cronbach Alpha reliability estimates are 0.77 and 0.88 respectively. The Cronbach Alpha estimated for all items is 0.91 which suggests relatively high internal consistency.

4.1.1. The Results of the Research Question 1

What content about culture receives more attention by EFL teachers?

- a) Are there any differences between NESTs and non-NESTs?
- b) Are there any differences between Non-NESTs with and without foreign country experience?

In order to find out what content EFL teachers pay attention more while teaching culture, the answers gathered from question 1 in Philosophy and Practice in Culture Teaching were analyzed through descriptive statistics and t-test analyses. Instructors were given some topics that they address in teaching about culture and they were asked to rank according to the frequency of occurrence in their culture teaching practice. The results can be seen in Table 4.2.

Table 4.2. Content That Teachers Address in Teaching About Culture

Content	Mean	Rank (in terms of mean)
a. Geography and environment	2.21	6
b. History	2.12	7
c. Tangible products of the culture (e.g., foods, dress, types of dwelling, toys)	2.66	1
d. Expressive products of culture (e.g., literature, art, music, dance)	2.54	2
e. Cultural practices or patterns of social interaction (e.g., manners, use of space, rituals)	2.53	3
f. Cultural perspectives-the philosophies, attitudes, and values of the target culture (e.g., respect for older people, belief in a social hierarchy, religion)	2.39	4
g. Relationships among cultural perspectives, practices, and products	2.27	5

According to the findings presented in Table 4.2, the topic that is mainly given priority in teaching about culture is tangible products of culture such as foods, dress, types of dwelling and toys (mean score 2.66; 1st in the ranking). Teachers are also concerned with topics related to expressive products of culture such as literature, art, music, and

dance (mean score 2.54; 2nd in the ranking), cultural practices or patterns of social interaction such as manners, use of space and rituals (mean score 2.53; 3rd in the ranking), cultural perspectives- the philosophies, attitudes, and values of the target culture such as respect for older people, belief in a social hierarchy and religion (mean score 2.39; 4th in the ranking), relationships among cultural perspectives, practices and products (mean score 2.27; 5th in the ranking), geography and environment (mean score 2.21; 6th in the ranking), and history (2.12; 7th in the ranking) respectively.

a) NESTs and non-NESTs

In order to find out whether there are any differences between native English speaking teachers and non-native English speaking teachers, the answers to the survey related to content were compared through conducting an independent samples t-test. The t-test analysis of differences between the two groups in terms of content that teachers address in teaching about culture reveals no statistically significant difference ($p= 0.63$).

b) Non-NESTs with and without foreign country experience

To examine whether purposes and anticipated outcomes in culture teaching differ according to non-NESTs with and without foreign country experience, independent samples t-test was applied to the data. The t value of 0.76 with a corresponding significance of 0.45 reveals that non-native English speaking teachers with and without foreign country experience are not significantly different from each other in terms of the use of content in class.

4.1.2. The Results of the Research Question 2

What purposes and anticipated outcomes in culture teaching are indicated more by EFL teachers?

- a) Are there any differences between NESTs and non-NESTs?**
- b) Are there any differences between non-NESTs with and without foreign country experience?**
- c) Are there any differences between EFL teachers who work at state and private universities?**

In order to obtain data for this question, survey items 2 and 3 in the Philosophy and Practice in Culture Teaching were analyzed. Instructors were given statements about several skills and attitude outcomes, and reasons for including culture in the foreign language classroom and required to rate them according to the importance they give in their teaching practice.

Table 4.3. Skills and Attitude Outcomes for Culture Learning

Statements	Mean	Ranks (in terms of mean)
a. Reflect on own culture through study of the target culture	2.49	4
b. Recognize the values of Turkish culture, how they are different from other cultures and the role they play in shaping attitude towards other cultures	2.66	2
c. Appreciate similarities and differences between their own culture and target culture	2.80	1
d. Recognize and can analyze how language reflects culture	2.52	3
e. Adopt alternative ways of seeing and operating in the world	2.47	5
f. Adopt ideas and practices that help understand culture in general	2.45	6
g. Develop and use the skills needed to solve cross-cultural dilemmas/problems	2.17	7

Table 4.3 shows skills and attitude outcomes for culture learning. The statement ‘appreciate similarities and differences between their own culture and target culture’ is most strongly supported outcome by ELT teachers (mean score 2.80; 1st in the ranking), the statement ranked second is ‘recognize the values of Turkish culture, how they are different from other cultures and the role they play in shaping attitude towards other cultures’ with a mean score of 2.66). The statements ‘recognize and can analyze how language reflects culture’ (mean score 2.52, 3rd in the ranking) and ‘reflect on own culture through study of the target culture’ (mean score 2.49; 4th in the ranking) are deemed less important than the first two. Moreover, the statements ‘adopt alternative ways of seeing and operating in the world’ (mean score 2.47) and ‘adopt ideas and

practices that help understand culture in general’ (mean score 2.45) are ranked as the 5th and 6th in terms of the skills and attitude outcomes for culture learning. Finally, the statement ranked last is ‘develop and use the skills needed to solve cross-cultural dilemmas/problems’ (mean score 2.17; 7th in the ranking).

Table 4.4. Reasons for Including Culture in Foreign Language Classroom

Statements	Mean	Rank (in terms of mean)
a. Knowledge of culture is an important preliminary step in reading and appreciating the literature of the target language/country.	2.92	3
b. Knowledge of culture is important in a communication and avoiding cultural misunderstandings.	3.36	1
c. Studying culture engages students and motivates them to study the language and retain what they learn.	2.95	2

In their responses to survey item 3, it can be seen that most strongly supported reason for including culture in FL classroom is ‘studying culture engages students and motivates them to study the language and retain what they learn’ with a mean score of 3.36. The second most strongly supported reason is ‘studying culture engages students and motivates them to study the language and retain what they learn’ (mean score 2.95), and the least importance is attached to the reason ‘knowledge of culture is an important preliminary step in reading and appreciating the literature of the target language/country’ (mean score 2.92; 3rd in the ranking).

a) NESTs and Non-NESTs

The difference between native English speaking teachers and non-native English speaking teachers’ responses in terms of purposes and anticipated outcomes was analyzed using independent samples t-test. NEST and non-NESTs were examined as two different groups and their responses were analyzed to see if there was any significant difference between the two. The t-test results show that there is no statistical difference between the two groups of instructors ($p=0.36$).

b) Non-NESTs with and without foreign country experience

The research question 2b examines whether there is a significant difference between non-native English speaking teachers with and without foreign country experience in terms of their purposes and anticipated outcomes in culture teaching in their classes. According to the t-test results, the values indicate that there is no significant difference between the mean scores of non-native speakers with and without foreign country experience with respect to the purposes and anticipated outcomes in culture teaching ($p=0.41$).

c) EFL teachers who work at state and private universities

To examine the difference between EFL teachers who work at state and private universities in terms of the purposes and anticipated outcomes in culture teaching, the data obtained from the survey were analyzed using independent samples t-test. The difference between the two means representing EFL teachers who work at state and private universities with respect to purposes and anticipated outcomes in culture teaching is not statistically significant at the level of 0.05 ($p= 0.4$).

4.1.3. The Results of the Research Question 3

What strategies do EFL teachers use to teach culture in their classes?

- a) Are there any differences between NESTs and non-NESTs?**
- b) Are there any differences between EFL teachers who work at state and private universities?**

Regarding the strategies EFL teachers use to teach in their classes, results obtained from questions 4 of the Philosophy and Practice in Culture Teaching part in the survey are presented in Table 4.5.

Table 4.5. Strategies Used to Teach About Culture

Strategies	Mean	Ranks (in terms of mean)
a. Role plays /simulations	2.37	4
b. Dialogues	2.71	2
c. Cultural problem-solving/cross-cultural scenarios	2.05	6
d. Using authentic materials written by or for native speakers	2.62	3
e. Participation in festivals	1.27	10
f. Guest presenters who are native speakers	1.30	9
g. Interviews with native speakers	1.44	8
h. Encouraging students to attend international exchange programs, such as Erasmus	2.72	1
i. Internet/e-mail exchanges	2.30	5
j. Sister schools/pen pal exchanges	1.54	7
k. Study tours to target culture	1.30	9

As displayed in Table 4.5, the most common strategy ELT teachers use is encouraging students to attend international exchange programs, such as Erasmus (mean score 2.72). The second most common strategy is stated as dialogues (mean score 2.71). Using authentic materials by and for native speakers is deemed less important than the first two (mean score 2.62; 3rd in the ranking). The strategy ‘interviews with native speakers’ is the 8th in the ranking with a mean score of 1.44. The strategies which share the 9th place in the ranking are ‘guest presenters who are native speakers’ and ‘study tours to target culture’. The least frequently used strategy is stated as participation in festivals which has a mean score of 1.27 (10th in the ranking).

a) NESTs and Non-NESTs

Research question 3a attempts to find out whether there is any significant difference between native and non-native English speaking teachers with regards to the use of strategies in culture teaching in their classes. The results are indicated in Table 4.6.

Table 4.6. Independent Samples T-test for NEST and Non- NESTs with Respect to the Use of Strategies in Culture Teaching

Strategy	n	\bar{x}	sd	t-test		
				t	df	P
NEST	31	19.68	4.21	-2.54	149	0.01
Non-NEST	120	22.19	5.08			

Note. $p \leq 0.01$

As seen in Table 4.6, the results of the independent samples t-test reveal that there is a statistically significant difference between NEST and non-NESTs in terms of the use of strategies to teach culture in FL classes at tertiary level ($p = 0.01$). Survey results reveal that the mean scores of the two groups have a statistical difference. This difference is in favour of non-NESTs which points out that non-NESTs use more strategies to teach about culture than NESTs.

Table 4.7. Strategies Used to Teach About Culture with Respect to the Differences Between NEST and Non-NESTs

Strategies	NEST		Non-NEST	
	Mean	Rank (in terms of mean)	Mean	Rank (in terms of mean)
a. Role plays /simulations	1.94	4	2.49	4
b. Dialogues	2.09	3	2.87	2
c. Cultural problem-solving/cross-cultural scenarios	2.13	2	2.03	6
d. Using authentic materials written by or for native speakers	2.65	1	2.61	3
e. Participation in festivals	1.25	8	1.28	11
f. Guest presenters who are native speakers	1.31	7	1.29	10
g. Interviews with native speakers	1.66	6	1.38	8
h. Encouraging students to attend international exchange programs, such as Erasmus	2.13	2	2.88	1
i. Internet/e-mail exchanges	1.91	5	2.40	5
j. Sister schools/pen pal exchanges	1.25	8	1.62	7
k. Study tours to target culture	1.19	9	1.33	9

As Table 4.7 reveals, among NESTs, using authentic materials written by or for native speakers is always preferred as the main strategy to be used to teach about culture (mean score 2.65; 1st in the ranking). Encouraging students to attend international exchange programs, such as Erasmus is reported to be used usually (mean score 2.13; 2nd in the ranking) and dialogues are preferred as the third most preferred strategy by NESTs who participated in the study (mean score 2.09). The strategies ranked seventh and eighth are guest presenters who are native speakers of English (mean score 1.31), participation in festivals and sister schools/ pen pal exchanges (mean scores 1.25) respectively. Study tours to target culture are ranked as the strategy which is hardly ever used by NESTs to teach about culture (mean score 1.19; 9th in the ranking).

With regards to the strategy use of non-NESTs, it can be seen from Table 4.7 that encouraging students to attend international exchange programs, such as Erasmus is the main strategy preferred by non-NESTs in teaching about culture (mean score 2.88). The second mostly used strategy is stated as dialogues with a mean score of 2.87. Using authentic materials by and for native speakers is ranked as the third important strategy used by non-NESTs (mean score 2.61). The strategies study tours to target culture (mean score 1.33) and guest presenters who are native speakers of English (mean score 1.29) share the ninth and tenth places in the ranking. The least frequently used strategy stated by non-NESTs is participation in festivals (mean score 1.28; 11th in the ranking).

b) EFL teachers who work at state and private universities

To find out whether the use of strategies differs with regards to EFL teachers who work at state and private universities, independent samples t-test was conducted. The t-value of 0.91 with a corresponding significance of 0.37 reveals that the groups are not different in strategy use.

4.1.4. The Results of the Research Question 4

What materials do EFL teachers use to teach culture in their classes?

- a) Are there any differences between NESTs and non-NESTs?**
- b) Are there any differences between EFL teachers who work at state and private universities?**

Regarding teachers' preferences for materials, instructors were asked about the materials which they are likely to use when teaching culture. In this part of the survey, instructors were given a list of 16 items and asked to rate each of these items according to what extent they make use of when teaching culture in class. Table 4.8 shows means for each item regarding the materials to be used in teaching culture.

Table 4.8. Materials Used to Teach About Culture

Materials	Mean	Rank (in terms of mean)
a. Textbooks and accompanying ancillaries	3.26	1
b. Supplementary instructional materials	2.75	2
c. Materials you have developed	2.38	6
d. Authentic materials	2.51	3
e. Realia-artifacts	2.11	9
f. Posters	1.92	10
g. Slides, videos, films, laser discs	2.41	5
h. Computer programs, CD-Roms	2.29	7
i. Classical or traditional recorded music	2.23	8
j. Examples of recorded music popular today	2.43	4
k. Classic literary works	1.67	13
l. Popular contemporary literature	1.64	14
m. Comics	1.83	11
n. Newspapers, magazines	2.23	8
o. Maps, atlases	1.72	12
p. Encyclopedias, other reference books	1.54	15

As Table 4.8 reveals, textbooks and accompanying ancillaries are always preferred by the respondent teachers as the main material to be used to teach about culture (mean score 3.26; 1st in the ranking). Supplementary instructional materials are reported to be usually used (mean score 2.75; 2nd in the ranking) and authentic materials are preferred as the third most preferred materials by the ELT teachers who participated in the study (mean score 2.51). Classic literary works (mean score 1.67; 13th in the ranking) and popular contemporary literature (mean score 1.64; 14th in the ranking) are the materials which are hardly ever preferred by EFL instructors. Encyclopaedias and other reference books are ranked as the material which is never used by the instructors to teach about culture (mean score 1.54; 15th in the ranking).

a) NESTs and Non-NESTs

With an attempt to find out the differences between NEST and non-NESTs with regard to the use of materials to teach culture in classes, independent samples t-test was conducted. The results are presented in Table 4.9.

