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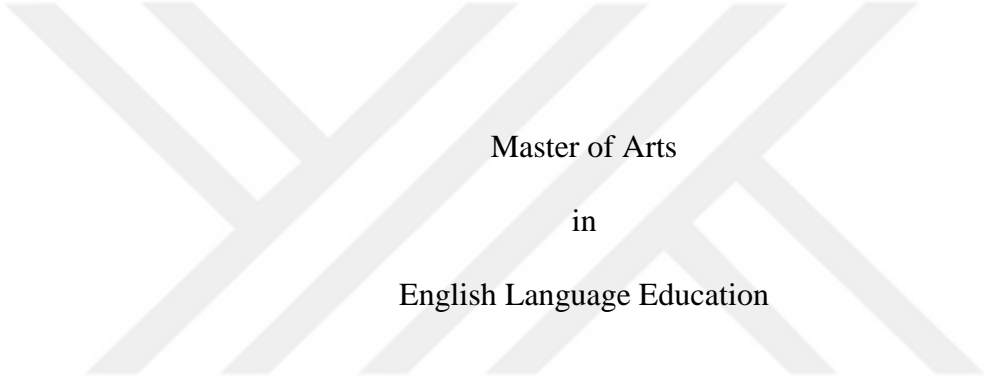
TEACHERS' AND LEARNERS' ATTITUDES TOWARDS CULTURAL
INTEGRATION IN EFL TEXTBOOKS

SEDEF ÇETİN

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TEACHERS' AND LEARNERS' ATTITUDES TOWARDS CULTURAL
INTEGRATION IN EFL TEXTBOOKS

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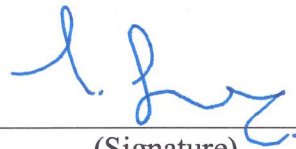
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ABSTRACT

The aim of the thesis was to investigate teachers' and learners' attitudes towards cultural integration in EFL textbooks as well as finding out if there is a difference at learners' attitudes towards cultural integration in EFL textbooks in terms of their proficiency level. The thesis was carried out with 48 EFL teachers working and 100 learners studying at English Preparatory Program of a private university in Istanbul. Both quantitative and qualitative data were collected with the use of a questionnaire and semi-structured interviews. The results of the quantitative data firstly showed that both teachers and learners had positive attitudes towards the integration of native, target, and international cultures, and the scores of their attitude increased from the integration of native culture to international cultures. Secondly, the teachers had more positive attitude towards the cultural integration in EFL textbooks than the learners. Whereas there was a significant difference between teachers' and learners' attitudes towards target culture integration, the differences were not found to be statistically significant when it came to native and international cultures. Lastly, the quantitative data demonstrated that B1 level learners had more positive attitude towards the integration of target and international cultures than A1 level learners, but it was found the contrary for the native culture integration. However, these differences at learners' attitudes in terms of their proficiency level were not statistically significant. The qualitative data revealed the reasons why the participants had positive attitudes towards cultural integration in EFL textbooks. It was found that although most of the learners had positive attitudes towards cultural integration, the reasons that they put forward to explain their attitude showed differences. In the light of the findings, it may be concluded that both learners and teachers believe

English is a universal language, and it cannot be limited with only English and American cultures. In addition, they believe that learners' native culture should not be neglected and be integrated in EFL textbooks as well.

Keywords: Teaching Culture; Culture in EFL Textbooks, Attitude



ÖZET

Çalışmanın amacı öğretmen ve öğrencilerin İngilizce ders kitaplarına kültür entegre edilmesine yönelik tutumlarını araştırmaktır. Çalışma ayrıca öğrencilerin İngilizce ders kitaplarındaki kültür entegrasyonuna karşı olan tutumlarının dil seviyelerine göre farklılık gösterip göstermediğini araştırmayı da hedeflemiştir. Çalışma İstanbul'da bulunan özel bir üniversitenin İngilizce Hazırlık Programında çalışan 48 İngilizce öğretmenin ve eğitim alan 100 öğrencinin katılımıyla yürütülmüştür. Bu amaçla, yarı yapılandırılmış mülakat soruları ve anket aracılığıyla katılımcılardan hem nitel hem nicel veri toplanmıştır. Nicel veri sonuçları, öncelikle, hem öğretmenlerin hem de öğrencilerin İngilizce ders kitaplarına yerel kültür, hedef kültür ve uluslararası kültürlerin entegre edilmesi konusunda olumlu bir tutuma sahip olduklarını ve tutum skorlarının yerel kültürden uluslararası kültür entegrasyonuna doğru arttığını göstermiştir. İkinci olarak, yerel, hedef veya uluslararası kültür entegrasyonu konusunda öğretmenlerin tutumlarının öğrencilerden pozitif anlamda daha yüksek olduğu saptanmıştır. Bu farklılığın hedef kültür için anlamlı olduğu tespit edilmişken, yerel kültür ve uluslararası kültür entegrasyonu incelendiğinde öğretmenler ve öğrenciler arasında anlamlı bir tutum farkı olmadığı ortaya koyulmuştur. Son olarak, nicel veri sonuçları B1 seviyedeki öğrencilerin hedef kültür ve uluslararası kültürlerin entegrasyonu konusunda A1 seviyedeki öğrencilerden daha pozitif bir tutuma sahip olduklarını fakat yerel kültür için tam tersi bir durumun söz konusu olduğunu ortaya çıkarmıştır. Ancak öğrenci seviyeleri yönünden incelenen bu tutum farklılıkların istatistiksel olarak anlamlı olmadığı tespit edilmiştir. Nitel veri sonuçları ise katılımcıların İngilizce ders kitaplarına kültür entegre edilmesi konusunda pozitif tutumlara sahip olma nedenlerini ortaya koymuştur ve tutumlarını açıklamak için öne sürdükleri nedenlerin katılımcı grupları

arasında farklılık gösterdiği görülmüştür. Çalışma sonuçlarının ışığında, öğretmen ve öğrencilerin İngilizcenin evrensel bir dil olduğuna, sadece İngiliz ve Amerikan kültürleri ile sınırlandırılmayacağına, farklı sebeplerle de olsa yerel kültürün göz ardı edilmeyip İngilizce ders kitaplarına entegre edilmesi gerektiğine inandıkları sonucuna varılabilmektedir.

Anahtar Kelimeler: Kültür Öğretimi; İngilizce Ders Kitaplarında Kültür, Tutum



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ABBREVIATIONS

EFL: English as a Foreign Language

ELT: English Language Teaching

ESL: English as a Second Language

FLE: Foreign Language Education

SPSS: Statistical Package for Social Sciences



CHAPTER 1

INTRODUCTION

1.1 Background to the Study

Since English language reached eminence from 18th century on, different groups of people around the world have been learning and teaching the language for a variety of purposes. No matter what purpose learners have, they have always sought for a better way of learning, thus throughout the history of foreign language education (FLE), various approaches have been adopted, different teaching methods have been come up with, and a variety of materials has been created to enable and facilitate foreign language learning.

As long as people have felt the need to learn a foreign language, it has always been discussed over whether the language should be considered as a single entity or an inseparable medium from cultures. It is the culture, as an inseparable part of the language, which makes the language alive and meaningful (Byram, 1989; Brown, 2000; Mitchell & Myles, 2004; Nault, 2006; Zhu, 2010). According to Byram (1989), integrating culture and language into each other is not even a matter of choice because one is a reflection of the other (Whorf, 1952). This close connection between language and culture dominated the contents of English Language Teaching (ELT) textbooks as well, which influences learning process considerably as teachers mostly shape their lessons depending on textbooks' content. That is to say, learners are mainly exposed to what is included regarding the language in their textbooks. For this reason, the context of a textbook in which the language is presented matters a lot for learners in that it might shape their mindsets, make them gain a new attitude towards the language and influence their level of motivation.

The research on culture integration into FLE escalated in 1950s, and since then it has been an important area of investigation. However, it is still being questioned whether the context of teaching or the purpose of learning the language influences whether native, target, or international cultures should be integrated in textbooks for English as a Foreign Language (EFL). The current thesis approaches the issue from three different aspects.

One consideration is the place of learners' native culture in teaching a foreign language. Some scholars claim that integrating the native culture facilitates language learning, gives a sense of belonging to the learners, motivates learners, and prevents them from experiencing a culture shock or an alienation from their own culture (Kachru, 1992; Gray, 2000; Carrasquillo&Rodriguez, 2002; Nault, 2006, Akyel&Inceçay, 2014; Yahya et al., 2017). Furthermore, Alptekin (1993) finds native culture important in that it provides familiar contexts for learners to make sense of the new contexts in the target culture. However, there are also scholars who see no benefit in giving place to learners' native culture in FLE due to the absence of a meaningful relation between the two (Byram, 1991; Stewart, 1982; McKay, 2003).

Thus, the second consideration of the current thesis is the place of target culture in FLE. Target culture is considered as the factor that characterizes the language or reflects the properties of the language (Fantini, 1995; Nault, 2006; Choudhury, 2013). It is also claimed that language is just a skeleton with its mechanics; however, it appears as a meaningful body when conveyed with its culture (Politzer, 1959; Stewart, 1982; Byram, 1991). Bada (2000) argues that this meaningful unity of target culture and language eases the communication between learners and native speakers of the language.

On the other hand, due to the advancements in technology, huge distances have shrunk, and different cultures have begun to melt in the same pot in which English is being used as a medium of communication. English, as the lingua franca, is believed to belong to all cultures in which it is spoken (Seidlhofer, 2003; Zohrabi&Shah, 2009). Therefore, it is argued that a language classroom should be a platform in which learners gain an international sense and learn the language in the contexts belonging to different world cultures (Meyer, 1991; Byram, 1997; McKay, 2002). This situation causes people to question the existence of a target culture and forces them to be involved in an intercultural communication.

To conclude, deciding on what culture should be integrated seems to require considering different variables. For instance, in which context the language is taught -multicultural or monocultural-, in which context learners aim to speak the language, and to whom they will address and communicate are important points that should be taken into consideration.

1.2 Statement of the Problem

In Turkey, learners start learning English at the second grade of primary school. However, they mostly do not intend or need to interact with native speakers of English, but they talk to other learners of English as a second language (ESL) in Turkey (Zok, 2010). Moreover, in Turkey people have had manners of refusing foreign languages and cultures since the years of the Ottoman Empire because of the fear of disregarding Turkish culture and language (Zok, 2010). The learners show reluctance to learn the language to conserve their own cultural values; they want to eliminate the possibility of their assimilation, and they consider it as an unnecessary activity.

For sure, there are many reasons why learners in Turkey have difficulty in achieving the expected success despite the fact that teaching English starts very early in their education. It is likely that cultural contents in textbooks affect learners' attitude towards the language, their motivation in learning, and their success in using the language. In spite of these possibilities, which type of culture should be integrated into textbooks has not been investigated sufficiently. Furthermore, almost no thought seems to have been spared for whether learners' attitudes towards types of culture depend on their proficiency level of English. However, to grasp an idea of what type of culture and what cultural elements are sought for in textbooks, not only the learners' attitudes but also the attitudes of teachers are essential to be taken into account.

1.3 Purpose of the Study

The current thesis aims to investigate the attitudes of both teachers and learners of English, in a private university, towards cultural integration in EFL textbooks and to make a contribution to the existing research in the field. The other purpose of the study is to find out whether there is a difference at learners' attitudes towards cultural integration in EFL textbooks in terms of their proficiency level. The relevant research questions are formulated as in the following:

1. What are the attitudes of teachers towards cultural integration in EFL textbooks?
2. What are the attitudes of learners towards cultural integration in EFL textbooks?
3. Is there a difference between teachers' and learners' attitudes towards cultural integration in EFL textbooks?

4. Is there a difference at learners' attitudes towards cultural integration in EFL textbooks in terms of their proficiency level?

1.4 Significance of the Study

Language learners are important stakeholders as well as teachers and textbook writers in ELT. Therefore, writing a textbook to teach English or choosing a textbook for a specific group of audience requires the writers or the people in charge of selection to know the needs and perceptions of the target audience. Each party should have a word in teaching practices and materials in order to increase the motivation and effectiveness of learning.

However, learners are mostly passive in language learning process doing what is told and asked for. In the selection or creation of a textbook, the needs, contexts, and attitudes of learners as well as teachers should be valued and taken into consideration more. For this reason, the present thesis aims to meet the need to search about both learners' and teachers' attitudes towards cultural contents in EFL textbooks. The study is significant in that it can provide crucial data for textbook authors to form prospective ones to be used in a specific context. As the study also aims to explore if there is a difference between learners at different levels of proficiency about their attitudes towards different types of culture, it can also make the textbook writers gain a new perspective in writing textbooks and might lead them to tailor cultural contents of textbooks based on the proficiency level of learners.

1.5 Overview of Methodology

1.5.1 Participants

One hundred learners participated in the study, half of whom were at A1 level, and the other half included B1 level learners. Of the learners, fifty-four were

males and forty-six were females. Moreover, forty-eight English teachers (sixteen male and thirty-eight female) volunteered to contribute to the study.

1.5.2 Setting

The study was carried out at the preparatory school of a private university in Istanbul, Turkey.

1.5.3 Data Collection Instruments

In this study, data collection process was completed in two different phases. These phases were achieved with the administration of two different questionnaires for teachers (see Appendix A) and learners (see Appendix B) and by organizing semi-structured interviews (see Appendix C), which were adapted from Iriskulova's (2012) study. With the inclusion of these instruments, the researcher aimed to gather both quantitative and qualitative data and as a result aimed to enable the triangulation of the study.

In the first phase, the questionnaires were employed in order to investigate the participants' attitudes towards cultural integration in EFL textbooks. They had Likert-type scale and checklist items. Whereas the questionnaire for the teachers contained four sections, the one for the learners contained three. One of the common stages intended to save the participants' demographic information. The purpose of the other common stage was to investigate the participants' attitudes towards cultural integration in EFL textbooks and their opinions regarding what type(s) of culture (native culture, target culture, and international cultures) should be integrated. The third common section offered the participants an opportunity to express their opinions by writing their own statements regarding the same concerns in more detail. The additional section existing in the questionnaire for the teachers was present to

find out their perception of culture notion, their perceptions of how learners feel dealing with culture in class and their attitudes towards culture in language teaching.

The second phase of the study is the administration of the semi-structured interviews, which aimed to gather more direct, detailed and in-depth data from the participants. The researcher was in pursuit of reaching the participants' responses to the same concerns stated before in the questionnaire.

1.5.4 Data Analysis

The data analysis took place in two different ways due to the fact that the researcher collected both quantitative and qualitative data. For statistically analyzing the quantitative data, the researcher used SPSS (Statistical Package for Social Sciences) 16.0 and calculated the descriptive statistics such as the frequencies, means, percentages, and the standard deviation. For the purpose of answering the research questions of the study, the researcher benefitted from the independent t-test and one-way ANOVA test.

As for the qualitative data, the researcher analyzed the participants' responses to open-ended questions in the questionnaire and the interview transcriptions by relying on the approach of Huberman and Miles (1994), which required the researcher to take notes on the data, do coding considering the commonalities in the participants' responses, categorize those codes, and finally reach conclusions regarding the attitudes towards cultural integration into EFL textbooks. In the coding process, the researcher got help from a colleague who became the second rater in categorizing the qualitative data. The researcher and the second rater dealt with coding separately in the first place. Then they compared their conclusions to enable the reliability of the qualitative data analysis.

1.6 Organization of the Study

The purpose of this part is to summarize how this thesis is organized, which sections it consists of, and what those sections aim to serve for. The first chapter titled as Introduction presents the essential background to the study, specifies the problem, which later leads to introducing the purpose of the study and explaining why this study is worth carrying out under the title of significance of the study. Furthermore, to clarify the pattern of the study for the readers, by referring to the participants, context of the study, data collection instruments, and the analysis of the study, an overview of methodology is provided. Research questions, organization of the study, and the definitions of the study's key terms are also presented in this chapter.

The second chapter provides a detailed literature review in which one can reach the information about how culture is defined, what kind of a relation exists between language and culture, and how culture started to be associated with foreign language teaching. The concepts of native culture, target culture, and international cultures are elaborated in detail as well as the role of the textbooks in culture teaching. Finally, this chapter gives place to the previous studies conducted on the integration of cultural elements into EFL textbooks and the attitudes of teachers and learners towards this integration.

The third chapter exhibits the methodology of the study by expanding on the participants, setting, research design, data collection procedure, and data analysis.

As for the fourth chapter, the researcher shares all the findings of the study here by relating them to the research questions. Statistical results are demonstrated and described thoroughly.

Lastly, the fifth chapter presents the conclusions reached after discussing the results of the study along with the implications. The limitations of the study are also stated as well as offering recommendations for other researchers who intend to study on this thesis' matter.

1.7 Definition of Key Terms

Culture: “the language, gestures, food, population, and architecture of a community as well as the representation of its opinions, values, beliefs, philosophies, or viewpoints” (Peterson, 2004).

English as a Foreign Language (EFL): “learning English in a formal classroom setting, with limited or no opportunities for use outside the classroom, in a country in which English does not play an important role in internal communication” (Richards & Schmidt, 2002).

Target Language: “the language which a person is learning, in contrast to mother tongue” (Richards & Schmidt, 2002).

Target Culture: the cultural elements belonging to the target language

Native Culture: the cultural elements belonging to the learners' community

International Cultures: the cultural elements belonging to various countries all around the world

Attitude: Attitude is operationally defined as the participants' evaluative responses to the statements and the potency of their preferences of native, target, and international cultures on the survey about cultural integration into ELT textbooks.

CHAPTER 2

LITERATURE REVIEW

The literature review of the current thesis is presented from five main perspectives in this chapter. Firstly, “culture” is defined by referring to its different characteristics. Various definitions made by plenty of researchers are shared, and the most appropriate definition that applies to the scope of this study is highlighted. The second part underlines the relationship between language and culture concepts. The understanding of this connection and relationship is of great importance since these two concepts form the basis of the present thesis. In the third part of this chapter, the place of culture in foreign language teaching is particularly emphasized. The subsections deal with how cultural context emerged and developed in foreign language teaching, and what different views of integrating culture show existence in the literature. The fourth part draws attention to the role of textbooks in culture teaching by referring to previous studies conducted in this area. The final part concentrates on the attitudes towards culture integration in EFL textbooks from both teacher and learner perspectives.

2.1 Definition and Characteristics of Culture

Although culture is a term, which is very frequently referred in daily life, it is not really easy to define. The term has been commonly used in a variety of studies in different sciences and this interdisciplinary nature of the concept proves its significance as a phenomenon that is dealt in various fields including language education. Williams (2015, p.49) puts this into words as the following: “Culture is one of the two or three most complicated words in English because of its intricate historical development in several European languages, but mainly because it has now come to be used for important concepts in several distinct intellectual disciplines”.

Since the term is hard to define because of a subjective approach to what it really means, people are prone to come up with a variety of definitions as Chastain (1988, p.302) also indicates "culture may mean different things to different people". Thus, culture allows us to create the visual representations of certain groups of people that define the concept. As Peterson (2004, p.16) suggests culture must definitely be seen as more than a place. It can be concluded that underlying elements causing a culture to come alive matter for communities rather than the place of that culture.

When it comes to these underlying elements, they are not restricted with one or two items. For example, culture as defined in Merriam-Webster dictionary, refers to "the customary beliefs, social forms, and material traits of a racial, religious, or social group" (The Merriam-Webster Dictionary, 2004, p.175). In Longman Dictionary, we come across the following definition: "the set of practices, codes and values that mark a particular nation or group" (Richards & Schmidt, 2002, p.138). There are surely many others, but the common concepts that these dictionaries include are society beliefs, values, and customs. The dictionary definitions may seem to provide comprehensive definitions of culture for us; however, Peterson (2004, p.17) claims that dictionary definitions are problematic because they are unlikely to indicate concrete and applicable definition for professionals.

