



Ufuk University

Graduate School of Social Sciences

Department of English Language Teaching

**THE EFFECTS OF CULTURAL EXPERIENCES  
OF ENGLISH INSTRUCTORS ON  
LANGUAGE TEACHING**

Mesrure Kıvılcım Subaşı

Master's Thesis

Ankara, 2015



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**KABUL VE ONAY**

Mesrure Kıvılcım Subaşı tarafından hazırlanan "The Effects of Cultural Experiences of English Instructors on Language Teaching" başlıklı bu çalışma, 29.07.2015 tarihinde yapılan savunma sınavı sonucunda başarılı bulunarak jürimiz tarafından Yüksek Lisans Tezi olarak kabul edilmiştir.

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Yukarıdaki imzaların adı geçen öğretim üyelerine ait olduğunu onaylıyorum.



Prof. Dr. Mehmet TOMANBAY

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## BİLDİRİM

Hazırladığım tezin tamamen kendi çalışmam olduğunu ve her alıntıya kaynak gösterdiğimi taahhüt eder, tezimin kağıt ve elektronik kopyalarının Ufuk Üniversitesi Sosyal Bilimler Enstitüsü arşivlerinde aşağıda belirttiğim koşullarda saklanmasına izin verdiğimi onaylarım:

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Mesrure Kıvılcım Subaşı

*Canım Dedem Müfit Nurol'a ...*  
*To my beloved Grandfather Müfit Nurol ...*

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## ABSTRACT

SUBAŞI, Mesrure Kivilcim. The Effects of Cultural Experiences of English Instructors on Language Teaching, Master's Thesis, Ankara, 2015.

This thesis investigates how cultural experiences of instructors affect their language teaching. It analyses the significance of culture in the current era, competencies acquired when one has cultural awareness and the role of culture in language teaching. To evaluate the cultural experiences of instructors, curriculum of departments that provide language and culture education are inspected. The participants of the study are 53 non-native instructors of English, teaching at TED Ankara College Foundation Lower and Upper-Secondary School. The data were collected using two instruments: an open-ended questionnaire and Intercultural Sensitivity Scale. Qualitative and quantitative methods were used in the study. The findings revealed that cultural experiences have a positive impact on the attitudes of instructors towards implementing culture in their teaching. Thus, it is necessary that they have sufficient cultural background which is attainable through courses they get during their studies, visits abroad and interaction with people who are from the target culture. This thesis also presents suggestions for further research on the purpose of the study.

Key words: Language Teaching and Culture, Cultural Awareness, Intercultural Communication, Intercultural Competence

## ÖZET

SUBAŞI, Mesrure Kıvılcım. İngilizce Öğretmenlerinin Kültürel Deneyimlerinin Dil Öğretimi Üzerinde Etkileri, Yüksek Lisans Tezi, Ankara, 2015.

Bu tez İngilizce öğretmenlerinin kültürel deneyimlerinin dil öğretimleri üzerindeki etkilerini araştırmaktadır. Günümüzde kültürün önemi, kültürel farkındalık sonucu sahip olunan yetkinlikler ve kültürün dil öğretimindeki yerini incelemektedir. Öğretmenlerin kültürel deneyimlerini değerlendirmek için dil ve kültür eğitimi veren bölümlerin eğitim programları incelenmiştir. Çalışmaya TED Ankara Koleji Ortaokul ve Lisesi'nde çalışan 53 Türk öğretmen katılmıştır. Veriler açık uçlu anket ve Kültürlerarası Hassasiyet Envanteri kullanılarak toplanmıştır. Bu çalışmada nitel ve nicel metodlar kullanılmıştır. Çalışmadan elde edilen bulgular, kültürel deneyimlerin öğretmenlerin dil öğretimlerine kültürü dahil etmelerine karşı olan tutumlarında olumlu etkisi olduğunu göstermiştir. Dolayısıyla, öğretmenlerin yeterli kültürel deneyime sahip olmaları gerekmektedir. Bu da, öğrenimleri boyunca alacakları kültür dersleri, yurtdışı seyahatleri ve hedef kültürden insanlarla iletişim halinde olmalarıyla sağlanabilir. Bu tezde ayrıca çalışmanın amacına bağlı olarak yapılabilecek diğer araştırmalar için önerilerde bulunulmuştur.

Anahtar Sözcükler: Dil Öğretimi ve Kültür, Kültürel Farkındalık, Kültürlerarası İletişim, Kültürlerarası Yetkinlik

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## CHAPTER 1

### INTRODUCTION

#### 1.1 Background to the Study

Culture plays an important role in teaching a foreign language in recent methodology. As the world has become a global setting, intercultural interaction appeared to be crucial between countries. There is an eagerness to learn about different cultures in order to be more aware of a detailed understanding in economics, trade as well as political and cultural affairs. This eagerness has also stimulated consciousness in the necessity of learning a foreign language to be able to follow intercultural affairs more closely. Therefore, people all around the world have started to learn English, the common language of the globalized world. Recent studies have also emphasized that culture is an inseparable element of a language. Both academics/researchers and language learners are aware of the fact that language and culture are intertwined and teaching language together with its cultural components is a crucial part of language teaching.

The current era necessitates intercultural bonds and affairs. In the globalized world, all individuals are required to be aware of cultural differences to be able to follow and comment on socio-cultural and political interactions between countries. Therefore, a true and detailed understanding of the target culture would help learners become more peaceful individuals whose understanding and sensitivity in cultural differences would lessen cultural conflicts. Shemshadsara (2012: 97) emphasizes the way cultural awareness helps tolerance between cultures as follows:

Levine and Adelman (1982) maintain cultural conflicts occur as a result of misinterpretations, ethnocentrism, stereotypes, and prejudice. Preventing these conflicts is possible with increased awareness of our own attitudes as well as sensitivity to cross-cultural differences. Developing cultural sensitivity does not mean that we need to lose our cultural identities—but rather that we recognize cultural influences.

There are various reasons to emphasize the importance of culture, such as “encouraging tolerance to unfamiliar, promoting positive attitudes towards others, and reducing cultural biases” (Karabınar & Güler, 2012: 113). These factors show that learners not only learn about the culture of the target language, but they also become more conscious and understanding

individuals about different cultures. “Tomlinson (2001) holds that cultural awareness involves a gradually developing inner sense of the equality of cultures, an increased understanding of your own and other people’s cultures, and a positive interest in how cultures both connect and differ.” (as cited in Shemshadsara, 2012: 95). In addition, Tomlinson and Masuhara (2004) claim that “an increased cultural awareness helps learners broaden the mind, increase tolerance and achieve cultural empathy and sensitivity.” (as cited in Shemshadsara, 2012: 95). Therefore, teaching the target culture would not mean that the learners’ own culture would be neglected or overlooked, but learners would rather have a broader view about different cultures. Learning about cultural differences would also make them understand the real-life situations they come across in language classes. It is also discussed that with the help of intercultural competence, a language learner “develops a positive attitude to other cultures and believes that the existence of another culture is not a threat but something to be appreciated, accepted and tolerated.” (Karabınar & Güler, 2012: 115). When learners become familiar with the target culture, they could be more tolerant with how its people react or think in certain circumstances. Also, learning a language together with its cultural context is argued to be a positive outcome of becoming culturally competent learners. Alptekin and Alptekin (1984) argue that “teaching English by taking socio-cultural qualifications of native speakers results in bilingual and bicultural learners; however, teaching English without taking cultural context into consideration results in only bilingual learners.” (as cited in Razi, 2012: 170).

Another aim of teaching culture is considered “to increase students’ awareness and to develop their curiosity towards the target culture and their own, helping them to make comparisons among cultures.” (Qu, 2010: 61). These arguments emphasize the fact that as long as the language is taught in combination with its culture, the learners would not only be linguistically but also culturally competent individuals. They would be more sensitive and tolerant to cultural differences. Teaching the culture of the target language, to conclude, not only makes the learners gain knowledge about the culture of the target language but it also causes them to become more culturally sensitive and aware individuals in the globalized world.

How much culture students are taught is directly related with how much knowledge the instructors have on the target culture. As claimed by Ho (2009), there are certain limitations that affect the progress of the cultural awareness in language classes, such as the cultural knowledge of the teacher, the number of native English speakers, and the

amount of time given for teaching the culture (Shemshadsara, 2012: 96). When there is no native speaker, who can provide students with direct cultural information/knowledge, a non-native one who has had direct experience with the target culture could provide students with cultural knowledge. It is suggested that the teacher is “the expert knower of the language (Kramersch & Sullivan, 1996) and his/her own cultural knowledge thus seems to be the main source for students to learn about” (Shemshadsara, 2012: 96). When the culture is taught by an instructor who has been within that culture in some sort, the more accurate information students would be given.

## **1.2 Statement of the Problem**

Experiencing the target culture is an important fact that helps an instructor in teaching the target language and its culture. An instructor with a direct experience with the target culture is supposed to be one step ahead than the ones with indirect experience. There are different ways as to how direct experience could be attained.

Initially, the education instructors get at university plays an important role in their experience with the target culture. Language instructors in Turkey have different graduate degrees among which are English Language Teaching, Linguistics, Translation, English Language and Literature and American Culture and Literature Departments. When the curriculums of the mentioned degree programs are observed, English Language Teaching Department has a pedagogy-based program in which the emphasis is on linguistic and methodological aspect of the language. Linguistics and Translation Departments have a theoretical approach on the linguistic aspect of the language. English and American Literature and Culture Departments, on the other hand, have a curriculum with emphasis on the cultural, historical and the literary components of the target language. Their curriculum ranges from general courses in culture to specific courses that teach the target culture, with reference to its literature and history. The more texts and sources prospective instructors come across, the more they learn about the target culture. When the programs they study are taken into account, the graduates of Culture and Literature Departments become more familiar with the target culture than those who hold a degree in ELT or other language-based departments as they devote less time to such sources.

Secondly, living in the target culture during or after their studies provides instructors with an invaluable experience with the target culture. The time spent abroad develops their cultural understanding and awareness, which, in return, they would transfer to their students. As argued by Karabınar and Güler (2012), language instructors do not teach culture effectively or more than it is included in textbooks. The reason for this is that they are not interculturally-competent enough and their cultural knowledge is at a superficial level (124). Experience in the target culture, whether through studying it or living in that culture, therefore enhances an instructor's teaching of that culture.

### **1.3 Purpose of the Study**

As language and culture are inseparable, it is highly necessary that language instructors are aware of the importance of teaching culture. This study examines how much experience language instructors have about the target culture, to what extent they are sufficient in teaching culture, and whether they give an adequate amount of importance to culture in their teaching.

### **1.4 Scope of the Study**

This study is conducted to evaluate how the experiences of language instructors in the target culture influence their language teaching. In order to come to a conclusion, cultural experiences of non-native English language instructors working at TED Ankara College Foundation Schools are evaluated. The aspects explored are the academic and professional qualifications of instructors, the sufficiency of cultural training they get, their attitude towards the significance of cultural competence and awareness as well as how they implement culture in their teaching. The reason why TED Ankara College instructors are chosen to conduct this research is that it is an institution that proves to give a high level of English language education and it employs instructors who are highly-qualified. In order to gather the necessary information, the instructors are administered a questionnaire in which they provide information about their academic and professional backgrounds, express their attitudes towards culture, and complete a survey that measures their cultural sensitivity. The scope of the study solely includes instructors teaching at the Lower and Upper-Secondary Schools due to the fact that culture teaching prominently starts in those years.

## 1.5 Limitations

There are certain limitations of this study. Firstly, it only evaluates cultural experiences of language instructors working at TED Ankara College. There are several other private schools in Turkey which employ instructors with various levels of experience in the target culture. Secondly, in the open-ended questionnaire, the instructors ignore to provide detailed information. Thus, it is difficult to determine their exact attitude towards culture teaching. Thirdly, the curriculum of the departments, from which the instructors graduated, has possibly changed since their graduation; whereas this study analyses the current culture education at those departments. Finally, the data gathered from the two parts of the questionnaire were evaluated separately. As this study seeks to highlight the instructors' attitude and approach towards culture, the emphasis is put mainly on the first part of the questionnaire which is analysed using the qualitative method. The results of the scale is analysed individually using the quantitative method. The answers in the open-ended questionnaire part could be evaluated in accordance with the instructors' answers to the scale in a more detailed study.

## 1.6 Definitions of Terms

The terms that are widely used in this study are as follows:

**Culture:** the customary beliefs, social forms, and material traits of a racial, religious, or social group; *also* : the characteristic features of everyday existence (as diversions or a way of life) shared by people in a place or time (Merriam-Webster Dictionary)

**Language Teaching:** teaching people to speak and understand a foreign language (thefreedictionary.com)

**Language Learning:** the cognitive process of acquiring skill or knowledge (thefreedictionary.com)

**Cultural Competence:** a set of congruent behaviours, attitudes, and policies that come together in a system, agency or among professionals and enable that system, agency or those professions to work effectively in cross-cultural situations (Cross, et al, 2009).

**Cultural Awareness:** being cognizant, observant, and conscious of similarities and differences among and between cultural groups (Goode, 2001)

**Cultural Sensitivity:** being aware that cultural differences and similarities exist and have an effect on values, learning, and behaviour (Stafford, et al, 1997)

**Communicative Competence:** the ability to communicate well in a language (MacMillan Dictionary)

**Intercultural Communication:** situated communication between individuals or groups of different linguistic and cultural origins (lanqua.eu)

## **1.7 Summary of Chapter 1**

This chapter has firstly outlined the background to the study and statement of the problem and has presented the purpose of the study. The scope of the study was followed by the limitations of the study. Finally, terms that are used throughout this study were clarified.