Table 4.9. Independent Samples T-test for NEST and Non- NESTs with Respect to the Use of Materials in Culture Teaching

Material	N	\bar{x}	sd	t-Test		
				t	Df	p
NEST	29	31.00	7.03	-3.06	143	0.003
Non-NEST	116	36.06	8.19			

Note. $p \leq 0.05$

Table 4.9 shows the difference between NEST and non-NESTs with respect to the use of materials in culture teaching. The results of the independent samples t-test indicate that there is a statistically significant difference between NEST and non-NESTs in terms of the use of materials to teach culture ($p = 0.003$). The difference is in favour of non-NESTs. Non-NESTs use more materials than NESTs.

Table 4.10. Materials Used to Teach About Culture with Respect to the Differences Between NEST and Non-NESTs

Materials	NEST		Non-NEST	
	Mean	Rank (in terms of mean)	Mean	Rank (in terms of mean)
a. Textbooks and accompanying ancillaries	2.84	1	3.37	1
b. Supplementary instructional materials	2.55	2	2.80	2
c. Materials you have developed	2.34	4	2.39	8
d. Authentic materials	2.48	3	2.52	4
e. Realia-artifacts	1.90	7	2.08	10
f. Posters	1.63	10	1.99	11
g. Slides, videos, films, laser discs	2.00	6	2.51	5
h. Computer programs, CD-Roms	1.68	9	2.44	6
i. Classical or traditional recorded music	1.56	11	2.40	7
j. Examples of recorded music popular today	1.90	7	2.56	3
k. Classic literary works	1.38	14	1.75	13
l. Popular contemporary literature	1.47	12	1.68	15
m. Comics	1.44	13	1.93	12
n. Newspapers, magazines	2.03	5	2.28	9
o. Maps, atlases	1.81	9	1.69	14
p. Encyclopedias, other reference books	1.84	8	1.46	16

As seen in Table 4.10, textbooks and accompanying ancillaries are the mostly preferred materials by NESTs when teaching about culture in FL classes (mean score 2.94). The one ranked second is supplementary instructional materials (mean score 2.55). Authentic materials (mean score 2.48; 3rd in the ranking) and materials that they have developed (mean score 2.34; 4th in the ranking) are deemed less important than the first

two. The materials which are not frequently preferred by NESTs are popular contemporary literature (mean score 1.47; 12th in the ranking) and comics (mean score 1.44; 13th in the ranking). The material ranked last by NESTs is classic literary works (mean score 1.38; 14th in the ranking).

When the responses of non-NESTs who participated in the study are examined, it can be seen that the mostly preferred material is stated to be textbooks and accompanying ancillaries (mean score 3.37). The material ranked second and third are supplementary instructional materials (mean score 2.80) and examples of recorded music popular today (mean score 2.56) respectively. Maps, atlases (mean score 1.69; 14th in the ranking) and popular contemporary literature (mean score 1.68; 15th in the ranking) are the materials which are not frequently preferred by non-NESTs. The material which is not preferred by non-NESTs is encyclopaedias and other reference books (mean score 1.46; 16th in the ranking).

b) EFL teachers who work at state and private universities

The difference between EFL teachers who work at state and private universities in terms of their use of materials to teach culture in class was analyzed using independent samples t-test. According to the results of the independent samples t-test applied to the data, no significant difference is found between the two groups of teachers with regards to the use of materials in culture teaching in FL classes (0.31).

4.1.5. The Results of the Research Question 5

What motives and experiences are helpful to EFL teachers in integrating culture into their teaching?

In item 6 philosophy and Practice in Culture Teaching part of the survey, instructors were asked to reflect on their own preparation to integrate culture and language study. Among the given experiences instructors were required to indicate how helpful they were in preparing them to integrate culture and language study. Table 4.11 shows the results of this question.

Table 4.11. Motives and Experiences That Prepare Instructors to Integrate Culture and Language Study

Items	Mean	Rank (in terms of mean)
a. University lectures on the nature of culture	1.82	3
b. In-service programs on the nature of culture	1.43	4
c. Pre-service methods courses	1.14	5
d. Travel and living in other countries	2.42	2
e. Independent study/reading	2.70	1

As Table 4.11 illustrates, independent study and reading are reported to be the most helpful means of preparation to integrate culture and language study (mean score 2.70). The item ranked second is ‘travel and living in other countries’ (mean score 2.42). University lectures on the nature of culture and in-service programs on the nature of culture are deemed less helpful than the first two (mean score 1.82, 3rd in the ranking; 1.43, 4th in the ranking). The item which is found the least helpful is pre-service methods courses (mean score 1.14).

4.1.6. The Results of the Research Question 6

At what proficiency levels do EFL teachers prefer to spend time to culture teaching in their classes?

Regarding the proficiency levels EFL teachers prefer to spend time to culture teaching, results obtained from the 7th question in Philosophy and Practice in Culture Teaching part are presented in the following table.

Table 4.12. Proficiency Levels EFL Teachers Prefer to Spend Time to Culture Teaching in Their Classes

Proficiency Levels	f	%
Beginner / Elementary Courses	22	14.2
Intermediate Courses	49	31.6
Advanced Courses	22	14.2
I give equal treatment to culture in all my classes.	56	36.1
Missing	6	3.9
Total	155	

Instructors' response to the survey item 7 indicate that out of 155, 56 (36.1%) participant instructors stated that they give equal treatment to culture in all their classes, 49 (31.6%) participants stated that they spend time to culture teaching in intermediate level courses, 22 (14.2%) of the participants prefer to spend time to culture teaching in beginner/ elementary level courses, 22 (14.2%) stated that they spend more time to teach culture in advanced level courses. 6 (3.9 %) did not respond to this question.

4.1.7. The Results of the Research Question 7

How much culture teaching is reported to be integrated in language classes?

With an attempt to find out how much culture teaching is integrated in language classes, in the 8th question in the second part of the survey participants were asked to check the statement that best reflects the place of cultural study in their classroom.

Table 4.13. Frequency of Culture Teaching in Foreign Language Classrooms

Statements	f	%
Each semester, I teach two or three units that integrate culture learning with language acquisition.	10	6.5
I incorporate culture-based lessons periodically when time is available.	27	17.4
Every lesson I integrate culture learning with language acquisition.	11	7.1
I integrate culture learning with language acquisition lessons at least once per week.	14	9.0
I teach culture as much as included in the textbook and accompanying ancillaries.	74	47.7
I don't necessarily teach culture	15	9.7
I never teach culture	3	1.9
Missing	1	0.6
Total	155	

As can be seen in Table 4.13, 74 (47.7%) participant instructors who reported about culture teaching in foreign language classrooms stated that they teach culture as much as included in the textbook and accompanying ancillaries, 27 (17.4%) participants stated that they incorporate culture-based lessons periodically when time is available, 15 (9.7%) stated that they do not necessarily teach culture, 14 (9.0%) of them stated that they integrate culture learning with language acquisition lessons at least once per week, 11 (7.1%) of them stated that they integrate culture learning with language acquisition every lesson, 10 (6.5%) of the participants stated that they teach two or three units that integrate culture learning with language acquisition each semester, and 3 (1.9%) instructors stated that they never teach culture in their language classes. 1 (0.6%) participant did not respond to this question.

4.1.8. The Results of the Research Question 8

Is there a specific reason that makes EFL teachers ignore culture teaching in their classes?

To find an answer to this question, in survey item 9 in the second part participants were asked to state their reasons behind ignoring cultural elements in their teaching practice by checking the best statement(s) that reflects their opinions. The frequency and percentage results are given in Table 4.14.

Table 4.14. Reasons That Make EFL Teachers Ignore Culture Teaching

Reasons	f	%
Lack of time in the curriculum	51	52.6
Not a priority for me	15	15.5
Not a priority in the foreign language teaching curriculum of the university	28	28.9
Insufficient knowledge of culture	8	8.2
Insufficient knowledge of appropriate methodology	7	7.2
Students' low level of English	34	35.1
No response	58	

Frequency counts for survey item 9 show that lack of time in the curriculum is stated as the most favoured reason for ignoring culture in FL teaching by 51 (52.6%) respondent instructors. Respectively, 34 (35.1%) of them state students' low level of English as their reason, 28 (28.9%) instructors explain the reason for their ignorance of culture as not being a priority in the foreign language teaching curriculum of the university, 15 (15.5%) instructors state that culture is not a priority for them, 8 (8.2%) of them state their reason as the insufficient knowledge of culture, and 7 (7.2%) respondents indicate their reason as their insufficient knowledge of appropriate methodology. 58 instructors did not respond to this question.

4.1.9. The Results of the Research Question 9

Do the EFL teachers' attitude towards teaching culture change according to:

- a) being a native English speaker or non-native English speaker?**
- b) whether they teach at a state or private institution?**
- c) the training courses on teaching culture they have taken?**
- d) the professional development activities they have participated in?**

a) Being a native English speaker or non-native English speaker

To find out whether NESTs and non-NESTs attitude towards teaching about culture differ according to their responses to the survey items on the whole, independent samples t-test was conducted. The results indicate that there is no statistically significant difference between the two groups with respect to the attitude towards teaching about culture ($p= 0.06$).

b) Whether they teach at a state or private institution

To examine whether participant lecturers' attitudes towards culture differ with respect to the institution they teach, independent samples t-test was applied to the data. The results indicate that there is no significant difference in terms of the attitude towards culture between two groups regarding the institutions they teach ($p= 0.41$)

c) The training courses on teaching culture EFL teachers have taken

Independent samples t-test was applied to the data to examine whether there is a difference between EFL teachers with and without the experience of attending training courses that furthered their knowledge of teaching culture in an EFL classroom with respect to the attitude they express towards teaching about culture in class. The results can be seen in Table 4.15.

Table 4.15. Independent Samples T-test for EFL Teachers with and without a Training in Teaching Culture with Respect to Overall Teaching Philosophy and Practice in Culture Teaching

Training courses on teaching culture	Instructors	n	\bar{x}	sd	t-Test		
					t	df	p
	With training	80	104.1	16.6	-3.26	133	0.001
	Without training	55	94.9	15.2			

Note. $p \leq 0.01$

The results indicate that there is a statistically significant difference between EFL teachers with and without the experience of attending training courses that furthered their knowledge of teaching culture in an EFL classroom with respect to the attitude they express towards teaching culture in class ($p=0.001$). This difference seems to be in favour of the teachers who attend training courses that furthered their knowledge of teaching culture in an EFL classroom. In other words, it can be concluded that instructors who attend training in teaching culture tend to adapt their teaching purposes and anticipated outcomes, select and exploit their content, strategies and materials according to learners' cultural needs.

d) The professional development activities EFL teachers have participated in

Some instructors did not participate or participated only once in professional EFL development activities in the past two years. Others attended more than once. The difference between the two groups with respect to their attitude towards teaching about culture was analyzed using independent samples t-test. The results can be seen in Table 4.16.

Table 4.16. Independent Samples T-test for EFL Teachers Who Did Not Participate or Participated Only Once in Professional Development Activities and the Ones Attended More Than Once with Respect to Their Attitude Towards Teaching About Culture

Professional Development Activities	n	\bar{x}	sd	t-Test		
				t	df	p
None/once	22	93.09	14.6	-2.27	136	0.026
More than once	116	101.7	16.6			

Note. $p \leq 0.05$

Table 4.16 shows that the mean score of EFL teachers who did not participate in professional development activities related to FLT or participated only once in the past

two years is significantly different from the ones who participated more than once ($p=0.026$). When the attitude towards teaching about culture is examined in detail, the mean score of instructors who attended professional development activities related to foreign language teaching more than once in the past two years is higher than the ones who attended at no time or only once. In other words, they use more varied topics, strategies and materials, and they have more varied reasons to teach culture.

4.1.10. The Results About the Effect of the Survey on EFL Teachers' Attitude Towards Teaching Culture in FL Classes

Regarding the EFL teachers' responses to the survey items, results obtained from survey questions 10 and 11 in the Philosophy and Practice in Culture Teaching part were analyzed. Instructors were asked to reflect on the effect of the survey on raising their awareness of the importance of teaching about culture and incorporating it within foreign language teaching. The results are shown in Table 4.17.

Table 4.17. Effect of Survey on the Attitude Towards Culture Teaching

Do you think that this survey has contributed to raising your awareness of the possible place of teaching about culture within foreign language teaching?			
		F	%
Positive		92	59.4
Not sure		29	18.7
Negative	Not really	27	17.4
	No	7	4.5
	Total	34	21.9
Total		155	

Has this survey made you feel that it is important to incorporate culture within foreign language teaching?			
		f	%
Positive		95	61.3
Not sure		29	18.7
Negative	Not really	24	15.5
	No	7	4.5
	Total	31	20
Total		155	

As seen in Table 17, out of 155, 92 (59.4%) instructors believe that this survey has contributed to raising their awareness of the possible place of teaching about culture within FLT. While 29 (18.7%) instructors stated that they are not sure, 34 (21.9%) participants did not find the survey a contributory factor in raising awareness of the possible place of teaching about culture within FLT.