Implying the complexity of the term 'culture', Peterson (2004, p.19) likens it to an "iceberg", creates two expressions, which are "tip of the iceberg" and "bottom of the iceberg", and makes effort to clarify what kind of a nature 'culture' has by making use of this analogy. Peterson (2004) points out that the tip implies the culture's elements that we can observe with our five senses and when people face a new culture, the first thing that they attend to is how the culture appears in terms of

the language, gestures, food, population, or architecture. This part of the iceberg constitutes a small part of the whole. According to Peterson (2004), there is more in the concealed bottom part, which is harder to be changed, represents opinions, values, beliefs, philosophies, or viewpoints. To clarify more, the bottom provides the rationale for what exists at the tip. They somehow mirror each other, and the bottom makes people understand why the ones at a specific culture behave or react in a specific manner. Those key contents at the bottom of the iceberg differ in each culture, creating the cultural differences, which matter considerably as getting involved in international and universal connections for purposes like education or business is actually handling cultural differences (Peterson, 2004, p.83). To sum up, Peterson (2004), with his iceberg analogy, aims to prove that culture is one of the most complex concepts, and it is highly important to grasp what it literally means.

All these constructs peculiar to each culture shape our worldview through which we reach a definition of the world. “Culture involves socially acquired knowledge which is organized in culture-specific ways. Schemas, people’s cognitive structures, evolve from societies’ impositions. Then, culture is an entity playing a central role in cognition” (Alptekin, 1993, p.136). Based on Alptekin’s perspective, culture can be defined as the input framing our worldview and also the output emerging from ‘our socially acquired knowledge’.

On the other hand, Brown (1941, p.188) prefers to define culture as “a way of life” in a simpler way, and he likens culture to “glue” in terms of its collective and connective effect on people. “The definition of culture as ‘a way of life’ incorporates the types of information that would seem to be of most interest and importance to a typical learner enrolled in a language class” (Gorjian & Aghvami, 2017, p.72).

To sum up, culture collects and connects people just as language does. Culture sets up a sphere in which a specific set of behavior is born and continues its presence and permanence. According to Brown (1941, p.189), culture becomes a “template for personal and social existence”; in other words, it creates different groups of people and there a language is born, and this way it somehow forms a life in which people are connected to each other. Culture reflects a way of life just as a language gives us insight into different ways of life.

2.2 Language and Culture

In accordance with the current thesis’ purposes, culture will be examined in a relation to language. Culture as a way of life and language as a significant element of culture are seen as one within the other. Language and culture are viewed similar to “two sides of the same coin” (Nault, 2006, p.314) and “a mirror representing language with a reflection, namely the culture, on it” (Choudhury, 2013, p.21).

Apart from coin and mirror analogies, Byram (1989, p.40) considers “language as one of the cultural markers like clothes in that they are each a way of characterizing cultural identity”. Therefore, apparently Byram (1989, p.41) claims that it would be unnatural to regard language as a separate fact from culture.

Likewise, Brown (2000, p.177) points out, “A language is a part of a culture, and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture”. Similarly, Fantini (1995) emphasizes the unified connection between language and culture as they influence and reflect each other. As well as their later influence on each other, language and culture are also acquired jointly, and this simultaneous acquisition goes on with each supporting the other for its development (Mitchell & Myles, 2004, p. 235). Language not only characterizes the culture in

which it is spoken, but it is also “the key media for the translating and spreading of the culture” (Han, 2012, p.116). Zhu (2010, p.44) wraps up all the remarks above, by stating that, “Language, thus, is regarded as an integral component of culture”.

As agreed by many researchers, language is a clear manifestation of culture thanks to distinctive particulars. The way it is argued in the Sapir-Whorf hypothesis by linguist Edward Sapir and his learner Benjamin Whorf, the language one speaks determines how one perceives the world, and the distinctions encoded in each language are all different from one another, and those distinctions in languages shape people’s thoughts and actions (Whorf, 1956). However, they point out that it is not a one-way influence, which means that our culture also governs our language.

To clarify, Sapir (1912, p.228) argues that language mirrors environmental factors, and “it is the vocabulary of a language that most clearly reflects the physical and social environment of its speakers”. He considers that the vocabulary of a language encompasses every opinion, profession, or interest in the society where the language is spoken. Therefore, Sapir (1912, p.228) likens the vocabulary to “a complex inventory” that gives significant hints about the typical features of people’s culture and the physical environment surrounding them. According to Sapir (1912, p.229), “not only topographical features of the country but also peoples’ activities and interests in that environment are reflected in the language”. However, as it may be understood from what is quoted in Sapir’s work, the language component that is correlated to environment is only vocabulary. It is also indicated that this correlation between the vocabulary and the culture of a community gets distorted in time because what a community has mentally or physically undergoes a change (Sapir, 1912, p.241).

Similarly, Whorf (1952, p.173) finds human thinking mechanism considerably enigmatic and magical, and he believes it is mostly solved and enlightened by studying the language. According to Whorf (1952, p.173), there are unique patterns in each language, and they are turned into culturally different communication systems. For example, “The word ‘tree’ does not mean the same thing everywhere and to everybody; in Polish, it also covers the meaning ‘wood’, and which meaning is expressed is understood based on the context” (Whorf, 1952, p.179). In summary, Whorf (1952) suggests that different grammars affect cultures in that they cause specific perceptions and evaluations of external reality.

To sum up, many researchers and scholars conclude that the strong connection between language and culture leaves us no choice but to ponder upon the existence of the relation between language teaching and culture.

2.3 The Place of Culture in Foreign Language Teaching

The above-mentioned language and culture chain has great importance for language education. As proved in the previous section, the idea of connecting culture and language created considerable influence on numerous scholars and researchers. This influence led them to question and discuss the place of culture in foreign language teaching. However, people neglected the likelihood of the fact that the involvement of culture in language teaching might not be a matter of choice. Byram (1989, p. 42) indicates, “Culture will be dealt within foreign language teaching whether teachers wish it or not. Language learning is culture learning and consequently language teaching is culture teaching”. It is generally believed that teaching of culture improves peoples’ understanding of others and contributes to their education life. This is because if learners aim to be really competent in the target language, it requires them to be knowledgeable about that language’s culture

(Nault, 2006). As well as learners, culture teaching might also have benefits on formation of methodology and curriculum of language teaching as it could serve to find out what actually should be taught.

2.3.1 Brief History of the Development of “Culture” Context in Language Learning and Teaching

In order to understand how the concern of culture involvement in language learning and teaching emerged, we must go back to its history. Ideas on cultural integration have shown differences throughout the history and together with the developments in ELT. It is also apparent that the need to take culture into account started due to the question of what language teaching should be about.

The idea of teaching culture has not appeared suddenly and recently. As scholars who emphasize the long history of culture concept, Salzmann, Stanlaw, and Adachi (2012, p. 225), assert that “the nature of the relationship between language and culture was under consideration long before anthropology became recognized as a scholarly field in its own right”. Sapir (1912, p. 234) who was one of the first experts who worked on linking language studies and anthropology claims, “the history of language and the history of culture move along in parallel and their analysis should be done together”. The idea of language and culture moving in a parallel way also implies that the changes on language teaching approaches influenced the attitude and the viewpoints towards culture teaching. Therefore, it becomes essential to track the history of teaching culture along with four main approaches in foreign language teaching: Behaviorist, Cognitivist, Communicative, and Constructivist approaches.

2.3.1.1 The Behaviorist Approach

During the Middle Ages, Latin turned out to be an outdated language as a means of oral communication whereas it maintained its dominion at literature, as written language, which made the structural rules of the language a main concern. For this reason, it was granted that the language should be taught in a way that grammar rules are instructed deductively and translations are made (Long-Fu, 2001, p.31). Together with the industrialization, contemporary languages such as English and French gained prominence throughout the 18th and 19th centuries, which caused Latin to be replaced in communication. Those languages also took over the teaching methodology of Latin, which is the Grammar-Translation method with Behaviorism as its underlying approach.

The method's focus was learning about the language, which caused learners to neglect how the language is actually used on the streets, at home, or at face-to-face conversations. The method suggested teaching structural rules of the language deductively, which had almost no practical and realistic sense in language use (Long-Fu, 2001, p.32).

Together with the industrial growth in Europe, the need of travelling abroad and interacting with foreigners came up. This urgency led to the need of learning a foreign language and developing, particularly, oral communication skills in that language. The way of teaching English then did not fulfill the relevant need due to being too structural, and a new methodology, entitled as the Direct Method, appeared around 1900. In the framework of the method, the real-life situations had to be dealt with as a part of oral communication skills, which indicated the emergence of culture in foreign language education, and with the help of visuals representing the target

culture, learners gained awareness of cultural routines and practices that they could come across in the foreign culture (Long-Fu, 2001, p.35).

Despite this huge change of perspective into language teaching, the method was criticized in that the language use was trapped in the classroom environment, and “teachers did not generally think of learners using language beyond the classroom, and it was not the business of the school” (Finocchiaro & Brumfit, 1983, p.6). Namely, the culture remained as a concept to be aware of only.

When a closer look is directed at practices in the USA, the Second World War played a significant role in the initiation of foreign language training programs, which the USA needed to manage oral communication with the foreign countries during the war in 1940s. This necessity in the USA altered the perspective into language teaching considerably. It was realized that the traditional education on language learning implemented based on the previous approaches at schools did not fit for the purpose of a language at the circumstances outside the school (Stern, 1991, p.102). As a result, the Audio-lingual Method aiming to teach the oral language with repetitions, drills, and imitations was adopted, and it was likened to “a process of child-like learning” which pursued to reach native fluency in a very short time by memorizing the language patterns in dialogues (Zillo, 1973, p.4). Educators analyzed the results the method revealed during the war, and they found out that it was essential to develop materials such as tape recordings and textbooks with dialogues and drills for using them in foreign language teaching at schools (Zillo, 1973, p.2).

Byram (1991, p.17) points out, in the period of the Audio-Lingual method in 1950s and 1960s, textbooks ended up giving place to the cultural information of the target language’s society only in the end as a supplementary part, which was often skipped or disregarded by teachers, and the texts left all dimensions but the linguistic

one out of the context, which was not sufficient enough to have a command and understanding of the language. Therefore, Byram (1991, p.74) argues that this textbook planning in that period implied that sociocultural elements were considered to be unrelated to language, so they were not supposed to be integrated into each other. In conclusion, according to Byram (1991, p.76), culture could not find adequate interest for itself in language teaching when there was a domination of the behaviorist approach in ELT.

In summary, in the period of behaviorism, teaching structural rules and making learners gain linguistic competence were favored, and setting a relation between the language and culture was not aimed.

2.3.1.2 The Cognitivist Approach

In the beginning of 1960s, educators started to believe that language learning is more than just habit formation, and they began to emphasize on “more complex cognitive processes such as thinking, problem solving, concept formation and information processing” (Ertmer & Newby, 1993). The viewpoint that language is a habit formation process was criticized harshly by Chomsky (1957) claiming that “language was a phenomenon beyond being a set of structures and necessitated creativity”. Chomsky (1957) argues that individuals who possess the rules of a language in their mind – who have the linguistic competence – can make sense of the sentences which they have never come across before. For this reason, in Cognitivism, the rules of the language still come first to be taught to learners; however, those rules are not presented simply to memorize them, but those rules are given a lot of importance since they will help individuals’ mental processes in applying the relevant rules in new contexts and understanding novel utterances and sentences.

Omaggio (1986, p.114) states that cognitivists in the 1960s considered learning as a process that should follow a meaningful context and include enough background information in a well-organized way; however, by ignoring the social processes, the approach does not specify clearly what kind of an attitude about language teaching it has from the perspective of cultural integration.

On the other hand, Prodromou (1988, p. 76) argues that in the textbooks, there appeared an Anglo-centric attitude towards the integration of cultural elements. It meant that, let aside learners' local culture, locals of English were also ignored because English language had not yet been treated as an international language then. The Anglo-centric attitude explained by Prodromou (1988) implied that the center of English language was considered as England back then, and it was the region from which the language was spreading around the world. For this reason, as for the process "up to the mid-1970s, textbooks only mention center countries, for instance England, West Germany, or France simply because they were the centers of industrialization and the doors opening to the world of trade" (Risager, 1991, p.184).

2.3.1.3 The Communicative Approach

Chomsky (1965, p.4) argues that people might not perform all knowledge they have of a language; therefore, he states a difference between "competence, which is defined as people's knowledge of their language, and performance, which is explained as the real use of language in factual situations". This divergence of competence and performance triggered the formation of this new approach into FLE. Hymes (1972, p.282) claimed that Chomsky's categorization was insufficient to define the language system and defined "competence as the most general term for the capabilities of a person". For this reason, Hymes (1972, p.15) worked on the term competence to elaborate it and came up with the term "communicative competence,

what a speaker needs to know to communicate effectively in culturally significant settings”.

Long Fu (2001, p.45) argues that the improvements in the global economy have influenced the communication among different parts of the world in no small measure, and after 1970s, the better the financial conditions became in time, the more reasons appeared to cause international connections in the range of scientific studies, commercial negotiations, technological advancements, and educational practices. In other words, people ended up being forced to expose to different cultural values from theirs. Therefore, “simply being able to read the language as in the Grammar-Translation Method, or speak the language as in the Audio-lingual Method is far from satisfactory in a modern multicultural global society” (Long-Fu, 2001, p.45). As a result, nurturing learners’ communicative competence as well as linguistic competence has evolved into being the fundamental attention of language teaching (Long-Fu, 2001, p.47).

After this shift, together with 1970s, apart from linguistic aspect, the idea of integrating social context into language teaching was embraced, and it was initiated with the idea of making radical changes within the textbooks. Therefore, the social elements of the relevant foreign countries depending on the target language were observed in language teaching field from the 1970s on, and also the textbooks began to help the communities to convey their cultural fundamentals in general (Risager, 1991, p. 181).

“Many cultural elements related to the target language such as folk songs, stories, fairy tales, literature works, and general facts about the beliefs, thoughts, and ways of life started to be seen in language textbooks” (Korkmaz, 2009, p.36). On the

other hand, Korkmaz (2009, p. 36) points out that there was still a monocultural attitude towards language learning in the beginning of social context integration as people believed target culture would help learners to accomplish learning the target language. The ascent of communicative and functional approaches on account of the perspective of using the language as a means of communication accelerated the arguments over the concept of culture and language teaching (Korkmaz, 2009).

2.3.1.4 The Constructivist Approach

The transition from behaviorist to communicative approach was drastic enough in that they showed great differences in their attitude towards foreign language learning as explained in the previous sections. However, in the end, scholars and educators criticized them both in that the expected success could not sufficiently be achieved in learning. Behaviorism was criticized in that “linguistic competence alone is not enough for learners of a language to be competent in that language” (Krasner, 1999, p.81). According to Byram (1997, p.42), the success of interaction implies not only an effective interchange of information, as was the goal of communicative approach. Communicative approach lacks attending to the “the ability to decenter and take up the other’s perspective on their own culture, anticipating and where possible, resolving dysfunctions in communication and behavior” (Byram, 1997, p.42). The rise in the density of intercultural interactions has left educators and scholars with no choice but to obtain a new perspective into foreign language teaching. A choice has to be made on the following two options: teaching each and every culture to the learners of a foreign language or developing learners’ ability of culture learning (Sercu, Garcia & Prieto, 2005, p.484). For these reasons, it has been thought that apprehending what knowledge is does not adequately help language learning, so it should also be learnt how knowledge is

found, constructed, and attained.

Although there appeared enormous differences between Behaviorism and Cognitivism, both approached knowledge as an objective entity in a real external environment; however, constructivism regards knowledge as a subjective entity because it may be attributed different meanings depending on the individuals' experiences (Ertmer & Newby, 1993, p.10). The supporters of constructivism believe that human beings sift every piece of information surrounding them in the world, and on this journey of mental processes, they interpret what they face and seek for and construct their own truth by being exposed to different cultures, ideas, viewpoints, and perceptions (Arslaner, 2009, p.11).

According to constructivism, "the construction takes place in individual contexts and through social negotiation, collaboration and experience" (Murphy, 1997, p.12). Therefore, in the learning environment suggested by the constructivist approach, classes are required to be authentic and the same as the real world. Moreover, the practices in classes need to encourage learners to gain individual visions about a variety of cultures by making personal observations, and the learners are also expected to understand the influence of culture on intercultural communication by means of in-class activities and to gain intercultural communicative competence (Sercu, Garcia & Prieto, 2005, p.485).

In summary, upon the analysis of the transition from behaviorism to constructivism, it can be concluded that the center of instruction changed from the teacher, to the learner, and ultimately to the learning itself. In other words, whereas the learners passively received the information their teachers presented to them in the beginning, they started applying what they know in new contexts actively later, and

finally they became individuals who closely observe the social contexts and reach the knowledge on their own (Ertmer & Newby, 1993, p.58). With this passage of time, the place of culture in the evolution of language teaching has obviously obtained more consideration; however, even though it is commonly agreed that culture teaching should be integrated into foreign language teaching, there were always and still have been different tendencies about which culture matters or should matter more in ELT, which is discussed in the following section in detail.

2.3.2 Native, Target, and International Cultures

Along with a common agreement on the integration of culture in language teaching, there exist conflicting views on what type of culture should be utilized to enable and reinforce language learning. One idea is that language teaching should be realized by referring to pupils' own culture by integrating the cultural elements of the country where learners live, which will be classified as 'native culture'. The other is that the values, concepts, and way of life of the culture where target language is spoken should be referred, which will be classified as 'target culture'. Finally, the third idea, advocated by the fact of English's being a lingua franca, is based on making use of international cultural elements, which will be stated as 'international culture'.

2.3.2.1 Native Culture

Carrasquillo and Rodriguez (2002, p. 62) argue that a positive connection between learners and native culture can be and should be set in FLE because it enables learners to be academically more successful since touching their native culture grants them a sense of belonging. When they come across the traces of their culture and their history in their course materials, they take pride in being involved in

the lessons, perceive that they are accepted, and feel more prepared both cognitively and affectively.

Likewise, Kachru (1992) believes that experiences of learners in a familiar context assist their learning process considerably because thanks to the familiar content extracted from their own culture, they can make more sense of the contexts, in which the language is presented, guess the meanings of unknown vocabulary more easily, make more meaningful associations with the target culture, and tend to internalize the learning process. For these reasons, Kachru (1992) defends the idea of producing textbooks with more local content in order to teach English, which presents learners the chance to make use of their experiences in their local context.

In addition, Nault (2006, p.322) argues that textbook writers who are native speakers of English unconsciously create cultural contents that might seem disturbing or humiliating for the learners from different cultural background and refers to a culture shock experienced by learners of English who are exposed to that excessive amount of target culture content in the course materials. Nault (2006) also points out that the feeling of otherness or embarrassment makes the learners reject the use of that material and associate those feelings with their attitude towards the language itself.

Adopting this perspective, Nault (2006) reports the need to get rid of target culture dominance and to focus on the native culture more. According to Nault (2006, p.322), “an English textbook series called *Go for Chile!*, *The Japanese Mind*, a collection of learner-written essays and discussion questions on Japanese culture, and a textbook called *Small Group Discussion Topics for Korean Learners* are good examples of the shift to local cultures”. The first source was written with the aim of

endorsing Chilean culture. In the series, there exist contexts in which foreigners have journeys to different cultures and countries, and they are guided by the locals in their visits to those places. Locals promote their own culture, which is Chilean, to the visitors by speaking the visitors' language, which is English. The second example aims to spread Japanese culture worldwide, and the last one was on problems Koreans go through.

However, upon observing the influence of these texts on the learners, it was seen that this localization might narrow the learners' horizon and cause them to lose their openness to new ideas and willingness to learn others' values and routines even though these ELT materials motivate and relax learners by providing them with acquainted contexts and topics (Nault, 2006).

Nault (2006, p.324) concludes that not all learners expect the foreign language to function for them for the same purpose by stating, "as well as communicating to the native speakers, learners might also aim to learn the language to survive in their local environments for communicating to the other non-native speakers who are also not competent in the target culture".

Yahya et al. (2017, p.42) also highlight the possible benefits of native culture integration in ELT:

Native cultural content will be beneficial for the learners in terms of advancing their foreign language proficiency. Firstly, as well as learning the language, learners will also beware of how rich their culture is, which enhances their commitment to their cultural identity. Secondly, they will make more correct and suitable choices of structures and vocabulary to express themselves about their cultures in English. Thirdly, they will be able to build a connection between what they are exposed to in lessons and in the real life in their communities. Lastly, they will discover how to broaden the viewpoints of their own value system when they are provided with information and knowledge in English.