## **CHAPTER 2**

### **REVIEW OF LITERATURE**

#### **2.1 Introduction**

In this chapter, the literature regarding this study is discussed. It introduces the term “culture” followed by presenting the relationship between language and culture. The importance of learning about culture and competencies that are acquired when one has cultural training are reviewed. How much culture prospective language instructors are exposed to at certain departments in Turkey is analyzed referring to the curriculum, course content and staff profile of the departments.

#### **2.2 Culture**

In the following sections, various definitions of culture are presented. Moreover, the significance of culture in language teaching and cultural competences are discussed. Finally, culture courses offered at Turkish universities are analyzed.

##### **2.2.1 Definitions of Culture**

Culture is a very broad term that has long been defined by scholars from various fields such as anthropology, sociology or linguistics. What is common in all these definitions is that culture constitutes the way of life, including arts, beliefs and institutions, manners, of its people and that it is passed from one generation to the next. These elements were first used by the English Anthropologist Edward B. Tylor (1871:1), where he defines culture as “that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society.”

Linton (1947: 20) defines culture in a way that does not limit it to particular actions:

It refers to the total way of life of any society, not simply to those parts of this way which the society regards as higher or more desirable. Thus culture, when applied to our own way of life, has nothing to do with playing the piano or reading Browning. For the social scientist, such activities are simply elements within the totality of our culture. This totality also includes such mundane activities as washing dishes or driving a motor-car, [...] It follows that for the social scientist there are no uncultured societies or even individuals. Every society has a culture, no matter how simple this culture may be, and every human being is cultured, in the sense of participating in some culture or other.

A common feature of culture that scholars emphasize is that it is learned and passed from one generation to the other. As seen in Carter's (2000) definition, culture is "learned patterns of thought and behavior that are passed from one generation to another and are experienced as distinct to a particular group" (as cited in Hollins, 2008: 18).

Likewise, Peck (1998) defines culture as follows:

Culture is all the accepted and patterned ways of behavior of a given people. It is that facet of human life learned by people as a result of belonging to some particular group; it is that part of learned behavior shared with others. Not only does this concept include a group's way of thinking, feeling, and acting, but also the internalized patterns for doing certain things in certain ways....not just the doing of them. [...] Culture is our social legacy as contrasted with our organic heredity. It regulates our lives at every turn (as cited in Thanasoulas, 2001:10).

Scholars have recently agreed upon the fact that culture is more than how it has been defined and thus needs to be redefined. Although they have preserved the primary elements in their definitions, scholars' understanding and interpretation of culture have been influenced and broadened taking socio-political relationships as well as people's identity and experiences into account. Nieto (2010) argues that it is not accurate to limit culture to holidays, foods or dances despite they are a part of it. She makes a definition of culture focusing on social and political relationships that people participate in and that are shaped by conditions related to identity and experience, such as history, race, ethnicity, language, social class, gender and sexual orientation. Taking these into account, she defines culture as "the ever-changing values, traditions, social and political relationships, and world view created, shared, and transformed by a group of people bound together by a combination of factors that can include a common history, geographic location, language, social class, and religion" (136). There are different factors that shape the culture of each society; thus, culture reflects the way a society experiences life.

Damen (1987: 367) defines culture as the "learned and shared human patterns or models for living; day- to-day living patterns. These patterns and models pervade all aspects of human social interaction. Culture is mankind's primary adaptive mechanism". As it is highlighted in this definition, people learn how to adapt to their culture by interacting with each other. The anthropologists Daniel Bates and Fred Plog (1990: 7), present a broader definition of culture stating that "[a] culture is the system of shared beliefs, values, customs, behaviours, and artefacts that the members of society use to cope with their world and with one another, and that are transmitted from generation to generation through learning" (as cited in Zhao, 2009: 173). This definition points out two important features of culture: that it covers more than factual

information, like history or geography, and that it is learned. As beliefs, values, customs etc. would differ in every culture, such cultural facts are learned from previous generations. Similarly, Kramsch (1996) argues that through their works of art, literature, social institutions, etc. people represent their cultures and by reproducing and preserving, they transmit their culture throughout years (Korkmaz, 2009: 21-2).

Another definition of culture is given by Peterson and Coltran (2003) where they discuss that culture is a complex and interrelated pattern of human behaviour and it contains all the thoughts, communication strategies and systems, languages, beliefs, values, customs, rituals, manners, relationships and expected behaviours of a racial, ethnic, religious or social group (Korkmaz, 2009: 21). Culture, in other words, includes elements that are a part of everyone's life. Although the way they are experienced is different, these elements exist in every culture.

Culture is divided into two categories: Big "C" Culture and Little "c" Culture. Big "C" culture refers to history, geography, art, music, literature, achievements in science, economy, sports and similar products and contributions of a society and its people to culture. There are different terms used to define the two types of culture. It is called as *big/large/capital C culture* (Chastain, 1988: 303; Tomalin and Stempleski, 1993:6; Pulverness, 1995: 9), *formal culture* (Brooks, 1964), *high culture* (Easthope, 1997:7; Durant, 1997: 22) and *achievement culture* (Tomalin and Stempleski, 1993:6; Pulverness, 1995: 9). On the other hand, *little c culture* (Chastain, 1988: 303; Tomalin and Stempleski, 1993:6; Pulverness, 1995: 9) refers to the way of life culture is experienced through. It is also known as *behaviour culture* (Tomalin and Stempleski, 1993:6; Pulverness, 1995: 9) (as cited in Saluveer, 2004: 7-8). Learners could become competent in using the language linguistically and socially when they experience the small c culture.

As language learning has gone beyond aiming at achieving linguistic competence, 'little c' culture plays an important role in acquiring cultural competence. Tomalin and Stempleski (1993:6-7) argue that 'little c' culture includes "culturally-influenced beliefs and perceptions, especially as expressed through language, but also through cultural behaviours that affect acceptability in the host community". Although products such as literature and art reflect culture, it is necessary to know about ideas and behaviours of people that shape a culture.

### 2.2.2 Language and Culture

In recent studies, scholars have agreed upon the undeniable interrelation between language and culture. All studies prove that the existence of each depends on the other. Scholars have even used terms that emphasize the interdependency of language and culture. Some of these terms are *linguaculture* (Friedrich, 1989), *languaculture* (Risager, 2005) *language-and-culture* (Liddicoat et al., 2003) or *culturelanguage* (Papademetre & Scarino, 2006) (as cited in Ho, 2009: 64). In her thesis, Gülcü (2010: 21-2) refers to how scholars mention the relationship between language and culture: For Liang (2008: 22), the two terms are intertwined and they shape each other; Gladstone (1972: 192) argues that language is an outcome of culture in general and is a vehicle that gives culture its form and it also reflects our cultural patterns and value systems; Scovel (1994: 205), stresses that language and culture are synonymous as they are so similar to each other (Gülcü, 2010: 21-2).

The fact that the two are inseparable is apparent in Kramersch (1998: 3) where she argues that language and culture are bound together in three ways. Firstly, language “expresses cultural reality” (through words that refer to common experience, people express facts, ideas, events, their attitudes, beliefs, point of view). Secondly, “language embodies cultural reality” (people give meanings to their experience through the means of communication). Thirdly, “language symbolizes cultural reality” (people view their language as a symbol of their identity).

As Mitchell and Myles (2004: 235) state, “language and culture are not separate, but are acquired together, with each providing support for the development of the other” (as cited in Ho, 2009: 64). One can become competent in a language only if they study language and culture together as knowledge in one backs the other.

Similarly, Nababan (1974: 24) points out that “the meaning of language exists in culture; thus the progressive complexity of culture has enriched language” (as cited in Karabınar & Güler, 2012: 115). He also finds it difficult to learn about the culture deeply unless the language that the culture takes place is learned. The reason for this is that the language involves a variety of world views, beliefs, self-images etc. of people. Nababan further emphasises the undeniable position of language within human life arguing that “language is the primary means of human communication for the attainment of co-operation not only for the survival of the species but also for the improvement and promotion of the cultural aspects of human existence” (as cited in Güler, 2011: 14).

Duranti's (1997: 24) definition of culture also points out how language and culture are interlinked. For him, culture is "something learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face-to-face interaction, and, of course, through linguistic communication." (as cited in Thanasoulas, 2001: 8) Even the native speakers of a language learn about their culture through communication (i.e. by observation or listening to stories). Learners of a language should therefore be linguistically competent to be able to learn about its culture.

According to Brown (2007: 189), "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. The acquisition of a second language [...] is also the acquisition of a second culture." This argument suggests that learners could easily acquire the target culture, just like they do their native one. Moreover, the acquisition of language and culture happens simultaneously as they are inseparable.

The link between language and culture is discussed by Jiang (2000: 328) as follows:

It is commonly accepted that language is a part of culture, and that it plays a very important role in it. Some social scientists consider that without language, culture would not be possible. Language simultaneously reflects culture, and is influenced and shaped by it. In the broadest sense, it is also the symbolic representation of a people, since it comprises their historical and cultural backgrounds, as well as their approach to life and their ways of living and thinking.

Samovar, Porter and Jain (1981: 24) draw attention to the relationship between language and culture emphasizing the role of language as a tool for communication as follows:

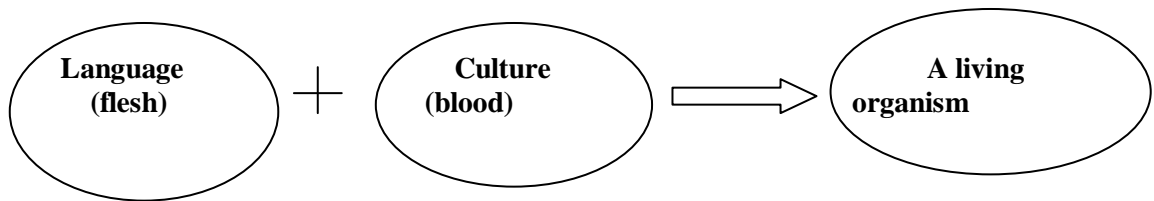
Culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted... Culture...is the foundation of communication. (as cited in Thanasoulas, 2001: 8).

In their argument, the aforementioned scholars allude to language as communication in the sense that language is a tool for communication. Communication takes place using language in such a way that is determined and shaped by cultural norms. That is to say, so long as learners of a language are familiar with its culture, they would understand and decode the messages people convey accurately; in return, there would be a successful communication between them.

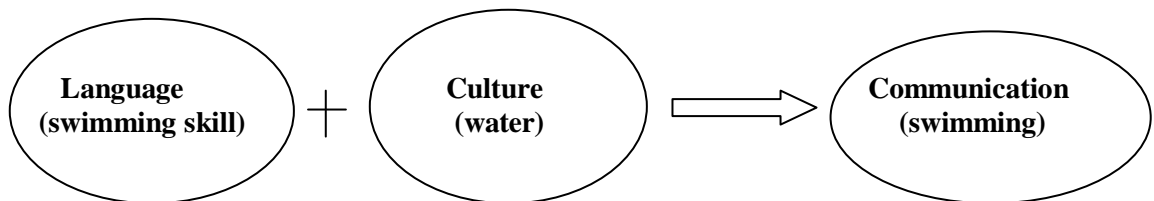
Besides the definitions made about the relation between language and culture, there are three metaphors that emphasize the relationship between language and culture from three different

views: the philosophical, communicative, and pragmatic view (Jiang, 2000: 328-9; Çalışkan, 2009: 21; Zu & Kong, 2009: 113):

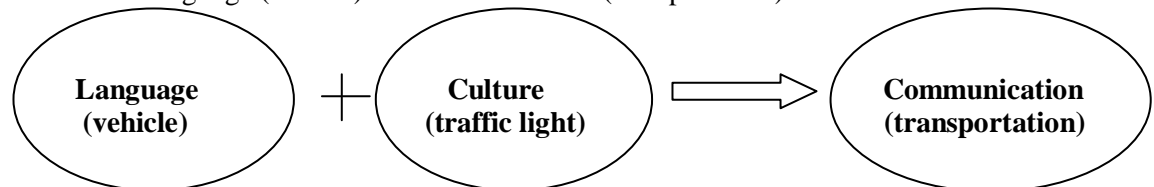
The philosophical view shows that the survival of both language (flesh) and culture (blood) depend on one another as they would together make a living organism: depend on one another as they would together make a living organism:



The communicative view indicates for language (swimming skill) to function, culture (water) is necessary. Only then communication (swimming) can take place:



The third view is the pragmatic view which focuses on the role of culture (traffic light) as the director of language (vehicle) for communication (transportation) to be safer and accurate:



**Figure 1: Metaphors for the relationship between language and culture**

(Jiang, 2000: 328-9; Çalışkan, 2009: 21; Zu & Kong, 2009: 113)

Kirch (1973: 340) asserts that language is an integral part of the culture it belongs to. To understand the relationship between the two, the exact place of language in communication should be comprehended. Language used is influenced by the culture. The context in which language is used is determined by the culture. For communication to be successful, the speaker needs to be aware of the cultural context (Çalışkan, 2009: 21-2). As similarly portrayed in the metaphors above, flesh needs blood to become a living organism, a person who knows how to swim cannot fulfil this action unless there is water, and there would not be a regular transportation system when vehicles do not pay attention to the traffic lights. In all cases, culture

is required and communication necessitates a thorough understanding of the cultural context whilst using language as a tool for communication.