4.2. Qualitative Results

To answer the research questions of this study, a semi-structured interview was applied to 6 EFL instructors to investigate their attitudes and practice regarding culture teaching at tertiary level FL classes. The interviews were applied in order to supply collaborative confirmation of the quantitative data from the survey and the interviews were analyzed

through the discourse analysis method. In order to have a better access to the obtained data the researcher generated categories according to the interview questions. The answers of all participants involved in the study were transcribed and the processed information is systematically analysed and interpreted. Table 4.18 presents the background of instructors chosen for interviews.

Table 4.18. Distribution of Six Interviewees With Respect to Their Background Information

Ts' Code	English as a Native Language	Type of Institution Teachers Teach	Teaching Experience	Educational Background	Level(s) of English the Ts Taught	FCE
T1	NEST	Private	5 Years	Without MA	All	YES
T2	NEST	Private	20 Years	Without MA	All	YES
T3	NEST	Private	10 Years	Without MA	All	YES
T4	Non-NEST	Private	3 Years	With MA	Beg/ Int.	NO
T5	Non-NEST	Private	7 Years	With MA	All	NO
T6	Non-NEST	Private	7 Years	WithoutMA	All	YES

As can be observed from Table 4.18, all the interviewees are currently working at private universities. Out of 6 participants 3 of them are NESTs (T1, T2 and T3). The instructors have language teaching experience between 5 and 20 years. 2 (T4 and T5) of them who do not have any foreign country experience hold an MA degree. All instructors except one (T4) has taught English at all levels.

4.2.1. The Results of the Interview Question 1

How would you define culture? What is the connection between language and culture?

The purpose of the first interview question was to find out how participant EFL instructors perceive the concept of culture and reveal their personal opinions on the

relationship between language and culture. Instructors provided varying answers to this question as seen in Table 4.19.

Table 4.19. Participants' Answers Given to Interview Question 1

How would you define culture?			
Categories	f	Ts' Code	%
Uniqueness to a distinct community	5	T1, T2, T3, T4, T5	83.3
Shared norms, values, behaviour & an identity	3	T1, T2, T4	50
Personal & social interaction	1	T6	16.7
What is the connection between language and culture?			
Categories	f	Ts' Code	%
Mutual Interaction	5	T2,T3,T4,T5,T6	83.3
Providing a context for communication	4	T1,T3, T5, T6	66.7

Note. T1, T2 and T3 are NESTs. T4, T5 and T6 are non-NESTs.

As indicated in Table 4.19., 5 (83.3%) instructors emphasized the concept of uniqueness, 3 (50%) interviewees emphasized the importance of shared norms, values, behaviour and an identity while defining the concept of culture. 1 participant (16.7%) stated that personal and social interaction is the other element which plays an essential part in forming culture. As for the connection between language and culture, 5 (83.3%) participants stated that there is a mutual interaction between language and culture and 4 (66.7%) participants pointed out that culture provides a context for communication.

As one of the instructors (T1) stated as:

Culture would be shared values, behaviour, a shared identity by a group of people and they wouldn't necessarily have to speak the same language though. They might have primary languages and their own secondary languages. I am thinking the US, for example. Well, obviously a shared language allows people to express themselves and communicate in a way so that everyone understands in the same way what they are talking about. And, so the culture is maintained through communication either in speech or in written form.

Another interviewee (T2) emphasized the nature of culture as a mutually interacting entity and how she described the connection between language and culture is as follows:

I would define culture as a set of norms and behaviour that would distinguish one group from another. So not necessarily one nationality from another, but a group--.

For example, every family has its own culture, or every neighbourhood, every workplace. -And then extending that- every country -of course- has its own culture. I think there is a strong connection [between language and culture] because if we go to the macro-culture which is nationality, of course the language will influence the way people think, and the way that people think also influences the language. For example, in Eskimo culture because snow is such an important part of their life they have many words whereas we only have one. So it influences. Also even in small settings, for example, in the workplace there is certain jargon that is used in particular industry which is specific to those industries that other people may not understand this. We can -sort of- talk about the existence of a culture in that specific area.

4.2.2. The Results of the Interview Question 2

Do you think it is important to teach about culture?

The purpose of the second interview question was to elicit opinions whether participant EFL instructors find teaching about culture important or not. All the interviewees agreed and pointed out that they consider teaching about culture to be a very useful tool while teaching a FL.

However, one interviewee (T4) reported that she believes in teaching about culture to a certain extent and her response to the question is as follows:

Yes, of course. To some extent, yes. In order to prevent cross-cultural miscommunication--. However, thinking about other societies speaking English as a second or foreign language, culture seems to function less if we only think about other cultures. But probably it is better to focus on universal aspects of communication.

4.2.3. The Results of the Interview Question 3

In your mind, what are the outstanding benefits of having cultural information included in FL teaching?

The third interview question was designed in order to elicit information about interviewees' opinions about the advantages of having cultural information included in their FL classes. The responses given by participants are presented in Table 4.20.

Table 4.20. Participants' Answers Given to Interview Question 3

In your mind, what are the outstanding benefits of having cultural information included in FL teaching?			
Categories	f	Ts' Code	%
Raising cultural awareness	3	T1, T2,T6	50
Arousing curiosity & attention	3	T2, T4, T5	50
Aid to learning process	2	T1, T5	33.3
Aid to communication	1	T1	16.7
Travelling	1	T3	16.7
Globalization	1	T6	16.7
Personal development	1	T6	16.7

Note. T1, T2 and T3 are NESTs. T4, T5 and T6 are non-NESTs.

As Table 4.20 reveals, 3 (50%) interviewees consider raising cultural awareness among students as one of the outstanding benefits of having cultural information in FL teaching. Arousing curiosity and attention is claimed to be the other benefit by 3 (50%) participants. 2 (33.3%) instructors consider having cultural information in FL teaching as an aid to learning process, and 1 (16.7%) instructor considers it as an aid to communication. Travelling, globalization and personal development are stated as other advantages of having cultural information included in FL teaching by 1 (16.7%) instructor for each respectively.

How one of the participants (T1) elaborates on the question is as follows:

Well, I think it helps the student understand how other people use this language to really communicate. It is not just spoken language but it is also body language. I often teach this. Think about how Japanese bow. They get confused about how to shake hands properly. Something which seems utterly simple to us is really difficult at first for them and vice versa, but it is important to force students to fully understand the culture. Language is just a part of that. But in an ideal class, I'd involve things like music, food, movies and may be some literature, poetry, photographs of people who are important to that culture, and fully involve them in the culture not simply the language. Language is just a means of expressing oneself within it, but I think you need the whole picture.

Moreover, T5 emphasizes the importance of meaningful context in FL teaching, thus she touches on the benefit of having cultural information in FL teaching as follows:

It [cultural information] may arouse sympathy and curiosity among the students so if it is interesting, I mean if students are interested in the culture of that country, they may be more eager to the lesson. This is one of the benefits. And the other

one, I think teaching culture makes the lesson more understandable and meaningful as it gives a context for the lesson.

4.2.4. The Results of the Interview Question 4

Why do you think it is important to teach about culture?

Interview question 4 attempts to find out participants' various reasons for their preference for teaching about culture in FL classes. The analyzed and categorized responses can be seen in Table 4.21

Table 4.21. Participants' Answers Given to Interview Question 4

Why do you think it is important to teach about culture?			
Categories	f	Ts' Code	%
A means of accurate communication	4	T1, T2, T4, T6	66.7
Acquisition of a wider perspective	2	T1, T3	33.3
Acquisition of culture specific knowle	2	T3, T5	33.3
Globalization	1	T2	16.7
Self-reflection	1	T2	16.7
Arousing curiosity & attention	1	T5	16.7
Travelling	1	T3	16.7

Note. T1, T2 and T3 are NESTs. T4, T5 and T6 are non-NESTs.

As displayed in Table 4.21, 4 (66.7%) participants stated that they teach culture to maintain communication. 2 (33.3%) participants view culture teaching as a means of acquisition of a wider perspective. Globalization, self-reflection, arousing curiosity/interest and travelling are other categories which are mentioned only once by instructors (16.7%) as the reasons for teaching about culture in classes.

To exemplify the important place of cultural knowledge in the globalized world, what T2 reports is as follows:

Well, because now the world is becoming a global village so we are all going to have to interact with each other. Particularly for the young people that we teach in the industry that they are in, they need to be aware of how their behaviour might portray their own culture and the image they may give abroad, and they also need to be prepared for something in other cultures they may encounter which may be difficult or strange for them.

Although another teacher (T4) indicates the main reason of culture teaching as preventing miscommunication, she gives voice to her feelings about culture teaching in class as follows:

It is something nice to prevent miscommunication between interlocutors, between people but I really don't think that it is a very nice thing to teach culture. I am not someone who is for teaching culture to a great extent in an EFL or ESL class.

4.2.5. The Results of the Interview Question 5

How important do you think to know about the foreign culture when communicating with the people of that culture?

Interviewees were asked to state how important they found to know about the foreign culture when communicating with the people of that culture. Table 4.22 presents the categories derived from the participants' responses.

Table 4.22. Participants' Answers Given to Interview Question 5

How important do you think to know about the foreign culture when communicating with the people of that culture?			
Categories	f	Ts' Code	%
Promotion of culture bound communicat	5	T1, T2, T3, T5, T6	83.3
Application of the norms of culture	4	T1,T2, T3, T5	66.7
Recognition & acceptance of differences & similarities	3	T1, T2, T4	50
Difficulty integrating into a foreign culture	2	T1, T2	33.3
Prevention of misunderstandings/ Misinterpretations	2	T1, T6	33.3

Note. T1, T2 and T3 are NESTs. T4, T5 and T6 are non-NESTs.

According to Table 4.22, all instructors agreed that knowing about the foreign culture when communicating with the people of that culture is highly important. 5 out of 6 (83.3%) participants supported their opinion by saying that cultural knowledge is needed to promote culture bound communication. This category is followed by

application of the norms of culture which is stated by 4 (66.7%) participants. Another category stated by 3 (50%) participants is the recognition and acceptance of similarities and differences among cultures. 2 (33.3%) participants found culture teaching important in order to be able to integrate into a foreign culture and the prevention of misunderstandings/ misinterpretations is another category stated by 2 (33.3%) participants.

In support of his response, T1 made his point as follows:

Extremely important. I can give examples of this. I went into a store in Vienna. I speak a little German and when I walked around, I didn't find anything I wanted and I thanked the woman in German. I said 'Vielen Dank' and I walked out and she said 'Auf Wiedersehen'. But she said that very loudly, -what I thought was- very rudely and very aggressively. I talked to an Austrian who was the manager of the hotel. He is a friend of mine. I asked him what happened. I didn't understand the interaction, the discourse. And he said she probably thought that you were being sarcastic because you haven't bought anything. You haven't found anything worth buying at the shop, and so she was angry at you. Because the appropriate response for a Viennese person is to say goodbye 'Auf Wiedersehen' not 'Thank you' because you haven't bought anything. So it is true examples like this that students learn. That takes place--They need to understand people in their cultural setting -no matter what language it is that they are learning or trying to use- because your words to you may have one meaning but the listener, the native speaker may hear it quite differently.

4.2.6. The Results of the Interview Question 6

How can you promote intercultural communication?

6 interviewees were asked to state their ideas on how to promote intercultural communication in FL classes and the categorized responses can be seen in Table 4. 23.

Table 4.23. Participants' Answers Given to Interview Question 6

How can you promote intercultural communication?			
Categories	f	Ts' Code	%
Using speaking activities	4	T1, T4, T5, T6	66.7
Using visual materials	3	T1, T2, T5	50
Improving cultural awareness	3	T1, T2, T3	50
Emphasizing cultural differences	2	T4, T6	33.3
Using written materials	2	T5, T6	33.3
Using authentic materials	2	T1, T2	33.3
Using hands-on materials	1	T5	16.7
Teaching about various cultures	1	T3	16.7
Arousing curiosity & attention	1	T5	16.7

Note. T1, T2 and T3 are NESTs. T4, T5 and T6 are non-NESTs.

Table 4.23 displays that 4 (66.7%) participants promote intercultural communication by using speaking activities in class. This category is followed by using visual materials which is stated by 3 (50%) instructors and improving cultural awareness is another technique preferred by 3 (50%) teachers. The next category noted by 2 (33.3%) interviewees is emphasizing cultural differences. Using written materials is another technique used by 2 (33.3%) teachers. Other responses are given only once (16.7%) and they use hands-on materials, teaching about various cultures and arousing curiosity.

T5 responds to the question as follows:

If I understood correctly yes. We can ask students to find some friends from foreign countries, may be pen-pals or we can organise some competitions which are cultural. They may prepare some posters or I don't know some different projects related to different cultures so we can arouse their curiosity to that culture.

The response to the question by T3 is as follows:

Awareness. To improve their awareness, teach them about other cultures, not only my own culture, not even other English speaking cultures -because English is the international language that we all use- but also non-English speaking countries as well.

4.2.7. The Results of the Interview Question 7

How do you evaluate the current textbook you use in terms of the cultural elements included? Is it insufficient, sufficient or too much? What is your reaction to this situation?

Participants were asked to evaluate the current textbook they use in terms of its efficiency and to reflect on their reaction accordingly. After analyzing participants' responses, the emerged categories are presented in Table 4.24.

Table 4.24. Participants' Answers Given to Interview Question 7

How do you evaluate the current textbook you use in terms of the cultural elements included? Is it insufficient, sufficient or too much?				
	f	Ts' Code	%	Reasons
Very sufficient	1	T4	16.7	- Suitability to needs& interests
				- Sufficient cultural knowledge
				- Arousing curiosity & interest
Not very sufficient	3	T2,T5,T6	50	- Emphasis on grammar
				- Focus on British or American culture
				- Lack of information about various cultures
It depends	2	T3, T4	33.3	-Teachers' responsibility -Indirect teaching of cultural elements -Culture teaching of broad topics

Note. T1, T2 and T3 are NESTs. T4, T5 and T6 are non-NESTs.