Cortazzi and Jin (1999) also state that it is advantageous to make use of the

native culture in ELT because it enables learners to learn the target language in their own cultural context, to attain the capability of expounding their native culture by speaking English, and to assist the progress of acquisition since the native culture is considered as the first identity of the learners that they rely on to build up new ones.

Moreover, McKay (2003, p.145) points out that as English is an international language, wherever it is taught, the country must own the language and choose the content and methods based on their own context. Besides, bilingual English teachers must be valued.

There are also some researchers who focus on the negative impacts of target culture integration and accordingly support the integration of native culture in ELT. For example, Gray (2000) claims that target culture contents of English textbooks make learners feel isolated from their own culture, cause them to oppose their engagement in the target culture, and eventually deteriorate their attitude towards the target language. Gray (2000) also argues that as well as learners, teachers may also feel uneasy about the target culture elements in the textbooks as they doubt if the material is culturally relevant or comprehensible to their learners, and they worry about the fact that the cultural material might aggrieve learners' cultural sentiments.

Similarly, as Alptekin (1993, p.136) argues, human beings not only acquire their mother tongue but also acquire the knowledge of their social surrounding, and this socially acquired knowledge - the culture - frames and shapes our understanding of reality and definition of the world; therefore, when learners attempt to learn a foreign language embedded in the cultural context it belongs to, they suffer a serious discord since they cannot make full sense of the cultural content. Alptekin (1993) also puts forwards that a native speaker and a learner cannot have exactly the same

mental picture of the relevant cultural element no matter how much the content is taught to the learner as the knowledge is not “socially acquired”.

For this reason, Alptekin (1993, p.140) puts serious emphasis on the fact that familiar schematic knowledge of the learners created in their own culture helps them to use cognitive processes more effectively in coping with language learning. Even though he believes that unfamiliar content of the target culture impedes the progress of language learning, he does not neglect the target culture completely but suggests constructing a connection between the socially well-known and unknown information. According to Alptekin (1993, p.141), one way to get rid of any possible conflicts that the learners go through in the learning process may be to compare and contrast the native and the target culture by making use of their common features, or to refer to the universal phenomena for individuals.

2.3.2.2 Target Culture

The supporters of the target culture integration assert that language gains meaning when pupils refer to that country’s cultural elements because they believe culture and language learning should continue hand in hand just as “a child acquires his mother tongue and its culture simultaneously” (Byram, 1991, p.18). Byram (1991) supports his claim by using the analogy of ‘key’, and he considers language as a key opening the gates to its culture. Moreover, according to Stewart (1982), there is no use of referring to the native culture of learners while they are learning a foreign language, as he cannot find a relation between two. Upon synthesizing what Stewart (1982) and Byram (1991) argue, we may deduce that learners owning the ‘key’, meaning the learners who know the language, should not be thought to achieve the target unless they do not set their feet in the ‘door’, namely the

language's culture. They clearly argue that without target culture teaching, the language would not gain meaning. If the learners stay behind that door, "the language will serve as a reflector of that culture only; however, as long as they are in or learn about the culture, the language will be an integral part of that reality" (Byram, 1991, p.18).

Politzer (1959, p.100) agrees with the aforementioned remarks and indicates that language is an output of meaningless symbols when it is excluded from its culture. Chastain (1988) also states that language is something abstract, and its culture is the key that makes it concrete in that the culture presents the context and the reality in which the language makes sense.

Favoring the target culture integration into ELT, Tang (1999) exemplifies his claim as in the following:

Language is culture. When somebody wants to learn French, he or she not only takes in the structural knowledge of the language, but all the aspects and preconceptions about French and France. To be able to perform in the language well, that person has to be able to think in that language. But more than that, even if the learners themselves are not initially aware of the cultural associations attached to the language they are learning, others are, and will perceive them as being aligned with that culture.

Alptekin (1993, p.137) states, "A learner of English who has never resided in the target-language culture will most likely experience problems in processing English systemic data if these are presented through such unfamiliar contexts as, say, Halloween or English pubs". Therefore, studying target culture also gives learners a reason to study the target language as well as rendering the study of L2 meaningful (Steiner, 1971).

Bada (2000) argues that unless language learners are exposed to target culture, they are most likely to confront serious difficulty in negotiating meaning to

native speakers of the language; furthermore, in a language, it is not the sounds, letters or sentences only that convey a meaning in an interaction, to negotiate the meaning correctly, it is also necessary for the learner to know how the native speaker of that language might behave or react in a specific situation, or what message or feeling the speaker may want to relay by using a specific nonverbal signal.

To summarize, this view's supporters attribute a significant meaning to target culture in that it fulfills the conditions with which learners are able to perform the language. It is implied that a quality communication cannot be achieved without a reference to the cultural elements of the target culture.

2.3.2.3 International Cultures

Seidlhofer (2003, p.7) argues that the countries where English is acquired as the mother tongue cannot take the possession of the English language on their own anymore. The languages are now believed to belong to any people who speak them, which implies that English is owned by many societies or people all over the world. For this reason, the British and American cultures that gave birth to this international language are now losing their dominance in the language (Andarab, 2014, p.31).

As a result, as well as the arguments defending the integration of native culture or target culture in ELT, there are also discussions concentrating on English as a global language. English being lingua franca divides this view's supporters into two. One group of researchers considers that English is losing its connections with a specific culture, and thus no culture should be taught in ELT, and learners should be assumed culturally neutral in a culture-free context. The others, on the other hand, disagree with the idea that English being lingua franca implies no culture. They think, on the contrary, that it requires teaching of multiple cultures.

The arguments of the second group researchers advocate that teaching must be done in a way that develops complete personalities in learners, which means that foreign language teaching must aim at elaborating learners with the structural, functional, and sociocultural knowledge of the target language (Risager, 1991). The learners should be taught not only the linguistic aspects of the language but also its cultural values, belief systems, and its relation to the other cultures around the world to have a real command of the language.

Byram (1997, p.33) also supports the integration of multiple cultures in ELT because he claims that people are accepted as the representatives of their own cultures; therefore, disregarding their linguistic knowledge, when people come to meet a foreigner, they inevitably need the knowledge of the relevant native, target or any other cultures, and they need to share the information, which is hidden in their social identities with one another. Accordingly, Byram (1997, p.33-34) comes up with a model, which aims to teach learners “the knowledge of different social groups and their practices, the attitude of curiosity and openness to the other different cultural beliefs, the skills of interpretation and founding relationships between the features of two separate cultures, and the skills of discovery and interaction”. Based on the model, Byram (1997, p.52) points out that learners are required to be autonomous and take place in the center of the learning process, and learners need to gain the ability to recognize, construe, and assess a text or a phenomenon about a different culture and associate it with the ones belonging to their native culture.

McKay (2002, p.100) also argues that a foreign language teaching classroom should possess an intercultural sense in order to enable learners to boost their understanding of their native culture and to share that understanding “in cross-cultural encounters in international contexts, which might also create an opportunity

to attain a better insight into what kind of international purposes the language is used for”.

Furthermore, Meyer (1991) puts forward that language learners must attain intercultural competence because they are supposed to be adequate to manage the economic, psychological, or historical cross-cultural issues caused by the differences between the native and the foreign cultures.

The term “deanglicisation” proposed by Zohrabi and Shah (2009, p. 275-277) explains that English language cannot be restricted with one or two countries, but it is owned by the entire world. English language’s being lingua franca also supports the opinion that the language is a shared worth for numerous countries regardless of their culture, which makes us grasp the English language’s multicultural role.

2.4 The Role of Textbooks in Culture Teaching

There are a variety of important components that are used in or that indeed lead the foreign language teaching. Course materials are in a range from instructional printouts to different technological devices with which teaching is facilitated and achieved. Such materials as textbooks accompanied by workbooks, teachers’ guide, CDs, supplementary materials, or online platforms are considered vital in language teaching process. In fact, McGrath (2002) notes that the most significant and frequently utilized material is textbooks. Sheldon (1987) defines textbooks by referring to their two crucial roles in language teaching: “improving learners’ linguistic knowledge and improving learners’ communicative ability”.

Hence, most language teachers go into their classes taking a textbook with them. It is an indispensable component that frames and shapes lessons for teachers and something that should always be available in the learning environment just like

their learners (Byrid, 2001). As a core material in a language class, the significant role of a textbook is highlighted by Inal (2006) in terms of their availability for learners to practice the target language, by Cunningsworth (1995) in terms of their use in curriculum planning, and by Hutchinson and Torres (1994) in terms of their presentation of innovative instructional ideas on the field to teachers.

Since there are innumerable publication companies that serve for the field and a huge amount of textbooks, it is a big challenge for teachers to decide on the most appropriate and effective textbook; therefore, they should take textbook selection seriously as Cunningsworth (1995, p.7) already states, “it is of crucial importance that careful selection is made”. For achieving the correct selection of a textbook, the needs of learners are supposed to be analyzed as an initial step. In order to figure out the learning needs in a context, a great variety of questions must be directed to relevant parties. Two of these questions asked by Hutchinson and Waters (1987) are as the following, and they imply a concrete connection between culture and textbooks:

- “1. Who are the learners? (age/sex/nationality/socio-cultural background)
2. What is their attitude to English or to the culture of the English speaking world?”

Admitting that textbooks have a significant role in foreign language teaching, a special attention is drawn to their role in culture teaching within the scope of this thesis. The different perspectives about the place of textbooks in teaching culture may matter as much as the viewpoints about the place of culture in foreign language teaching. Cunningsworth (1995, p. 90) claims, “the value system of a textbook is at least as important as language content or methodology because it can influence the perceptions and attitudes of learners generally and towards learning English in

particular”. Cunningsworth (1995) also argues that textbooks and learners communicate to each other, and all textbooks exhibit an involvement of some cultural values openly or obliquely, and they somehow communicate to the learners and affect their perspectives into the language.

Sercu and Davcheva (2005, p. 103) argue that no methodology of teaching culture exists, and culture is only presented as loads of informative texts in textbooks. They put forward that the scope and range of the tasks targeting at culture teaching should be broadened, tasks should motivate learners to make comparisons and contrasts between different cultures, and the textbook writers should plan a more entertaining and engaging methodology for culture teaching. As well as agreeing with the importance of paying close attention to if cultural elements exist or not when choosing a textbook, Skierso (1991) adds that it should also be analyzed how they are presented.

Additionally, it should also be carefully thought whether the cultural elements in textbooks are comprehensible or not. In the reviewed literature, it is not easy to find an exact definition of the comprehensibility of cultural elements. Cunningsworth (1995, p. 90) contends that ‘comprehensible’ cultural concepts associate the target language with its function in the cultural context. On the other hand, Akış (2006, p.35) regards comprehensibility of cultural elements in a textbook as their match with learners’ native culture and argues that this notion must be analyzed before a textbook is selected because it will make learners own the same dedication to the textbook and the learning process as the one they have towards their own culture.

In line with Akış (2006), Alptekin (1993, p.141) puts forward that, “EFL

writers should try to build conceptual bridges between the culturally known and the unknown”. He also argues that we can set up this bridge by benefiting from cultural similarities and differences and also by utilizing global elements provided by textbook writers. For example, in a Turkish context where all the learners are Turkish and learn English as a foreign language, a focus on British or any other cultures’ cuisine should antecede the focus on Turkish cuisine. To give another example, the learners should first be provided a text on Turkish traditions followed in a text, which may serve for vocabulary teaching, and then they should read or listen to another text on the traditions of a different culture, which may serve for practicing vocabulary or practicing speaking or writing by comparing and contrasting the native and target cultures. In such ways of building connections, the familiar knowledge might enable the learners to make more sense of the unfamiliar ones.

In conclusion, building a balance between familiar and unfamiliar cultural contents in a textbook might be required but may not be as simple as expected. In the following section, some previous research results will be presented in detail to point out the findings about the role of textbooks in culture teaching in a language classroom.

2.5 Previous Studies on the Role of Textbooks in Culture Teaching

The studies around the world related to the integration of culture in teaching and the role of ELT textbooks may be gathered under two categories. The first category includes the studies focusing on textbook content in terms of cultural elements of the society of the target language and the society where learners have been living. This category closely questions which type of cultural content should be included in textbooks. On the other hand, the second group analyzes and sheds light on the attitudes and perceptions towards the cultural content in the textbooks. Not

only learners' but also teachers' attitudes have been investigated, and the results regarding both target culture and native culture integration have been demonstrated.

2.5.1 Previous Studies on the Integration of Cultural Elements into ELT Textbooks

Mahmood, Asghar, and Hussain (2012) conducted a study in the context of Pakistani learners of English and investigated the textbook Step Ahead 1 regarding its culture representations. The study adopted both qualitative and quantitative methods to analyze the cultural contents in the textbook. The results surprisingly display that the textbook gives enough place for neither the target culture nor the native culture, but allows for the elements of Singapore where English is spoken as the second language. The Pakistani learners have no relation to Singaporean culture. As a result of the selection of this textbook by the course designers, the learners are exposed to two different foreign cultures and are forced into the alienation from their own native culture. This alienation, as a result, drives them to the lack of motivation in language learning. The researcher argues that the textbook apparently was written for Singaporean learners and does not serve for intercultural elements' integration in English teaching simply because it reflects Singapore more than any other cultures. According to the results, which place an excessively important emphasis on the place of culture in language teaching, we are forced to question the textbook selection process.

McKay (2003) strongly believes that English is an international language and decides to conduct a study on cultural content and methodology of EFL textbooks in Chilean context. The researcher gathered data via a questionnaire from the teachers at public, semi-public and private schools. As a result of the study, the researcher found that "many currently-used textbooks in Chile did not give essential emphasis to cultural content from native English-speaking countries simply because English as

an international language does not have to be connected only with native English-speaking cultures” (McKay, 2003, p.145). To summarize, Chilean educators appreciate the integration of native culture-related topics into their textbooks, and the use of native culture in ELT is supported and being practiced increasingly in Chile.

A study conducted by Syahri and Susanti (2016) aimed to compare the percentage of target and native culture integration in EFL textbooks that senior high school learners used in Palembang. In the study, which adopted a content analysis research design, nine book series were analyzed. The results revealed that none of the textbooks was able to approach even 50% cultural integration. This finding shows that culture integration in English textbooks still needs improvement. Another finding showed that only half of the books utilized from native culture elements in English teaching, which reveals book that publishers do not put enough emphasis on native culture integration and cannot set a balance between native and target culture.

Finally, Liu (2016) aimed to develop a measurement model for assessing cultural contents in EFL textbooks, and with the use of this model, he found out that 6 criteria influencing the textbook evaluation the most are the following: “intercultural attitude, communication, cultural knowledge, relevance, diversity and interest”. According to the findings of the study, the promotion of intercultural competence in EFL textbooks is highly expected, and the exposure of learners to various cultures is strongly suggested. In summary, the study is of great importance in that it opens new horizons in textbook selection process and emphasizes the intercultural competence that allows learners to understand not only others’ cultures, but also their own culture.

2.5.2 Previous Studies on Attitudes Towards Cultural Learning and Content in EFL Textbooks

As it was already noted before, the most significant and frequently utilized material in a classroom or in a language-teaching environment is textbooks (McGrath, 2002). Given this reality, learners and teachers are undoubtedly two paramount stakeholders that textbooks are addressed to and serve for. For these reasons, how learners and teachers approach a specific textbook; particularly, how they perceive the textbook content, and what attitudes they display towards the implementation and the effectiveness of the relevant content are influential factors that must be borne in mind in the creation of a textbook. For the benefit of the thesis, the analysis of previously conducted studies about learners' and teachers' attitudes towards culture integration in EFL textbooks has attentively been realized and their review is presented below in this section.

2.5.2.1 Studies on Learners' Attitudes

To begin with, Xiao (2010) conducted a research in China that investigates university learners' perceptions towards cultural contents in their textbooks. The researcher collected data from the learners by using a questionnaire. According to the results of the questionnaire, all the learners evaluate their textbook as having insufficient amount of cultural elements. They indicate that exposure to a compulsory teaching of culture in a formal environment is more beneficial for their learning rather than studying it at home (Xiao, 2010, p.73). Having a desire to study culture at school with the help of textbooks, the learners care about cultural content of their textbook considerably. The findings of the study also show that "eighty-two percent of all 84 respondents ranked target culture as the most preferred culture which should be included in their textbooks" (Xiao, 2010, p.64). The second

preferred culture was the Chinese culture, and surprisingly only 1% of the participants considered the international culture as the most preferred content to which they want to be exposed in a textbook. This ranking is an obvious evidence for the fact that the participants strongly believe learning English is assisted by learning its own culture.

On the other hand, Talbi (2011) reached a completely different result in his study carried out to investigate Algerian learners' attitudes towards cultural content in textbooks. As the study instrument, two different questionnaires were distributed to the learners and their teachers. The teachers contributed to the study by sharing their observations about the learners' attitudes, and the huge majority of them (96%) stated that the learners were enthusiastic about being engaged in culture-based activities. They also indicated that the learners were accepting the differences in a variety of cultures, and they were respectful towards those varieties. This attitude demonstrated that they adopted the idea of international culture integration in ELT. As for the learners' own remarks, they emphasized that learning English meant to them not only learning about its structure but also learning about the cultures of speakers of English. It should be noted that they did not restrict culture with only Britain or American culture, but they expressed their interest in learning about others' cultures, which apparently goes parallel with their teachers' observations.

In order to investigate the same concern as in the case of Chinese context, Feri, Motallebzadeh, and Naeini (2017) conducted a more recent study in Iran with 411 Iranian EFL learners. Their culture attachment and attitudes towards English learning were investigated with the use of questionnaires in the form of a four-point Likert-scale. Although the context was different, the participants' responses were alike. The findings suggested that the learners had an attachment to the western

culture, and they were happy with its integration into English learning process.

Finally, Liu and Fang (2017) investigated the influence of the learners' understanding their own culture on the practice of intercultural communication. The study was carried out at a Chinese university with the participation of only university learners who responded to questionnaires and participated in interviews. Based on the findings, the learners had insufficient knowledge of their own culture, but they were conscious about how vital their perception of the native culture was in conveying meaning to the speakers of other cultures. These results draw attention to the fact that native culture should be accepted as a critical part of English language learning, and it should not be separated from the other cultures in language materials and the curriculum.

2.5.2.2 Studies on Teachers' Attitudes

Yeganeha and Raeesia (2015) explored teachers' attitudes towards cultural contents in EFL textbooks without the inclusion of the learners. 291 Iranian EFL secondary-school teachers contributed to the study by responding to a questionnaire distributed to them. The findings, firstly, reveal that the teachers define culture teaching as establishing cultural awareness and enhancing knowledge about it, not developing skills. In this aspect, they believe language learning is an experience that should be accompanied by culture teaching. Accordingly, cultural elements included in textbooks are perceived positively by the participants. Lastly, the participants attribute a function of assistance to the native culture of the learners in that it facilitates raising the learners' cultural awareness by enabling them to compare their own culture with the target one.

Abdulrahman, Usu, and Tanipu (2016) also investigated teachers' attitudes

towards culture integration in ELT with the participation of 31 teachers working at a university context in Indonesia. The researcher delivered a questionnaire having a five-point Likert-type scale to elicit the teachers' perspectives, observed their lessons to see their implementations, and finally did an interview with them. As a result of this comprehensive study, it was found out that most of the teachers supported the integration of not only English or Indonesian culture but also other countries' cultures so that the learners could grasp the distinctions among them and behave accordingly and continue their life properly in today's world giving place to multicultural societies.

Recently, Thumvichit (2018) tested teachers' attitudes towards the cultural representations in textbooks used in Thai secondary schools. 30 participants having at least 5-year experience in teaching and being an L1 speaker of Thai responded to a questionnaire. A great majority of the participants believe that culture teaching is invaluable in language teaching and significant in terms of facilitating the communication and interaction between different cultures. They do not see the target culture as the utmost important one because they believe the language belongs to its all speakers not only to the native one. They also do not underestimate the local culture and think that it should be included in the textbooks. 80% of the participants favored international cultures' integration since they believed that those intercultural elements became an inevitable part of the global needs and helped to spark learners' interest in both learning the language and interacting with the other cultures.