### **2.2.3 Learning About Culture**

With the era of globalization, people all around the world, and thus cultures started to interact with each other. This resulted in assigning culture a more dynamic role. As Robinson (1985) argues, learners should be aware that culture is a process and a way to perceive, interpret, feel and understand. Therefore, it should not be treated as a collection of static products or be presented to learners in discrete items. This view presents that culture is part of the process of living and being in the world, which is necessary to make and understand meaning (Shemshadsara, 2012: 97). This could be achieved through learning about different cultures. Culture learning is defined as:

the process of acquiring the culture-specific and culture-general knowledge, skills, attitudes required for effective communication and interaction with individuals from other cultures. It is a dynamic, developmental, and ongoing process which engages the learner cognitively, behaviourally, and affectively. (Paige, et al, 2003: 177).

Robinson (1985: 101) relates this view to ‘cultural versatility,’ which is “expanding one’s repertoire of experiences and behaviors, not subtracting anything.” She argues that when people have an expanded cultural repertoire, they “would become a little bit of ‘other,’ and would have a degree of psychological match with more people” (as cited in Shemshadsara, 2012: 97). This is important as learners would become more sensitive towards people who have different values from themselves.

As this definition suggests, learning about culture engages learners in the learning process through rational, social and emotional development. They continuously learn about the culture and in return, they become individuals who could communicate effectively with people from other cultures.

Pulverness (2000) also stresses that learners ought to be familiar with the people who speak the target language and the country where it is spoken so that it makes sense to them. In a similar argument, “Pulverness (2003) underlines the need to study culture by claiming that for foreign language learners, language seems senseless if they know nothing about the people who speak the target language and the country in which the language is spoken” (as cited in Gönen & Sağlam, 2012: 28). Learning only the structural rules of the language is insufficient

unless learners become familiar with the countries it is spoken in and how people who speak that language live and react. When learners face different cultural usage, and they would become more competent in the target culture.

According to Genç and Bada (2005), learning about culture has a humanizing and a motivating effect as it helps learners notice similarities and differences among different cultural groups. They claim that as learners live in a monolingual and monocultural environment, “they become culture-bound individuals who tend to make premature and inappropriate value judgments about their as well as others’ cultural characteristics” (75). In order to avoid such biases and prejudices, learners need a clear understanding of the target culture. Besides, it is discussed that learning its culture does not mean that the target culture is taken as ideal, learners are assimilated or the native culture is denied. It indeed helps learners to overcome any negative attitudes they may face while learning about a new set of norms that are quite different from their own. Moreover, learners could successfully combine form and meaning when they recognize and appreciate the differences between their own culture and the target one (Çakır, 2010: 183).

McLeod (1976: 212) emphasizes the inevitability of teaching culture while teaching the language:

It is important to learn about other cultures to be tolerant towards cultures different from one’s own and to accept and respect cultural differences. Becoming competent only in the linguistic aspects of a language would not make learners acquire these positive characteristics. However, learning the culture of the target language would both enable learners to be more competent in the language and to be more tolerant individuals.

Likewise, McDevitt (2004) underlines that it is impossible to imagine language learning without culture as teaching culture provides information about the nature of other people. As Brooks (1964: 45) states:

Turning to culture, we deliberately shift focus away from language as such towards the people who use the language: where and how they live, what they think, feel, and do. It is nowadays a commonplace in a language pedagogy that language and culture are intertwined, that it is not possible to teach a language without culture, and that culture is the necessary context for language use. (as cited in Zhang & Yan, 2006: 72).

One of the tools that present the target culture to learners in the learning environment is the course materials. Examples presented in course materials vary and they facilitate learning about

the target culture. As Lafayette (1975) suggests, cultural knowledge could be attained through different means, which are present in course materials:

In broad terms, cultural goals in teaching language include the recognition or interpretation of major geographical characteristics of the target country, major historical events related to the target country; major masterpieces of architecture, literature and the arts; active and passive everyday cultural activities like greeting, shopping or marriage customs, education, politics etc., manners, proper common gestures, the validity of generalizations about foreign cultures, skills needed to research on culture, the culture of all countries that speak the target language. (as cited in Karabınar & Güler, 2012: 115).

When there is information about a landmark, a typical behaviour, people's beliefs, a famous person, an article that talks about how people of the target culture think, a daily-language conversation about a specific topic etc., it not only the structure of the language but also its culture that learners acquire.

### **2.2.3.1 Importance of Culture Learning in Communication**

Lack of knowledge about the target culture would cause difficulties in communication. When there is a problem in communication between people from different cultures, there is "a critical incident" (Tomalin & Stempleski, 1993: 84, in Sadtono, 84). Archer, on the other hand, calls this "a culture bump" and states that it "occurs when an individual from one culture finds himself or herself in a different, strange or uncomfortable situation when interacting with persons of a different culture." (as cited in in Sadtono, 84). Learning about culture, therefore, is essential in language education for successful communication.

### **2.2.3.2 Cultural Context and Meaning**

Byram (1988) and Byram and Kramersch (2008) state that language always refers to the cultural context and it has no function when it does not have a cultural context. According to Byram, the cultural context contains the language patterns people use when they come together in different social occasions at a specific time and place. And the cultural meaning in these cultural elements influences language use. As they would affect their use of language, cultural elements that form the cultural context should be taught to learners. Correspondingly, Bada (2000) claims that that language learners face problems in communicating meaning with the speakers of the target language when they are not introduced to cultural elements of the target society. In his view, studying language in its cultural context enables learners to understand how people of the target culture use language in certain conditions (Gönen & Sağlam, 2012: 27-8). These

arguments suggest that learners need to acquire the target culture effectively as the meaning is hidden in the cultural context and it is determined by the culture.

Kramersch (1993: 1) discusses the importance of culture teaching in language education in her book *Context and Culture in Language Teaching*. She argues that culture teaching facilitates social interaction, spoken and written language. In her view, language learners are also culture learners as a language is learned through the cultural context it is used in. For her:

[Culture] is always in the background, right from day one, ready to unsettle the good language learners' proficiency when they expect it least, making evident the limitations of their hard-won communicative competence, challenging their ability to make sense of the world around them.

When learners study the language together with its culture, their interpretation of the target culture becomes more accurate. Moreover, they would be able to criticize what is going on around the world more comfortably.

As Politzer (1959: 100-1) argues, “[i]f we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning...” (as cited in Thanasoulas, 2001: 3). Considering that cultural conflicts and problems in communication among people who speak different languages arise as a result of misconceptions and misinterpretations, culture should always be a part of language learning as it would clarify meaning.

Speakers' message is always clear when the language they use is meaningful. However, it is more meaningful when it is used in accordance with its cultural context. Or, when speakers know the cultural context, the language would be meaningful to them and their understanding of the native speaker of the target culture would be more accurate.

Bada (2000: 101) argues that “the need for cultural literacy in ELT arises mainly from the fact that most language learners, not exposed to cultural elements of the society in question, seem to encounter significant hardship in communicating meaning to native speakers.” It is possible to communicate with the native speakers of the target language using the correct ‘form’, however unless the learner has knowledge about the cultural elements, there would be difficulties in their meaning. To Çalışkan (2009), the meanings and values of a culture, cultural artefacts and cultural identity of its people are represented in a language. Also, the meaning of a language “points to the culture of a particular social group, and the analysis of those meanings - their comprehension by learners and other speakers- involves the analysis and comprehension of

culture.” (Çalışkan, 2009: 16). When learners of a language have accurate knowledge about the culture of the target language, their utterances and the use of the language would be more meaningful.

In their article, Zhang and Yan (2006: 73-5), exemplify the importance of cultural knowledge in understanding meaning referring to different skills. They state that it is easier to understand what we are listening to if we are familiar with the events mentioned. We can guess the meaning of the unknown words from the context. However, when we do not have sufficient cultural knowledge about the context, it is difficult to make sense of what we are listening to. Although we might recognize the pronunciation of the words, we cannot comprehend the material thoroughly. They further argue that when learners hear a sentence as ‘Edward Kennedy went downhill since Chappaquiddick.’ they might understand it structurally; however, to understand the real meaning, they should know that ‘Chappaquiddick’ is a place in America where E. Kennedy had an accident. Another similar example is the difficulty learners of a language might face when they listen to and try to translate ‘I was Pygmalion, not Frankenstein’. Learners with the background cultural knowledge would realise that in this sentence, ‘Pygmalion’ denotes enjoying one’s own creation (as it refers to Pygmalion, a King in Greek fairy tales, who falls in love with the statue of a lady he carves). Likewise, ‘Frankenstein’ denotes suffering from one’s own actions (as in the novel *Frankenstein* it refers to Frankenstein, a young student in a medical college, who was eaten by the monster he invented). Learners could decode the correct meaning only if they are familiar with these characters. The authors also mention that cultural knowledge has an influence on speaking and while speaking, the context should be kept in mind. Speakers need to take into account what they are saying, to whom they are saying it and where and when they are saying it. In the article, Zhang and Yan further discuss the importance of having cultural knowledge to understand the context in reading and they come to the conclusion that the works we read are always related with their authors’ culture. It is not easy to understand the related allusions or usage of certain words when we are not familiar with that culture. All these arguments emphasize that the cultural context is determined and shaped by art, history, geography, etc. Thus, learners need to have cultural knowledge so that what they listen to, say or read is meaningful to them.

### **2.3 Language Teaching and Cultural Competences**

This section underlines the significance of culture in language teaching and presents information about competences that are acquired when culture is learned.

### 2.3.1 Language Teaching and Cultural Awareness

Cultural awareness “refers to a range of phenomena from knowledge about other countries to positive attitudes towards speakers of other languages, to a heightened sensitivity to ‘otherness’ of any kind.” (Byram and Risager, 1999: 4).

Although this study focuses on the significance of having abundant knowledge on the target culture, it is impossible to avoid the importance of having an insight of one’s native culture. Hence, cultural awareness focuses on the knowledge of both cultures. As Tomalin and Stempleski (1993) discuss, it is the ability to reflect one’s own culture and the others, and the ability to compare the two cultures. As Byram and Fleming (1998: 4) suggest, this comparison enables learners to “perceive and cope with difference” (as cited in Saluveer, 2004: 13).

Cultural awareness is a broad term and Tomlinson (2001) mentions that it involves the following:

gradually developing inner sense of the equality of cultures, an increased understanding of your own and other people’s cultures, and a positive interest in how cultures both connect and differ. Such awareness can broaden the mind, increase tolerance and facilitate international communication. (as cited in Ho, 2009: 66; Tomlinson & Masuhara, 2004: 3).

Those who develop cultural awareness would, in return, achieve cultural empathy and sympathy, which would contribute to peaceful communication across cultures. Hudson (1980: 84) also argues that language is a part of its culture and in order to be competent in the language, learners should understand the culture that has shaped it as well. He further states that relating the target culture to one’s own and teaching an awareness of the target culture are essential in learning a second language (Mao, 2009: 145). This argument points out the importance of developing not only cultural awareness through learning the facts about the target culture, but also having an intercultural awareness through comparing and contrasting it with the learners’ native culture.

#### 2.3.1.1. Dynamic View of Culture

Similar to the previous views, Wlodkowski and Ginsberg (2009) emphasize that culture is dynamic and cultural identity of individuals change continuously which makes their cultural beliefs, values and orientation fluid as well (13). This dynamic nature of culture is due to improved interaction and exchanges between cultures. Learners would adapt to other cultures more easily; they would blend their previous cultural knowledge with new ones due to their interaction and experience with other cultures. As a result, their cultural beliefs and values might take another shape. Lidicoat (2002) extends the dynamic view of culture and relates it to

cultural awareness. In his opinion, the static view does not spot the link between language and culture. As Crawford and McLaren (2003) suggest, the static view simply transfers cultural information to learners and does not notice that culture has a developing nature. In this view, the learners have a passive role in learning about the cultural information. In contrast, in the dynamic view, learners are more actively involved in culture learning. They are aware that cultural facts are variable and therefore they need careful, flexible, in other words, dynamic interpretation (Ho, 2009: 65). Learner of the target culture with a dynamic view would develop a more active cultural awareness, through an insightful and profound analysis of the cultural facts she has learned. Moreover, their cultural awareness would be high as they would be able to compare and contrast their own culture with the target one and understand how cultural notions and behaviours are shaped.

### **2.3.2 Language Teaching and Communicative Competence**

Language is a tool for communication. One of the aims of language learners is to be able to communicate with the native speakers of the target language. In order to speak the language, learners need to learn the form of the target language; in other words, they should know the linguistic forms. Communicative competence takes linguistic competence one step further and enables a language learner to understand how language can be used in specific socio-cultural contexts. In addition to just learning “how” to use the language, it is to learn “where” and “when” to use the language. It goes beyond the linguistic competence introduced by Chomsky, the term that emphasizes the linguistic knowledge based on form, and rather focuses on social knowledge as to know how to use the language appropriately in different situations.

Communicative competence is a term introduced by Hymes. As Hymes (1972) puts it, it is the learners’ ability to perform some linguistic skills with regards to the context in which it is occurs (Korkmaz, 2009: 16). Hymes also emphasizes that linguistic (grammatical) competence is not sufficient for the language learners to communicate effectively in the target language. What the learners need is to know how its speakers use the language to achieve their purposes (Genç and Bada, 2005: 79).