Table 4.24 reveals that 1 instructor (16.7%) found the current textbook very sufficient in terms of its suitability to learners' needs and interests, the amount of cultural knowledge it includes and the ability to arouse curiosity and interest among students. 3 (50%) instructors did not find the current text book they use very sufficient considering its excessive emphasis on grammar, its main focus on British and/or American culture, and thus the lack of information about various cultures. 2 (33.3%) instructors stated that

whether instructors find the current textbook sufficient or not in terms of the cultural elements it includes is closely related to the extent to which teachers feel responsible for teaching culture. In other words, instead of directly using the current textbook to teach cultural information, they may prefer to teach culture indirectly or broadly depending on learners' level, age, interest and so forth.

4.2.8. The Results of the Interview Question 8

Do you think the textbook includes examples mainly from the target language culture or from a variety of different cultures?

The purpose of the interview question 8 was to have an idea about EFL instructors opinions about whether the textbook is target language culture oriented or not. Without exception all the interviewees stated that the textbook definitely includes examples mainly from the target language culture.

4.2.9. The Results of the Interview Question 9

If you need to give examples about cultural elements which one (target/local) do you prefer? Why?

Interview Question 9 was a further aim of trying to understand and evaluate participant instructors' preference for the type of cultural knowledge they use as a source of teaching language. Tables 4.25 and 4.26 demonstrate the results.

Table 4.25. Distribution of Teachers' Preference for the Target or Local Cultural Examples They Use in Class

	f	Ts' Code	%
Both	5	T1, T2, T3, T4, T6	83.3
Depends on the level	1	T5	16.7

Note. T1, T2 and T3 are NESTs. T4, T5 and T6 are non-NESTs.

Table 4.25 indicates that out of 6, 5 (83.3%) instructors use examples from both target and local cultures as one of the sources of FLT. 1 (16.7%) instructor asserted that the

level of students is the main factor that determines the type of examples he gives while teaching.

Table 4.26. Participants' Answers Given To Interview Question 9

Why do teachers prefer target/local elements in their teaching?			
Categories	f	Ts' Code	%
Familiarity & appropriateness of content	6	T1, T2, T3, T4, T5, T6	100
Integration of cultural elements	4	T1, T2, T4, T6	66.7
Local culture as the starting point	3	T2, T3, T6	50
Having a general perspective	2	T1, T6	33.3
Familiarity with international cultures	1	T1	16.7
Comparison of two cultures	1	T2	16.7

Note. T1, T2 and T3 are NESTs. T4, T5 and T6 are non-NESTs.

Looking at Table 4.26, it can be stated that all the interviewees (%100) take students' familiarity with the content and the appropriateness of content into account when giving examples related to culture in class. 4 (66.7%) participants use cultural examples to integrate cultural elements into teaching. Local culture is taken as the starting point when teaching about culture by 3 (50%) instructors. 2 (33.3%) participants implied imposing a general perspective as another reason for including cultural examples in class. Familiarity with general cultures and comparison of two cultures are the other factors stated by 1 instructor (16.7%) each.

In her own words, T2 commented on the question as follows:

I usually compare the two. We talk about things which are normally in Turkish culture and then I ask them, for example, which other cultures they would be interested in and why. We talk about elements of other culture. I usually use Turkish culture as the starting point because they normally have information about that.

Another teacher (T4) stated that:

Both of them. Local one because students will have more examples, will have a lot to say. And also target one to some extent because they will understand the topic, or they will understand the structure better. For example, I prefer to talk about the

history of target culture because it will help them understand the language better or even the geography. I don't know. The food they eat, their traditions, their national holidays, all these things.

4.2.10. The Results of the Interview Question 10

Could you give an example of a lesson or unit that shows how you include cultural elements in your teaching?

- a) What did you expect students to learn from this lesson?**
- b) What activities did this lesson involve students in?**
- c) What materials did you use in this lesson?**

In order to obtain data for interview question 10, interviewees were requested to tell about a sample lesson or unit which includes cultural elements in it. The results can be seen in Table 4.27.

Table 4.27. Participants' Answers Given to Interview Question 10

Ts' Code	Aims	Activities	Materials
T1	To be able to:		
	- describe people		
	- give related information	- role play	- teacher- created materials
T2	- assess situations, think actions	- paragraph writing	
	- raise independent learners		
	- gain cultural awareness		
	- reflect on own culture	- brainstorming	- authentic material
	- recognize the advantages & disadvantages of learning about culture	- discussion - watching a video - listening to a radio interview	- text book
T3	- compare & contrast		
	- gain cultural awareness		
	- learn what to dos & don'ts in certain countries	- brainstorming - game	- textbook - teacher-created materials
T4	- develop an intercultural perspective		
T4	- learn customs & traditions	- role play - watching a video	- textbook
T5	- understand the text & give relevant answers	- matching	- textbook - hand-out
T6	- use grammar correctly	- speaking activities	- pictures & paintings
	- comment on the topic	- cross-cultural scenarios	
	- gain general world knowledge		
	- talk by using cultural elements		

Note. T1, T2 and T3 are NESTs. T4, T5 and T6 are non-NESTs.

As Table 4.27 represents, FL instructors make use of a variety of teaching activities such as role play, brainstorming, discussion, and cross-cultural scenarios based on the aim of the lesson. Regarding the materials, it can be seen in the table that the textbook is the main material used in teaching culture. Apart from the linguistic aims, developing learners' cultural awareness and intercultural perspective, being able to reflect on their own culture and being able to recognize the advantages and disadvantages of learning about culture are among the culture-bound aims which FL instructors adopt in their classes.

4.2.11. The Results of the Interview Question 11

If you were to choose your own material (in a reading class, for example) would you include cultural elements as one of your selection criteria? Would you prefer the cultural elements to be included specifically or eliminated in your material?

The purpose of the interview question 11 was to gather information about the instructors' preference for the inclusion of cultural elements as one of their selection criteria. All the instructors agreed to specifically include cultural elements in their own material selection as one of the criteria. However, one of the instructors (T5) set out a condition and pointed out that she would include cultural elements specifically depending on students' interest, level, context and time and did not give any other reason. Moreover, another instructor (T4) indicated that she would stick to culture specific information in books but it would not be her first choice. Table 4.28 demonstrates the results why they include cultural elements as a material selection criteria.

Table 4.28. Participants' Answers Given to Interview Question 11

If you were to choose your own material (in a reading class, for example) would you include cultural elements as one of your selection criteria? Why?			
Categories	f	Ts' Code	%
Integration of cultural elements	4	T1, T2, T3 T4	66.6
Emphasizing cultural differences	3	T1, T2, T6	50
Development of cultural thinking	2	T4, T6	33.3
Developing tolerance for other cultures	1	T1	16.7

Note. T1, T2 and T3 are NESTs. T4, T5 and T6 are non-NESTs.

Table 4.28 reveals that 4 (66.6%) interviewees reported that they include culture specifically in their materials to integrate cultural elements into their teaching. Emphasizing cultural differences is the second reason stated by 3 (50%) participants. 2 participants (33.3%) claimed their reasons to include cultural elements specifically in their materials as development of cultural thinking. Other category which is noted only once by one participant (16.7%) is developing tolerance for others.

4.2.12. The Results of the Interview Question 12

In your mind, what is the most serious drawback of having cultural information included in FL teaching?

Interview question 12 aimed to find out the interviewees' views on the drawbacks of having cultural information included in FL teaching. Table 4.29 presents the results.

Table 4.29. Participants' Answers Given to Interview Question 12

In your mind, what's the most serious drawback of having cultural information included in FL teaching?			
Categories	f	Ts' Code	%
Time limitation	3	T1, T4, T6	50
Attitudes to learning about culture	2	T2, T5	33.3
Need to set a standard	1	T6	16.7
Tight pacing schedule	1	T1	16.7
Risk of conveying cultural information realistically	1	T2	16.7
Risk of stereotyping	1	T2	16.7
No drawback	1	T3	16.7

Note. T1, T2 and T3 are NESTs. T4, T5 and T6 are non-NESTs.

As Table 4.29 indicates, 3 (50%) interviewees stated that time limitation is one of the reasons for not including enough cultural information in teaching. 2 (33.3%) participants believe that including cultural information in FL teaching may cause negative attitudes to learning about culture. 1 (16.7%) participant stated that a standard needs to be set if the aim is to include cultural information in FL teaching and another participant (16.7%) claims teaching about culture slows teachers down and this may cause a problem if there is a tight pacing schedule that teachers have to follow. Another response given to this question by 1 instructor (16.7%) is about the risk of conveying cultural information realistically and she added the risk of stereotyping as another drawback of having cultural information included in teaching. 1(16.7%) instructor did not come up with any drawbacks.

T2 refers to the attitudes to learning about culture, risk of conveying cultural information realistically and risk of stereotyping as follows:

I don't think there are many drawbacks. I think the only drawback I find that it is really difficult to convey realistically what another culture is like, so it ends up inevitably with some stereotyping. Or perhaps they judge a culture from their interaction with me, with only one individual they have met and I may not be typically many ways a representative of my culture. So you can't convey it maybe accurately and when I am trying to elicit information about culture from them

because we are in quite a polarized country and there are different elements in each class that could also alienate some people because they have different versions of that. You have to manage carefully so that nobody is feeling offended. But I don't think it is a drawback, I think it is a positive thing.

Another instructor (T5) saw students' personality and negative attitude as one of the most serious drawbacks and expressed her opinions as follows:

I think the most serious drawback is students think that it is unnecessary. Some of them are really traditional and they don't want to learn anything about the other cultures so if you have such conservative students, it may be a disaster for you to teach the new vocabulary, to teach the lesson in that cultural unit. I think this is the most serious drawback.

CHAPTER V: CONCLUSIONS AND IMPLICATIONS

The study mainly aims to describe the attitudes of NEST and non-NESTs at Turkish universities towards teaching culture, and to determine the effects of teacher-related variables such as educational background, teaching and foreign country experience on their perceptions of culture and their actual teaching practice in class.

The insights gained from the study helped us determine the importance attached to promoting intercultural understanding in language classes by teachers, make suggestions for syllabus design in terms of the type and the amount of cultural information to be transmitted, and the materials and strategies implemented in this transmission.

Following the order of research questions, results derived from both the survey and interview questions are discussed, implications for practice and implications for further research are presented in this section.

5.1. Conclusions

Major results which have emerged from both the teacher survey and interviews are concluded according to the research questions posed in this study.

5.1.1. Conclusions on the Results of Research Question 1

To begin with, the question addressed to the EFL instructors in order to get a proper definition of the concept of culture and a description of the connection between language and culture revealed that most of the participant EFL instructors defined culture as an entity unique to a particular community which is formed by shared norms, values, and behaviour.

When providing definition of the term, all interviewees mainly focused on the inimitable or novel nature of culture which includes rules, values, and manners that are common to a certain society. In addition, one instructor indicated that culture is formed as a result of personal and social interaction. When viewed from this aspect, the current study does not confirm the results of the study carried out by the Social Science Education Consortium (1999) in that in contrast to our study no common definition of

culture was brought to light by those language teachers. In fact, the asserted definitions were found to be quite materialistic.

To be precise, how teachers perceive the concept of culture might closely be related to the language instructors' personal experiences. In his study Ryan (1995) found out that language teachers use their past experiences as a base to provide a meaningful description of the concept of culture.

In regard to the second part of the first interview question "What is the connection between language and culture?", the participants believed that there is an undeniable mutual interaction between language and culture and they cast culture in the role of providing a context for communication. Overall, it could be concluded that generally participant EFL instructors have a holistic view of culture and clear perceptions on the connection between language and culture. This unique relationship can be described as something which cannot be disconnected. As stated by some researchers such as Ryan (1995) and Gül den (2003), culture and language are like two sides of the same coin and without culture language is meaningless. In brief, it can be stated that language instructors generally have quite a clear idea of what culture is, where it fits in the curriculum and what the nature of connection between culture and language should be like.

When given a written survey question on what content receives more attention in culture teaching practice, the vast majority of instructors indicated that the tangible products of culture such as food, dress, types of dwelling and toys are given priority when transmitting cultural information. This result confirms with the findings of the study conducted by the Social Science Education Consortium in 1999.

When the possible differences between NEST and non-NESTs, and non-NESTs with and without foreign country experience examined with respect to the most commonly exploited topic while teaching culture, the results revealed no significant difference. In other words, all groups exploit tangible products of culture as the main source of cultural information in their language teaching practice. Constituting only the tip of the iceberg, the choice of tangible products, which is quite broad, can be linked up to the easily observable and catchy nature of it and thus instructors' lack of cultural knowledge in depth on the one hand, and learners' familiarity with the type of content

such as food, dress and types of dwelling on the other hand. When considered from a different angle, another reason for preferring tangible products of culture as the main source of culture teaching content can also be related to the current language education system at universities which requires instructors to use textbooks designed by mostly British or American publishers. Thus, this choice of content may not represent language instructors' actual opinions as they are directed to use certain types of cultural content which are pre-determined and included in textbooks by these publishing companies. Besides, time limitation and tight pacing schedule are the other reasons that could restrict instructors to take initiative, and select and exploit their own unique choice of content.