2.5.2.3 Studies on Both Learners' and Teachers' Attitudes

Compared to the previous studies, Gorjian and Aghvami (2017) conducted a more comprehensive study by including both learners and teachers. They were requested to share their perceptions about target culture integration, particularly in

reading comprehension. As the study compared learners and teachers in terms of their perceptions, it was counted as a descriptive study, and an attitude survey questionnaire including questions in the form of five-point Likert Scale was employed in the study. The results show that the participants regard target cultural elements as essential and effective in learning and teaching English, especially in reading skill and the study revealed no significant difference between the perceptions of the learners and the teachers about culture integration into classes.

In addition, there is a recent project the purpose and findings of which are expected to contribute appreciably to this thesis. The project was experienced by both learners and teachers in a learning context. It was, in fact, a reading program that was implemented at a secondary school in Malaysia for three years. The aim of the program, titled as “Your Language My Culture”, was to raise the native culture awareness together with English language proficiency, and it supported the idea that native cultural content integration into English teaching would assist the progress of language learning in such aspects as oral and written communication or reading comprehension (Yahya, Ibrahim, Ramli, Yusof, & Othman, 2017). Thanks to the program, the learners were also expected to develop a new perspective into their own culture and reinforce their cultural identity; additionally, they were given the opportunity to associate what they learn with what they experience in daily life. The findings of this endeavor turned out to reveal what the researchers had hypothesized. According to the results of the study, teachers reacted positively to the project in that it permitted the teachers to integrate their native culture into their curriculum, and thus boosted teachers’ motivation of encouraging their learners to improve their problem solving abilities, critical thinking processes, collaboration skills, and creativity. Likewise, the learners exhibited a positive attitude towards the integration

of their own culture into English learning. They were also observed to be more enthusiastic to participate and interact in the lessons with their attempts of speaking English. It was reported that the learners were less anxious while asking questions and sharing experiences in class as well. It can be concluded that their familiarity with the cultural content and their exposure to the relevant content together with the target language facilitated their learning.

To sum up, when the results of the studies done for learners and teachers separately were compared to each other, it may be deduced that target culture integration into ELT lost its influence gradually and the consideration shifted from British and American cultures to international cultures by paying more attention to the other countries in which English is spoken. On the other hand, native culture integration appears to be resorted mostly as a facilitator in learning the language by enabling learners to compare their native culture to the international ones. As for the results of the studies investigating both learners' and teachers' perceptions about culture teaching, it may be concluded that disregarding what type of culture they prefer, both learners and teachers have had similar insight and perspectives into the concern.

Studies having been conducted in this field can certainly be increased in number; however, the most related and recent ones to the purpose of the thesis have been shared in this section. As well as the purpose and the core of the study, the context where the language learning is achieved is also a determinant factor for the results obtained in the study. In the following section, for this reason, only the related studies that were conducted in Turkey are presented, in order to provide us with a broader perspective into a variety of findings.

2.5.3 Related Studies in Turkey

In the beginning of the current section, studies concentrating on the cultural content analysis of EFL textbooks used at different grades in Turkey are to be presented. However, the majority of the section is spared to introduce the studies that investigated the perceptions of teachers or learners of English about culture integration into ELT.

To begin with, Çakır (2010) argues that learning about the target culture matters a lot for Turkish learners of English in terms of gaining an effective performance in communication in the target language; therefore, he did a study to analyze the cultural elements – especially “culture specific expressions” – in three textbooks used at the grades of 6th, 7th, and 8th by using the descriptive content-analysis method. As a result of this evaluation, it was found out that only 21% of the expressions were culture-specific, and the number of these expressions was only 27 in a total of 48 units. Çakır (2010, p.186) states, “the frequency of these expressions reveals that the authors do not focus on the target language culture”.

Kırkgöz and Ağçam (2011) also examined some textbooks published in Turkey thoroughly. The examination was on the distribution of native, target, and international cultural elements throughout the textbooks with a descriptive design and was based on a quantitative analysis of the cultural elements in textbooks used at primary level in state schools. The results showed that all types of cultures were represented in the textbooks in quite a balanced way. However, the number of native and target cultural items is found out be more than international cultural elements. Upon comparing the textbooks’ cultural contents to their publication years (between 1997 and 2005), a more intriguing finding is that references to native culture diminished in number whereas the number of target and international cultural

elements increased in time.

The study conducted by Inci (2011) not only evaluated target cultural representations in the textbooks, but also examined what kind of attitudes teachers possessed towards those elements' integration. 10 teachers participated in the study, and they were involved in a face-to-face semi-structured interview. The study was also descriptive in design as the researcher analyzed two textbooks in content. The researcher's findings exhibit that both a locally published textbook and a textbook published in England contain a lot of target cultural representations. Furthermore, "70% of the teachers who participated in the survey state the importance of target culture elements and think that target culture elements must be involved in teaching a foreign language" (Inci, 2011, p.116).

Gönen and Sağlam (2012) also did a research on the perspectives of 60 teachers about culture integration in a foreign language classroom by employing a questionnaire and interviews in the data collection process. Based on their findings, the researchers reported that all teachers disregarding their background shared the common idea of target culture's being indispensable in a foreign language-teaching environment. They also thought that target culture referred in a language classroom increased learner success and their tolerance towards a culture different from their own.

Karabınar and Güler (2012) revealed results that support the previous studies conducted in Turkey. The researchers employed a survey that was collected via email or in hard copies, and they benefited from the participation of 155 English teachers. The context where the teachers worked was classified into state and private universities. The study found out that the way teachers perceive culture integration

did not change based on whether they worked at private or state universities. In addition, the researchers classified the teachers as native and nonnative and the results demonstrated that the majority of the teachers had positive attitudes towards culture integration into ELT regardless of being native or nonnative.

On the other hand, Çetin (2012) focused on learners' attitudes towards culture integration in EFL textbooks. The study employed a structured interview with the participation of 117 Turkish learners at a private university. According to the findings, 81 participants supported the integration of Western culture. The researcher was surprised by this result as he was expecting to receive complaints from the majority of the learners. Furthermore, 72 learners thought that textbooks should not include Turkish or Islamic culture elements. Whereas 20 learners told that they would be happy if there were some units related to Turkish culture, and only 15 learners reported that they wanted only their native culture in the textbooks.

The study conducted by Iriskulova (2012) was carried out at state schools in Ankara with the participation of 177 8th grade learners. To collect data from the participants, the researcher utilized two questionnaires: one in English for teachers and the other in Turkish for learners. A semi-structured interview was also employed in the study to gather teachers' perceptions. The results revealed that teachers and learners had similar opinions to some extent. Both agreed that culture teaching should be dealt with while teaching English. On the other hand, they presented opposing ideas about which type of culture should be incorporated. The teachers, dominantly, focused on the significance of target culture integration. They considered it as a chance for learners to make up for going abroad and to expand their vision. There were also others, very few though, who chose native culture integration with the aim of strengthening the learners' bond to their own cultural

roots and preventing their loss of conservative feelings and acts. When it comes to the learners, the majority stated their preference of native culture even though they gave importance to other world cultures on the second place. Many of the learner participants demonstrated rejecting attitude towards target culture whereas some of them ignored that type of culture completely. On the other hand, few learners thought it would be improper to be exposed to native culture while learning a foreign language.

The studies that have been described in detail so far showed a high tendency of participants' preference of target culture integration in EFL textbooks. However, Hamiloğlu (2013) reached a slightly different finding in her investigation of the attitudes towards target, native, and intercultural contents in textbooks. The research was a case study in which a content analysis of textbooks was done, and a structured interview was administered with the participation of 10 pre-service teachers. Her findings indicated that most of the teachers thought particularly international cultural contents should be integrated into ELT textbooks rather than only native and target culture representations.

Kırmızı (2013) also aimed to unveil Turkish learners' attitudes and beliefs towards the learning of the target culture. According to the research conducted at Başkent University Prep School, in which 92 participants responded to a questionnaire, the learners considered that being exposed to target culture in textbooks has an adverse effect on their own native culture. They also reported their fear of forgetting about their cultural identity when being subjected to target cultural elements in the textbooks.

Ekmekçi (2014) analyzed 100 learners' reactions to target cultural elements and attitudes towards native cultural elements in a textbook at a Turkish university.

As a result of the questionnaire employed in the relevant context, it was found out that target cultural elements were not intriguing for the learners, and they even caused some of the learners to lose their motivation of learning the language. Furthermore, the learners showed their interest in adding native cultural representations to their textbook contents.

Lastly, Aydemir and Mede (2014) conducted a study in which 80 English teachers working at a university context volunteered to participate. The researchers wanted all the participants to fill in a questionnaire and did a semi-structured interview only with the randomly selected ones. The universities were categorized as state and private. The context difference did not lead to a significant distinction in teachers' perceptions of culture teaching integration. Most of the participants believed that target culture is a fundamental constituent of ELT. The participants regarded 'target culture' as belonging to all the countries where English is spoken, not only British or American. Based on this consideration of the participants, Aydemir and Mede (2014) observed that they were conscious about how the world is shrinking, and the communication between people is globalizing.

To sum up, when the results of the studies conducted in Turkey are analyzed from a broader window, it may be realized that they differ considerably from the studies conducted outside Turkey. Studies in Turkey demonstrated that teachers mostly support target culture in their English lessons as they believe the connection of English language and culture is very strong and indispensably intertwined. As for the learners, the tendency for native culture integration outweighs the others because they believe it helps them increase their interest and motivation to learn the language, to enable them to correlate their own culture to the others', and to eliminate the likelihood of being estranged from their cultural values.

CHAPTER 3

METHOD

3.1 Introduction

As the studies described in the previous chapter, approaching ELT and learning from a cultural perspective is not peculiar to the current thesis. This thesis aims to analyze teachers' and learners' attitudes towards the native, target, and international cultures' integration in EFL textbooks. This thesis distinguishes itself from the others in that it, additionally, aims to find out if the learners' attitudes differ depending on their proficiency level of English. The research questions of the thesis and the hypotheses of the researcher are as in the following:

Research Question 1: What are the attitudes of teachers towards cultural integration in EFL textbooks?

Hypothesis 1: The teachers would admit the importance of teaching culture in EFL classes and mostly support the idea of integrating various world cultures into EFL textbooks.

Research Question 2: What are the attitudes of learners towards cultural integration in EFL textbooks?

Hypothesis 2: The learners would have a tendency to support native culture's integration in EFL textbooks and to highlight negative effects of other cultures' elements in their textbooks.

Research Question 3: Is there a difference between teachers' and learners' attitudes towards cultural integration in EFL textbooks?

Hypothesis 3: The teachers and the learners would own more different attitudes towards native cultural integration in EFL textbooks compared to their attitudes towards target and international cultures.

Research Question 4: Is there a difference at learners' attitudes towards cultural integration in EFL textbooks in terms of their proficiency level?

Hypothesis 4: A1 level learners might have a tendency to prefer native culture integration whereas B1 level learners would be more inclined to see target culture or international culture elements in their textbooks.

The current chapter holds the information about the context in which the investigation was conducted, the characteristics of the participants who took part in the study, the instruments that were used to gather data, the procedures followed throughout the data collection, and the details of how data were analyzed.

3.2 Setting

The study was carried out at a private university located in Istanbul. The researcher conducted the study at preparatory school of the university. The institution adopts the system in which there are four "tracks", each of which consists of 8-week education. Three different groups of learners start the academic year in Track 1: A1, A2, and B1 levels. The learners at A1 level cover 28 hours of teaching whereas the ones at A2 and B1 levels take 26 hours weekly. The learners make use of an integrated-skill system main course book, which is named as the *English File Series*.

3.3 Participants

For this thesis, data were collected from a group of teachers who work at the preparatory school of a private university in Istanbul; additionally, the study required the researcher to gather data from learners who were studying at the same context. Specifically, fifty questionnaires were distributed to the teachers; however, forty-eight (N=48) of them participated in the study. The learners showed full participation, and the data were gathered from fifty (N=50) learners at A1 level and fifty (N=50) learners at B1 level.

To begin with the learner participants, as shown in Table 1, the data obtained from the questionnaire demonstrated that there were fifty-four males and forty-six females, indicating a balance in the number of participants in terms of gender. When it comes to the teachers, sixteen male and thirty-two female teachers took part in the study.

Table 1. Demographic Information of the Participants

	Male	Female	N
Learners	54	46	100
Teachers	16	32	48

The data also showed that most of the learners (62%) have never had experience of going abroad. 38% of the learners have been abroad; however, based on their responses in the questionnaire only a minority travelled to English-speaking countries. When it comes to their English learning background, it is observed that they have been learning English for 8 years on average.

Based on the demographic information of the participants collected via the questionnaire, the teachers graduated from different BA majors. Twenty-one teachers were graduates of English Language Teaching department, sixteen of them graduated from English Language and Literature department, five studied Translation Studies, and one of them was a graduate of Linguistics. Lastly, five teachers marked “other” option and stated that they graduated from American Culture and Literature.

When their educational background was analyzed, it was seen that seventeen teachers possessed a BA degree while twenty-eight teachers stated that they completed an MA degree or were still continuing an MA program. Only three of the participants indicated that they finished a PhD degree or were still in the process.

Lastly, the participants’ teaching experience showed variety between the range of 2 and 40 years; however, the average was determined as about 9 years.

Finally, the data pointed that thirty-nine of the instructor participants experienced travelling abroad (81.3%) whereas nine of them did not have any experience abroad (18.8%).

3.4 Research Design

The purpose of this study is to investigate teachers' and learners' attitudes towards cultural integration in EFL textbooks and to examine whether there is any difference between the attitudes of A1 and B1 level learners towards cultural integration. In order to understand what variables affect the outcome, to obtain objective data occurring with empirical measures, and to achieve reaching meaningful explanation of data thanks to the concrete validity and reliability scores, the study was designed to be a survey research, which enables a researcher to gain a statistical description of a population by focusing on a representative sample and to make general conclusions related to the target population (Creswell, 2009, p.99). Another reason why a survey was preferred for this study is that it allows the researcher to get quick returns from the participants (Babbie, 1990). For these reasons, the researcher utilized a questionnaire to compile the quantitative data by addressing to a sizeable sample of subjects in a rapid and reliable way (N=150). This descriptive research's quantitative data were examined by using SPSS16.0.

However, as the opinions cannot be fit in a limited number of statements provided in a questionnaire, the open-ended part in its last section gave an opportunity to the participants to state their attitudes in a freer way. In addition to the written open-ended responses, in order for the participants' attitudes to be understood better and to be observed more directly, qualitative research method was also preferred and the target concepts were explored by arranging semi-structured interviews which facilitated a closer interaction with some of the participants and

created the opportunity to compensate superficial, ambiguous, or deficient returns in the questionnaires at the first place (Taylor 2005; Gass & Mackey, 2005). The researcher randomly chose among the participants who had already contributed to the quantitative data collection process and administered the semi-structured interview.

To conclude, the researcher applied a mixed method research design by gathering both quantitative and qualitative data from the participants. Conducting semi-structured interviews, the researcher was able to obtain more in-depth opinions of the participants and empowered the study to be triangulated.

3.5 Data Collection Tools

To fulfill the purpose of this thesis, the researcher gathered both quantitative and qualitative data from a sample of teachers and learners via a questionnaire and a semi-structured interview. In this section, detailed information about each data collection tool is provided.

3.5.1 “Culture in EFL Textbooks” Teachers’ Questionnaire

In the original questionnaire for teachers, there were four sections. In the first section on general culture, there were four check list items, and it also included six items in 5-point Likert-scale - strongly agree (5), agree (4), strongly disagree (3), disagree (2), undecided (1). The second section concentrated on cultural presence in EFL textbooks and included four check list and six 5-point Likert-scale items; moreover, one of these Likert scale items had different instructions – always (5), often (4), sometimes (3), rarely (2), never (1). In the third section, participants were expected to give a written response to a question. The last section was spared for participants to fill in their demographic information.

The questionnaire was delivered to the teachers working at a private university to investigate their attitudes towards cultural integration in EFL textbooks and to answer the first and the third research questions of the study. The Cronbach Alpha coefficient value for the questionnaire developed by Iriskulova (2012) had been calculated as 0,658 in her study. However, after data were collected from the teachers who participated in the current thesis, the Cronbach Alpha coefficient was calculated as 0,54. As the value was poor, the instrument had to undergo new adaptations and amendments.

To attain a more reliable questionnaire, the researcher cancelled the gathered data and initiated a revising process. First, the instrument was analyzed in that whether the items matched with the dimensions of the study. The items which did not test general attitude towards culture integration and specifically native, target, and international cultures' integration were rewritten to relate them to the parameters or omitted from the questionnaire and replaced with a new one upon the revision of relevant literature. In addition, the number of items for each parameter of the study was also not sufficient; for this reason, two more statements for each dimension of the study were added in the Likert-scale part. Finally, the 'undecided' column was removed from the questionnaire to prevent participants from making neutral choices. Apart from these, the items instructed differently from agreement basis were turned into items scaled as strongly agree (4), agree (3), disagree (2), and strongly disagree (1). The options stating that no culture should be integrated were omitted. There were too long checklist items to digest; therefore, they were transformed into to-the-point ones. There were items in both statement and question forms; consistency was made sure. Lastly, the options as all of the above were removed from checklist items.

As soon as the questionnaire revision was finalized, the researcher commenced collecting data from a different group of teachers (N=48) working at the same university, and it was found out that the Cronbach Alpha value increased from 0,54 to 0,703 which is defined as an acceptable internal consistency value.

The questionnaire comprises four sections and two item types: four-point Likert scale and checklist items, which the participants can check for more than one option. Section 1 aims to collect the demographic information of the participants. Specifically, the variables are as follows: gender, highest level of education, department of graduation, years of teaching experience, the levels they teach, and the existence of experience abroad.

Section 2 consists of general culture-related questions to investigate the teachers' overall perception of cultural integration into foreign language teaching disregarding the integration into EFL textbooks and keeping out the types of culture: native culture, target culture, and international cultures. In this section, there exist three checklist items and five items on Likert scale ranging from 'strongly agree' (4) to 'strongly disagree' (1).

As for Section 3, the items intend to investigate the teachers' attitudes towards cultural presence in EFL textbooks. The participants, in this section, were exposed to three checklist and twelve items on Likert scale ranging from 'strongly agree' (4) to 'strongly disagree' (1).

Lastly, Section 4 is included in the questionnaire to present the participants some space to conclude their opinions in a freer way by writing their own sentences concerning the presence of culture in EFL textbooks and their opinions about which type of culture should be integrated. The researcher also aimed to reach the opinions of each and every participant more directly and namely to have more qualitative data

via this section because semi-structured interviews would be done with a limited number of participants.

3.5.2 “Culture in EFL Textbooks” Learners’ Questionnaire

Since the thesis targeted at both teachers and learners, another questionnaire was applied for the learners with the intention of investigating their attitudes towards cultural integration in EFL textbooks. The questionnaire was developed by Iriskulova (2012) and was indicated as having 0,658 Cronbach Alpha internal consistency value. However, the researcher came across the same problematic case, which was stated in 3.5.1 in detail, as it happened in the teachers’ questionnaire. After the use of the questionnaire for learners in this thesis, the learner questionnaire’s Cronbach Alpha turned out to be 0,458 which is a much lower value compared to the one calculated in the study that it was taken from. Because the value is defined as unacceptable in the literature, the questionnaire went through a revision process as well. The items in the teachers’ questionnaire were rewritten in Turkish to be used as the learners’ questionnaire. The questionnaire was adapted to Turkish because the researcher did not want learners’ foreign language to be a barrier for them to comprehend the statements and express their opinions. The questionnaire was piloted by five Turkish instructors of English in terms of its wording. Upon finalizing the process of revising and fixing the questionnaire, the researcher started gathering data with the participation of new learners from different classrooms. As a result of the new administration of the constructed questionnaire, Cronbach Alpha value was calculated as 0,643, which is defined as an acceptable internal consistency value.