(Byram and Risager 1999: 3) argue that communicative competence “enables a foreign-speaker of a language to understand the ways in which a language can be used in specific sociocultural contexts and can refer to the cultural knowledge and pre-suppositions of specific groups of native-speakers.” Similarly, Paulston (1992: xiv) discusses that “[t]he one thing that everyone is certain about is the necessity to use language for communicative purposes in the classroom.

Consequently, the concern for teaching linguistic competence has widened to include communicative competence, the socially appropriate use of language, and the methods reflect this shift from form to function.” It is not merely the form of the language that learners should know but how it functions as well.

Hymes (1972) discusses that a child acquires not only grammatical knowledge of the language but also its appropriateness. His argument that focuses on the communicative competence is as follows:

He or she acquires competence as to when to speak, when not, and as to what to talk about with whom, when, where, in what manner. In short, a child becomes able to accomplish a repertoire of speech acts, to take part in speech events, and to evaluate their accomplishment by others. This competence, moreover, is integral with attitudes, values, and motivations concerning language, its features and uses, and integral with competence for, and attitudes toward, the interrelation of language with the other code of communicative conduct. (as cited in Peterwagner, 2005: 10)

A language learner acts like a child acquiring the communicative competence in his or her native language. Knowing where to speak, when, how and which speech acts to use are the most important outcomes of the communicative competence the learner attains while learning a language.

Bennett, Bennett and Allen (2003: 237) state that “The person who learns language without learning culture risks becoming a fluent fool.” In other words, learners should develop linguistic and communicative competence at the same time. When learners become competent solely in the language, they cannot fully be successful in communicating in the language because of their lack of knowledge in its culture. This argument proves the importance of learning language and culture together as this allows learners to interact and communicate with people from other cultures efficiently, both having linguistic and communicative competences.

### **2.3.3 Language Teaching and Intercultural Communication**

With the emphasis put on the place of culture in language teaching in recent years, learning only the form of a language, in other words developing linguistic competence, has become insufficient. Learners are expected to know about the people and the culture of the target language to be able to fully competent. It is believed that they can accurately communicate with the people of the target culture once they know about their culture as the language they use it shaped accordingly. As a result, learners would become intercultural speakers.

For Levine and Adelman (1982: xvi), intercultural communication occurs “between people from different cultures; communication which is influenced by cultural values, attitudes, and behaviour.” Learners who have developed an awareness of their native culture as well as the target culture would not only be competent in communicating in the target language linguistically, but also they would be able to be competent in using the cultural facts while communicating with others.

Speakers of a language send, notice or interpret various messages under conditions and situations defined and governed by culture. The reason for this is the fact that it is culture that conditions speakers toward a specific mode of communication. Also, learning about the target culture and blending it with one’s own results in improving intercultural communication (Zhao, 2011: 848). A speaker’s message could be interpreted correctly if the receiver is familiar with the values and beliefs that shape the message the speaker sends. If the culture is unknown to the receiver, there would be misunderstandings and misinterpretations.

Intercultural communication exists in all four skills of English. Mao (2000: 145) discusses this as follows:

In actuality, every action concerning English as a foreign language, either in the aspect of listening (to audio or audio-visual materials in English) or speaking (either with persons with English as their first language, or with persons who speak English as a second or foreign language), or in the aspect of writing or reading (materials in English), can be regarded as intercultural communication, for in each of the actions, there is an encountering of the native culture embodied in the EFL learners and the exotic culture(s) carried either in the English materials or by the persons who communicate with the learners of EFL.

Garrido and Alvarez (2006: 164) argue that according to the teaching model that focuses not on the linguistic skills and models but on the cultures that use them for communication, language learners seek to become competent intercultural speakers. To accomplish this purpose, learners develop generic independent skills which help them to improve their knowledge and understanding of the target language and culture and reflect on their own. When learners have the required aptitude, they would have an efficient and successful contribution to intercultural communication.

### 2.3.4 Language Teaching and Intercultural Competence

Intercultural competence is defined in different ways by various scholars. It is “the willingness to engage with the foreign culture, self-awareness and the ability to look upon oneself from the outside” (Sercu *et al.*, 2005: 2) and “to step outside one’s own framework” (Bennett, 2009: 122). For Meyer (1991: 137) it is “the ability to behave adequately and in a flexible manner when confronted with actions, attitudes, and expectations of representatives of foreign cultures”. As Byram, Gribkova and Starkey (2002: 10) state, intercultural competence is the “ability to ensure a shared understanding by people of different social identities, and [the] ability to interact with people as complex human beings with multiple identities and their own individuality.”

Byram (1997: 73) argues that when intercultural competence exists with linguistic, sociolinguistic and discourse competencies of learners, intercultural communicative competence is formed. In another study, Byram (2000: 9) further suggests that intercultural competence has five elements and discusses that when learners adopt these elements, they develop intercultural competence. These five elements that Byram proposes are as follows:

**Attitudes:** curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.

**Knowledge:** of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction.

**Skills of interpreting and relating:** ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own.

**Skills of discovery and interaction:** ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.

**Critical cultural awareness/political education:** an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries.

The characteristics of those who have developed intercultural competence are presented below:

In short someone with some degree of intercultural competence is someone who is able to see relationships between different cultures - both internal and external to a society - and is able to mediate, that is interpret each in terms of the other, either for themselves or for other people. It is also someone who has a critical or analytical understanding of (parts of) their own and other cultures - someone who is conscious of their own perspective, of the way in which their thinking is

culturally determined, rather than believing that their understanding and perspective is natural. (Byram, 2000: 9)

Corbett (2003) also describes the characteristics of learners stating that learners who have developed intercultural communicative competence have the ability to understand both the language and behaviour of the community that speaks the language. Also, they are capable of explaining these to their native community. Learners thus act as diplomats who bridge a gap between cultures through their informed understanding of different cultures. (Korkmaz, 2009: 19). Those who have intercultural competence are more aware of the target culture as well as their native culture. Thus, they can easily and more accurately comment on other cultures and introduce their native culture using the target language. As Korkmaz (2009) argues, as well as developing an understanding of the way language is used by its native speakers to realize the explicit and implicit cultural aims of the language, learners should also be able to react in a similar way when their native language and community are concerned: “This proves the role of culture learner as a mediator between different communities by learning a second language” (41). As “mediators” and “diplomats”, learners would promote a peaceful and respectful dialogue through their knowledge of different languages and cultures.

Mao (2009: 145) discusses that learners’ cultural awareness should not be limited to one’s own culture, but they should also develop an awareness of other cultures; which is referred to as intercultural awareness. Once learners achieve cultural competence in both cultures, they would spontaneously have intercultural competence. He further states that “[i]ntercultural communicative competence is an attempt to raise the learners’ awareness of their own culture, and in so doing, help them to interpret and understand appropriately other cultures. In other words, the EFL learners will be able to predict the behavior patterns of the peoples from the target cultures. As a result, intercultural communication will be greatly facilitated” (145). When there is intercultural awareness, it would facilitate the intercultural communication, which would be one of the most important contributions to the learner of learning a foreign language and its culture.

Cultural elements should be taught together with the structural rules of the language so that culture and the language are taught as a whole. As Thanasoulas (2001) argues, while learning the structure of the language, learners also become “aware of speech acts, connotations, etiquette, that is, appropriate or inappropriate behaviour, as well as it should provide them with the opportunity to act out being a member of the target culture” (as cited in Çakır, 2010: 183). Çakır (2010:185) further discusses that “communicative competence itself does not enable

learners to convey the message across or to get the gist of the communication unless it is furnished with cultural value of the target language”; thus, they “need to be equipped with culture specific concepts in target language”. That is, as much as being competent speakers of the target language, learners are ought to be well-informed about its cultural aspects as well.

In light of the arguments discussed, it could be stated that having intercultural competence allows language learners to understand and interpret how people of the target culture live, think and act under specific cultural conditions.

#### **2.3.4.1 Intercultural Speaker**

Once learners acquire communicative and intercultural competences, and become capable of interacting with people from the target culture and mediating between various cultural facts, they become “intercultural speakers” who “crosses frontiers, and who is to some extent a specialist in the transit of cultural property and symbolic values” (Byram & Zarate, 1997: 11). Similarly, Byram and Fleming (1998: 8) state that an intercultural speaker could “establish a relationship between their own and the other cultures, to mediate and explain differences – and ultimately to accept that difference and see the common humanity beneath it.” In their book, Alfred et al., (2003: 2) define a language learner who acquires a linguistic competence along with cultural knowledge and skills as an “intercultural speaker”. It refers to those who are able to mediate and interpret cultural facts, both about native and target culture, using the target language effectively. Risager (2007: 114) further describes an intercultural speaker as:

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

Learners of a language should consider themselves as a mediator between the target culture and their native one owing to their knowledge and understanding of the two cultures (Jaeger, 2001: 52-3). As a result, they could both communicate successfully and develop an effective relationship with people from the target culture.

Learners who have acquired intercultural competence would have a successful contribution to intercultural communication as intercultural speakers. Thus, teaching the target language along with its culture proves its importance in language education.

## **2.4 Language Instruction and Culture**

In the following section, the role of language instructors in teaching culture and competences they need to be able to teach culture effectively are discussed. Besides, detailed information about departments that provide culture education is presented.

### **2.4.1 The Role of Instructors in Language Instruction Using Culture**

Karabınar and Güler (2012: 115) refers to the argument by Risager (2007) that to develop cultural competence, it is necessary to explain one's own culture to people from different cultures, to establish personal contact with foreigners and to go on trips to countries where the target language is spoken. The attention is drawn to the fact that the notion of culture has become more popular as a result of study abroad and exchange programmes and trips where language learners could get the opportunity to experience the target culture face to face and acquire cultural competence. Learners would also become more familiar with cultural differences when they experience a culture that is different from their own. They would get the chance to be more tolerant and understanding towards other cultures while developing their intercultural competence.

Instructors ignore teaching about culture due to different reasons such as the overcrowded syllabus, course book content, or lack of time. However, the most important reason is their training in this field. The way instructors are trained influences their way of teaching. Their teaching does not go beyond teaching the language solely with its linguistic component, or they back up from integrating culture in their teaching if they were taught in this way or if their knowledge about the target culture is limited. In that case, they depend on the teaching materials which do not refer to cultural facts much and do not help to develop learners' cultural awareness and intercultural competence. Gönen and Sağlam (2012: 29) refer to a number of scholars who emphasize the role of instructors in teaching culture: (Robinson, 1981; Copper, 1985; Byram et al., 1991), their perspectives on culture (Knox, 1984; Pajeres, 1992; Sercu, 2000; Brown, 2009) and how their beliefs affect their instructional practices (Byram, 1991; Ryan, 1994; Fan, 1996; Kitao, 2000; Alptekin, 2002; Zhao; 2011). All these sources emphasize that a language cannot be taught independent of its culture and that it is the instructors' responsibility to integrate culture in their teaching.

So as to be able to integrate culture into language teaching, initially instructors should have the necessary training in that culture. They should be fluent not only in speaking the language but

also in providing information about its culture. The more instructors are knowledgeable about the target culture, the better they can achieve the goals of culture teaching. Some of these goals are presented by Rivers (1981) as follows:

making students aware of the way people act; the effects of social variables such as age, sex, and social class on the way they speak; how people in the target culture conventionally act under different circumstances; culture in the most commonly used words and phrases; being critical about the target language culture; developing skills necessary for locating and organizing materials about the target culture; and developing intellectual curiosity about the target culture and empathy towards its people. (Gönen and Sağlam, 2012: 29)

The significance of teaching culture and the language in an integrated way is also conferred by Buttjes (1990: 55-56, in Thanasoulas, 2001: 8). While discussing how language teaching is at the same time culture teaching, he mentions that language codes cannot be taught in isolation as socio-cultural transmission is always present – through the contents of language exercises or the cultural discourse of textbooks. He also argues that language instructors are ‘secondary caregivers’ so their attitudes towards the target culture is important. They should not give priority to learners’ linguistic production, instead they should become aware of the complexity of intercultural mediation that learners experience. He further states that “language teachers need to go beyond monitoring linguistic production in the classroom and become aware of the complex and numerous processes of intercultural mediation that any foreign language learner undergoes...” (as cited in Thanasoulas, 2001: 8). Furthermore, it is claimed that “[a]cquisition of another language and entry into another culture offer the possibility of going beyond the limitations of one’s own world view.” (Fantini, 1997: 189). When instructors pass their cultural knowledge onto their learners, the learners would have a wider view of different cultures and get the opportunity to compare and contrast them with their own.

It is important that language instructors are culturally sensitive and responsive as they would transmit their cultural knowledge to the learners. Instructors’ role is to build cultural awareness and intercultural competence in their learners. As Ho (2009) claims, language teachers’ cultural knowledge and the time left for culture teaching are two influences that limit the development of cultural awareness in language classes (Shemshadsara, 2012: 96). So as to achieve this mission, instructors should be equipped with sufficient cultural knowledge themselves.

Learners depend on their instructors in the learning process. The more the instructors refer to the target culture, the more competent their learners would become both in the target language and culture. Thus, instructors themselves need to be trained as individuals with intercultural

competence. As discussed by Shemshadsara (2012: 96), the intercultural approach in language teaching increases students' awareness that language and culture are dependent on each other, are inseparable and that teaching culture has an essential part in language teaching. In her view, this awareness has a positive impact on instructors' intercultural perspectives, which they can make use of in their methodology and syllabus design.