The use of content in teaching culture is elaborated on by Çakır (2010) as follows:

...the concept of culture should not be limited only to cultural references belonging to the target language such as holidays, special days, celebrations etc. Along with these references some of the cultural expressions used in normal speech and daily life by the native speakers should also be integrated while developing language awareness. Expressions of idioms, proverbs, superstitions, similes, which are the natural components of a language, need to be involved in course syllabus appropriately. (p.187)

5.1.2. Conclusions on the Results of Research Question 2

The study also attempted to investigate the purposes and anticipated outcomes which are adopted by participant instructors and to see whether there are any differences between NEST and non-NESTs, non-NESTs with and without FCE, and EFL teachers who work at state and private universities. The results gained from participants' responses to the related survey items indicated that EFL instructors mostly appreciate the importance of cultural knowledge in maintaining communication. And avoiding cultural misunderstandings is another reason that comes to the forefront. Moreover, appreciating similarities and differences between their own culture and target culture is viewed as the main outcome in teaching culture.

Considering the differences between NEST and non-NESTs, non-NESTs, non-NEST with and without FCE, and EFL teachers who work at state and private universities, the results did not indicate any significant difference in terms of purposes and anticipated outcomes in culture teaching. That is, without distinction all instructors perceived the main reason to teach culture as the importance of culture in a communication and the

avoidance of cultural misunderstandings. Furthermore, the main outcome is accepted as appreciating similarities and differences between their own culture and the target culture. Accordingly, Agar (1994, cited in Risager, 2006) touches on the topic as follows:

Culture is ...what happens to you when you encounter differences, become aware of something in yourself, and work to figure out why the differences appeared. Culture is an awareness, a consciousness, one that reveals the hidden self and opens paths to other ways of being. (p.111)

The results from the written survey were confirmed by comments in response to the interview questions “In your mind, what are the outstanding benefits of having cultural information included in FL teaching?” and “Why do you think it is important to teach about culture?” These questions interrogated the participants’ perceived advantages of the integration of cultural elements into FL teaching and aimed to find out the reasons that lay behind culture teaching in FL classes. The results signified that majority of participants believe in the importance of culture teaching because they see it as a means of accurate communication, and it helps acquire a wider perspective and culture specific knowledge. Globalization, self-reflection, arousing learners’ curiosity and interest, and travelling purposes are the other results emerged from this question. Moreover, most of the participants regarded the integration of cultural information as an aid to raise cultural awareness, arouse curiosity and attention towards language instruction. Some teachers also believed its efficiency in learning process. Other results emerged from the third question were the issue of travelling, globalization and personal development.

Another important inference of the interview was that, all the interviewees agreed on the importance of knowing about the foreign culture when communicating with the people of that culture. According to these participants, knowing about the foreign culture is crucial when promoting communication which is based on cultural grounds, applying the norms of culture and appreciating similarities and differences among cultures. Furthermore, knowing about the foreign culture may be of assistance when the aim is the social adaptation on cultural facts and prevention of misunderstandings and/ misinterpretations.

From the classroom practice point of view, the main tendency seemed to be exploiting cultural information based on both target and local grounds when teaching a FL. However, there is still a preference for the use of local culture elements as the starting

point which might be explained by providing familiar and appropriate contexts to speed up the learning process so that learners do not feel intimidated from the beginning. The fact that local culture is generally taken as the starting point can also be explained by the convenience and safety it provides for non-NESTs where they can feel free to comment on and give examples about. Concerning the integration of examples from target and local cultures into the language teaching practice, some EFL instructors aimed to impose a general cross-cultural perspective, intercultural awareness, and the ability to compare local culture with target culture on learners.

5.1.3. Conclusions on the Results of Research Questions 3 & 4

The current study also investigated the strategies and materials which are highly preferred in culture teaching by EFL instructors and the possible differences of use between NEST and non-NESTs, and EFL teachers who work at state and private universities. Correspondingly, the related quantitative data yielded that the two most common strategies preferred by the participants are encouraging students to attend international exchange programs such as Erasmus and using dialogues respectively.

When the differences between NEST and non-NESTs are examined in detail, the results displayed a statistically significant difference in favour of non-NESTs regarding the use of strategies to teach culture. That is to say, as a result of the analysis it was found out that while NESTs prefer to use authentic materials written by or for native speakers as the main strategy, encouraging students to attend international exchange programs is the commonly used strategy preferred by non-NESTs. The reason that lays behind NESTs preference for using authentic materials can be related to the need to provide learners with real language and introduce authentic cultural information. Authentic materials are like bridges which maintain connection between the real world and the actual teaching environment. By this way, learners can have the chance to see linguistic elements put into practice in real situations. On the other hand, non-NESTs' preference for encouraging learners to attend international exchange programs can be linked up to their incompetence in providing authentic language learning atmosphere in class compared to NESTs. Therefore, by offering this to learners as the main strategy in culture teaching, non-NESTs believe that learners will be able to acquire cultural information which is more authentic and of high quality abroad.

In relation to the use of materials to teach culture to transmit cultural knowledge, although the results yielded a significant difference between NEST and non-NESTs, both groups preferred textbooks and accompanying ancillaries as the main culture teaching material. In this regard, the results of Richards, Tung and Ng's (1992) study which suggests that the primary teaching resources of language teachers are mainly the textbook, supplementary materials and audio tapes, confirm the results of the present study. When the related result of the current study is discussed in detail, this privileged preference for the use of textbook can be explained with its structured, integrated and user-friendly nature which has passed the validation and reliability tests in plenty of educational institutions all over the world. That is, when the type of culture teaching material is considered it is possible to claim that language instruction in Turkey mostly relies on the use of textbooks. As Arıkan (2005& 2008, cited in Çakır, 2010) asserts "Coursebooks,..., have the power of altering students' opinions and beliefs on many socio-cultural matters from gender and popular culture to religion and social class since the majority of classroom teaching is carried out by the use of them" (p. 187).

However, the qualitative data suggests that the majority of participants do not find the current textbook they use sufficient enough. This is compatible with the study by Aliakbari (2004) where the researcher reported that ELT textbooks in use in Iranian high schools did not prove to be useful in terms of developing cultural competence and cultural understanding. The reasons lay behind this inefficiency are stated as too much emphasis on grammar, its main focus on British or American culture, and the lack of information about various cultures. In other words, it can be inferred from the responses that EFL instructors would like to see a balance between the social practice including the cultural elements and the linguistic elements that are included in textbooks which are used for teaching a FL.

As stated before, one of the underlying causes of inefficiency of textbooks stated by the respondents is related to their main focus on only one culture which is mostly British or American. That is to say, from the analysis of the data, it is reasonable to conclude that all of the participants think that the current textbook they use definitely includes examples mainly from the target language culture which may indispensably pose a risk of stereotyping. Hence, apart from the linguistic elements, language instructors would

prefer a textbook including a well-balanced combination of cultural elements from a variety of cultures suitable to learners' age, needs, interest and level.

Considering the use of culture teaching materials in general, the difference between the teachers is in favour of non-NESTs which implies that non-NESTs make use of a wider selection of materials to promote cultural education in practice. This difference may be due to the distinct education systems operating in Turkey and countries where English language is spoken. Despite drawing attention to the recent major attempts to incorporate communicative language teaching into the curriculum, Kırkgöz (2005) describes the teaching of English in Turkey as traditionally teacher-centred and the primary method employed as grammar translation where the main focus is on grammar and vocabulary rather than communication. It can be suggested that in addition to the textbook and accompanying ancillaries, to supplement their grammar based language lessons and to close the gap in their cultural knowledge Turkish EFL instructors must be using a wider range of materials more often, with supplementary instructional materials and popular music records among the most popular.

Nevertheless, no difference was found between EFL teachers who work at state and private universities in terms of the use of strategies and materials to teach culture. In other words, EFL teachers who work at state and private universities did not specifically differ from each other considering the selection of strategies and materials to promote culture teaching.

To sum up, from the analysis of the data, it might be concluded that non-NESTs tend to use a wider range of teaching strategies and materials to promote intercultural communication in class.

The qualitative data obtained through the interviews support these results by revealing relevant replies from the participants regarding the materials and techniques to promote cultural interaction in class. The results pointed out that most of the participants benefit from various speaking activities such as discussions, role-play, competitions, and using visual materials like posters to improve cultural awareness of learners. Others believe that intercultural communication can also be promoted by emphasizing cultural differences, and using written and authentic materials. Using hands-on materials such as

posters, and teaching about various cultures to arouse curiosity towards these cultures are the other techniques preferred by only one participant.

The reason why using hands-on materials like posters as a culture teaching technique is not preferred as highly as other techniques may be related to the level, age and interest of learners who are university students in this case. Moreover, the fact that only 1 participant preferred to teach about various cultures may be related to the instructors' lack of knowledge on foreign cultures, hence they may not be feeling confident enough when teaching about various cultures and so they prefer the easy and risk free way which is sticking to the old and well-known local culture or British and/or American target culture mostly.

The study also investigated the participant instructors' preference for the inclusion of cultural elements as one of their material selection criteria. Without distinction, all interviewees supported the integration of cultural elements specifically in their material. This implies that all participants prioritize teaching about culture when choosing their materials for mainly the purposes of integration of cultural elements into teaching and emphasizing cultural elements.

To have an opinion about the interviewees' culture teaching routine, their opinions about classroom practices which aimed to convey cultural information were elicited. For this reason, participants were asked about their expectations from learners, the activities and the materials they made use in a culture-based language class.

It is not surprising to see that participant instructors all benefit from a wide range of activities and materials depending on the subject and the aim of the lesson. The majority of EFL teachers' aims concerning the cultural instruction were to make learners gain cultural awareness and general world knowledge, to be able to reflect on their own culture, develop an intercultural perspective and learn different customs and traditions.

Among the various types of activities which all have different aims depending on the type of the lesson, it is important to remark that the interviewees included activities like brainstorming, discussions and role-plays which include a speaking component in them. Regarding the materials used, participants' responses to the interview question revealed that they mostly prefer textbooks as the main material to teach about culture. This fact

can be related to the teacher-friendly, easy-to-exploit and integrated nature of textbooks which language teachers can easily rely on.

5.1.4. Conclusions on the Results of Research Question 5

When coming to another survey question aimed to find out the motives and experiences which are helpful to EFL teachers, the results displayed that the instructors found independent study/ reading as the best way of preparation for them to integrate culture and language study in their classes. This is compatible with the study of the Social Science Education Consortium (1999) where researchers provided significant results that reveal travel/living in another culture and independent study/ reading as the most helpful experiences in preparing language instructors to teach about culture.

5.1.5. Conclusions on the Results of Research Questions 6, 7 & 8

Another central issue concerning the proficiency levels of learners, participant instructors in their responses to the survey study have indicated that the majority of participants reported that they deal with culture equally in all their classes without taking into learners' proficiency levels account in particular.

Moreover, the study also investigated the frequency of culture teaching in FL classes, and the results designated that most of the participants teach culture as much as included in the textbook and the accompanying ancillaries. The most common reason stated for not teaching about culture was lack of time in the curriculum. These results are consistent with a number of studies (e.g. Social Science Education Consortium, 1999; Casto, Sercu & Garcia, 2004; Larzén-Östermark, 2008) which have also found out that in general FL teachers devote minimum amount of time to culture teaching. That is to say, from the analysis of the research data, it can be concluded that although all of the participants are aware of the importance of teaching culture and using a variety of strategies and materials to teach culture, they claim that they have very limited time to deal with cultural issues in class, thus they prefer to stick to the textbook and the activities in the textbook which require no preparation beforehand, thus they save more time to deal with grammar teaching rather than culture teaching. As a result, it may be possible to conclude that in most cases FL instructors feel constrained by the requirements of the syllabi. However, in order to reveal a satisfactory language learning and/or teaching practice, there should be a balance between the linguistic and

the cultural component in syllabi. They should be equally benefited from if the aim is acquiring a foreign language system. Revealing the similar fact, Çakır (2010) asserts that "...if cultural aspect of the language is not emphasized in language teaching properly, learners would not fully understand the language in context" (p.188).

The study conducted by Ryan (1995) investigated the amount of cultural information introduced in FL classes. He concludes that very limited amount of cultural information was exploited compared to the linguistic aspects of the language because teachers refrain from conveying their cultural knowledge which is formed by their past experiences. Learners' negative attitude towards other cultures might be another reason for not teaching cultural information freely in class.

5.1.6. Conclusions on the Results of Research Question 9

The research has also highlighted the changes in EFL instructors' attitude towards teaching culture according to different variables such as being a NEST or a non-NEST, the type of institution they teach, the training courses on teaching culture they have taken, and the professional development activities they have participated in. The quantitative data obtained from the survey revealed no significant difference between NEST and non-NESTs, and the respondents who work at state and private universities regarding the attitude towards teaching culture. To put it differently, the fact that being a NEST or a non-NEST or working at a state or a private university does not have a distinct effect on their attitude towards teaching culture in FL classes.

However, the results suggested significant results in terms of the training courses on teaching culture EFL teachers have taken and the professional development activities they have participated in. In regard to the training courses, the difference seems to be in favour of the teachers who attend training courses that furthered their knowledge of teaching culture in a FL classroom. When the participation rates in professional development activities are taken into account, it can be seen that the mean score of instructors who attended professional development activities related to foreign language teaching (conferences, in-services, university courses and so forth) more than once in the past two years is higher than the ones who attended at no time or only once. Thus, it is possible to conclude that higher participation rate in training courses and professional development activities leads EFL instructors to a more positive attitude towards the

integration of culture in their classes. This result is supported by Richards, Tung and Ng's (1992) study which arrived at the conclusion that language teachers mostly benefit from lesson preparation, material development activities and attending seminars and best teachers are believed to be the ones who attend professional training on a regular basis. However, the related result of the current study is inconsistent with Deveney's (2007) study which revealed that language teachers can also become competent without any specific teacher training and added that a teacher who is curious, reflective, flexible, caring, optimistic and genuinely interested in other cultures might also be successful in culturally diverse classes without any training.