The learners’ questionnaire possesses the same features as the teachers’ has except for the fact that it does not contain a section of general culture-related items,

and concentrates on only cultural integration into textbooks; therefore, it has three sections.

Section 1 includes criteria to gather the demographic information of the participants. The criteria may be listed as follows: gender, how long they have been learning English, proficiency level of English, and the existence of experience abroad. Section 2 has three checklist and twelve items on Likert scale ranging from ‘strongly agree’ (4) to ‘strongly disagree’ (1).

As for the last section, three fragments are provided to be completed by the learners. Prompts were given to assist the learners because they were considered not knowledgeable about the subject matter. Therefore, as they were not supposed to come up with the field-related terminology, the researcher expected them to complete the sentences starting with the following prompts: “My EFL textbook should include Turkish culture because ...”, “My EFL textbook should include English/American culture because ...”, “My EFL textbook should include international cultures because ...”,

3.5.3 Semi-Structured Interview

The quantitative data collected via the questionnaire was supported with the administration of a semi-structured interview. The researcher intended to obtain more in-depth and direct data from the participants by arranging interviews with them. The interview questions were adapted from Iriskulova’s study (2012, p.38) that aimed to “investigate how teachers view the construct of culture and elicit the teachers’ views concerning the presence of culture in ELT textbooks”.

The interview was structured in two sections, the first of which aims to get some demographic information about the interviewees. Whereas the teachers were

asked about their educational background and working experience, the learners were asked to share how long they have been learning English and whether they have travelled abroad or not. In Section 2, there were five questions. While the first three questions were directed to both the learners and the teachers, the fourth and fifth questions were kept only for the teachers as they relate to the language materials the teachers prepare and the teachers' perceptions about whether language proficiency level of learners is a factor in cultural integration in EFL textbooks or not.

3.6 Data Collection Procedure

For the purposes of this study, both quantitative and qualitative data were collected with the use of the questionnaires and semi-structured interviews, which are presented in the previous section in detail. Both instruments intended to investigate the participants' attitudes towards native culture, target culture, and international cultures' integration into EFL textbooks.

The researcher, as also a member of the preparatory school, preferred to deliver the questionnaires' hard copies to the teachers in person. Since the researcher is in contact with her colleagues every day at school, she considered that gathering hard copies of the questionnaires would be more convenient. This way, the researcher could also have answered any questions asked by the participations. Fifty questionnaires were delivered to the teachers; however, forty-eight of them were returned back to the researcher.

Simultaneously, the researcher gathered the quantitative data from the learners. As the learners' proficiency level is an important matter in the study, the researcher planned to collect the data in the beginning of the year right after the learners were placed based on their proficiency levels at the end of the placement test. However, the researcher delayed it for three weeks deliberately for some

reasons: First of all, it is a common experience that learners usually fail attending the classes in the first week of an academic year, so the researcher waited for them to settle down and adapt their new surroundings. Furthermore, being ignorant about the learners' past experiences of English learning and what types of materials they had used until university preparatory school, the researcher aimed to have the participants be exposed to a common textbook, which is *English File Series* by Oxford Publishing House. A1 and B1 level learners used the book's elementary and intermediate levels respectively.

The researcher was teaching two A1 level classes in the first track, so she benefitted from this chance and gathered data from fifty A1 level learners in the classroom. For the purposes of the study, it was essential to collect data from B1 learners as well. For this reason, the researcher got assistance from one colleague and managed to obtain quantitative data from fifty B1 learners.

As the final step of the data collection procedure, the researcher administered the semi-structured interviews. The learners were informed about the interviews after the questionnaires were collected. The learners were kindly asked to contact the researcher via email if they volunteer to provide more contribution to the study. Five A1 level and three B1 level learners were willing to contribute, but to set a balance between levels, two learners from each level and four teachers, eight in total, were interviewed individually in the researcher's office.

3.7 Data Analysis

This section clarifies how the data regarding the learners' and teachers' attitudes towards cultural integration in EFL textbooks were analyzed. As the researcher gathered both quantitative and qualitative data from the participants, it was essential to analyze the data in two different ways.

3.7.1 Quantitative Data Analysis

The first step of analyzing the quantitative data obtained via a questionnaire including 4-point Likert scale and checklist was to tabulate them. After arranging the items and listing the participants' responses, the researcher made use of SPSS 16.0 to statistically analyze all the quantitative data.

To give details, the means, percentages, and standard deviations, namely the descriptive statistics were calculated. The agreement of the data to the distribution was tested with Shapiro Wilk Test as illustrated in Table 2, and it was found that all the mean scores obtained in each dimension showed normal distribution ($p > .05$).

Table 2. Tests of Normality for the Questionnaire

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Native Culture	.137	148	.200	.947	148	.659
Target Culture	.131	148	.059	.952	148	.069
International Cultures	.166	148	.105	.906	148	.150
Attitude	.065	148	.200	.991	148	.459

To answer the third and fourth research questions, the researcher applied the independent t-test to reveal the similarities and/or differences between the teachers and the learners and between the A1 and B1 level learners in terms of their attitude scores on the instrument, which are two-group comparisons. In addition to the independent t-test used for the third research question, to illustrate the differences more specifically between A1 learners, B1 learners, and the instructors, one-way ANOVA test was also applied. Lastly, the researcher used Tukey HSD Post Hoc Test to find the significant differences among groups. Finally, the statistical significance level was determined as $p < 0.05$.

3.7.2 Qualitative Data Analysis

In this thesis, with the intention of supporting the quantitative data, the qualitative data was attained from two different sources, which are the open-ended questions that the questionnaire consisted of and the semi-structured interviews.

Firstly, the researcher transcribed the interviews and made sure having all the qualitative data in written form. Upon transcribing the interviews, to analyze all the qualitative data, the researcher started coding by accepting a systematic approach. According to this framework proposed by Huberman and Miles (1994), the researcher was first supposed to “write margin notes on the raw data or the transcriptions of recordings and then draft a summary of them”. Thirdly, a significant step, which is defined by Miles, Huberman, and Saldana (2014, p.56) as “deep reflection, deep analysis, and interpretation of data’s meanings”, coding was realized. The determined codes served for categorizing the data based on their relevance to each other and the study’s parameters. This categorization made the researcher “reduce the codes to themes” (Creswell, 2007, p.149). Next, the researcher tried to make rational connections between the study variables and the codes, which finally led to the conclusions by making comparisons and contrasts among categories.

Meanwhile, to retain the reliability of the qualitative data analysis findings, the researcher shared the transcripts of the interviews and the copies of the qualitative data gathered via the questionnaire with a colleague who assisted the process as the second rater and came up with her own themes. Then two raters met and compared the categories they created. As the interviewed participants gave concrete answers, both raters reached almost the same themes.

CHAPTER 4

RESULTS

4.1 Introduction

This chapter serves for illustrating the statistical analysis of the data and reporting the statistical findings of the present thesis. The results of the quantitative data gathered via the questionnaires are exhibited in tables and the findings of the qualitative data coding are presented in detail. In addition, all the findings are shared in a way that addresses to the research questions of the study which are given below:

1. What are the attitudes of teachers towards cultural integration in EFL textbooks?
2. What are the attitudes of learners towards cultural integration in EFL textbooks?
3. Is there a difference between teachers' and learners' attitudes towards cultural integration in EFL textbooks?
4. Is there a difference at learners' attitudes towards cultural integration in EFL textbooks in terms of their proficiency level?

4.2 Findings Related to the Teachers' Attitudes Towards Cultural Integration in EFL Textbooks

In order to answer the first research question of the thesis, the findings, which were reached through the teachers' questionnaire, will be exhibited in this part under four different sub headings. Each item will be presented in a way that demonstrates what percentages of the participants agree or disagree with them.

4.2.1 General Attitude Towards Culture in Teaching

As well as the teachers' attitudes towards cultural integration in EFL textbooks, their attitudes towards culture in general in teaching English were also

investigated. Before sharing the results regarding what participants think about the place of textbooks in teaching culture, the researcher presents the findings related to their general attitudes towards culture teaching in English classes in this part. The percentages are demonstrated in Table 3.

Table 3. Descriptive Statistics of Teachers' Attitudes towards Culture in ELT

Item	Strongly Agree	Agree	Disagree	Strongly Disagree
Culture should be integrated into the teaching of general English.	30 (62.5%)	18 (37.5%)	0 (0%)	0 (0%)
Teaching of culture should be explicit (learners are aware of the fact that cultural elements are introduced along with the language they acquire).	13 (27.1%)	29 (60.3%)	3 (6.3%)	3 (6.3%)
Learners feel more comfortable dealing with their Turkish culture in class.	18 (37.5%)	17 (35.4%)	13 (27.1%)	0 (0%)
Learners feel motivated in dealing with the culture of English-speaking people.	9 (18.7%)	27 (56.3%)	12 (25%)	0 (0%)
Learners feel willing and comfortable in dealing with other international cultures.	6 (12.5%)	28 (58.3%)	14 (29.2%)	0 (0%)

According to Table 3, the highest percentage of agreement is seen for the item “Culture should be integrated into the teaching of general English” (M=3.63, SD=0.48) whereas the item with the lowest percentage of agreement is for “Learners feel willing and comfortable in dealing with other international cultures” (M=2.83, SD=0.63). As for how culture should be taught in class, the teachers mostly agree that culture should be taught explicitly (M=3.08, SD=0.76). In conclusion, the mean score obtained from the overall scale shows that the majority of the teachers agree with each item in Section 2.

4.2.2 Attitudes Towards the Integration of Learners' Native Culture into EFL

Textbooks

In this part, the findings related to the teachers' attitudes towards the integration of learners' native culture in EFL textbooks are presented. For this reason, the items aiming to investigate 'native culture attitude' were extracted from the questionnaire and illustrated with their percentages in Table 4 below.

Table 4. Descriptive Statistics of Teachers' Attitudes Towards Native Culture Integration in EFL Textbooks

Item	Strongly Agree	Agree	Disagree	Strongly Disagree
EFL textbooks should provide information about various countries and people.	36 (%75)	12 (%25)	0 (%0)	0 (%0)
EFL textbooks should show the way people of different cultures behave during communication.	24 (%50)	23 (%47.9)	1 (%2.1)	0 (%0)
The elements of international cultures in EFL textbooks may have harmful effects on learners' perception of their own culture.	22 (%45.8)	23 (%47.9)	2 (%4.2)	1 (%2.1)
General statements in EFL textbooks about any culture may lead to stereotyping.	11 (%22.9)	20 (%41.7)	17 (%35.4)	0 (%0)

According to Table 4, thirty nine teachers (81.2%) agree that native culture features should be provided in EFL textbooks ($M=3.23$, $SD=0.75$); 83.3% of them ($N=40$) agree that learning English is facilitated if Turkish and target cultures are compared ($M=3.08$, $SD=0.64$); and 70.8% of the teachers ($N=34$) agree that learning English is also facilitated if EFL textbooks contain Turkish culture ($M=2.94$, $SD=0.78$). Although the teachers believe that the existence of Turkish culture in EFL textbooks helps language learning, the teachers (70.8%) also agree that learners are prevented from broadening their horizons due to the integration of Turkish culture into EFL textbooks ($M=2.94$, $SD=0.83$).

4.2.3 Attitudes Towards the Integration of Target Culture into EFL Textbooks

The statistical findings related to the teachers' attitudes towards the integration of target culture into EFL textbooks are shown in this part of the current chapter. To be able to present them more distinctly, the relevant items were separated from the others in the questionnaire and demonstrated in Table 5 below.

Table 5. Descriptive Statistics of Teachers' Attitudes Towards Target Culture Integration in EFL Textbooks

Item	Strongly Agree	Agree	Disagree	Strongly Disagree
Integration of target culture into EFL textbooks assists language learning.	32 (66.6%)	14 (29.2%)	2 (4.2%)	0 (0%)
Including target culture features in EFL textbooks motivates learners to learn English.	24 (50%)	20 (41.7%)	4 (8.3%)	0 (0%)
Comparing Turkish and target culture in EFL textbooks facilitates learning.	12 (25%)	28 (58.3%)	8 (16.7%)	0 (0%)

According to Table 5, there is no participant who disagrees with the statements expressing that target cultural elements in EFL textbooks assist language learning and increase motivation of learning. Forty-six participants (95.2%) out of forty-eight agree that target culture integration into EFL textbooks assists language learning ($M=3.63$, $SD=0.57$). In addition, forty-four teachers (91.7%) believe that including target cultural elements in EFL textbooks increases learners' motivation of language learning ($M=3.42$, $SD=0.64$). Lastly, the teachers (83.3%) agree that English learning is facilitated if target cultural elements in EFL textbooks are compared to learners' native culture ($M=3.08$, $SD=0.64$).

4.2.4 Attitudes Towards the Integration of International Cultures in EFL Textbooks

The current part exhibits the percentages related to the teachers' attitudes towards the integration of intercultural elements into EFL textbooks in Table 6.

Table 6. Descriptive Statistics of Teachers' Attitudes Towards International Cultures' Integration in EFL Textbooks

Item	Strongly Agree	Agree	Disagree	Strongly Disagree
EFL textbooks should provide learners with cultural features of their native culture.	20 (41.6%)	19 (39.6%)	9 (18.8%)	0 (0%)
Comparing Turkish and target culture in EFL textbooks facilitates learning.	12 (25%)	28 (58.3%)	8 (16.7%)	0 (0%)
Including Turkish culture in EFL textbooks facilitates learning English.	12 (25%)	22 (45.8%)	13 (27.1%)	1 (2.1%)
Integration of Turkish culture into EFL textbooks may prevent learners from broadening their horizons.	13 (27.1%)	21 (43.7%)	12 (25%)	2 (4.2%)

Table 6 demonstrates that, all participants (100%) agree that the textbooks used to teach English ought to include content about various cultures all around the world ($M=3.75$, $SD=0.438$). Likewise, all participants except for one (97.9%) agree that textbooks should exemplify the behaviors of people in communication with others from international cultures ($M=3.48$, $SD=0.545$). Interestingly, whereas almost all the participants desire the existence of international cultures' elements in textbooks, the majority of them (93.7%) also agree that those international cultures' elements influence learners' attitudes towards their native culture negatively ($M=3.38$, $SD=0.67$). Lastly, while thirty-one participants (64.6%) believe that statements about different cultures in EFL textbooks may cause learners to stereotype those people or cultures, seventeen participants (35.4%) do not support this idea ($M=2.88$, $SD=0.76$).

4.3 Findings Related to the Learners' Attitudes Towards Cultural Integration in EFL Textbooks

As well as the attitudes of the teachers working at preparatory school at a private university, the attitudes of the learners studying there were also investigated

in the current thesis. For this reason, the questionnaire also aimed to gather data from the learners to answer the second research question of the study. As the study investigated the culture concept with its three sub dimensions, the findings are demonstrated under three categories which are related to learners' attitudes towards their native culture, the target culture, and international cultures.

4.3.1 Attitudes Towards the Integration of Learners' Native Culture in EFL

Textbooks

The statistical findings related to the learners' attitudes towards Turkish culture integration in EFL textbooks are shared below in Table 7.

Table 7. Descriptive Statistics of Learners' Attitudes Towards Native Culture Integration in EFL Textbooks

Item	Strongly Agree	Agree	Disagree	Strongly Disagree
EFL textbooks should provide learners with cultural features of their native culture.	34 (34%)	44 (44%)	21 (21%)	1 (1%)
Including Turkish culture in EFL textbooks facilitates learning English.	21 (21%)	38 (38%)	33 (33%)	8 (8%)
Integration of Turkish culture into EFL textbooks may prevent learners from broadening their horizons.	34 (34%)	37 (37%)	21 (21%)	8 (8%)

According to Table 7, the learners who agree (78%) that Turkish cultural elements should exist in EFL textbooks are in much greater number than the ones who disagree with the idea (22%) ($M=3.11$, $SD=0.76$). However, when it comes to the following item, the difference at the percentages of people who agree and disagree decreases. While 59% of the learners agree that Turkish culture incorporation in EFL textbooks facilitates learning English, 41% of them disagree ($M=2.72$, $SD=0.88$). Although they mostly agree that they should be exposed to Turkish cultural elements in their EFL textbooks, they also believe (71%) that the

elements related to Turkish culture hinder them from broadening their horizons (M=2.97, SD=0.93).

4.3.2 Attitudes Towards the Integration of Target Culture into EFL Textbooks

The questionnaire items, which aimed to find out the learners' attitudes towards the integration of target culture into EFL textbooks, are presented in this part together with the percentages, mean, and standard deviation in Table 8.

Table 8. Descriptive Statistics of Learners' Attitudes towards Target Culture Integration in EFL Textbooks

Item	Strongly Agree	Agree	Disagree	Strongly Disagree
Integration of target culture into EFL textbooks assists language learning.	42 (42%)	46 (46%)	11 (11%)	1 (1%)
Including target culture features in EFL textbooks motivates learners to learn English.	24 (24%)	48 (48%)	21 (21%)	7 (7%)
Comparing Turkish and target culture in EFL textbooks facilitates learning.	23 (23%)	33 (33%)	33 (33%)	11 (11%)

Table 8 shows that a big majority of the learners (88%) agree that target culture in EFL textbooks helps their learning English (M=3.29, SD=0.70). 72% of the participants agree that their motivation of English learning increases when there are target culture features in their EFL textbooks (M=2.89, SD=0.85). Lastly, 56% of the learners agree that they can learn English more easily when target culture is compared to Turkish culture in EFL textbooks (M=2.68, SD=0.95).

4.3.3 Attitudes Towards the Integration of International Cultures into EFL Textbooks

As the third sub dimension of the study, the findings related to the learners' attitudes towards the integration of international cultures into EFL textbooks are shown in this part in Table 9.

Table 9. Descriptive Statistics of Learners' Attitudes Towards International Cultures' Integration in EFL Textbooks

Item	Strongly Agree	Agree	Disagree	Strongly Disagree
EFL textbooks should provide information about various countries and people.	58 (58%)	35 (35%)	7 (7%)	0 (0%)
EFL textbooks should show the way people of different cultures behave during communication.	46 (46%)	41 (41%)	12 (12%)	1 (1%)
The elements of international cultures in EFL textbooks may have harmful effects on learners' perception of their own culture.	49 (49%)	44 (44%)	4 (4%)	3 (3%)

Table 9 illustrates that a huge majority of the learners (93%) agree that their English textbooks should give information about different cultures all around the world ($M=3.51$, $SD=0.62$) and 87% of them agree that the textbooks should demonstrate how people from different world cultures communicate with others ($M=3.32$, $SD=0.72$). However, interestingly, exactly the same percent (93%) of the learner participants as Item 1 in Table 9 agree that the integration of intercultural elements has harmful impact on their perception of Turkish culture ($M=3.39$, $SD=0.70$).

4.4 Findings on the Difference Between the Teachers' and Learners' Attitudes Towards Cultural Integration in EFL Textbooks

As for the third research question, to investigate if there is a difference between teachers' and learners' attitudes towards cultural integration, data were analyzed by utilizing independent sample t-test. Table 10 shows the statistical findings related to the comparison of the learners' and the teachers' attitudes towards the culture integration into EFL textbooks.

Table 10. Results of the Independent T-Test for Attitude Differences Between Teachers and Learners

		n	Mean	Std. Deviation	t	sig
Native Culture	Learners	100	2.93	0.612	-0.954	0.342
	Teachers	48	3.03	0.593		
Target Culture	Learners	100	2.95	0.559	-4.539	0.000
	Teachers	48	3.38	0.460		
International Cultures	Learners	100	3.41	0.444	-1.734	0.085
	Teachers	48	3.53	0.369		

As demonstrated in Table 10, the native culture score representing the teachers' attitude towards its integration into EFL textbooks ($M=3.03$, $SD=0.593$) is higher than the native culture score of the learners ($M=2.93$, $SD=0.612$). As a result of this comparison, it is seen that there is no significant difference between the teachers and learners in terms of their attitude towards the integration of native cultural elements in EFL textbooks ($t=-0.954$, $p>.05$).