Ladson-Billings (2005: 483) also draws attention to the fact that culturally relevant teaching is "an ability to develop students academically, a willingness to nurture and support cultural competence, and the development of a sociopolitical or critical consciousness." So as to fulfill these requirements, instructors need to be aware of the facts about the target culture.

As the study conducted by Karabınar and Güler (2012) displays, the reason why instructors neglect teaching culture extensively and refer to it as much as it is included in course books and other supplementary materials is that their cultural knowledge is at a superficial level. Instructors should have cultural awareness and intercultural competence themselves in order to stimulate these in the learners. Göbel and Hemke (2010) argue that students' intercultural awareness is influenced by their instructors' intercultural experiences. Therefore, it is the instructors' responsibility to enable their learners to "understand the world around them, to communicate across linguistic and cultural boundaries, and to play an active role at many levels in the world" (Kelly et al., 2002: 3). Instructors with more awareness would increase learners' cultural awareness and competence. Their first-hand experience would present the culture in a more realistic way to the learners as the examples they give would be concrete ones.

For Kramsch and Sullivan (1996), language instructors are the 'expert knowers of the language'. Therefore, they should be educated in such a way that they could have the necessary knowledge about the target culture as well as the language itself. Some solutions to increase intercultural awareness and understanding suggested by Karabınar and Güler (2012: 125) include travel and study abroad opportunities for instructors like teacher mobility programmes, and international occasions where they can come together and have intercultural cooperation with their colleagues from other cultures.

Stier (2003) emphasizes the effectiveness of first-hand dynamic intercultural interaction for instructors. According to him, as a result of their experience abroad, instructors could have a fundamental contribution to recent theories. In addition to this, intercultural exchanges have significant academic, cultural, intellectual and emotional benefits (Garrido and Alvarez, 2006: 173). Instructors who have spent time in the target culture would provide learners with more

concrete examples and facts. What they teach learners would not be limited to what is given in the course material, but they would contribute to teaching culture through their personal experience.

While discussing the reasons for neglecting culture teaching on behalf of language instructors, Gönen and Sağlam (2012: 28-29) identify two important problems: One of the problems is that instructors worry about not having satisfactory cultural knowledge and they think they are just exposing students to facts. The second problem, on the other hand, is that they are not trained sufficiently to be able to create a framework to include cultural themes in their teaching. Because of not having suitable strategies and clear goals, they avoid integrating culture in their teaching.

As Qu (2010: 61) suggests, the aim of instructors in culture teaching is “to increase students’ awareness and to develop their curiosity towards the target culture and their own, helping them to make comparisons among cultures.” The author argues that these comparisons do not intend to underestimate any culture, but instead they aim at deepening learners’ cultural experience and increasing their cultural awareness. These comparisons make learners conscious about the fact that there is always diversity among cultures although cultural elements are being globalized. To be able to facilitate these comparisons and increase their learners’ cultural awareness, instructors should be trained accordingly. It is not satisfactory that they become competent in the target language linguistically; their cultural competence ought to be at its topmost level as well. Instructors had better present the target culture to enable intercultural understanding and appreciation. To achieve this, they “need to acquire special knowledge of how cultures are organized—their value system, their institutions, their interpersonal relationships” (Qu, 2010: 61). Instructors could accomplish this by living in the target culture, disciplined reading (books, newspapers and magazines that the people of the target culture read, watching local films and TV programmes and contacting with native speakers. Sercu (1998) discusses that instructors should see themselves as trainees as well as trainers (Garrido & Alvarez, 2006: 170). No matter how professional they get in teaching, instructors need to keep their cultural knowledge and experience fresh and be ready to learn new things at all times.

Van Baalen (2003) takes the previous discussions one step further and argues that interculturality has various aspects that makes it a complicated situation: There is the instructor with his/her own cultural background, there are the learners who have different language proficiency levels and their own cultural background, there are cultural references in the target

language that is taught, and there are the teaching materials which are written in the target culture. All these aspects appear in the teaching practise of language instructors. Thus, instructors need to be interculturally competent themselves and be able to coach their students in becoming global citizens (Van Kalsbeek, 2008: 1) According to this argument, cultural experiences of instructors play a significant role in referring to culture of the target language in their teaching, especially while they are teaching a group of learners with little or no knowledge of the target culture.

### 2.4.1.1 Competences of Language Instructors

Having referred to the significance of cultural experiences of instructors, Van Kalsbeek (2008: 4-7) further lists General Competences (Openness, Knowledge and Flexibility) as well as Profession Oriented Competences (Perspective, Context, Dialogue) that are required to be present in any language instructor. General Competences are necessary for instructors to become interculturally competent themselves. Profession oriented competences, on the other hand, are essential to teach the competences and to make their learners ‘intercultural beings’. She demonstrates how these competences influence instructors’ contribution to culture teaching and their cultural experiences in a chart as follows:

<b>1. Openness</b>	
<p>I can develop an interest and gain an insight in other cultures.</p>	<ul style="list-style-type: none"> <li>• I have a positive attitude toward the target culture and an open mind towards other cultures.</li> <li>• I am aware of my role as an intermediary between two cultures.</li> <li>• I am able to put the norms, values and traditions of my own culture into perspective.</li> <li>• I can recognize stereotypical judgments on other cultures and put them into perspective.</li> <li>• I am able to see people from other cultures as individuals, not only as representatives of their culture.</li> </ul>
<ul style="list-style-type: none"> <li>• I can make students aware of their own cultural baggage.</li> <li>• I can stimulate students to have an open mind when regarding other cultures, and in particular when regarding the target culture (values and beliefs).</li> <li>• I can learn students to be critical towards stereotypes.</li> </ul>	

<b>2. Knowledge</b>	
I have knowledge of the various ideas on culture and intercultural communication and can transmit these to my students.	<ul style="list-style-type: none"> <li>• I know that culture can be defined in different ways.</li> <li>• I have knowledge of the different ideas on the relationship between language and culture.</li> <li>• I have knowledge of different models of intercultural communication.</li> <li>• I know the different interpretations of ‘multi-cultural’, ‘cross-cultural’ and ‘trans-cultural’.</li> </ul>
<ul style="list-style-type: none"> <li>• I am able to integrate my knowledge of culture and intercultural communication into my practice as a teacher.</li> <li>• I can give students an insight into the various ideas on culture and intercultural communication.</li> <li>• I pay attention in my teaching practice to the ways in which ‘multi-cultural’, ‘cross-cultural’, ‘trans-cultural’ and ‘intercultural’ play a role in the target culture.</li> </ul>	

<b>3. Flexibility</b>	
I am able to adopt appropriate behavior in various situations and guide my students to do so.	<ul style="list-style-type: none"> <li>• I am curious about new cultures.</li> <li>• I easily venture into different (sub)cultures.</li> <li>• I am aware of the complexity of my own identity and that of the students.</li> <li>• I can handle situations which are unexpected and unusual for me.</li> </ul>
<ul style="list-style-type: none"> <li>• I am aware of a growing diversity in the universities student population.</li> <li>• I can teach groups of students to be sensitive towards and respectful of cultural differences.</li> <li>• I can guide students on their international mobility.</li> <li>• I can make students aware of their multiple identities.</li> </ul>	

**Figure 2: Competences of Language Instructors**

**Van Kalsbeek (2008: 4-7)**

Street (1993) claims that cultural context, prior experience and other factors have an effect in the dynamic relationship between culture and language learning. When culture is put in the centre in language education, learners are prepared to become culture learners (Paige et al, 2003: 5). It is the instructors who would facilitate this in learners, providing them with adequate cultural knowledge through their cultural background and experience. It is possible when instructors are competent in the target culture.

Instructors use the examples and presentations in course materials to teach the components of the target culture. Davcheva and Sercu (2005) claim that cultural information presented in teaching materials are insufficient or limited and the course books just present a framework about what to teach. So, it is the instructors' duty to develop strategies to integrate the necessary information about the target culture in their teaching (Gülcü, 2010: 28-29). In addition to this, as Cushner et al. (2000) point out, the instructors should be responsible for "assisting individuals in developing and maintaining their own cultural identity." (as cited in Gülcü, 2010: 36). This "dynamic" view of culture, as previously defined by Lidicoat, could be more easily presented by an instructor who has spent more direct time with that culture. Gönen and Sağlam (2012: 30) argue that "course books the teachers use in teaching English include cultural elements; and to deal with these the teachers are expected to possess a certain level of cultural awareness and knowledge related to the foreign language." When the cultural elements are conveyed to learners by an instructor who has had sufficient experience in the target culture, the information given would not be limited to how it is presented in the course material as the instructor could transfer his/her personal experience about the presented topic.

At the North Eastern Conference of Teaching of Foreign Languages at Rutgers University in 1960, the committee that analysed the relationship between language and culture in the classroom came up with the conclusion that a foreign language instructor should be trained to evaluate the patterns and values of the target culture (Çalışkan, 2009: 20). They ought to be unbiased about different cultures and be tolerant towards cultural differences. In other words, as Liston and Zeichner (1996) mention, they should have "bicultural understanding" which could have a positive contribution to learners' understanding of cultural differences and sensitivity (Gülcü, 2010: 37). In connection with this argument, Byram and Risager (1999: 3-4) also argue that in the cultural dimension in language teaching, "there is the ability of the teacher of foreign languages to mediate between learners' cultures and others to help learners to acquire their own capacity for mediation and to stimulate learners' interest in other cultures in general, irrespective of the link with a specific language."

The role of instructors in providing learners with cultural information cannot be neglected. It is put forward by Byram (1989: 25) as:

One of the contributions of foreign language teaching to pupils' education is to introduce learners to and help them understand 'otherness'. Whether it be in linguistic or cultural terms, learners are confronted with the language of other people, their culture, their way of thinking and dealing with the world.

In order to establish awareness about those differences in their learners, instructors have to be aware of them and organize their teaching accordingly. As a result, learners would be able to understand the boundary between language and culture. They would not only develop linguistic skills but also become knowledgeable about the target culture. The following argument supports this view in a more comprehensive way:

The linguistic formulae are the surface indicators of native speakers' cultural knowledge, which is itself largely unconscious and difficult to articulate. In order to help pupils to understand that cultural knowledge, the teacher would compare with their own unarticulated cultural competence and begin to make them aware of the nature of cultural behavior in general as well as of how to act acceptably in the specific foreign culture in question. This would differ from much current practice which would keep the focus on fluent and accurate use of the language while providing simple recipe-like recommendations on when to put the linguistic formulae into operation. (Byram, 1989: 141).

This results in developing language awareness together with cultural awareness. While communicating with native speakers, learners would have more to share and discuss with them owing to their cultural knowledge that have acquired from their instructors who have introduced them with the target culture. Thus, it is primarily the instructors who need to have developed the relevant competences on the target culture.

#### **2.4.2 Language Education in Turkey**

In Turkey, schools that offer intensive English acquire the latest trends and methodologies in their language curriculum and syllabus. The course materials they use are mostly from native press that are updated regularly in line with the latest methodologies. As the latest methods require, language teaching is no more regarded as teaching only the structure of the language. The integrated approach that present the language together with its culture is adopted.

Schools that give a high standard of language education employ instructors who have strong academic qualifications. Most of them prefer native speakers who would act as representatives of the target culture. Besides, sources that instructors and learners use are published in the target

culture and in course materials, there is a wide range of cultural material that helps instructors teach the language in connection with its culture.

As the main purpose of this study is to analyse how cultural background of instructors affect their language teaching, it is necessary to look into the education instructors get during their university studies. In this section, the current syllabi of departments that the instructors (who have contributed to this thesis with their participation in the survey) graduated from would be analysed in depth.

In Turkey, there are two faculties the graduates of which could serve as language instructors: Faculty of Education and Faculty of Science and Literature. Faculty of Education offers English Language Teaching programmes which focus on pedagogy as the title of the faculty points. Their graduates are titled as an “English teacher”. On the other hand, there are graduates of Faculty of Science and Literature who hold a degree from different departments. The most common ones could be listed as: English Language/Culture and Literature, American Culture and Literature, Linguistics, Translation. Graduates of these departments could also be eligible in teaching as long as they complete the necessary pedagogy courses offered either during their undergraduate studies by the Faculty of Education or upon graduation through the certificate program in ELT offered by the Ministry of Education.

The majority of instructors who participated in the survey are graduates of the following universities/departments:

English Language and Literature (Hacettepe University)

American Culture and Literature (Hacettepe University)

English Language Teaching (METU)

Linguistics (Hacettepe University)

In order to evaluate the culture training the instructors got during their studies, the current curricula of these departments would be analysed so as to see which courses instructors take and how these programs contribute to their experience in the target culture. In addition, the staff profile of these departments would be analysed in the sense that the more native professors there are, the more first-hand experience students at these departments are provided about the target culture.

### **2.4.2.1 Mission and Vision of the Departments**

Culture/Language and Literature departments that are specifically analysed in this study present their missions in their websites, emphasizing the importance they give to the target culture as follows:

#### **Bilkent University English Language and Literature**

The mission of The Department of English Language and Literature is to give students “a solid foundation in English Literature and Culture” through the curriculum that “emphasizes critical thinking, communication skills and intellectual growth”, offering various literary, historical and cultural courses. (<http://elit.bilkent.edu.tr/mission.html>)

#### **Bilkent University American Culture and Literature**

The Department of American Culture and Literature at Bilkent University enables students to study “U.S. history, politics, literature, culture, and media from a variety of perspectives” while covering “a wide, interdisciplinary range of literary, economic, cultural, political, social and historical issues.” In return, while addressing various global issues, the department provides students with “the special skills needed for succeeding in an increasingly interconnected world.” (<http://amer.bilkent.edu.tr>).