Accordingly, Çakır (2006) states:

What we [foreign language teachers] after is the development of an awareness of socio-cultural and sociolinguistic differences that might exist between the students' first language and the target language. Such awareness often help explain to both teachers and students why sometimes there is unintended pragmatic failure and breakdown in communication. If we are aware of it, it might be easier to find the appropriate remedy. (p.7)

In relation to cultural awareness, the majority of the instructors believe the positive contribution of the Survey of Teaching Culture in EFL Classes to raise their cultural awareness and apprehend the importance of incorporating culture within FLT.

5.2. Implications

5.2.1. Implications for Practice

The present study directs the researcher to conclude that there is still a gap between EFL instructors' views about what to teach and how to teach culture in a FL class. In general, it can be seen that there is a non-negligible support for culture teaching among the EFL instructors and they express quite complex reasons and outcomes related to culture which emphasize the superior place of culture in maintaining accurate communication, and stand out the similarities and differences among cultures.

However, a general picture emerging from the results is that culture teaching does not yet have a distinguished position in FL education at tertiary level in Turkey. The results of the study offer several implications for EFL instructors regarding culture teaching practice:

1. The results of the study suggest that integration of culture into language teaching is a must. Apart from the linguistic dimension, a more intensive cultural component with its carefully designed teaching methods and techniques should be added to the FLT curriculum so that it could be taught in an integrated way. This component is also crucial to support learners in raising their cultural awareness, adopting feelings like empathy and tolerance, showing respect to other cultures, widening their perspectives and appreciating similarities and differences among cultures.
2. As the current study indicates, even though the majority of EFL instructors agree that cultural dimension is a very important tool in FL teaching, it is understandable that they can not spend much time on it keeping the time constraints in mind. Thus, it is recommended that a FLT syllabus should be designed in a way that more cultural content is integrated to be taught in the same time period. Moreover, instructors should encourage learners to develop cultural awareness, empathy and tolerance for others by presenting different sources with varying topics, strategies and materials that would appeal to learners' age, level, interest and needs.
3. As the study reveals, one of the reasons why EFL instructors prefer to teach culture as much as included in textbooks and accompanying ancillaries is their cultural knowledge at a superficial level. To be able to teach culture effectively, FL instructors should be interculturally-competent themselves. Intercultural activities and courses must be given the same importance in the curriculum as well as the other language activities. Thus, teacher training courses and/or professional development activities which focus on culture teaching methods and techniques should be organized to make FL instructors more aware of the fact that culture teaching is not something to be neglected but appreciated.
4. To educate interculturally-competent EFL instructors provided with sufficient amount of cultural knowledge, culture should be addressed much more extensively in in-service teacher education programs. In addition, opportunities for teachers to travel and study abroad such as teacher mobility programs should be provided. Also international events, projects and organizations should be

carried out to foster intercultural cooperation with instructors from other cultures and thus develop a better intercultural understanding and awareness.

5. According to the study, textbooks are generally found to be quite insufficient in terms of the cultural component included by EFL instructors. Textbooks should be organized in a way that cultural items along with the linguistic dimension should be equally benefited from. They should provide learner with equal opportunities to compare his own culture with others and promote cross-cultural understanding. For this reason, it is recommended that EFL materials should be selected in such a way that they encourage an intercultural point of view.

5.2.2. Implications for Further Research

An attempt was made to elicit information on the why, when and how to teach cultural information in EFL classes. Taking into account the results and limitations of the study, the following suggestions are proposed for further research.

This study focused on EFL instructors' perceptions about the philosophy and practice in culture teaching. However, a further study can be conducted to gain insights on language learners' perspectives on what culture is, how they learn about culture and what their attitude is like towards culture teaching.

A replication of this study can be carried out in a longer period with repeated measures. Conducting a longitudinal study over a longer period of time would allow researchers to compare results. Such a further study would provide a support for culture teaching practice in various ways.

A further study can also be conducted with EFL teachers working at different educational institutions and with different proficiency levels to provide us with more insights about their culture teaching philosophy and practice. In addition, to make the study more reliable, a visual component such as a video-recorded observation and a larger number of interview sessions with instructors from varying institutions might be added as alternative data collection methods.

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APPENDICES

SURVEY OF TEACHING CULTURE IN EFL CLASSES

Dear lecturer,

The following questionnaire will be used to collect information about preparatory school EFL teachers' philosophies and approaches to teaching about culture. Please take 15 minutes to complete this questionnaire. The data you provide will be used in a thesis study which aims to investigate the philosophy and practice of lecturers about teaching culture in foreign language classrooms in preparatory schools. Your answers will not be used for any other purposes. I appreciate your taking the time to share your views and experience.

Cansu YUNUSLAR GÜLER

Marmara University, Foreign Languages Department

ELT MA Programme

1. The name of institution you teach:

2. The type of institution you teach: a. State b. Private

3. Fill in the chart below regarding your current teaching assignment.

Please, put a tick for the level(s) of English you taught
<input type="checkbox"/> Beginner / Elementary
<input type="checkbox"/> Intermediate
<input type="checkbox"/> Advanced

4.

How long have you been teaching English? (Years)

5.

Is English your native language?
<input type="checkbox"/> Yes <input type="checkbox"/> No

6. Describe your educational background.

Degree	Name of the university	Major
a. Undergraduate		
<input type="checkbox"/> b. ELT Certificate		
<input type="checkbox"/> c. MA		
<input type="checkbox"/> d. PHD		

<input type="checkbox"/> e. Other (Please specify:)		
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7. Were modules on teaching culture part of your education?

- a. Yes b. No c. Can not remember

If yes, were they? a. Compulsory b. Optional

8. Have you spent time in a foreign country?

- a. Yes b. No

If yes, please specify the longest period you spent at a time

- 1-15 days 1- 6 months
 15-30 days more than six months

9. Have you spent time in a country where English language is spoken?

- | | Country | Duration | |
|---------------------------------|---------|----------|--------------------------------|
| <input type="checkbox"/> a. Yes | 1. | | <input type="checkbox"/> b. No |
| | 2. | | |
| | 3. | | |

10. Since starting teaching, have you attended any training courses that furthered your knowledge of teaching culture in an EFL classroom?

- a. No, I didn't think it was necessary
 b. No, but I was interested but didn't have time
 c. No, I wanted to, but no courses were offered in my area
 d. No, other (Please specify:)
 c. Yes, I have attended some related teacher training activities

11. How many times in the past two years have you participated in each of the following types of professional development activities related to foreign language teaching?

- a. Conferences of professional organizations 0 1 2 3 More than 3 times
b. Inservices offered by the institution 0 1 2 3 More than 3 times
c. University courses 0 1 2 3 More than 3 times

- d. Travel/study abroad 0 1 2 3 More than 3 times
- e. Study tours abroad that you have organized for students 0 1 2 3 More than 3 times
- f. Other (Please specify: _____) 0 1 2 3 More than 3 times

12. How many students are enrolled in your school? Check one.

- a. Under 500 b. 500-1.000 c. More than 1.000

13. How culturally diverse are the students in your school?

- In your school? a. very b. Somewhat c. Not at all

PHILOSOPHY AND PRACTICE IN CULTURE TEACHING

1. Below are several topics that teachers address in teaching about culture. How often do you apply the following topics in teaching culture in your classes?

	Never	Sometimes	Usually	Always
a. Geography and environment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. History	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Tangible products of the culture (e.g., foods, dress, types of dwelling, toys)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Expressive products of culture (e.g., literature, art, music, dance)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Cultural practices or patterns of social interaction (e.g., manners, use of space, rituals)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Cultural perspectives—the philosophies, attitudes, and values of the target culture (e.g., respect for older people, belief in a social hierarchy, religion)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Relationships among cultural perspectives, practices, and products	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Below are several skills and attitude outcomes for culture learning. To what extent are these skills and attitude outcomes important in your classes?

	Never	Sometimes	Usually	Always
a. Reflect on own culture through study of the target culture	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Recognize the values of Turkish culture, how they are different	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

from other cultures and the role they play in shaping attitude towards other cultures				
c. Appreciate similarities and differences between their own culture and target culture	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Recognize and can analyze how language reflects culture	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Adopt alternative ways of seeing and operating in the world	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Adopt ideas and practices that help understand culture in general	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Develop and use the skills needed to solve cross-cultural dilemmas/problems	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. To what extent do the following statements reflect your reasons for including culture in the foreign language classroom?

	Never	Sometimes	Usually	Always
a. Knowledge of culture is an important preliminary step in reading and appreciating the literature of the target language/country.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Knowledge of culture is important in a communication and avoiding cultural misunderstandings.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Studying culture engages students and motivates them to study the language and retain what they learn.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. The following strategies can be used to teach about culture. How often do you use the following strategies to teach about culture in your foreign language classroom?

	Never	Sometimes	Usually	Always
a. Role plays /simulations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Dialogues	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Cultural problem-solving/cross-cultural scenarios	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Using authentic materials written by or for native speakers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Participation in festivals	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

f. Guest presenters who are native speakers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Interviews with native speakers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Encouraging students to attend international exchange programs, such as Erasmus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Internet/e-mail exchanges	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. Sister schools/pen pal exchanges	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
k. Study tours to target culture	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
l. Other (Please specify:)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. The following materials can be used to teach about culture. How often do you use the following materials to teach about culture in your foreign language classroom?

	Never	Sometimes	Usually	Always
a. Textbooks and accompanying ancillaries	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Supplementary instructional materials	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Materials you have developed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Authentic materials	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Realia-artifacts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Posters	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Slides, videos, films, laser discs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Computer programs, CD-Roms	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Classical or traditional recorded music	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. Examples of recorded music popular today	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
k. Classic literary works	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
l. Popular contemporary literature	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
m. Comics	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
n. Newspapers, magazines	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

o. Maps, atlases	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
p. Encyclopedias, other reference books	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
q. Other (Please specify: _____)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. Reflect on your own preparation to integrate culture and language study. For each of the following experiences you have had, indicate how helpful it was in preparing you to integrate culture and language study. If you have not had any experience, leave that line blank.

	Not Helpful	Somewhat Helpful	Quite Helpful	Very Helpful
a. University lectures on the nature of culture	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Inservice programs on the nature of culture	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Preservice methods courses	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Travel and living in other countries	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Independent study/reading	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. In what classes do you devote the most time to culture teaching? Check only one.

- a. Beginner / Elementary Courses
- b. Intermediate Courses
- c. Advanced Courses
- d. I give equal treatment to culture in all my classes.

8. Check only one of the statements that BEST reflects the frequency of culture teaching in your classroom.

- a. Each semester, I teach two or three units that integrate culture learning with language acquisition.
- b. I incorporate culture-based lessons periodically when time is available.
- c. Every lesson I integrate culture learning with language acquisition.

- d. I integrate culture learning with language acquisition lessons at least once per week.
- e. I teach culture as much as included in the textbook and accompanying ancillaries.
- f. I don't necessarily teach culture
- g. I never teach culture

9. If you do not necessarily teach about culture in your EFL class, what are your reasons for not teaching it?

- a. Lack of time in the curriculum
- b. Not a priority for me
- c. Not a priority in the foreign language teaching curriculum of the university
- d. Insufficient knowledge of culture,
- e. Insufficient knowledge of appropriate methodology
- f. Students' low level of English

10. Do you think that this questionnaire has contributed to raising your awareness of the possible place of teaching about culture within foreign language teaching?

- a. Yes Probably b. Not sure c. Not really d. No

11. Has this questionnaire made you feel that it is important to incorporate culture within foreign language teaching?

- a. Yes Probably b. Not sure c. Not really d. No

Please use the space given below to give any extra comments if you wish.

“ ”

Teacher Interview Transcriptions

Interviewee 1 (NEST, 11.01.2011, Library, 18:52 mins.)

1. How would you define culture? What is the connection between language and culture?

A. Culture would be shared values, behaviour, a shared identity by a group of people and they wouldn't necessarily have to speak the same language though. They might have primary languages and their own secondary languages. I am thinking the US, for example. Well, obviously a shared language allows people to express themselves and communicate in a way so that everyone understands in the same way what they are talking about. And, so the culture is maintained through communication either in speech or in written form.

2. Do you think it is important to teach about culture?

A. Yes, absolutely. I think so when I speak from my experience having learned in high school French, German or Spanish where we were taught about the culture. And why someone would express something in a certain way and why you have a Spanish [here he says two Spanish words] which show the levels of formality as do many languages. And it is important to know the differences and register, and appropriate use of language and certain situations.

3. In your mind, what are the outstanding benefits of having cultural information included in FL teaching?

A. Well, I think it helps the student understand how other people use this language to really communicate. It is not just spoken language but it is also body language. I often teach this. Think about how Japanese bow. They get confused about how to shake hands properly. Something which seems utterly simple to us is really difficult at first for them and vice versa, but it is important to force students to fully understand the culture. Language is just a part of that. But in an ideal class I'd involve things like music, food, movies and may be some literature, poetry, photographs of people who are important to that culture, and fully involve them in

the culture not simply the language. Language is just a means of expressing oneself within it, but I think you need the whole picture.

4. Why do you think it is important to teach about culture?

A. A student has to be given an overall view, a wider perspective. Some students think that it is simply a topic for testing and that it must be learned so that in the end they can take a test. In this particular university they have to learn that it is a very functional tool for them, just like understanding radar for navigators or understanding the computer consoles and the control of them for engineers. The language is going to help them so much to communicate with other crew members who don't speak or to other ships' personnel or to shore aside personnel but that is just a part of it. That is the mechanical part of it.