On the other hand, when it comes to the target culture, based on Table 10 demonstrating the t-test results of the data, we have enough evidence to conclude that the teachers ($M=3.38$, $SD=0.46$) significantly differ from the learners ($M=2.95$, $SD=0.559$) in terms of their attitude towards the integration of target culture elements into EFL textbooks ($t=-4.539$, $p<.001$). The teachers agree on the integration of the target culture significantly more than the learners.

Finally, as shown in Table 10, the teachers ($M=3.53$, $SD=0.369$) are relatively more positive than the learners ($M=3.41$, $SD=0.444$) about the integration of international culture elements into EFL textbooks. This finding indicates that there is a tendency which does not reach significant level between the teachers and learners in terms of their attitude towards the integration of international cultures' elements in EFL textbooks ($t=-1.734$, $p<.09$).

The researcher also wanted to investigate if teachers and learners differed in their attitudes towards cultural integration in EFL textbooks when the proficiency levels of the learners were taken into consideration. Therefore, to examine the differences between teachers, A1 and B1 level learners, a one-way ANOVA test was applied. Table 11 demonstrates the statistical findings of this comparison.

Table 11. Results of ANOVA for Attitude Differences Between Teachers, A1 Level, and B1 Level Learners

Types of Culture	Participants	n	Mean	Std. Deviation	F	sig
Native Culture	A1 learners	50	3.03	0.643	1.830	0.164
	B1 learners	50	2.83	0.568		
	Teachers	48	3.03	0.593		
Target Culture	A1 learners	50	2.93	0.522	10.313	0.000
	B1 learners	50	2.97	0.598		
	Teachers	48	3.38	0.460		
International Culture	A1 learners	50	3.37	0.445	1.814	0.167
	B1 learners	50	3.44	0.445		
	Teachers	48	3.53	0.369		

According to Table 11, as in the results of the independent t-test, the results of ANOVA also indicates that there is no significant difference between the attitudes of teachers ($M=3.03$, $SD=0.593$), A1 level learners ($M=3.03$, $SD=0.643$), and B1 level learners ($M=2.83$, $SD=0.568$) towards native culture integration ($F=1.830$, $p>.05$). Likewise, the teachers ($M=3.53$, $SD=0.369$), A1 level learners ($M=3.37$, $SD=0.445$) and B1 level learners ($M=3.44$, $SD=0.445$) did not differ significantly from each other in their attitudes towards international cultures' integration in EFL textbooks ($F=1.814$, $p>.05$). However, the results indicate that in terms of the attitudes towards target culture integration, there is a significant difference between groups ($F=10.313$, $p<.05$). To reveal this significant difference, Tukey HSD Post Hoc test was applied and the findings demonstrate that teachers' attitude scores were significantly higher than A1 level and B1 level learners' attitudes (see Table 12).

Table 12. Result of Tukey HSD Post Hoc for the Target Culture Integration Attitude Scores of the Participants

(I) Participants	(J) Participants	Mean Difference (I-J)	Std. Error	p
A1 level learners	B1 level learners	-.04040	.10611	.923
	Teachers	-.44181*	.10721	.000
B1 level learners	A1 level learners	.04040	.10611	.923
	Teachers	-.40141*	.10721	.001
Teachers	A1 level learners	.44181*	.10721	.000
	B1 level learners	.40141*	.10721	.001

4.5 Findings on the Difference Between A1 And B1 Level Learners' Attitudes

Towards Cultural Integration in EFL Textbooks

In order to answer the fourth research question, which investigates the differences between A1 and B1 level learners in terms of their attitudes towards cultural integration into EFL textbooks, an independent sample t-test was applied. Table 13 illustrates the statistical findings of the comparison.

Table 13. Results of Independent T-Test for Attitude Differences Between A1 Level and B1 Level Learners

	Level	n	Mean	Std. Deviation	t	sig
Native Culture	A1	50	3.03	0.643	1.647	0.103
	B1	50	2.83	0.568		
Target Culture	A1	50	2.93	0.522	-0.356	0.722
	B1	50	2.97	0.598		
International Cultures	A1	50	3.37	0.445	-0.750	0.455
	B1	50	3.44	0.444		

As shown in Table 13, A1 level learners (M=3.03, SD=0.643) are more positive than B1 level learners (M=2.83, SD=0.568) about native culture integration in EFL textbooks. On the contrary, as for the target culture integration, the attitude score of A1 (M=2.93, SD=0.522) and B1 level learners (M=2.97, SD=0.598) are

very close to each other, indicating that B1 learners are a little more positive about target culture integration in EFL textbooks. However, these differences between A1 and B1 level learners' attitudes about native culture and target culture respectively are not statistically significant ($t=1.647, p>.05$), ($t=-0.356, p>.05$).

Table 14 is given below to more specifically illustrate what kind of differences A1 and B1 level of learners show together with the inclusion of the statements from the questionnaire. Based on the findings, it appears that target culture integration is believed strongly to assist language learning by mostly B1 level learners (A1, 30%; B1, 54%) whereas native culture integration is supported more by A1 level learners (A1, 30%; B1, 12%).

Table 14. Descriptive Statistics of A1 Level and B1 Level Learners' Attitudes Towards Native and Target Culture Integration in EFL Textbooks

Item	Level	Strongly Agree	Agree	Disagree	Strongly Disagree
Integration of target culture into EFL textbooks assists language learning.	A1	15 (30%)	25 (50%)	10 (20%)	0 (0%)
	B1	27 (54%)	21 (42%)	1 (2%)	1 (2%)
Including target culture features in EFL textbooks motivates learners to learn English.	A1	11 (22%)	22 (44%)	14 (28%)	3 (6%)
	B1	13 (26%)	26 (52%)	7 (14%)	4 (8%)
Comparing Turkish and target culture in EFL textbooks facilitates learning.	A1	15 (30%)	15 (30%)	19 (38%)	1 (2%)
	B1	8 (16%)	18 (36%)	14 (28%)	10 (20%)
EFL textbooks should provide learners with cultural features of their native culture.	A1	21 (42%)	21 (42%)	8 (16%)	0 (0%)
	B1	13 (26%)	23 (46%)	13 (26%)	1 (2%)
Including Turkish culture in EFL textbooks facilitates learning English.	A1	15 (30%)	16 (32%)	17 (34%)	2 (4%)
	B1	6 (12%)	22 (44%)	16 (32%)	6 (12%)
Integration of Turkish culture into EFL textbooks may prevent learners from broadening their horizons.	A1	18 (36%)	16 (32%)	12 (24%)	4 (8%)
	B1	16 (32%)	21 (42%)	9 (18%)	4 (8%)

When it comes to the international cultures, as it may be seen in Table 15, B1 level learners' attitude score (M=3.44, SD=0.444) is higher than A1 level learners (M=3.37, SD=0.445). The results of the t-test indicates that there is not enough evidence to conclude that B1 level learners differ from A1 level learners in terms of their attitude towards the integration of international cultures into EFL textbooks ($t=-0.750, p>.05$). As it is illustrated in detail in Table 15, it is obvious that the learners' proficiency level does not cause a change in their attitudes towards international cultures' integration. The interesting finding is that regardless of their levels, the learners support the existence of international cultures in their textbooks (A1, 92%; B1, 94%) as much as they believe it influences the perceptions of their own culture adversely (A1, 94%; B1, 92%).

Table 15. Descriptive Statistics of A1 Level and B1 Level Learners' Attitudes Towards International Cultures' Integration in EFL Textbooks

Item	Level	Strongly Agree	Agree	Disagree	Strongly Disagree
EFL textbooks should provide information about various countries and people.	A1	24 (48%)	22 (44%)	4 (8%)	0 (0%)
	B1	34 (68%)	13 (26%)	3 (6%)	0 (0%)
EFL textbooks should show the way people of different cultures behave during communication.	A1	11 (22%)	22 (44%)	14 (28%)	3 (6%)
	B1	23 (46%)	20 (40%)	7 (14%)	0 (0%)
The elements of international cultures in EFL textbooks may have harmful effects on learners' perception of their own culture.	A1	23 (46%)	24 (48%)	3 (6%)	0 (0%)
	B1	26 (52%)	20 (40%)	1 (2%)	3 (6%)

4.6 Findings on the Learners and Teachers' Qualitative Data Gathered via the Questionnaire and the Semi-Structured Interviews

To investigate the attitudes of both the teachers and the learners towards cultural integration into EFL textbooks, qualitative data were also collected via the questionnaire and the semi-structured interviews. To make sure that the findings are reliable, the researcher and a second rater coded the qualitative data gathered via these data collection tools. The findings of these parts' analysis are gathered together and presented below as a whole under three main categories being native, target, and international cultures.

4.6.1 Teachers' Qualitative Data Analysis

To triangulate the study, as well as the quantitative data, qualitative data were collected from all the teachers via the questionnaire, and a semi-structured interview was conducted with 4 teachers, two PhD learners on ELT, one with an MA degree on ELT, and one MA learner on American Culture and Literature.

After recording and transcribing the interviews, the researcher analyzed the data and coded the outcomes. Simultaneously, the second rater, a colleague of the researcher, also went through the same process. At the end of this concurrent analysis process, the researcher compared both results and finalized it with eight categories presented in the frequency order in Table 16.

Table 16. Results of Teachers' Qualitative Data Analysis

Native Culture Categories	Related Arguments
Facilitation	Helping learners' learning process through familiarizing and personalizing
Motivation	Increasing their participation in lessons through their own cultures
Confidence	Clearing away a barrier and creating a familiar context about learners can confidently discuss

Target Culture Categories	Related Arguments
Meaningfulness	Enabling the contextualization
Motivation	Increasing learners' involvement in lessons
International Culture Categories	Related Arguments
Broadening horizons	Raising awareness and gaining new perspectives about different cultures around the world
Universality	English as a global language, not belonging to a specific culture
Variety	Enriching the lessons

4.6.1.2 Native Culture, Facilitation

Upon the analysis of qualitative data gathered from the teachers, the facilitating role of native culture was found out to be the most frequently stated category. Native cultural elements were considered as assistance to have a better understanding of the language since learners are familiar with those. It was argued that the familiarity enables learners to make sense of the context and grasp the language more easily. Some teachers also indicated that if learners personalize the context in which the language is taught, they can be more capable of comprehending how, when, or why the target structures are used. Some example statements demonstrating that the teachers believe native culture integration facilitates language learning are given below:

“Yes I adapt it, and if there are culture specific terms or culture contexts, I teach them to the learners with the help of Turkish context. Sometimes I tell learners to forget the cultural context in the textbook and think about the way we have in Turkish culture.” (Participant 1, semi-structured interview)

“The most important thing for us to teach the language. Also, as we prepare learners academically for their departments, we do not have an aim to increase learners’ knowledge of world cultures. Even if we have such an aim, it is not beyond just supporting them. So performance in the class increases due to topic and items are familiar to them.” (Participant 2, semi-structured interview)

“We can create awareness with our own culture. It might make them understand that in every culture there is there are such snacks. I try to do this, or sometimes I try to elicit from them. In our culture what do we do? I think personalizing help them.” (Participant 3, semi-structured interview).

4.6.1.3 Native Culture, Motivation

Plenty of teachers supported the idea of integrating native culture into EFL textbooks by claiming that it motivates learners to engage in lessons, as they get interested in it. It was also stated that learners feel proud when they come across Turkish culture elements in their materials, which increases their concentration on the language. The following quotations from the questionnaires or the interviews exemplify that they claim native culture existence in EFL textbooks motivates learners:

“Reading or listening to a familiar subject gets learners engaged to the lessons, so we should motivate them through their own culture.” (Participant 7, questionnaire)

“If it is related to their own culture, own background and knowledge, I think they will be more engaged in learning language process in my opinion.”

(Participant 1, semi-structured interview)

4.6.1.4 Native Culture, Confidence

The third category that the teachers mostly referred is confidence. They argue that learners feel timid to produce the language or participate in the lesson when the matter is about a context that they are distant and that does not have a place in their life. For this reason, the teachers believe that the integration of a context that they are already closely familiar with prevents their shyness. They express those thoughts as in the following excerpts:

“When learners keep going with familiar contexts, they do not make an effort in their mind to understand and make sense of cultural element. This way they exceed a barrier to learning. They do not have to deal with two different things, culture and language.” (Participant 2, semi-structured interview)

“When learners are familiar with the subject, they get confident.”
(Participant 7, Questionnaire)

4.6.1.5 Target Culture, Meaningfulness

As for the target cultural integration, the majority of the teachers believe that any textbook should take into consideration the cultural aspects of the language taught because culture and language cannot be separated. Based on this way of thinking, they also indicate that the culture of the language provides context for learners and makes the language more meaningful to them. The teachers state that if learners do not know in what situations the target language is used, they only have a superficial understanding of it. In other words, target culture elements' existence in

EFL textbooks is essential for learners to have a full grasp of the language. The following extracts from the data present examples for this category:

“Without the cultural features of the language, one cannot understand even the sense of humor of that language.” (Participant 3, Questionnaire)

“Actually all sentences, texts and all contexts we read become meaningful when it takes part in culture; therefore, we cannot talk about a language independent from its culture.” (Participant 2, Semi-Structured Interview)

“I definitely believe it is beneficial for language learning because they need to learners need to know where and how to use the language in a meaningful way in the appropriate context.” (Participant 4, Semi-Structured Interview)

4.6.1.6 Target Culture, Motivation

The second mostly stated category about target culture integration into EFL textbooks by the teachers is motivation. The teachers state that the elements belonging to English/American culture has a motivational impact on learners in that it draws them into a place where language is alive. They imply that language is dead when it is taken out of its culture and learners strive for making it alive again in different cultures if target culture is not integrated; as a result, this tremendous effort to use the language might appear meaningless to learners after some time. They might lose their interests in learning the language if the language is not presented purposefully. For these reasons, it is indicated that to keep learners' motivation of English learning at an optimum level, they should be constantly exposed to target culture. The extracts proving the above-mentioned statements are given below:

“I think it could be like my main idea it could be –the context, the target culture would be the context. For all skills like listening, also speaking. This will make learners motivated because especially Turkish learners are very interested about English culture or American culture.” (Participant 3, semi-structured interview)

“You have to give cultural features of that language to make your learners feel more motivated.” (Participant 3, Questionnaire)

“I believe cultural elements can assist in learner learning and motivation. Their integration into textbooks, especially of the target culture, can modify the perception of learners regarding the foreign language learning.” (Participant 13, Questionnaire)

4.6.1.7 International Cultures, Broadening Horizons

When it comes to the qualitative data gathered on the integration of international cultures in EFL textbooks, it was observed that the big majority of the participants referred the subject mentioning its influence in broadening learners’ horizons. They believe that the existence of different cultural elements make learners informed about the world from the less developed and less known countries to the big centers all around the world. The teachers also argue that one of their major aims in teaching a foreign language is to raise learners’ awareness for world cultures. It is also indicated that the learners should be sophisticated enough to interact with others about different cultures thanks to the language classes and materials giving place to distinct perspectives. The extracts given below exemplify the aforementioned opinions about the integration of international cultures in EFL textbooks:

“I appreciate that they are introducing Indian culture American culture Syrian culture Turkish culture and this gives learners perspective.”
(Participant 3, semi-structured interview)

“The elements of international cultures in textbooks broaden learners’ horizons.” (Participant 37, Questionnaire)

“Multi-cultural awareness should be emphasized through textbooks.”
(Participant 9, Questionnaire)

4.6.1.8 International Cultures, Universality

Another mostly referred category about international cultures’ integration in EFL textbooks is the universality of the language. A number of teachers noted that English is a universal language, and no specific culture can declare its ownership. It was also emphasized that English is the world language, and the learners should be educated to be world citizens, and accordingly lesson materials had better contain references to the cultures all around the world. They claim that the objective of turning learners into world citizens cannot be achieved by incorporating only target culture or native culture, but it can be accomplished by integrating different cultural elements into textbooks. The following extracts selected from the qualitative data of the study may present examples for the above-mentioned points:

“First of all, I think it should not be just American and English. There should be elements of different world cultures because it is global.” (Participant 1, semi-structured interview)

“Textbooks, instead of focusing on the cultures of English-speaking countries, need to integrate different cultures because English belongs to no specific countries any more. It is spoken in different regions of the world.”

(Participant 8, Questionnaire)

“ELT books generally give information about the two (sometimes three) English-speaking countries: the UK and the USA. But the English world is diverse. In short, there must be greater geographical coverage of the English as the global language.” (Participant 44, Questionnaire)

4.6.1.9 International Cultures, Variety

The third most frequently referred category defending the integration of international cultures in EFL textbooks was discovered to be ‘variety’. Some teachers noted that the variety in the textbooks might turn a tedious class into an exciting one. They see the textbooks as materials that are required to explain and illustrate a variety of cultures to enlighten the learners and to enrich the lessons. The variety of the cultures in textbooks was highlighted by the teachers because they also believe that it provides learners with an opportunity to compare and contrast various cultures. Moreover, the teachers associated the variety of cultures with learners’ motivation level. They liken this to the variety of activities, methodologies, or practices that teachers adopt and implement in class. In short, the overall view of the teachers is the more cultures learners are exposed to, the more they will be entertained in lessons and motivated to learn. The parts taken from the data and given below may clarify this finding:

“I mean a role model from for example Turkish culture, Indian culture or an African American style and hip hop or rap culture for American culture, such kind of variety of cultures and variety of activities, if they are integrated into

language teaching, I think we will go out of routine and we will have fun in the classroom.” (Participant 1, semi-structured interview)

“Textbooks should definitely shed light on various cultures, instead of being limited to only native or target culture.” (Participant 11, Questionnaire)

“I am in favor of including not only Turkish or target culture but also various cultures from the world in EFL textbooks because variety is always good.” (Participant 31, Questionnaire)

4.6.2 A1 And B1 Level Learners’ Qualitative Data Analysis

In the process of analyzing the qualitative data of the learner participants, the same procedure as in the teachers’ one was pursued. The questionnaire, which mainly aimed to gather quantitative data from the learners, was also utilized to collect qualitative data. Specifically, one hundred learners – fifty A1 level and fifty B1 level – provided the researcher with qualitative data as a result of their participation in the study. As well as the questionnaire, the researcher also conducted semi-structured interviews with four, two A1 and two B1 level learners with the intent of increasing the reliability of the study. The learners voluntarily contributed to the study by accepting to be interviewed.

So as to get rid of the anxiety barrier in expressing their opinions, the interviews were done in the learners’ mother tongue, Turkish. Voice recordings were done throughout the interviews, and they were transcribed by being translated into English. Next, the researcher started coding the data. In this process, a colleague of the researcher also took part as the second rater to make sure of the reliability of

coding. At the end of this simultaneously continuing coding process, the raters compared their codes and created the following categories as shown in Table 17.

Table 17. Results of A1 and B1 Level Learners' Qualitative Data Analysis

Native Culture Categories & Related Arguments	
A1	B1
Facilitation	Attractiveness
Helping the learning process thanks to familiarity	Being intrigued by the Turkish cultural elements
Motivation	Comparing tool
Feeling the desire to be engaged in lessons	Considering Turkish culture as a tool to compare or contrast with others
Value	Facilitation
Feeling the sense of ownership	Helping the learning process thanks to familiarity
Target Culture Categories & Related Arguments	
A1	B1
Requisite	Requisite
Seeing culture as an inseparable part of language	Seeing culture as an inseparable part of language
Assistance	Meaningfulness
Getting help from target cultural elements for different purposes	Enabling the contextualization
International Culture Categories & Related Arguments	
A1	B1
Broadening horizon	Broadening horizon
Getting more aware and gaining new perspectives about different cultures around the world	Getting more aware and gaining new perspectives about different cultures around the world
Universality	Attractiveness
Considering English as a global language that enables international communication	Being intrigued a variety of cultures around the world

4.6.2.1 Native Culture Categories

The analysis of the qualitative data revealed that all the learners disregarding their level had positive attitudes towards native culture integration in their EFL textbooks and lessons. However, when it comes to the arguments rationalizing why the learners prefer to be exposed to native cultural elements in their textbooks, it was observed that the reasons or the priority of the reasons showed variation.