#### **Hacettepe University American Culture and Literature**

While providing general information about the American Culture and Literature program, Hacettepe University underlines that the purpose of the department during its establishment was to study the culture, literature and history of the USA. It offers “a broad range of courses on American Literature, history, philosophy, religion, art, politics, culture and social life since its inception” and students “analyse American literary and cultural traditions, how they were established, and how they have changed over time, from a multicultural perspective.” (<http://www.ake.hacettepe.edu.tr/info.html>). The department emphasizes that “The cultural, literary, historical, intellectual, social, artistic and political aspects of the USA and how these have developed through the history until the present” are what students focus on during their studies. In addition, following “an interdisciplinary approach in order to make the students develop a critical insight into various literary and cultural products” is underlined as the objective of the department. ([http://www.ake.hacettepe.edu.tr/index\\_eng.html](http://www.ake.hacettepe.edu.tr/index_eng.html))

### 2.4.2.2 Courses Offered by the Departments

When the ELT and Culture and Literature programs at universities, which the participants of the survey for this study are graduates of are analysed, it is clear that although the title of courses vary, their curricula and the syllabi are similar. This section takes a thorough look at the particular departments to

have an insight of which courses prospectus language instructors take and to what extent are they given the opportunity to experience the target culture.

The participants of the survey have different dates of graduation; however the departments offer the same program with minor changes throughout years. Therefore, the analysis of programs in 2014-2015 academic year would give an accurate framework of courses instructors took during their studies.

The following chart sets forth the core and elective culture-based courses universities/departments offer:

**Table 1: Core and Elective Culture Courses:**

UNIVERSITY	DEPARTMENT	COURSES
BİLKENT	ENGLISH LANGUAGE AND LITERATURE	<ul style="list-style-type: none"> <li>• British History</li> <li>• Topics in Literary and Cultural Studies</li> <li>• British Society and Culture</li> <li>• Cultures, Civilizations and Ideas (I,II)</li> </ul> <p><b>ELECTIVES:</b></p> <ul style="list-style-type: none"> <li>• Introduction to Popular Culture</li> </ul> <p>(Students can choose courses from elective course list for the Department of American Culture and Literature)</p>

BİLKENT	AMERICAN CULTURE AND LITERATURE	<ul style="list-style-type: none"> <li>• Introduction to American Studies (I,II)</li> <li>• American Texts and Contexts (I,II)</li> <li>• American History (I,II)</li> <li>• Cultures, Civilizations and Ideas (I,II)</li> <li>• Film Studies in American Culture to 1960</li> <li>• Film Studies in American Culture since 1960</li> <li>• American Intellectual History (I,II)</li> <li>• Topics in Theory for American Culture</li> <li>• Race and Ethnicity in American Culture</li> <li>• American Studies in a Global Context</li> <li>• Gender Studies in American Culture</li> </ul> <p><b>ELECTIVES:</b></p> <ul style="list-style-type: none"> <li>• Orientalism and American Culture 1860-1925</li> <li>• Cold War Culture and Modernization</li> <li>• Media Communications Culture</li> <li>• The Self in American Culture and History</li> <li>• Culture in its Historical Contexts</li> <li>• Topics in Cultural Studies</li> <li>• American Law Culture and Society</li> <li>• American Culture and Politics in the 1970's</li> </ul>
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HACETTEPE	AMERICAN CULTURE AND LITERATURE	<ul style="list-style-type: none"> <li>• American Cultural Concepts (I,II)</li> <li>• American History (I,II,III)</li> <li>• Cultural Studies</li> <li>• Diversity in America</li> </ul> <p><b>ELECTIVES:</b></p> <ul style="list-style-type: none"> <li>• American Cultural Geography</li> <li>• American Folklore</li> <li>• The American South</li> <li>• The American West</li> <li>• Popular Culture I,II</li> </ul> <ul style="list-style-type: none"> <li>• American Cultures and Global Contexts</li> <li>• Literatures of Ethnic Groups</li> </ul>
GAZİ	ENGLISH LANGUAGE TEACHING	<p>No courses offered</p> <p>(Target culture is analysed through texts in Literature and Language course)</p>
ODTÜ	ENGLISH LANGUAGE TEACHING	<p>No core-courses offered</p> <p>(Cultural differences and similarities are analysed in Advanced Reading and Writing II course)</p> <p>(There are elective courses which include analysis of the target culture)</p>

Course information for the aforementioned core-courses, as presented on their websites, is as follows:

**a. Bilkent University Department of English Language and Literature:**

**ELIT 141 British History**

This course aims to cover British history from the times of Beowulf to the present, with particular emphasis on the modern era. The focus will be on the social, economic, and political dimensions of the various historical periods covered.

**ELIT 209 Topics in Literary and Cultural Studies**

This course offers students the opportunity to study one topic in an in-depth manner. The instructor may organize the course around a specific theme (monsters, falling in love, London), genre (the Gothic, young adult fiction, journalism), critical paradigm (globalization, print culture, performance), or particular aspect of British culture (contemporary film, J. K. Rowling, the Beatles). Through sustained focus on a single topic, students will improve their ability to draw links among diverse literary texts and establish critical connections.

**ELIT 225 British Society and Culture**

This course offers an introduction to life and society in Britain from the Middle Ages to the 19th century. It also aims to enhance students' interest on society and culture in Britain in the 21st century with emphasis on the connection, relationship and difference between national culture and cultural identities and how these identities have been shaped and reshaped as multiculturalism has come into scene.

**HUM 111 Cultures Civilizations and Ideas I**

This half of the year-long course "Cultures, Civilizations, and Ideas" introduces students to the study of culture and civilization through close reading of primary texts in the ancient traditions of the Near East and the Mediterranean. It also introduces students to more modern critical readings and discussion of the value and weight of this tradition. The course aims to provide students with an understanding of the ancient roots of literary craft and philosophical thought, and to enhance the student's ability in interpretative and critical reasoning. Successful

completion of the course requires careful and timely reading of assigned texts, essay writing, and active participation in class discussion. Grading is based on a course project, a mid-term examination or term-paper, comprehensive final examination, reading quizzes and class participation. Required texts include: *Epic of Gilgamesh*; Freud: *Civilization and its Discontents* ; Homer: *Iliad*; Sophocles: *Theban Plays*; Plato: *Republic*; and a course reader of other shorter works and critical essays.

### **HUM 112 Cultures Civilizations and Ideas II**

The second half of the year-long course "Cultures, Civilizations and Ideas", continues the study of culture through examination of texts through the periods of the Late Middle Ages, the Renaissance, Enlightenment, and up to modern times. The course focuses on several themes, most importantly, the concepts of Modernity and Knowledge, Individualism, Cross-Cultural Contact, Social Order and Disorder. As in HUM 111, close reading and discussion of primary texts is the vehicle for the course. Grading is based on a course project, a mid-term examination or term-paper, comprehensive final examination, reading quizzes and class participation. Required authors include, among others: Machiavelli, Shakespeare, Descartes, Rousseau, Hegel, Marx, Kafka.

#### **b. Bilkent University Department of American Culture and Literature:**

### **AMER 195 Introduction to American Studies I**

This course provides an introduction to the interdisciplinary study of American culture and literature. Through consideration of exemplary moments and problems in the history of the United States, students will consider how different disciplines (history, cultural studies, textual criticism, political science, or sociology) provide interpretive strategies for American studies. In addition, students will be asked to consider how these disciplinary approaches might be combined or integrated into an interdisciplinary method. Throughout the course, a foundation of knowledge in American geography, political systems, demography, institutions, economics, and social structure will be established so as to create the possibility of further study. Tutorial support will be provided.

**AMER 196 Introduction to American Studies II**

This course continues the work of AMER 195 in building a foundation for the interdisciplinary study of the United States. In this semester, students will study such as education, political systems, gender, race, and class in greater depth. Specifically, students will examine primary documents to develop their understanding of these topics. Tutorial support will be provided.

**AMER 207 American Texts and Contexts I**

This course provides an interdisciplinary node of connection between the survey in history and the survey in literature. Drawing from exemplary moments and problems in American culture from the beginnings to the Civil War, the course asks students to relate a variety of primary sources to broader contextual issues. This course will be writing intensive, with tutorial support provided.

**AMER 208 American Texts and Contexts II**

This course provides an interdisciplinary node of connection between the survey in history and the survey in literature. Drawing from exemplary moments and problems in American culture from the Civil War to the present, the course asks students to relate a variety of primary sources to broader contextual issues. This course requires writing intensively, with tutorial support provided.

**AMER 293 American History I**

A study of the history of the United States, with particular attention to the colonial era, the American Revolution, the early national period, and the Civil War.

**AMER 294 American History II**

A study of the history of the United States, beginning with the Reconstruction era and devoting particular attention to the Gilded Age, the Great Depression, the two World Wars, and the Cold War.

**HUM 111 Cultures Civilizations and Ideas I,II**

(same as Department of English Language and Literature)

### **AMER 303 Film Studies in American Culture to 1960**

This course is designed to introduce students to American film studies and cultural history, including issues pertaining to aesthetic analysis, film genres and issues of representation -from the beginnings of film history until 1960.

### **AMER 304 Film Studies in American Culture Since 1960**

This course is designed to introduce students to American film history and culture, including issues pertaining to aesthetic analysis, film genres, and issues of representaton from 1960 to the present.

### **AMER 357 American Intellectual History I**

This course will deal with the intellectual history of the United States from the colonial era to the Civil War. It will explore such topics as the Puritan tradition, republican ideology in America, Tocqueville and democracy, the Transcendentalists, the debate over slavery, views on the role of women in the new republic, and antebellum social science. Primary texts by John Winthrop, Benjamin Franklin, Thomas Paine, Thomas Jefferson, James Madison, Alexis de Tocqueville, Ralph Waldo Emerson, Henry David Thoreau, William Lloyd Garrison, David Walker, Frederick Douglass, Sarah Grimke, Catharine Beecher, Margaret Fuller, Horace Bushnell, Henry C. Carey, and George Fitzhugh will be read and discussed in the course.

### **AMER 358 American Intellectual History II**

This course will deal with the intellectual history of the United States from 1865 to the present. It will explore such topics as the pragmatist tradition, the plight of African Americans and their struggle for civil rights and economic betterment, the American social sciences, intellectuals and the public sphere, feminist thought, trends in American literary studies and cultural studies, debates over multiculturalism, the controversy over the "clash of civilizations", and recent American thought on the philosophy and history of science. Writers to be considered include: Lester Frank Ward, William Graham Sumner, Charlotte Perkins Gilman, W.E.B. Du Bois, William James, John Dewey, Margaret Mead, Gunnar Myrdal, Henry R. Luce, Henry Wallace, J.K. Galbraith, Milton Friedman, Martin Luther King Jr., Malcolm X, Lionel Trilling, Susan Sontag, Betty Friedan, Gloria Anzaldúa, Hannah Arendt, Herbert Marcuse, Edward Said, Samuel Huntington, Russell Jacoby, T.S. Kuhn, and Walter Benn Michaels.

### **AMER 427 Topics in Theory for American Culture**

This course offers an introduction to critical and cultural theory with specific reference to problems in American Studies. Students will be encouraged to think critically about issues concerning narrative form, knowledge and power, culture, "common sense," gender, race, and hegemony within the context of American culture and history. Selections from Barthes, Benjamin, Lyotard, Foucault, Gramsci, Bederman, Wiegman, Haraway, Jackson Lears, Denning, and others will be read for the course.

### **AMER 459 Race and Ethnicity in American Culture**

This course presents a comparative study of the culture and writings of major ethnic groups in the US. Students will be exposed to the cultural expression and the processes of identity formation for various groups, including Latino/as, Native Americans, African Americans and Italian-, Irish-, and Asian Americans. Students will study key texts in the field. Topics may include theories of assimilation, integration, and colonization, conceptual models such as "whiteness," and the "melting pot," and historical responses to immigration, such as ethnocide, eugenics, and repatriation, as backdrop to the complex roles played by race and ethnicity in the US.

### **AMER 426 American Studies in a Global Context**

Following the critical examination of American nationality in AMER 425, this course will attempt to understand the notion of America in a global context. Our examination will begin with an attempt to understand the global construction of the United States, with specific reference to European colonialism, the transatlantic slave trade, and the rise of the nation-state. Then, we will examine contemporary theories of the globalization of American culture; we will map the flows of American cultural products and ideas into such locations as West Africa, South Asia, and Turkey itself.

### **AMER 492 Gender Studies in American Culture**

This course offers an introduction to the critical role that gender has played in the structure of American society. It examines theories of gender and society as they have evolved in recent years. Students consider how feminism and other gender-sensitive critical practices help us to understand problems in U.S. society.

**c. Hacettepe University Department of American Culture and Literature:**

**AKE 105 American Cultural Concepts I**

**Course Objectives:** The aim of this course is to familiarize students with American traditions and the concepts that have shaped American character, culture, history, society and art.

**Course Content:** This introductory course is designed to familiarize students with the cultural and historical heritage of the United States while providing insight into life “as an American.” It will encompass a wide range of important cultural and historical concepts including the impact of Puritanism on the development of the US; American definitions of democracy, liberty and equality; the process of western expansion (i.e., manifest destiny, frontierism and individualism); the process of industrialization, urbanization and nation-building; the formation of a national identity; multiculturalism, immigration and ethnicity; and American race, class, gender, and sexual politics.