5. How important do you think to know about the foreign culture when communicating with the people of that culture?

A. Extremely important. I can give examples of this. I went into a store in Vienna. I speak a little German and when I walked around, I didn't find anything I wanted and I thanked the woman in German. I said 'Vielen Dank' and I walked out and she said 'Auf Wiedersehen'. But she said that very loudly. What I thought was very rudely and very aggressively. I talked to an Austrian who was the manager of the hotel. He is a friend of mine. I asked him what happened. I didn't understand the interaction, the discourse. And he said she probably thought that you were being sarcastic because you haven't bought anything. You haven't found anything worth buying at the shop, and so she was angry at you. Because the appropriate response for a Viennese person is to say goodbye 'Auf Wiedersehen' not 'Thank you' because you haven't bought anything. So it is true examples like this that students learn. That takes place--They need to understand people in their cultural setting [no matter what language it is that they are learning or trying to use] because your words to you may have one meaning but the listener, the native speaker may hear it quite differently.

6. How can you promote intercultural communication?

A. Through giving personal examples, by asking students to think about maybe a video clip that they see, and ask about the reactions. Maybe before you even play the

audio for them, they just watch the video silently and you ask them ‘What do you think? Where are they? Who are they? Are they friends? Are they co-workers? What do you think they are talking about? How do they react? Can you tell me about the body language?’ And so they imagine these things first and then they can confirm or make changes, adjustments as they actually hear the audio. And then they learn a little bit more about the impact of language.

7. How do you evaluate the current textbook you use in terms of the cultural elements included? Is it insufficient, sufficient or too much? What is your reaction to this situation?

A. Well, we’ve just covered some interesting topics about archaeology and anthropology about culture shock and third culture kids. I think it is really left up to the teacher to fill in some gaps. It does teach us some points but whereas some points make a small, little box with a note about the target culture -it could be Australian, it could be New Zealand, it could be American or Irish, any native speaker of English culture-. This book makes passing notice during the lectures of comparisons, so it is done in a roundabout way, not directly. They could be more but I don’t think that is about this particular textbook. I think it would be highly appropriate that the reading, and the writing and the listening, all skills here is or cultural topics to be addressed. Not necessarily a side note but as a direct lesson. You can use language to do that.

8. Do you think the textbook includes examples mainly from the target language culture or from a variety of different cultures?

A. It (Contemporary Topics) talks about other cultures, but you are hearing it from the perspective of American lecturers. And these students are going to be working within international shipboard cultures probably. I think it would be helpful to hear speakers with other accents and with other viewpoints, not just American. These particular students will be working in the outside world, outside of Turkey and they are not going to be working in America or Canada. They should really hear from a variety.

9. If you need to give examples about cultural elements which one (target/local) do you prefer?

A. I use both and I prefer them for different things. For example, if I am really going for fluency, a fluency- based exercise, then obviously they are more able to talk about something they are familiar with; be it a holiday, be it a ritual, be it a ceremony or a celebration with which they are already familiar. They need the language to do it but they understand the context so much better. Also if we want them to write about something, we want them to speak about something, it is about which you will choose. However, however I think it is also valuable for them to have lessons of what they can expect on ships here in particular. It is not so important they understand American holidays. They are not going to go and live in America mostly. They are going to work on ships and they are not going to work with American crews because American crews don't work so much on international ships. They need to understand about culture on board a ship and international cultures generally. They need to have a really well- rounded view. That is, they need to understand a little bit about who populate the ships. They are mostly from the Philippines, from Indonesia, from India, increasingly from China. They need to understand these people because they are going to be co-workers. That's why I also argue that we should have lecturers of English from those countries teaching them English. I really do believe that. They need to get their head around the way that they speak and what their cultures are like. Then they will feel more comfortable when they get on the ships.

10. Could you give an example of a lesson or unit that shows how you include cultural elements in your teaching?

a) What did you expect students to learn from this lesson?

b) What activities did this lesson involve students in?

c) What materials did you use in this lesson?

A. I think it wasn't even really planned that way but you could see where there was a cultural element. In a recent lesson I put together on describing people for example. There was a long role play situation involving a Chicago police officer interrogating someone who is reporting a missing person, taking the necessary details and passed that information on to a police spokesperson. He then passed it on to the class who were acting as media representatives. They are asking questions -so there is a lot of

speaking- , giving information related to the part of the focus there –descriptors- and then writing a descriptive paragraph. This was for a writing class. In that role play there was a scenario where a 13 year-old boy had his parents go to a restaurant. He was reporting that his parents had gone to a restaurant. But five hours later they had not returned and they weren't answering their phones. He called the restaurant, there was no response. He did not call relatives as I think they might do here in Turkey. He did not go to a neighbour, he did not call a friend. He contacted the police himself as a 13 year-old boy. In America you can't see this happen because we are brought up to be a kind of independent and act independently without having to ask an adult for permission. You just call. Why? That's the normal thing to do. You call the parents. They didn't answer. You call the restaurant and then you call the police next and you report it. So it's a kind of an example of this kind of independence which we try to get our kids to learn. To think actions, to assess situations. Not to depend on adults to do that for you. They don't need to, you can do it. But that's a cultural value so the students might have thought 'No, strange, I would never do that. I'd call my brother, my older sister, my aunt. I'd call someone else'.

11. If you were to choose your own material (in a reading class for example), would you include cultural elements as one of your selection criteria?

Probing Question- Would you prefer the cultural elements to be specifically included or eliminated in your material?

A. I think I would deliberately do it in many cases and in other cases it would just come out. Having worked at sea for 14 years with over 65 nationalities, having travelled to so many countries-I lived in Japan, Lithuania and here in Turkey-, having learned different languages and about different cultures, having studied international relations, it is like air. I need it absolutely. I cannot teach it without including cultural elements. Otherwise it is just words. How are you? I am fine. That's interesting discourse for a Norwegian. A Norwegian would never ask that question. I only learn this after working on ships. They would never ask a stranger 'How are you?'. In a grocery store the clerk will not ask you how you are unless that clerk knows you and cares. Americans always say 'How are you?'. But the only thing he means is 'Hi'. That doesn't mean 'Do you have any problems?' or 'What's happening in your life?'

And so I explain this to students and say that when you work on ships with some people, if you ask 'How are you?', they expect you to listen to the answer or you don't ask the question. But they might even be surprised that you are asking the question. You are not close, you are just colleagues or workmates. You have to understand this. Like here in Turkey, it is perfectly acceptable to say 'Thank you' as an answer to the question 'How are you?'. It doesn't answer the question at all. In America some certain phrases can even be different than the British culture -same language but a different approach to using it-. So definitely I will deliberately choose the materials. I would like to have students understand why they are saying something in a certain way.

12. In your mind, what is the most serious drawback of having cultural information included in FL teaching?

A. It slows you down. When there is a pacing problem with the curriculum, you have a pacing schedule, the curriculum becomes a problem because you are generally allowed for that pacing. Pacing is so scheduled that says 'this chapter this week' without taking into account that this chapter might be a particular interest to the students, might be a particular benefit to the students that it might take longer than the next chapter to do, simply because you have to go on the tangence and allow for enrichment. Some of this is because I spend time explaining how this is important, how this is going to help you on a ship.

Interviewee 2 (NEST, 16.12.2010, Instructor's Office, 12:39 mins.)**1. How would you define culture? What is the connection between language and culture?**

A. I would define culture as a set of norms and behaviour that would distinguish one group from another. So not necessarily one nationality from another but a group... . For example, every family has its own culture, or every neighbourhood, every workplace. And then extending that every country -of course- has its own culture. I think there is a strong connection [between language and culture] because if we go to the macro-culture which is nationality, of course the language will influence the way people think, and the way that people think also influences the language. For example, in Eskimo culture because snow is such an important part of their life they have many words whereas we only have one. So it influences. Also even in small settings, for example, in the workplace there is certain jargon that is used in particular industry which is specific to those industries that other people may not understand this. We can -sort of- talk about the existence of a culture in that specific area.

2. Do you think it is important to teach about culture?

A. Yes, I do firstly because there is a connection between language and culture. Also particularly in our classes we are teaching people who are going to take part in an intercultural industry. So they need to have cultural awareness.

3. In your mind, what are the outstanding benefits of having cultural information included in FL teaching?

A. I think for the students it underlines the fact they are not just studying something dry and academic. For example, when you are teaching ancient languages like Latin, it is very dry and academic but if you bring to their attention that there is a group of people using this language as human beings very similar to them in most ways but have some differences which may be interesting for them and make them aware of these differences, they become more interested in it.

4. Why do you think it is important to teach about culture?

A. Well, because now the world is becoming a global village so we are all going to have to interact with each other. Particularly for the young people that we teach in the industry that they are in, they need to be aware of how their behaviour might portray their own culture and the image they may give abroad, and they also need to be prepared for something in other cultures they may encounter which may be difficult or strange for them.

5. How important do you think to know about the foreign culture when communicating with the people of that culture?

A. Well, it is very important because it oils the wheels as communication. For example, I lived in Korea and before I went to Korea, I did some research on their culture. For example, they don't touch each other they just bow to each other, so if you went and started shaking hands with people, you will be giving offense or doing something which will be difficult for them to accept. Of course, it is impossible to integrate completely but I think if people see that you are making an effort to apply the norms of their culture, they are more forgiving.

6. How can you promote intercultural communication?

A. This is....It can be quite disappointing. I mean as a foreigner here and I am living in another culture I always encourage the students to communicate with me and tell me things about Turkey. I ask them about how to make Turkish coffee, and in my lessons I try to talk them about in the future what their job will involve and how they will talk to various people in their work. It is also the people that I teach haven't had that exposure to people from other cultures so really I am just trying to make them aware of the fact that they will have that exposure in the future and how they will cope with it.

7. How do you evaluate the current textbook you use in terms of the cultural elements included? Is it insufficient, sufficient or too much? What is your reaction to this situation?

A. For structure I use New English File. Because it is published by a British company, I find it a bit British biased. I think that it is OK for people who go to the UK to learn English because they are partly going there to learn about British culture. But for people in other countries I think some of the lessons could be a bit meaningful, a bit more meaningful if there were other cultures included. Of course a text book with 9 units cannot include elements of every culture but I do find it a little bit British biased. I find that a bit embarrassing actually.

8. Do you think the textbook includes examples mainly from the target language culture or from a variety of different cultures?

A. The one we use in listening, they take target language from a variety of cultures. In that sense it is sufficient but not the text book we use for structure.

9. If you need to give examples about cultural elements which one (target/local) do you prefer?

A. I usually compare the two. We talk about things which are normally in Turkish culture and then I ask them, for example, which other cultures they would be interested in and why. We talk about elements of other culture. I usually use Turkish culture as the starting point because they normally have information about that.

10. Could you give an example of a lesson or unit that shows how you include cultural elements in your teaching?

a) What did you expect students to learn from this lesson?

b) What activities did this lesson involve students in?

c) What materials did you use in this lesson?

A. In the listening book there was a recent unit about third culture kids. And it was about people who grew up with parents from one culture but they were growing up in another country. They had friends from the host culture. I talked to my students about if they thought it would be possible that this may apply to their families. They may have their own children and they said yes. And we talked about the advantages and disadvantages. Some students said they very much wanted their children to have

access to other cultures, other students said Turkish culture is the best and they wanted to protect that within their families. That was quite useful for this. We watched the lecture and we used the activities in the book. And then I had, I had done a radio interview in the UK about Turkish culture and how I adjusted to it. But I just took a few minutes of that interview and did the listening comprehension, and then we talked about things which are strange for me in Turkish culture and positive for me in Turkish culture. I think I expected them to, I think I expected them to learn that cultures, although they think their culture is totally normal but a lot of cultures do operate in a totally different way. So I talked to them about things, for example in Turkish culture it might be quite taboo in another culture like talking about money. In group cultures everybody is very open and in individualistic cultures it is very private and I also talked about things I'd taken from Turkish culture which for example taking off my shoes when going into a home. This is something I always do now in my own home but I didn't before when I lived in another culture.

11. If you were to choose your own material (in a reading class for example), would you include cultural elements as one of your selection criteria?

Probing Question- Would you prefer the cultural elements to be specifically included or eliminated in your material?

A. If I choose my own material, yes sometimes I include cultural elements. I don't think it is necessary every time. It could alienate some students but yes for some of the.... Yes Reading is more interesting when they can look at something which is different from their own culture. We've also looked at historic culture in the listening book which they found quite interesting. They like that. I think it is important to have cultural elements.

12. In your mind, what is the most serious drawback of having cultural information included in FL teaching?

A. I don't think there are many drawbacks. I think the only drawback I find that it is really difficult to convey realistically what another culture is like, so it ends up inevitably with some stereotyping. Or perhaps they judge a culture from their interaction with me, with only one individual they have met and I may not be

typically many ways a representative of my culture. So you can't convey it maybe accurately and when I am trying to elicit information about culture from them because we are in quite a polarized country and there are different elements in each class that could also alienate some people because they have different versions of that. You have to manage carefully so that nobody is feeling offended. But I don't think it is a drawback, I think it is a positive thing.

Interviewee 3 (NEST, 30.11.2010, Instructor's Office, 7:58 mins.)

1. How would you define culture? What is the connection between language and culture?

A. Well, culture is often connected to a particular country but it is also a particular society or a group of people. But if you are going with the country obviously it is the language. It would be different according to where you are. Even for a group of people within a country language would change.

2. Do you think it is important to teach about culture?

A. Absolutely, absolutely.

3. In your mind, what are the outstanding benefits of having cultural information included in FL teaching?

A. Well, usually when somebody is learning another language, they are using it for a purpose of travelling. So, obviously if they are going to go to these other countries, they need to learn about their cultures. So they don't do any faux pas when they get back.

4. Why do you think it is important to teach about culture?

A. Well, for the reasons of travelling and also it is important for people to open their minds and learn about other people and other cultures, and see beyond their own culture.

5. How important do you think to know about the foreign culture when communicating with the people of that culture?

A. It is very important because not only the language itself would change according to culture, body language, also particularly do's and don'ts, manners and to do with the language and not to do with the language, how to greet someone, how to say goodbye to someone, what to say, what not to say, certain questions that should be avoided that are taboo...