As it may be seen in Table 16, both A1 and B1 level learners believed that the integration of native culture facilitates the learning process as it supplies familiar events, routines, traditions, namely contexts. However, while the category is found out to be the mostly referred one by A1 level learners, it came in the third place for B1 level learners. This demonstrates that B1 level learners rely on other reasons for accepting the integration of native culture more than the reason it helps their learning of English.

“We can understand English better with what we already know.” (A1, P8, Questionnaire)

“We can understand better, and we can associate the subjects.” (B1, P36, Questionnaire)

“I would prefer the predominance of Turkish culture because I understand it.” (B1, P2, Semi-structured Interview)

As seen in Table 16, the big majority of B1 level learners positively reacted to the idea of integrating native cultural elements in EFL textbooks considering that those Turkish culture elements attract their attention, and thus they feel more intrigued in actively being engaged in the lesson. As for the second category

discovered in B1 level learners' data, it was realized that the learners perceive the Turkish culture not as a target but as a tool for them to compare it to other cultures, which, they believe, helps their understanding of the language.

“It attracts our attention and helps us to adapt to the lesson.” (B1, P42, Questionnaire)

“It would be effective to learn English by comparing our culture to the others.” (B1, P45, Questionnaire)

“Generally, we know Turkish culture, and it might be given to compare it to the other cultures.” (B1, P1, Semi-structured Interview)

The second mostly noted category by A1 level learners is motivation. They claim that witnessing contexts from their own country and culture increases their desire to learn the language. They think that those incentives also boost their belief in the importance of learning a foreign language and increase their success because they state that they do not shy away from speaking about the matters related to Turkish culture in the target language.

“Because I would like to see subjects about where I live, and they motivate me.” (A1, P10, Questionnaire)

“Associating the language with our own culture both motivates me and attracts my attention” (A1, P43, Questionnaire)

Finally, the last category for native culture integration A1 level learners referred to is about the Turkish culture's value to them. A considerable number of A1 level learners emphasized the significance of Turkish culture in every phase and

area of their life. They believe that they should always be reminded of their roots. Therefore, with those nationalistic feelings, they believe that native cultural elements should exist in their EFL textbooks. For this group of A1 level learners, this sense of ownership goes beyond everything and, they find it irrational to question Turkish culture's integration in EFL textbooks.

"I am an individual who is keen on his own culture." (A1, P6, Questionnaire)

"We should not forget where we come from." (A1, P30, Questionnaire)

4.6.2.2 Target Culture Categories

Upon categorizing the codes, the researcher noticed that the learners' attitudes towards target culture integration into EFL textbooks showed much less variety compared to native culture integration, and their opinions about target culture integration could be gathered in two different categories for each level. Furthermore, it was detected that the most frequently referred category summarizing the reasons why the learners seek for target culture integration in EFL textbooks turned out to be the same for both A1 and B1 level learners, which is seeing the target culture as the requisite of learning the target language. This common category brings similar arguments proposed by both level learners together under the same roof. More than half of the learners believe that they cannot escape target culture as long as they learn English, so they regard it as a must in the learning process. They also state that target culture has to be a part of their lessons even if they do not wish for it.

"When we begin to learn languages, we also begin to learn their cultures. Therefore, English and American culture must be included in the textbooks." (A1, P14, Questionnaire)

“I think if we want to learn a foreign language, we need to get information about its culture as well.” (B1, P2, Semi-Structured Interview)

“A language cannot be separated from its culture.” (B1, P39, Questionnaire)

When it comes to the second categories, A1 and B1 level learners differ from each other. To start with A1 level learners' second category, it was seen that they believe target culture integration assists their learning process for several reasons. For instance, they believe that they come across less difficulty in communicating with people when they travel abroad. Moreover, they can more easily figure out the characteristics of English/American people. In addition, they strongly believe that if they learn the language together with its culture, they can understand why some mistakes in language structures are commonly made.

“It helps us to understand their language better and to figure them out.” (A1, P17, Questionnaire)

“We improve our language with its culture.” (A1, P1, Questionnaire)

On the other hand, B1 level learners, as the second category, refer to the fact that language becomes more meaningful when it is accompanied by the target culture. They consider the target culture as the source of the language, and they want to be fed by this source so that they could make more sense of the language. They exemplify their argument with idioms or proverbs. They claim that if they do not know the contexts where those idioms or proverbs emerged, they can reach their meaning only with much effort by applying to translation or dictionaries. However, if they are given the opportunity to be exposed to the relevant context, they think that they will be able to deduce the meaning without difficulty.

“We need to know what they are using a word for. For example, the proverbs that do not make sense to us when translated into Turkish become more meaningful when considering their culture.” (B1, P26, Questionnaire)

“For example, if we learn English, we need to know about English and American culture. I am thinking about my own culture. There are so many cultural elements in our language like our idioms and proverbs. Such cultural elements are abundant [in English]. When I compare it to my mother tongue, I make such a deduction [for English as well].” (B1, P2, Semi-structured Interview)

4.6.2.3 International Cultures Categories

Similar to target culture categories, the categories created about the international cultures’ integration in EFL textbooks are also not many, which means learners mostly had common views about the subject. Disregarding the level, the majority of the learners referred to the idea that they can broaden their horizons if the elements from international cultures are integrated in EFL textbooks. They believe that reading, listening, writing, or speaking about a variety of cultures all around the world makes them gain new perspectives and raise their awareness about the lives all around the world. For all these reasons, they assert that they can personally develop themselves and become more sophisticated individuals.

*“People’s horizons can be enlarged by ensuring the diversity of culture.”
(A1, P23, Questionnaire)*

“It makes us gain different perspectives.” (B1, P34, Questionnaire)

“ ‘One language is one person’ saying can be adapted to culture. Different perspectives develop us.” (B1, P38, Questionnaire)

However, the second categories framed for A1 and B1 level learners are different from each other and as in the following respectively: universality and attractiveness.

To start with A1 level learners, the second most frequently referred category is the universality of the language. It was observed that they accepted English being a global and universal language. Based on this way of thinking, they indicate that English is the common language for all nations, so cultural elements from different societies all around the world should be given place in learning materials. The learners believe that for those reasons, English is a very valuable asset to ensure international communication.

“We don’t learn English to speak it only in England and America. This language is now a world language.” (A1, P46, Questionnaire)

“It is a universal language, cannot be restricted with only American/English cultures.” (A1, P5, Questionnaire)

As for B1 levels’ second category, it was found out that they preferred international cultures’ existence in EFL textbook due to those cultures’ being attractive. They approached the subject from the perspective of their personal interests rather than from the perspective of learning the language. They mentioned the big influence of variety on awakening their curiosity about other communities, traditions, and behaviors. To sum up, the integration of a wide assortment of cultures into their textbooks keeps learners in a state of preparedness for learning.

“It makes me curious and more interested.” (B1, P32, Questionnaire)

“The variety increases my interest in learning.” (B1, P11, Questionnaire)

In conclusion, based on the qualitative findings, both the teachers and the learners disregarding their level showed tendency to be more positive about the integration of international cultures in EFL textbooks as they believe that learning about different world cultures helps them gain broader perspectives and as they define English as a universal language, which does not belong to only England and America. In addition, the teachers believed that the thing that makes the target language meaningful is the target culture whereas the learners attributed to the target culture as a must in the process of learning the language. It can also be concluded that despite justifying it with different reasons, the participants stated their expectations to see native cultural elements in EFL textbooks and referred to its benefits for their learning the target language.

CHAPTER 5 DISCUSSION

5.1 Introduction

The purpose of this thesis was to investigate what kind of attitude teachers and learners have towards native, target, and international cultures' integration in EFL textbooks and to find out about whether the attitudes of learners at different levels show any differences. With the intent to answer the research questions of the thesis, data were gathered both quantitatively and qualitatively via questionnaire and semi-structured interviews. In the light of the findings and based on the purpose of the thesis, the results will be exhibited and interpreted in depth in this chapter. Furthermore, along with the discussion of the results, the reviewed literature will be referred. Lastly, pedagogical implications and suggestions for further research followed by the limitations of the study will be included.

5.1.1 RQ1: What are the attitudes of teachers towards cultural integration in EFL textbooks?

The first research question aimed to investigate what attitudes the teachers working at the preparatory school of a private university have towards the integration of native, target, and international cultures in EFL textbooks. The researcher hypothesized that the teachers would not deny the importance of culture teaching in EFL classes and supports the idea of various cultures' integration in EFL textbooks. Based on the analysis, all the teachers stated that culture must be integrated into teaching English ($M=3.63$). This finding supported what was already stated in the literature, which is that language and culture complement and support each other, and they should not be separated from each other in language teaching (Byram, 1989; Brown, 2000; Nault, 2006; Choudhury, 2013). Moreover, the analysis demonstrated that most of the teachers ($N=42$) thought EFL textbooks should

integrate various world cultures rather than only native or target cultures. They believe that EFL textbooks should have the purpose of informing learners about a variety of cultures around the world ($M=3.75$) and enlighten learners about behaviours of different groups of people belonging to different cultures ($M=3.48$). The previous studies also point out that the teachers support the integration of international cultures as well as English and their native culture, and they believe that variety helps learners to understand what kind of practices exist in different cultures and prepares them to act accordingly in relevant situations (Abdulrahman & Usu & Tanipu, 2016; Hamiloğlu, 2013).

The coding results of the qualitative data showed that one of the reasons why the teachers support the integration of international cultures is its global nature. They regard English as a bridge that transforms local minds into world citizens, and they also imply that the whole world has to depend on English as a way of communication rather than only a limited number of countries. Similar to what was discovered in previous studies (Aydemir & Mede, 2014; Griffiths & Soruç 2019), the teachers are very well aware of the fact that English is getting more and more in possession of the world communication, and the distances between people are getting closer thanks to its being lingua franca.

On the other hand, the majority of the teachers (95.2%) believe that the integration of specifically the target culture facilitates and assists learners' language learning remarkably as the language becomes more meaningful when contextualized with its culture ($M=3.63$). This result of the study matches up with the argument by Bada (2000) who pointed out that the features of English and American cultures make learners gain the understanding of not only the language but also the background knowledge and the nonverbal signals belonging to those cultures. This

gain enables learners to be involved in more successful and meaningful conversations with the native speakers. In addition, holding the opinion that target cultural features assist language learning, the teachers consider that they also boost learners' success in foreign language learning process. Gönen and Sağlam (2012) reached a similar finding as a result of their study in which they gathered data from teachers. Their study also points out the teachers' trust in target culture elements in that it makes learners more accomplished language learners by being more tolerant to the practices of a different culture.

In the reviewed literature, culture and language are referred as conjoined entities commonly (Politzer, 1959; Byram, 1991; Mitchell&Myles, 2004; Zhu, 2010). However, supported by the analysis of both quantitative and qualitative data, the teachers (91.7%) rationalized their preference of target culture elements in EFL textbooks by stating that they increase the motivation level of learners ($M=3.42$) rather than the idea that target culture and language are indivisible. This finding might imply that learners tend to lose their interest in learning repeatedly and the teachers are in seek of a way of encouraging learners to maintain their effort for learning English. It should be noted that the learners referred in the context of the present thesis live in Turkey, communicate to Turkish peers and teachers both in and out of the class, and almost never and nowhere need to use English as a medium of interaction. This could be considered as an explanation why the teachers highlight that they yearn for target culture features to make their learners driven for English learning.

Specifically, the qualitative data findings demonstrate that the teachers differ in their solutions to eliminating the emotional barrier that learners might have in learning a foreign language. One opinion stated is to familiarize learners with the

target culture by teaching it in class and enhance learners' preparedness for learning as Alptekin (1993) suggests. The other one is benefiting from learners' native culture for the purpose of getting rid of the barrier and saving time while teaching the language. In fact, this finding is supported by Alptekin (1993) claiming that teaching a foreign culture can never result as an acquired knowledge no matter how perfectly it is taught since learners bear the codes, norms, or tenets of their native culture, and those acquired schemes put learners off learning a new culture. One of the previous studies (Akyel & Inceçay, 2014) also supports that making comparisons between native and target culture increases learners' understanding of the language. Deduced from the aforementioned findings and arguments and supported by the quantitative data findings, 83.2% of the teachers find it useful and facilitative for learning if the textbooks give place to the comparison of the target culture and learners' native culture (M=3.08).

On the other hand, the teachers perceive the integration of only native culture less helpful than when it is compared to the target culture in facilitating the language learning (M=2.94). This finding indicates that the teachers do not want the native cultural elements in EFL textbooks in isolation, but they want learners to be exposed to the native culture as associated with the target culture; therefore, they believe in the effectiveness of comparing target culture to learners' native culture (M=3.08). In Iranian context, Yeganeha and Raeesia (2015) reached similar conclusions as the current thesis's findings related to the teachers' attitudes towards native culture integration in EFL textbooks. They also point out that native culture integration is supported by teachers simply because it makes learners more conscious about both their and target language's culture thanks to the opportunity it provides learners to compare and contrast the practices in both cultures.

In addition, it should be noted that native culture integration related items in the questionnaire apparently caused hesitance for the teachers. Whereas they (81.2%) upheld the idea that learners should be provided with Turkish cultural aspects in their textbooks (M=3.23), a considerable amount of them (70.8%) also agreed that discussing Turkish culture in class and providing its features in textbooks would hinder learners from expanding their perspectives (M=2.94). For this reason, it was observed that the teachers were unsure about whether the integration of native culture would create a negative or a positive impact on learners' development in terms of academically and intellectually.

In summary, the teachers working at the context of this study neglect neither the target culture nor the native culture embracing all world cultures. The fact that they work at a university context where the teachers and learners coming from different parts of the world are available, and the fact that they work in the middle of an atmosphere in which different exchange programs are actively organized might have influenced their tendency to international cultures. In addition, the majority of the participants pursue their MA or PhD degrees, and so most are already aware of the literature and the recent trends in ELT field, which made them approach the issue from a wide perspective. On the other hand, simply because the huge majority of the university population, almost all prep school classes, consists of Turkish learners, they cannot ignore Turkish culture's power in assisting language learning when it is integrated in lessons.

Whether the context where teachers work or their educational background are the factors affecting their attitudes towards cultural integration into EFL textbooks might be an area needs doing research in the future.

5.1.2 RQ2: What are the attitudes of learners towards cultural integration in EFL textbooks?

The second research question of the thesis investigates what attitudes learners have towards native, target, and international cultures' integration in EFL textbooks. The researcher's hypothesis was that the learners would be more inclined to see native cultural elements in their textbooks with a hesitant attitude towards target culture or other world cultures. However, as the results demonstrate, learners want to learn English with the inclusion of topics related to English or American cultures (38.1%) more than their native culture (30.3%) or any other world cultures (31.6%). On the contrary of some studies carried out at similar contexts in Turkey (Kırmızı, 2013; Ekmekçi, 2014), the learners who participated in the current thesis do not carry any prejudice about English or American cultures; they do not worry about losing their identities when being exposed to the target culture, and in fact they state their contentment about target culture's existence in their books in that it facilitates their language learning process ($M=3.29$) and motivates them to learn English ($M=2.89$). The qualitative data also support the quantitative findings in that learners find target culture teaching essential for foreign language learning and believe that textbooks must contain the features related to English and American cultures. Likewise, some previous studies reported that the target culture is the most desired one in textbooks by university learners since the exposure to the target culture is valuable and beneficial for them to learn English (Xiao, 2010; Çetin, 2012).

In a similar vein, the integration of international cultures rather than only English or American cultures has been appreciated by the learners; therefore, they (93%) agreed that EFL textbooks should be informative about different world countries and people ($M=3.51$). Similar to the results of the study done by Griffith

and Soruç (2019), English has been accepted as the lingua franca by the participants, and both in the interview and questionnaire, many learners stated that English does not belong only to England or America, but it belongs to the whole world. They described English language as universal, and considered it indispensable for international communication. They exemplified their opinions with the possibilities of their going abroad either for education or touristic purposes. Those objectives encouraged them to learn about different cultures in the same way as the learners who participated in a previous study done by Talbi (2011).

However, exactly the same percentage of learners (93%) agreed that the integration of intercultural elements into their textbooks might have adverse effects on their perceptions of their native culture. Although they strongly admitted that international cultural elements would broaden their horizons, they were worried about those elements' influence on their knowledge and feelings about Turkish culture. Their attachment to their own beliefs, values, traditions, and practices caused them to become cautious about their involvement in different world cultures. A previous study (Kırmızı, 2013), similarly, revealed that the learners were concerned about losing their Turkish culture identities and forgetting about their roots. Being aware of a possible negative effect of different cultures on their own culture, the learners still do not give up on the idea of exposing themselves to world cultures via textbooks.

The results showing learners' openness and closeness to the target culture in EFL textbooks should not be interpreted as they reject the integration of their native culture. The quantitative and qualitative data analyses demonstrate that the learners want to see Turkish cultural elements in their textbooks and believe in their help at their language learning ($M=2.72$) although they imply that Turkish culture would not

facilitate their learning of English as much as the target culture integration. The learners who participated in the current thesis do not consider native culture in English language learning as vital and critical as it was seen in previous studies (Iriskulova, 2012; Liu&Fang, 2017); however, they find it attractive, motivating, and valuable. The reasons why they support the integration of native culture in EFL textbooks and in lessons turn out to be emotional rather than educational. Throughout the lessons, to keep their motivation level high, they also want to come across something familiar to them so that they could personalize the situations and feel themselves more attached to the material and the language.

On the other hand, the learners were not completely positive about native culture integration. It was observed that 71% of them agreed that the integration of native cultural elements into EFL textbooks hampers them from opening up their horizons ($M=2.97$). This finding proves why learners have some doubts about native culture integration and feel more confident about target culture's positive impacts on them. The significant apprehension about ending up being averse individuals because of native culture integration was likely to lead learners to the idea of utilizing native culture by comparing it to the target culture ($M=2.68$). In this way, learners create a synthesis of different cultures, which not only fosters them to gain new perspectives but also facilitates language learning.

In summary, the learners are conscious and attentive about any negative effects possible to show up when a textbook gives place only to native cultural elements, or when it consists of target culture and international cultures without any reference to Turkish culture. Neither of these scenarios satisfies the learners, which brings the researcher to the conclusion that they are in search of a balance by appreciating the merits of each.

5.1.3 RQ3: Is there a difference between teachers' and learners' attitudes towards cultural integration in EFL textbooks?

The third research question of the study aimed to find out if there are any differences between learners' and teachers' attitudes towards cultural integration in EFL textbooks. The researcher hypothesized that the teachers and learners would possess different attitudes towards especially native culture integration. More specifically, the researcher's hypothesis was that the learners would be more inclined to learn English with the inclusion of Turkish culture and would show prejudices about target culture whereas the teachers would be in favor of target culture integration and reject the native culture integration in EFL textbooks. The results suggested that there was no significant difference between the teachers and learners in terms of their attitude towards native culture integration ($t=-0.954, p>.05$), and the difference in their attitudes towards international cultures' integration does not reach a significance level ($t=-1.734, p=.085$). As the quantitative data demonstrate, neither the teachers nor the learners state negative attitudes towards native culture and international cultures. However, when it comes to the qualitative data analysis, it is observed that the teachers and the learners show some differences in their reasons for their positive attitudes.

To begin with the native culture, in the literature review, it was noted that Kachru (1992) defended the idea of allocating more space for native culture content in the textbooks claiming that the familiarity of the contexts would facilitate learners' learning. Similar to what was argued in the reviewed literature, in the current thesis, the common reasons why the participants agree that native culture should be integrated into EFL textbooks have turned out to be that it facilitates language learning and motivates learners to learn the language. This finding proves that the

learners are capable of monitoring their learning process and conscious about the importance of motivation in language learning. They are also autonomous learners in that they know what makes them more engaged in lessons and confident about stating their opinions clearly. However, the learners differ from the teachers in that they prefer native culture integration because they find Turkish culture attractive and valuable to deal with. They indicate that seeing Turkish culture elements in their textbooks would capture their attention, and they would be more intrigued in lessons. The learners also feel the ownership of Turkish culture and such nationalistic motives give them the reason why native culture should be included in their textbooks. In the reviewed literature, Carrasquillo and Rodriguez (2002) proposed similar arguments to the findings of this thesis in that learners might own bigger achievements in foreign language learning because of their sense of belonging to the native culture. As for the teachers, they approve native culture integration by stating language teaching-related reasons rather than such emotional rationales as the culture value or attractiveness of the cultural elements.