**AKE 106 American Cultural Concepts II**

**Course Objectives:** Part II of this introductory course is designed to familiarize students with the cultural and historical heritage of the United States while providing insight into life “as an American.”

**Course Content:** It will encompass a wide range of important cultural and historical concepts including US foreign policy, social services, education, the media, religion, music and the arts.

**AKE 203 American History I**

**Course Objectives:** The aim of the course is to familiarize students with American history from pre-colonization to the Jacksonian Era, as well as the history of various racial and ethnic minority groups in the US.

**AKE 204 American History II**

**Course Objectives:** The aim of this course is to familiarize students with the history of the United States from the origins of the Civil War (1861–1865) through the beginning of World War I (1914–1919).

**Course Content:** This course will pay close attention to social, cultural, and political developments, as well as to the role of minorities, women and the disenfranchised within the national project.

### **AKE 303 American History III**

**Course Objectives:** The aim of this course is to familiarize students with the history of the United States from WWI to the present.

**Course Content:** The course will pay close attention to social, cultural, and political developments, as well as to the role of women in the national project.

### **AKE 401 Cultural Studies I**

**Course Objectives:** This course aims at introducing students to the history and major concepts and methods of cultural studies. Students will acquire basic theoretical knowledge which they can use to interpret everyday cultural practices.

**Course Content:** The course will focus on the concept of “culture” with its various definitions and dimensions, as well as changes in the discipline of cultural studies. The course will also discuss, at an introductory level, the issues and discourses related to the field, such as identity, nation, class, gender, power, high/low culture, mass culture, multiculturalism, and globalization.

### **AKE 402 Cultural Studies II**

**Course Objectives:** The aim of this course is to expand the concepts and methods introduced in “Cultural Studies I” and also to pursue their various applications. Students will become familiar with more advanced concepts and terminology as well as with the current developments in the field.

**Course Content:** The Birmingham School, Frankfurt School, Marxist, Feminist, Structuralist, Poststructuralist and Postcolonialist approaches will be examined in this course.

### **AKE 403 Diversity in America**

**Course Objectives:** By emphasizing the multicultural nature of the United States, this course aims to familiarize students with the history, culture, literature, customs and traditions of Americans from different ethnic and racial backgrounds.

**Course Contents:** The culture of Native Americans, African Americans, Latin Americans, Asian Americans and American Jews will be studied through documents, essays and literary works.

The course descriptions validate the high level of culture-based courses in culture and literature departments as opposed to ELT departments that offer basic information about the target culture in few literature courses they offer. It is an important fact that students at literature and culture

departments study the term culture in depth together with specific cultures. They develop a broader perspective about various cultures since they get the opportunity to compare and contrast cultural facts through literary pieces they study. The culture courses that are based on theory enable students to base their arguments on facts while debating about specific cultures. The assignments given throughout their studies also play an important role in experiencing culture as they encounter various literary pieces as well as academic publications about the target culture.

An instructor who has experience in the target culture has a broader sense and understanding of the cultural elements. Qu (2010) argues that culture consists of “ways of looking at things, doing things, expressing things and solving certain problems in certain ways” which are the “attitudes, reactions and emotions” that people living in that culture carry with them (58). It is important to know how these cultural elements take part and to implement them into the language teaching. An instructor who has not taken courses or has not spent time in the target culture would not be an effective facilitator. What Krashen (1982) and Damen (1987) suggest supports the argument that the classroom cannot be the place to teach the culture. For Krashen, in the classroom, it is possible to teach only the language rules. Damen argues that in the classroom there is too much pedagogy which is rule ordered. In such a case, it is not the dynamic view of culture but the cultural facts that are conveyed to learners. (Gönen & Sağlam, 2012: 27). Therefore, it is important that instructors experience the target culture before they teach it to learners. They can have the necessary experience throughout their studies as they would have come across several materials and study them in a detailed and critical way, or by living in that culture. Although they might not get the chance to study or live abroad, the education they get would enable them to become successful culture facilitators.

In order to evaluate the point of view of ELT department students on taking a culture course, Genç and Bada (2005) had the students make an assessment of the course through a five-item questionnaire. The prospective language instructors who joined the research highlight two important benefits of studying culture. As they suggest, the first outcome of taking a culture course is their familiarization with the target society. Although there are real-life situations in course materials, students argue that they cannot be related to real people. These examples remain abstract or fictive, whereas instructors who have taken culture courses would provide more concrete examples to their learners about the culture whilst making the language class more appealing. The students further suggest that learners would be more encouraged in language classes as they would be satisfied with the background information and the concrete

examples provided by their instructors (Genç and Bada, 2005: 79). The second benefit of taking a culture course proposed by the prospective instructors is that the course they have taken has enhanced their communicative competence in L2. For Genç and Bada (2005: 79), cultural competence is a pragmatic aspect of communicative competence. They suggest that a person who has cultural competence could understand how members of a culture behave and could behave in the way they do. They could understand all aspects of the culture, but mainly its social structure, the values, beliefs, and the way people do things. Studying the culture would broaden cultural knowledge. While developing communicative competence, it would also develop cultural competence which would allow prospective instructors to be able to refer to the culture that the language is used in when necessary.

The more time prospective instructors have devoted to culture in their studies, the more experience and knowledge they would have. An instructor who has a degree in cultural studies would definitely provide more detailed and realistic information on culture than those who holds a pedagogical degree and got professional in “how to teach” the language. Their critical way of thinking cannot be the same. As a result of a research conducted with ELT and non-ELT graduates, Gönen and Sağlam (2012: 33) indicate that “ELT graduates want to promote their students’ ability to handle intercultural contact situations whereas non-ELT graduates give importance to teaching a variety of cultural expressions”. They also argue that since the students who study culture “are used to approach topics more critically, they may think the most important goal while learning about a foreign culture is to develop critical awareness”.

Eventually, the following quotation summarizes why culture has an essential role in language teaching and the qualifications language teachers need in order to teach the target culture:

It goes without saying that foreign language teachers should be foreign culture teachers, having the ability to experience and analyze both the home and target cultures. And teachers of the culture of a linguistic community need informed insight into the culture to be taught and informed insight into the culture of the language learners. Whether native speaker or foreign-language teacher, those wishing to present another culture in a way which may foster intercultural understanding and appreciation will need to acquire special knowledge of how cultures are organized—their value system, their institutions, their interpersonal relationships. Where possible, teachers should live for some time in both the cultures to be taught. If this is not possible, we must compensate for the lack by disciplined reading. We must read what the people living in the culture read (books, newspapers, magazines), listen to the radio and watch the television broadcasts where accessible, and watch films made of local consumption. Whenever possible, we should contact with native speakers, discussing all kinds of

subjects with them and in this way we could educate ourselves in cultural interpretation. (Qu, 2010: 61).

### **2.4.2.3 Staff Profile of the Departments**

As the purpose of this study is to focus on the effects of the English language instructors' experience in the target language and culture, the staff profile of departments these instructors graduate from is another important fact to consider.

For students who have not had any academic or touristic experience abroad, having native instructors during their studies is an advantage. On account of getting the opportunity to interact with a native representative of the target language and culture, students gain cultural and communicative competence more easily. Even though they cannot get the chance to travel, study or spend time abroad, they benefit from spending time with the native staff of their departments. The more students interact and communicate with them, the better they have some idea about the target culture.

In "A Teachers' Guide: Teaching and Learning Languages with a Native Speaker Assistant" (2011), published by Macquarie University in Australia, the importance of having a native speaker assistant in a language classroom with an instructor who is a non-native speaker of the target language is emphasized. According to the source, although they might be skillful and have the passion about the target language, non-native language instructors may lack the authenticity of the native speaker. In return, learners could find speaking with a non-native artificial. However, the existence of a native speaker in the classroom engages learners with an authentic conversation that includes real-life expressions, words, phrases and idioms that reflect the culture of the target language.

Joseph Lo Bianco (Moloney, 2011: Foreword) underlines the importance of having native-speaking staff as follows:

One of the most enriching experiences for language learners is to have the opportunity to engage in an authentic dialogue with a native speaker as it allows them to have a first-hand encounter with the verbal and non-verbal features of the language and to come in contact with people who view the world differently.

The argument that emphasizes the significance of communicating with a native speaker is followed by the discussion that instructors and learners need a deeper understanding of life in

the target country to have the ability “to explain the invisible cultural values and etiquette which lie hidden in its language” and this could be best achieved with a native speaker who is “an individual with first-hand experience of the cultural life of the target language.” (Moloney, 2011: 3). In addition, through personal narrative and anecdote, a native speaker “represents dynamic culture as it is lived and shared, rather than as fixed, exotic and distant.” (Moloney, 2011: 3). A native speaker in the learning environment, therefore, enables both non-native instructors and learners to develop their linguistic as well as cultural competence.

As discussed earlier, cultural competence results in becoming more tolerant towards other cultures and their people. Moloney (2011: 4) points out that interaction with a native speaker enables learners to develop awareness of the differences and similarities between the native speaker’s life and their own. Learners would exchange ideas with the native speaker which would clarify certain points (like certain expressions, habits and traditions) about the target culture that is different than their own. In return, they would leave their biases about the target culture aside.

The source published by Macquarie University supports the argument that staff profile of language and culture departments is an important issue for developing cultural competence and that it plays a significant role in contributing to prospective language instructors’ experience of the target language and culture. The following chart presents the current number of native speaking instructors teaching at language and culture departments the majority of the participants of the survey for this study are graduates of.

**Table 2: Number of native speaking instructors**

<b>INSTITUTION</b>	<b>DEPARTMENT</b>	<b>TOTAL NUMBER</b>	<b>NUMBER OF NATIVE</b>
BİLKENT UNIVERSITY	ENGLISH LANGUAGE AND LITERATURE	9	5
BİLKENT UNIVERSITY	AMERICAN CULTURE AND LITERATURE	8	6
HACETTEPE	AMERICAN CULTURE AND LITERATURE	9	—
GAZİ UNIVERSITY	ENGLISH LANGUAGE TEACHING	21	—
ODTÜ	ENGLISH LANGUAGE TEACHING	22	—

\* Excluding Research Assistants

Despite the lack of native staff at most departments, there are Turkish instructors who have completed their postgraduate studies or worked as a visiting scholar at an institution in an English speaking country. The number of Turkish staff who have studied and/or worked abroad and developed linguistic as well as intercultural and communicative competence in the country of the target language and culture is as follows:

**Table 3: Turkish staff who have studied and/or worked abroad:**

INSTITUTION	DEPARTMENT	TOTAL NUMBER	NUMBER OF STAFF WITH
BİLKENT UNIVERSITY	ENGLISH LANGUAGE AND LITERATURE	9	1
BİLKENT UNIVERSITY	AMERICAN CULTURE AND LITERATURE	8	2
HACETTEPE UNIVERSITY	AMERICAN CULTURE AND LITERATURE	9	3
GAZİ UNIVERSITY	ENGLISH LANGUAGE TEACHING	21	5*
ODTÜ	ENGLISH LANGUAGE TEACHING	22	1

\* *Instructors who have their CVs uploaded on the website*

These tables show although there are no native staff with first-hand experience of the target culture at state universities, some instructors who are of Turkish nationality hold a degree from an institution abroad. Therefore, they could refer to the cultural elements more concretely as they have studied and experienced the target culture in its origin.

### **2.4.3. Summary of Chapter 2**

This chapter has focused on the significance of culture and why it is important in the language classroom. Having presented the definitions of culture by various scholars, competences acquired through studying culture were underlined. Culture education that is provided at universities in Turkey was presented based on the mission of the departments, courses offered, course contents and the staff profiles of the departments. We could come up with the conclusion that cultural awareness and competencies are vital in an era in which there is constant intercultural communication. Therefore, language instructors ought to have sufficient experience in the target culture so as to be able to integrate culture in their teaching.

## CHAPTER 3

### METHODOLOGY

#### 3.1 Introduction

This chapter introduces the Research Questions this study aims to answer, and presents the methods and procedures of this study. Firstly, the participants are presented. Secondly, instruments are introduced. It is followed by information about data collection and data analysis.

#### 3.2 Research Questions

1. What are the effects of cultural experiences of English language instructors on teaching the target language?
2. What are the differences between an English language instructor with a degree in language/pedagogy and one with a degree in literature/culture in teaching the target language with emphasis on culture?

#### 3.3 Participants

The participants included in this study are 53 instructors of English from the Departments of English (Lower-Secondary School) and English Language and Literature (Upper-Secondary School) at TED Ankara College in Ankara, Turkey. All participants are of Turkish nationality and English is their foreign-language. They have various years of teaching experience and hold degrees from different universities and departments related with language.

Information about the departments participants work at are as follows:

##### a. Lower-Secondary School

The instructors at the Lower-Secondary School teach for:

**6<sup>th</sup> Grade:** 11 hours

**7<sup>th</sup> Grade:** 9 hours

**8<sup>th</sup> Grade:** 10 hours

##### **General Aims for Lower-Secondary School (6<sup>th</sup>-8<sup>th</sup> Grades):**

The general aim is to enable the students to:

- become self-reliant and independent life-long learners,

- communicate effectively at upper-intermediate level both orally and in writing with their foreign counterparts,
- take pleasure in learning a foreign language with appreciation of other cultures,
- be equipped with the necessary knowledge and skills to continue their further education in English medium secondary schools.
- attain CEF -B1.2

After they are equipped with the required grammar and vocabulary, the learners are able to read short-stories and novels. In addition, they write short-stories and perform drama through which they use their language skills and creativity.