6. How can you promote intercultural communication?

A. Awareness. To improve their awareness, teach them about other cultures. Not only my own culture, not even other English speaking cultures -because English is the international language that we all use- but also non-English speaking countries as well.

7. How do you evaluate the current textbook you use in terms of the cultural elements included? Is it insufficient, sufficient or too much? What is your reaction to this situation?

A. I am using a variety of text books. I will talk about reading. First semester we were using Password which I didn't find that good because it was quite specific about the American culture. This one we are using now -Effective Reading-encompasses more cultures. The worst one we used last year which was Concepts of Today targeted only at one particular culture; America, but it actually had wrong information about other cultures. So that was especially if you are teaching in a foreign country and it had wrong information about Turkey in it, it is quite embarrassing. It (Effective Reading) is better. It has more broad topics, not really specific. The book that specifically deals with the culture is Contemporary Topics, the listening book. Actually it deals with that in quite a few listening chapters directly.

8. Do you think the textbook includes examples mainly from the target language culture or a variety of different cultures?

A. So far yes. Effective Reading focuses more on England and America but it is done in a way that how would other cultures adapt if they lived there so it is quite culturally aware.

9. If you need to give examples about cultural elements which one (target/local) do you prefer?

A. I use both. It depends on the topic. I use theirs quite a lot but I also introduce...When they understand the context that I am teaching and then I am going to teach them the target culture.

10. Could you give an example of a lesson or unit that shows how you include cultural elements in your teaching?

a) What did you expect students to learn from this lesson?

b) What activities did this lesson involve students in?

c) What materials did you use in this lesson?

A. I can't remember which unit it was. In the reading book there was a unit which was specifically about culture shock. We kind of brainstormed at the beginning and I gave them what to do and what not to do in certain countries. The book itself only had Britain and America but I also used a kind of a little mini quiz /game type thing to see their cultural awareness about other countries as well, so a global thing of what to do and what not to do in certain countries.

11. If you were to choose your own material (in a reading class for example), would you include cultural elements as one of your selection criteria?

Probing Question- Would you prefer the cultural elements to be specifically included or eliminated in your material?

A. No, if it is appropriate for the unit I use it and I usually depend on what is included in the book because the students want to know about the other cultures. And it usually comes up as examples in vocabulary teaching, it comes up quite often.

12. In your mind, what is the most serious drawback of having cultural information included in FL teaching?

A. I don't think there is one. I mean as long as you don't overdo it, I think, you know, leaning a language is also leaning a culture.

Interviewee 4 (Non-NEST, 30.11.2010, Library, 7:39 mins.)

1. How would you define culture? What is the connection between language and culture?

A. To me, culture is everything accumulated by a distinct community and as for the relationship between culture and language as it is now they form and they get influenced by each other. That's that way how I think about them.

2. Do you think it is important to teach about culture?

A. Yes, of course. To some extent, yes. In order to prevent cross-cultural miscommunication... However, thinking about other societies speaking English as a second or foreign language, culture seems to function less if we only think about other cultures. But probably it is better to focus on universal aspects of communication.

3. In your mind, what are the outstanding benefits of having cultural information included in FL teaching?

A. It might be nice for students because culture specific knowledge or information might attract students' attention if it is new or unknown for them. It might increase their curiosity.

4. Why do you think it is important to teach about culture?

A. It is something nice to prevent miscommunication between interlocutors, between people but I really don't think that it is a very nice thing to teach culture. I am not someone who is for teaching culture to a great extent in an EFL or ESL class.

5. How important do you think to know about the foreign culture when communicating with the people of that culture?

A. It is nice in that it might prevent stereotypes, it might prevent labelling people negatively. Because if you know about the culture, if you know the way how they compliment each other, or how they refuse their offers whatever, it will be nice. Otherwise, they may label you as rude or something like that.

6. How can you promote intercultural communication?

A. How can I do that? By having students' from different background, putting people from target and local cultures together into the same conversation.

7. How do you evaluate the current textbook you use in terms of the cultural elements included? Is it insufficient, sufficient or too much? What is your reaction to this situation?

A. For my structure class, the textbook is even more than sufficient in terms of cultural knowledge when I think about my students' interests and needs. My reaction... I want to just have a problem free classroom because if my students are not interested in that, it will be a problem for me to push them too hard. It has been nice so far.

8. Do you think the textbook includes examples mainly from the target language culture or from a variety of different cultures?

A. Of course a variety of different cultures would be much better because as I said students won't be only communicating with native speakers but also they will be in interaction with other people all over the world. That's why a variety of cultures, two or three other cultures in the classroom will be better than only one target culture.

9. If you need to give examples about cultural elements which one (target/local) do you prefer?

A. Both of them. Local one because students will have more examples, will have a lot to say. And also target one to some extent because they will understand the topic, or they will understand the structure better. For example, I prefer to talk about the history of target culture because it will help them understand the language better or even the geography. I don't know. The food they eat, their traditions, their national holidays, all these things.

10. Could you give an example of a lesson or unit that shows how you include cultural elements in your teaching?

a) What did you expect students to learn from this lesson?

b) What activities did this lesson involve students in?

c) What materials did you use in this lesson?

A. It was a lesson about how native people regret each other, how they, for example, how they did the daily routines, daily things. As I said the way they regret each other, the way they start or end a conversation. And I can make use of role play activities or video or realia. I expect them to learn daily routines, daily conversation, things that they will use in daily life rather than something which will help them in academic life.

11. If you were to choose your own material (in a reading class for example), would you include cultural elements as one of your selection criteria?

Probing Question- Would you prefer the cultural elements to be specifically included or eliminated in your material?

A. I would be attached to culture specific information in the book but it wouldn't be my first choice actually. Because as I said it is nice to teach culture to make students be aware of that there are other cultures not only our own local culture in the world so they should be careful about how they even offer or how they apologise, all these acts. It will be nice for them to know all these things because it will make their lives easier but as I said it won't be the best thing, my first choice.

12. In your mind, what is the most serious drawback of having cultural information included in FL teaching?

A. One of the drawbacks would be....it would be difficult to include information about all cultures in one class hour because we have some other things to cover and if not ... if we don't cover all the culture then our students might just believe that there is only one thing so they can behave in the wrong way to everyone they meet,

every foreign one they meet. So this might be something bad for them. This might reflect in the other way. Instead of obtaining something good, we might just have a negative effect.

Interviewee 5 (Non-NEST, 07.02.2011, Meeting Room, 8:21 mins.)

1. How would you define culture? What is the connection between language and culture?

A. I think culture is something unique to that country. I mean songs, costumes and tongue twisters may be, riddles, I mean everything belonging to that country and like this. And what is the connection between language and culture? Yes, I think they are really related to each other. Actually it provides a context for language, I believe that it is really necessary to teach culture before giving the target language.

2. Do you think it is important to teach about culture?

A. Yes, as I said before I think it is necessary to create a context for my lesson.

3. In your mind, what are the outstanding benefits of having cultural information included in FL teaching?

A. It may arouse sympathy and curiosity among the students so if it is interesting, I mean if students are interested in the culture of that country, they may be more eager to the lesson. This is one of the benefits. And the other one, I think teaching culture makes the lesson more understandable and meaningful as it gives a context for the lesson.

4. Why do you think it is important to teach about culture?

A. Actually, another one is I think it may also be enjoyable. You know in culture there are lots of issues. One of them is songs and sometimes doing something about songs or some authentic materials about that culture may be really interesting for the students.

5. How important do you think to know about the foreign culture when communicating with the people of that culture?

A. First of all, it is important for students to know how to behave in this culture so if you know them I think they will feel more courageous. Another one, it provides that they will communicate with the others easily as they know their culture better.

6. How can you promote intercultural communication?

A. If I understood correctly yes. We can ask students to find some friends from foreign countries, may be pen-pals or we can organise some competitions which are cultural. They may prepare some posters or I don't know some different projects related to different cultures so we can arouse their curiosity to that culture.

7. How do you evaluate the current textbook you use in terms of the cultural elements included? Is it insufficient, sufficient or too much? What is your reaction to this situation?

A. I think it is not so sufficient for New English File but for example for our reading course it is quite sufficient. You can find lots of materials. New English File gives information about target culture. It doesn't give so much information about the other cultures. Maybe in some units you can see such information about other cultures. But, for example the traffic rules in the country or I don't remember very well now but the costumes, the celebrations. They are giving such information. However, the reading book is more sufficient than this one. Actually we are reading, we are learning new things about different countries. I mean our reading book is not based on just the target culture but different cultures mostly. Sometimes Japan, sometimes Chinese people, sometimes Korean...

8. Do you think the textbook includes examples mainly from the target language culture or from a variety of different cultures?

A. Our structure book mostly target language culture, our reading books include various cultures.

9. If you need to give examples about cultural elements which one (target/local) do you prefer?

A. I think it depends on the level of the class. If it is beginner or maybe elementary for example, it may be difficult for them to understand the example or the topic if I give the example in the target culture. But if I am teaching to an upper level, it may be more appropriate for them to use target cultural elements.

10. Could you give an example of a lesson or unit that shows how you include cultural elements in your teaching?

a) What did you expect students to learn from this lesson?

b) What activities did this lesson involve students in?

c) What materials did you use in this lesson?

A. I will give a reading lesson example. First of all, the expectation... It was a reading activity. I expected them to understand the text and answer some questions, related questions. What type of activities we did... First, they read the text and matched the people from different countries with the cultures according to the text. What materials I used...Actually I used the course book and an additional handout. Most of the topic was based on the people belonging to different cultures.

11. If you were to choose your own material (in a reading class for example), would you include cultural elements as one of your selection criteria?

Probing Question- Would you prefer the cultural elements to be specifically included or eliminated in your material?

A. If I have time, actually I prefer to include specifically because I believe they are beneficial, but again it really depends on the context, and I mean the time and the students' interest, the level. It is really changeable really.

12. In your mind, what is the most serious drawback of having cultural information included in FL teaching?

A. I think the most serious drawback is students think that it is unnecessary. Some of them are really traditional and they don't want to learn anything about the other cultures so if you have such conservative students, it may be a disaster for you to teach the new vocabulary, to teach the lesson in that cultural unit. I think this is the most serious drawback.

Interviewee 6 (Non-NEST, 18.01.2011, Library, 5:32 mins.)

1. How would you define culture? What is the connection between language and culture?

A. For me, culture is any kind of personal and social interaction and as language is a common communication tool, communication elements such as reading, writing, customs, traditions are very much related to each other.

2. Do you think it is important to teach about culture?

A. Yes, it is. To avoid misunderstanding, to understand the others and respect people that we communicate with and for clear statements it is important.

3. In your mind, what are the outstanding benefits of having cultural information included in FL teaching?

A. Firstly, for globalization cultural awareness is important and secondly, for personal development it good for students to learn some elements of it.

4. Why do you think it is important to teach about culture?

A. To maintain the accurate communication

5. How important do you think to know about the foreign culture when communicating with the people of that culture?

A. Again to avoid misunderstandings and to make clear reflections, for understanding each other it is very important.

6. How can you promote intercultural communication?

A. By literally and non-literal materials or by discussions about global issues, regional norms, their differences or their reasons. Reasoning is important.

7. How do you evaluate the current textbook you use in terms of the cultural elements included? Is it insufficient, sufficient or too much? What is your reaction to this situation?

A. It is not very sufficient I think. The emphasis is more on technical things like grammar and reading comprehension, the rules and their techniques rather than culture. If it was more sufficient, that would be useful for us as a teacher.

8. Do you think the textbook includes examples mainly from the target language culture or from a variety of different cultures?

A. Mainly target culture; British and American.

9. If you need to give examples about cultural elements which one (target/local) do you prefer?

A. Both. Starting with the local, then with the target one. More general perspective...Like we can start with greetings, the customs, traditions. I would like to arouse their hidden knowledge about that culture may be, what they know beforehand.

10. Could you give an example of a lesson or unit that shows how you include cultural elements in your teaching?

a) **What did you expect students to learn from this lesson?**

b) **What activities did this lesson involve students in?**

c) **What materials did you use in this lesson?**

A. The lesson was about the present continuous for example and I wanted the students to use grammar accurately and comment on the subject. I used pictures, paintings of worldwide famous painters. My second aim was to get them to know some of them and to make them talk any time. I would use multisensory approach like feelings, situations, what happens at this time. As the target thing was the present continuous, I would make them speak through the cultural elements and use famous paintings.

11. If you were to choose your own material (in a reading class for example), would you include cultural elements as one of your selection criteria?

Probing Question- Would you prefer the cultural elements to be specifically included or eliminated in your material?

A. Yes, definitely to compare contrast cultural things and to arouse cultural thinking.

12. In your mind, what is the most serious drawback of having cultural information included in FL teaching?

A. First, personal development. Cultural literacy remains weak for the students. Secondly, international awareness. It also limits the teacher as we ask questions, we have to have a standard. We have to ask according to students' background so it limits us.

Item Total Correlations for 'Teaching Philosophy and Practice' Section of Teacher Survey

	Item	Corrected Item-Total Correlation
Content	1	.290
	2	.354
	3	.285
	4	.470
	5	.471
	6	.520
	7	.570
Purpose	8	.447
	9	.373
	10	.384
	11	.465
	12	.321
	13	.532
	14	.414
Anticipated Outcomes	15	.302
	16	.280
	17	.291
Strategies	18	.443
	19	.372
	20	.567
	21	.403
	22	.255
	23	.400
	24	.393
	25	.427
	26	.500
	27	.360
	28	.429
Materials	29	.454
	30	.520
	31	.569
	32	.561
	33	.307
	34	.542
	35	.437
	36	.416
	37	.517
	38	.533
	39	.434
	40	.475
	41	.407
	42	.550
	43	.271
	44	.262