Upon the analysis of the qualitative data related to international cultures' integration, it was discovered that the teachers and the learners put forward exactly the same reasons, which are that English is a universal language and international culture integration helps to broaden horizons. Thanks to these results, the learners might be interpreted as being open-minded about learning and experiencing different cultures in various parts of the world.

On the other hand, the quantitative data analysis presents enough evidence to conclude that there is a significant difference between the teachers and the learners in terms of their attitude towards target culture integration in EFL textbooks ($t=-4.539$, $p<.001$). Although there is a significant difference in the target culture integration

mean scores of the teachers (M=3.38) and the learners (M=2.95), the majority of the participants in each group have positive attitudes towards target culture integration. The qualitative findings demonstrate that the participants approach target culture integration positively for similar reasons. The teachers believe that whatever material they use, language point or skill they teach, it becomes more meaningful when the language is contextualized and accompanied by the target culture. Some teachers mentioned that they even had trouble understanding some reading or listening texts in their textbooks because they lacked background knowledge about the relevant culture-specific situations. Therefore, they strongly defend the idea that target culture should be taught to learners so that such situations would make more sense to them. Likewise, the learners described target culture as an indispensable aspect of the language and considered it as a requisite for them to achieve learning English.

5.1.4 RQ4: Is there a difference at learners' attitudes towards cultural integration in EFL textbooks in terms of their proficiency level?

To be able to address the fourth question of the thesis, namely to find out whether there is a difference at different proficiency level learners' attitudes towards cultural integration, the researcher gathered data from A1 and B1 level learners. The researcher hypothesized that A1 level learners might have a tendency to prefer native culture integration whereas B1 level learners would be more inclined to see target culture or international culture elements in their textbooks. Based on the quantitative findings, although A1 level learners (M=3.03) are in favor of native culture integration more than B1 level learners (M=2.83), there is no significant difference between their attitudes towards native culture integration in EFL coursebooks ($t=-1.647, p>.05$). However, the qualitative findings reveal that A1 and B1 level came up with different reasons to support why they agree that native cultural features should

be included in EFL textbooks. The first reason for A1 level learners is that native culture is familiar to them, and this familiarity leads to a quicker and easier learning process for them. This finding might imply that those learners have difficulty in learning a foreign language, and they are looking for a solution that could make things easier for them. When they are exposed to familiar contexts from their native culture, they feel more relaxed about producing the target language. Secondly, being at the initial step of learning a foreign language, A1 level learners state that they need native cultural elements in their materials to be motivated about language learning. Living in Turkey and being surrounded by Turkish people, they apparently have trouble finding motivation for them to learn English, and they believe that they had better deal with Turkish culture in English so that they would not have problems with explaining their own culture to the foreigners visiting Turkey. Lastly, some A1 level learners find it illogical to question their attitudes towards Turkish culture integration in their EFL textbooks and strictly state that they are Turkish citizens and the materials should definitely remind them of their ancestors, beliefs, traditions, or behaviors. Based on those statements, it might be interpreted that A1 level learners are more sensitive about their own culture and cannot make analytical judgments. However, B1 level learners are observed to ponder upon native culture integration more analytically and critically. Supported by the qualitative data analysis, B1 level learners find integrating native culture useful if it is benefited by being compared to the other cultures. Evidently, B1 level learners do not regard the native culture as a target but as a tool, which can assist their comprehension of a new language and culture.

As for the target culture, the data analysis again demonstrated that there was no significant difference between A1 and B1 level learners in terms of their attitudes

towards the integration of target cultural features in EFL textbooks ($t=-0.356, p>.05$). As well as the quantitative data, the qualitative data findings also revealed that A1 and B1 level learners stated most frequently that they would desire to learn English with the inclusion of its culture because English language could not be separated from English and American culture, thus it was a must for them to gain control over the language and make the most sense of it. It was observed that the proficiency level of the learners did not create a difference at their perspectives about being exposed to the elements of English/American cultures in their textbooks. A previous study (Iriskulova, 2012) revealed that the preparatory school learners, whose proficiency was not specified, rejected target culture harshly due to their negative attitudes towards especially American culture with the impact of the international relations between Turkey and America. However, the present participants, disregarding their proficiency level, turned out to be so focused on language learning that they did not confuse the cultures' effects on foreign language learning with their influence on governmental acts.

Finally, both quantitative and qualitative data findings demonstrate that the attitudes of A1 and B1 level learners about the integration of international cultures in EFL textbooks are not significantly different ($t=-0.750, p>.05$). Based on the quantitative data, it appears that proficiency level difference does not cause any differences at A1 (92%) and B1 (94%) learners' opinion that the textbooks should present information about various countries and people. However, when the findings are referred again, it is observed that the learners (A1, 94%; B1, 92%) also believe that the existence of international cultures' elements in their textbooks negatively affects their perceptions of and thoughts about Turkish culture. This can be interpreted as an indicator of learners' attachment to their own culture again. They

apparently are open to developing their international identities; however, at the same time, they are anxious about getting distant from their values in their culture. Being keen on self-development and gaining global identities, the learners also fear to lose their local identities. Based on the qualitative findings, the most commonly uttered reason for them to think that textbooks should include international cultures is that they desire to broaden their horizons. Regardless of their proficiency level, the learners who participated in the study are observed to chase the opportunities to go abroad or want to get in contact with foreigners in Turkey in order to gain new perspectives about the different cultures all around the world. This consideration should be appreciated because it is understood that they would like to ‘complete’ themselves by adding more to their knowledge, as Risager (1991) suggested, they want to develop ‘complete personalities’.

In summary, from the viewpoints of teachers and learners regardless of their proficiency levels, the textbooks are requested to give place to many more world cultures as well as the target culture and the native culture of the learners. Target culture is entailed because it is not something that can be separated off its language. International cultures are needed because English is not a property of a specific culture any more, and their integration contributes to one’s worldview. Native culture is sought because it helps learners to adapt to the new contexts they encounter in foreign language learning process, and its absence causes loss of motivation for learning the language.

5.2 Limitations of the Study

The study necessitates giving some recommendations for future research due to some limitations it has. Firstly, the researcher carried out the study at a specific private university including only private university teachers and learners using a

specific series of textbooks. Therefore, the study cannot be generalized to state universities; and for this reason, it needs replicating at different institutions.

Secondly, the study was restricted to investigate the differences between A1 and B1 level learners studying at a university context. It is uncertain whether the findings would change if the proficiency levels examined were A1 and B2 level learners. Thus, other studies might be conducted in order to find out about whether the gap between proficiency levels causes a change at learners' attitudes towards cultural integration in EFL textbooks.

Thirdly, the study was limited with the participation of university learners. Therefore, it cannot be generalized to the learners at the level of primary or secondary education. So as to generalize the study to larger groups, it should also be carried out at primary and high school contexts.

Lastly, the data was gathered from 48 teachers and 100 learners. In order to reach more reliable findings, the researcher should have contacted a greater number of participants. Moreover, for the same reason, it would be better to gather more qualitative data by organizing more interviews or by giving more place to open-ended questions in the questionnaires.

5.3 Implications of the Study

The results related to the learners' attitudes towards various cultures reveal that both learners and teachers believe that English is a universal language and it cannot be restricted with only English and American cultures. In addition, although it is for different reasons, they think that their native culture should not be neglected, and it should be included in EFL textbooks as well. In light of the findings of the study, several implications may be recommended to textbook writers, curriculum developers, and teachers.

To begin, for the above mentioned reasons, considering their scope of marketing, meaning the countries where the relevant textbook is marketed, publishing companies should direct their textbook writers in that they should be careful about the dominance of target culture elements, maintain a good balance in the inclusion of elements from international cultures, and value learners' native culture by incorporating its features in EFL textbooks. While incorporating those various cultures, textbook writers should be attentive about presenting the information related to a culture accurately. They should not misrepresent the cultures and not cause any stereotyping by teachers or learners.

Secondly, the findings of this study demonstrate that learners consider the native cultural elements as a comparing tool that facilitates their language learning, and teachers believe that native culture would motivate their learners to participate in lessons and make them feel more confident. For these reasons, assuming that a selected textbook at an institution dominantly presents target culture's features, for the teachers to compensate for the textbook, I would suggest them enrich their lessons by benefiting from making comparisons between the target and international cultures and the native culture. In order to achieve this, teachers also need to work hard to widen the scope of their knowledge about international cultures.

Lastly, supposing that the textbook includes almost only target culture elements, and the instructor is not competent enough to equip learners with other cultures' perspectives, curriculum developers need to make preparations in advance by creating or finding materials representing the native culture to attract learners' attention, to motivate them to actively take part in lessons, and to facilitate their learning thanks to the familiarity of the context. Based on the present findings, the majority of the learners believe that culture should be presented via videos in EFL

textbooks whereas the majority of the teachers prefer reading texts as well as videos. Therefore, if the textbooks are lack of videos and reading texts about international cultures and learners' native culture, then the curriculum developers could support the teachers by creating or finding such extra materials to broaden learners' horizons.

5.4 Recommendations for Future Research

The current thesis investigated learners' and teachers' attitudes towards the integration of culture in EFL textbooks and aimed to find out whether there is a difference at learners' attitudes depending on their proficiency level. In consideration of the conclusions, there may be several thoughts that the study recommends for future research.

First of all, future studies might be conducted by replicating this thesis so as to validate or invalidate the findings of the study. Moreover, future studies may be done in different contexts such as primary school, high school, or state universities in order to compare them to the findings of this study, which was carried out at a private university. They may also explore if the context of the study has an impact on the attitudes of teachers or learners.

Secondly, as the thesis is about culture teaching, learning about various cultures, and cultural content of textbooks, future studies may apply to class observations that may deliver more abundant data that are expected to present the actual attitudes of learners and teachers to the researcher.

Learners and teachers are two main parties that have close contact with textbooks both in and out of the classroom. Another party that should seriously be considered is the textbook writers. As the witnesses of the whole textbook creation process, they could also be included in future studies to collect data about their attitudes and reasoning about cultural elements in textbooks.



APPENDIX A
CULTURE IN EFL TEXTBOOKS TEACHER QUESTIONNAIRE

Informed Consent Form

Thank you for participating in this study. Your answers are very valuable for the present research.

Information and Purpose: This questionnaire is a part of a research study that is focused on investigating teachers' perceptions of integrating cultural elements into ELT textbooks. The purpose of this study is to find out how much of native, target and other cultures is introduced in ELT textbooks used in university context, and what teachers' attitudes towards it are.

Please attempt all the questions. However, you may pass on any question that makes you feel uncomfortable. All of your information and interview responses will be kept confidential.

If you have any questions or concerns, please contact

Sedef Çetin

Yeditepe University

cetinsedef78@gmail.com

I acknowledge that I have read and understood the above information. I am aware that I can discontinue my participation in the study at any time.

Section 1. DEMOGRAPHIC INFORMATION

Please supply your personal information for the questions below.

1. Gender:

M ____ F ____

2. Highest level of university education:

BA ____

MA Complete ____ Incomplete ____

PhD Complete ____ Incomplete ____

Other (specify _____)

3. Graduated from the department of:

English Language Teaching ____

English Language and Literature ____

Translation

Linguistics ____

Other (specify _____)

- 4. Teaching experience: _____ years
- 5. The grades you teach or have taught: _____
- 6. The textbook(s) you used in the current course

7. Have you ever been abroad? Which one is applicable for you?

Yes _____

English speaking countries _____

Other Countries (specify _____)

No _____

Section 2. GENERAL CULTURE-RELATED QUESTIONS

Instructions: *For the following questions choose the appropriate answer and put X in the corresponding cell.*

1. Target culture includes the following countries (More than one option is possible):

- The USA
- The UK
- Canada
- Australia
- New Zealand
- Other (specify _____)

2. When you think of the notion of culture what comes to your mind? (More than one option is possible.)

- Native culture of your students
- Target culture of the language you teach
- All of the above
- Various world cultures
- other (specify _____)

3. What do you think are the main components of culture? (Check as many as you think possible.)

- music
- art
- literature
- traditions
- food
- people's behavior
- people's habits
- people's beliefs
- touristic places
- Other (specify _____)

Instructions: *For the following questions put X in the cell which shows how you feel about the statement.*

STATEMENT	Strongly Agree	Agree	Disagree	Strongly Disagree
4. Culture should be integrated into the teaching of general English.				

5. Teaching of culture should be explicit (learners are aware of the fact that cultural elements are introduced along with the language they acquire).				
6. Learners feel more comfortable dealing with their Turkish culture in class				
7. Learners feel motivated in dealing with the culture of English-speaking people.				
8. Learners feel willing and comfortable in dealing with other international cultures.				

Section 3. CULTURAL PRESENCE IN ELT TEXTBOOKS

Instructions: For the following questions choose the appropriate answer and put X in the corresponding cell (for items 1-3 more than one answer is possible).

1. ELT textbooks should integrate ...
 - learners' native culture
 - target culture
 - international cultures
2. Cultural elements in EFL textbooks should be presented through ...
 - reading texts
 - informal conversations
 - structured dialogues
 - videos
 - Other (specify _____)
3. The names of the characters in the written or spoken materials should be ...
 - Turkish
 - of target language country
 - of other world countries
 - of both Turkish and target cultures
 - Other (specify _____)

Instructions: For the following questions put X in the cell which shows how you feel about the statement.

STATEMENT	Strongly Agree	Agree	Disagree	Strongly Disagree
4. EFL textbooks should provide information about various countries and people.				
5. Integration of target culture into EFL textbooks assists language learning.				
6. EFL textbooks should be free of general statements about any culture (e.g. <i>German people are punctual</i>).				
7. EFL textbooks should provide learners with cultural features of their native culture.				
8. EFL textbooks are one of the most appropriate ways to introduce cultural elements to learners.				

9. EFL textbooks should show the way people of different cultures behave during communication.				
10. Including target culture features in EFL textbooks motivates learners to learn English.				
11. The elements of international cultures in EFL textbooks may have harmful effects on learners' perception of their own culture.				
12. Comparing Turkish and target culture in EFL textbooks facilitates learning.				
13. Including Turkish culture in EFL textbooks facilitates learning English.				
14. Integration of Turkish culture into EFL textbooks may prevent learners from broadening their horizons.				
15. General statements in EFL textbooks about any culture may lead to stereotyping.				

Section 4. CONCLUSIONS

Instructions: Write a short (2-3 sentences) answer for the following question.

If there is anything you would like to add concerning the present situation with cultural elements in ELT textbooks, please write your comments here:

APPENDIX B

CULTURE IN EFL TEXTBOOKS STUDENT QUESTIONNAIRE

1. BÖLÜM

DEMOGRAFİK BİLGİLER

1. Cinsiyet

Erkek ____ Kadın ____

2. Kaç senedir İngilizce öğreniyorsunuz? ____

3. İngilizce seviyeniz nedir? ____

4. Hiç yurt dışında bulundunuz mu?

Hayır ____

Evet ____ (Aşağıdakilerden sizin için uygun olanı işaretleyiniz.)

Amerika ____

İngiltere ____

Diğer ülkeler ____

(Lütfen hangi ülke(ler) olduğunu belirtiniz: _____)

2. BÖLÜM

İNGİLİZCE DERS KİTAPLARINDAKİ KÜLTÜR HAKKINDA GENEL SORULAR

Aşağıda ders kitabı ile ilgili sorularda size uygun olan cevapları yuvarlak içine alarak işaretleyiniz.

1. İngilizce aşağıdakilerden hangisi ya da hangileri vasıtasıyla öğretilmelidir?
 - a. Türkiye hakkında konular
 - b. İngiltere ve/veya Amerika hakkında konular
 - c. Diğer ülkeler hakkında konular
2. İngilizce ders kitaplarında kültür aşağıdakilerden hangisi veya hangileri ile sunulmalıdır?
 - a. Okuma parçaları
 - b. Diyaloglar
 - c. Videolar
3. İngilizce ders kitaplarındaki karakterlerin isimleri aşağıdakilerden hangisi gibi olmalıdır?
 - a. Türk isimleri
 - b. İngiliz ve/veya Amerikalı kişilerin isimleri

c. Dünya çapında farklı kültürlerden isimleri

Aşağıda İngilizce ders kitaplarındaki kültür ile ilgili 12 maddeden oluşan yargılar verilmiştir. Bunları dikkatlice okuyunuz ve seçeneklerden size uygun olan kutucuğa işaret (X) koyunuz.

YARGI	Tamamen Katılıyorum	Katılıyorum	Katılmıyorum	Kesinlikle Katılmıyorum
4. İngilizce ders kitapları değişik ülkeler ve insanlar hakkında bilgiler vermeli.				
5. İngilizce ders kitaplarında İngiliz/Amerikan kültürü öğelerinin bulunması dili daha kolay öğrenmemi sağlar.				
6. İngilizce ders kitapları herhangi bir kültür ile ilgili genel bir ifade içermemelidir (<i>örnek: Almanlar dakiktir</i>).				
7. İngilizce ders kitapları öğrencilerin kendi kültürel zenginlikleri ile ilgili bilgiler vermeli.				
8. İngilizce ders kitapları kültürel öğelerin bize sunulması için en uygun yollardan biridir.				
9. İngilizce ders kitapları, farklı kültürlerden insanların iletişim sırasında nasıl davrandıklarını göstermelidir.				
10. İngilizce ders kitaplarında bulunan İngiliz/Amerikan kültürü öğeleri beni İngilizce öğrenmeye motive eder.				
11. İngilizce ders kitaplarında farklı kültürlerin unsurlarının bulunması öğrencilerin kendi kültürlerini algılamaları üzerinde zararlı etkilere sahip olabilir.				
12. Türk ve İngiliz kültürünün İngilizce ders kitaplarında karşılaştırılması İngilizce öğrenmemi kolaylaştırır.				
13. İngilizce ders kitaplarına Türk kültürünün dahil edilmesi İngilizce öğrenmemi kolaylaştırır.				

14. İngilizce ders kitaplarına Türk kültürünün dahil edilmesi öğrencilerin ufkunu genişletmelerini engelleyebilir.				
15. İngilizce ders kitaplarında bulunan herhangi bir kültür hakkındaki genel ifadeler basmakalıp yargı ve düşüncelere yol açabilir.				

3. BÖLÜM

SONUÇ BÖLÜMÜ

Aşağıdaki 3 soru için, boş bırakılan yere düşüncelerinizi yazınız.

16. Ders kitabımda Türk kültürü olmalı çünkü ...

17. Ders kitabımda İngiliz/Amerikan kültürü olmalı çünkü ...

18. Ders kitabımda çeşitli dünya kültürleri yer almalı çünkü ...

APPENDIX C

SEMI-STRUCTURED INTERVIEW QUESTIONS

FOR TEACHERS

1. What do you think is the place of culture in English language teaching? Do you think culture should be introduced at English language lessons? Could you please elaborate your ideas in terms of not only the target culture but also learners' native culture and other world cultures?
2. Have you ever experienced the situation when you tried to compare target culture with your learners' native culture? Do you think making such comparisons is beneficial for language learning?
3. Do the coursebooks you use contain sufficient culture load? (English File) How do you think culture should be presented in EFL coursebook?
4. Do you think the student language proficiency level is a factor that influences the integration of culture into coursebooks? If yes, how?

FOR LEARNERS

1. Sizce İngilizce öğretiminde kültürün yeri ne olmalıdır?
2. Derslerinizde hedef kültür ile Türk kültürünü karşılaştırmaya ihtiyaç duyuyor musunuz? Ve bu karşılaştırmaların dil öğrenimi için yararlı olduğuna inanıyor musunuz?
3. Kullandığınız ders kitaplarında –English File- bulunan kültürel öğelerle ilgili neler söyleyebilirsiniz? Sizce ders kitaplarınızda kültür nasıl sunulmalıdır?
4. Sizce ders kitaplarınızda hangi kültür ya da kültürler yer almalıdır (Türk kültürü, İngiliz/Amerikan kültürü, çeşitli dünya kültürleri)?

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