#### **b. Upper-Secondary School**

The Upper-Secondary School follows both the National Curriculum and the IB Diploma Program. In both programs, the instructors at the Upper-Secondary teach for:

**9<sup>th</sup> Grade:** 8 hours

**10<sup>th</sup> Grade:** 6 hours

**11<sup>th</sup>/12<sup>th</sup> Grades:** 5 hours

#### **Aims for Upper-Secondary School (9<sup>th</sup>-12<sup>th</sup> Grades):**

- Bringing up students who like reading a text that is written in English, discuss it and comment on it.
- Bringing up individuals who can communicate in a foreign language in Turkey and in foreign countries in daily life.
- Bringing up individuals that know how to use English at an academic level.
- Besides literary works and grammar, providing students with a non-artificial learning environment by giving worksheets and also using authentic texts.
- Making the school and the students bilingual.
- Bringing up students who are open-minded, tolerant and diverse.

In order to achieve the aforementioned aims, The English Language and Literature Department follows the following course plan in classes that follow the National Curriculum:

**Table 4: Course Plan**

	<b>9<sup>th</sup> Grade</b> IGCSE Programme followed (Literature and English as a Second Language)	<b>10<sup>th</sup> Grade</b> IGCSE Programme followed (Literature and English as a Second Language)	<b>11<sup>th</sup> Grade</b>	<b>12<sup>th</sup> Grade</b>
<b>Course books</b>	<ul style="list-style-type: none"> <li>• Success International English Skills for IGCSE</li> <li>• Stories/Songs of Ourselves</li> </ul>	<ul style="list-style-type: none"> <li>• Success International English Skills for IGCSE</li> <li>• Stories/Songs of Ourselves</li> </ul>	<ul style="list-style-type: none"> <li>• Focus on IELTS</li> </ul>	<ul style="list-style-type: none"> <li>• Focus on IELTS</li> </ul>
<b>Stories</b>	<ul style="list-style-type: none"> <li>• “Her First Ball” K. Mansfield</li> <li>• “The Fly In The Ointment” V.S. Pritchett</li> <li>• “The Destructors” G. Greene</li> <li>• “My Greatest Ambition” M. Lurie</li> <li>• “At Hiruharama” P.Fitzgerald</li> <li>• “The Custody of the Pumpkin” P.G Wodehouse</li> </ul>	<ul style="list-style-type: none"> <li>• “Sandpiper” A. Soueif</li> <li>• “The Rain Horse” T. Hughes</li> <li>• “The Son’s Veto” T. Hardy</li> <li>• “A Horse and Two Goats” R.K. Narayan</li> </ul>	<ul style="list-style-type: none"> <li>• “The Scarlet Ibis” J. Hurst</li> <li>• “The Interlopers” Saki</li> <li>• “The Monkey’s Paw” W.W. Jacobs</li> <li>• “Flowers for Algernon” D.Keyes</li> </ul>	<ul style="list-style-type: none"> <li>• “The Tell Tale Heart” E.A.Poe</li> <li>• “Birthday Party” K. Brush</li> <li>• “Mrs. Bixby and the Colonel’s Coat” R. Dahl</li> <li>• “The Way up to Heaven” R.Dahl</li> <li>• “Leg” P. Milenski</li> <li>• “Sunday in the Park” B.Kaufman</li> </ul>
<b>Poems</b>	<ul style="list-style-type: none"> <li>• “A Different History” S.Bhatt</li> <li>• “Pied Beauty” G. M.Hopkins</li> <li>• “Continuum” A. Curnow</li> <li>• “Horses” E.Muir</li> <li>• “Hunting Snake” J. Wright</li> </ul>	<ul style="list-style-type: none"> <li>• “A Birthday” C. Rosetti</li> <li>• “The Cockroach” K. Halligan</li> <li>• “Where I Come From” E. Brewster</li> <li>• “Sonnet: Composed Upon Westminster Bridge”</li> </ul>	<ul style="list-style-type: none"> <li>• “Identity” J.N. Polanco</li> <li>• “The Listeners” W. De La Mare</li> <li>• “I’m Nobody! Who Are You?” E. Dickinson</li> </ul>	<ul style="list-style-type: none"> <li>• “Porphyria’s Lover” R. Browning</li> <li>• “My Last Duchess” R. Browning</li> <li>• “My Ex-Husband” G.Spera</li> <li>• “maggie and milly and molly and may” E.E. Cummings</li> </ul>
<b>Novels</b>	<ul style="list-style-type: none"> <li>• “The Giver” L.Lowry</li> <li>• “Animal Farm” G.Orwell</li> </ul>			
<b>Plays</b>		<ul style="list-style-type: none"> <li>• “Death of a Salesman” A.Miller</li> <li>• “Educating Rita” W. Russell</li> <li>• “Pygmalion” B. Shaw</li> </ul>	<ul style="list-style-type: none"> <li>• “The Pen of My Aunt” G. Daviot</li> </ul>	

In pre-IB classes, the IGCSE (International General Certificate of Secondary Education: Literature and English as a Second Language) program is followed during the 9<sup>th</sup> and 10<sup>th</sup> grades. Learners follow the similar course plan with the National Curriculum classes. However, in IB Diploma classes (in the 11<sup>th</sup> and 12<sup>th</sup> grades) a more comprehensive program is followed. The Head of English Language and Literature Department outlines the IB English program as follows:

*After the IGCSE program, students carry on with the IB Diploma program and take the English-A courses, which is literature-based. Students are required to write essays on current global issues. They are also given cultural tasks, which is a part of their portfolio. As one of the primary goals of the IB program is to make learners “world citizens”, they learn about different cultures and prepare their tasks accordingly. They also take TOK (Theory of Knowledge) courses. It is a course based on philosophy and is taught in English. Students are again expected to develop their critical thinking skills and prepare related tasks. Both English-A and TOK courses are taught by the native and non-native instructors. Critical thinking and cultural studies are the two upmost important elements of the IB program. Therefore, our instructors need to be highly competent in the language. Also, they should have intercultural competence to be able to guide the learners properly. We expect them to be experienced in the target culture as cultural awareness is very important in teaching the language and the culture. For instance, we want them to be able to share and give examples from their own cultural experiences and answer the questions of learners accurately. When their instructor is tolerant towards other cultures and can make unbiased criticism, our learners can be tolerant towards other cultures and criticize and interpret events happening in different parts of the world in an unprejudiced way.*

When the curriculum of both the Lower and Upper-Secondary Schools are observed, it is obvious that instructors need to have sufficient experience in the target culture to be able to analyze the literary text in accordance with the cultural context they belong to. In addition, knowledge about cultural elements is required while guiding the learners in their essays and other papers. Instructors with previous experience about the target culture would have no difficulty in teaching the literature and culture.

### **3.4 Instruments**

Two instruments are used in this study in order to analyse the participants’ opinion about the significance of cultural awareness and to measure their intercultural sensitivity: Open-ended Questionnaire and Intercultural Sensitivity Scale.

### **3.4.1 Open-ended Questionnaire**

A questionnaire (see Appendix 1) that consists of two parts was given to the participants. In the first part, the researcher has prepared a questionnaire to collect data about the background of the participants as well as to analyse their experience in the target culture and its effects on their teaching. The first part of the questionnaire consists of questions that gather information about the institutions the participants graduated from, degrees they hold and length of experience as an instructor. It is followed by 8 questions that obtain detailed data about their studies, presence in the target culture, and opinions about the importance of having sufficient cultural background and using it in their teaching.

### **3.4.2 Intercultural Sensitivity Scale (ISS)**

The second part of the questionnaire is the Intercultural Sensitivity Scale (ISS) (see Appendix 2) developed by Guo-Ming Chen and William Starosta (1996). The ISS was used as the instrument to assess the participants' attitude towards intercultural competence as its validity and functionality in measuring intercultural sensitivity has been proven by various researchers in their studies.

As discussed in detail in the review of literature chapter, being competent in intercultural communication is a necessity in the era of globalization. So as to be able to communicate and interact effectively, efficiently and appropriately in a culturally diverse setting, it is essential that each individual has intercultural communication competence. Chen (1990) and Chen and Starosta (1996) criticized the previous studies on intercultural communication competence. For the two scholars, the term intercultural communication competence and its related constructs suffered from conceptual ambiguity. Among studies in this area, Chen and Starosta (1996) have developed a model of intercultural communication competence that integrates features of cross-cultural attitude and behavioural skills and that measures intercultural sensitivity, a main dimension of intercultural communication competence. The model involves three conceptual dimensions of intercultural communication competence: intercultural awareness, intercultural sensitivity, and intercultural adroitness. As outlined by (Fritz, Möllenbergl & Chen, 2002: 167), Chen and Starosta (1996, 1999, 2000) explain these dimensions and their components as follows:

**1) Intercultural awareness:** It is the cognitive dimension of intercultural communication competence and refers to a person's ability to understand similarities and differences of cultures of others. It includes two components:

- a) self-awareness
- b) cultural awareness

**2) Intercultural sensitivity:** It is the affective dimension of intercultural communication competence and refers to the emotional desire of a person to recognize, appreciate, and accept cultural differences. It includes six components:

- a) self-esteem
- b) self-monitoring
- c) empathy
- d) open-mindedness
- e) non-judgmental, and social relaxation

**3) Intercultural adroitness:** It is the behavioural dimension of intercultural communication competence and refers to an individual's ability to reach communication goals while interacting with people from other cultures. The dimension includes four components:

- a) message skills
- b) appropriate self-disclosure
- c) behavioural flexibility
- d) interaction management

Chen and Starosta (2000) claimed that confusion with the term intercultural communication competence caused difficulty in the evaluation of intercultural trainings and in the measurement of intercultural communication competence. Therefore, they agreed that valid and reliable measures of intercultural communication competence ought to be developed. Based on the model they developed in 1990, Chen and Starosta (2000) further developed an instrument to explore and measure intercultural sensitivity.

#### **3.4.2.1 The ISS Reliability and Validity**

In this study, the ISS is used as it proved to be a valid tool (Chen & Starosta, 2000). Moreover, its reliability for measuring intercultural sensitivity was recognized by researchers in their studies (Wolfgang, Mollenberg and Chen, 2002 cited in Graf and Harland, 2005; Nieto and Zoller Booth, 2010; Schuerholz-Lehr, 2007).

The validation of the instrument of intercultural sensitivity was directed in three stages. First, there was a pre-study to generate items that represent the conceptual meaning of intercultural sensitivity. Secondly, the model was tested by exploratory factor analysis. Finally, the concurrent validity of the instrument was evaluated (Fritz et al., 2002: 167).

Descriptive statistics and complete factor loading was used for testing the internal validity of the ISS instrument by Chen and Starosta (2000), using the principal component method. Initially, the intercultural sensitivity questionnaire had contained 73 items. In the pre-study, 168 US American college students studying in communication disciplines were asked to rate these items to reduce their number. After the factor analysis of the data, 44 items with  $> 0.50$  factor loadings were selected for the second stage. 414 students were asked to answer the remaining questions. Data were analysed in a principal axis analysis followed by oblique rotation. 5 factors, formed by 24 items, with an Eigenvalue  $> 1$ , were extracted, explaining a total of 37.3% of the variance. Afterwards, there was the internal validity test by computing the Cronbach's alpha and the Pearson product-moment correlations, and it showed "strong reliability and appropriate concurrent validity" (Chen and Starosta, 2000: 12). The concurrent validity of the 24-item intercultural sensitivity instrument was further evaluated against seven other valid instruments that were related to the topic: Interaction Attentiveness, Impression Rewarding, Self-Esteem, Self-Monitoring, Perceptive Taking, Intercultural Effectiveness and Intercultural Communication Attitude Scales. The results were found satisfactory and researchers proved the ISS is correlated with these scales that measure intercultural sensitivity (Cuciureanu and Saini, 2012: 51).

The final version of the ISS is a 24-item, 5-point-likert scale to respond to each item: 1= strongly disagree, 2= disagree, 3= uncertain, 4= agree, and 5= strongly agree. It comprises 5 factors. The 5 factors in the intercultural sensitivity scale were labelled as follows:

**Interaction Engagement:** measures individuals' feeling of participation in intercultural communication, it includes 7 items

**Respect for Cultural Differences:** measures individuals' orientation and tolerance towards their counterparts' culture and opinion, it includes 6 items

**Interaction Confidence:** measures individuals' confidence in an intercultural setting and during intercultural interaction, it includes 5 items

**Interaction Enjoyment:** measures individuals' positive or negative reaction towards intercultural communication, it includes 3 items

**Interaction Attentiveness:** measures individuals' effort to understand the ongoing process of intercultural interaction, it includes 3 items.

### 3.5 Data Collection

After the required permission was taken, the questionnaire packs were handed out to the Heads of TED Ankara College Lower and Upper-Secondary Schools English and to the English

Language and Literature Departments. 53 randomly selected non-native instructors were asked to complete the questionnaire in two-weeks' time. The questionnaires were completed on time and were handed back to the researcher.

### **3.6 Data Analysis**

In order to evaluate the Research Questions in this study, both qualitative and quantitative methods are used. Scholars (Woolley, 2009; Dörnyei, 2007; Greene, et. al, 1989) emphasize the significance of using the mixed method in order to support the findings of each method as the two methods effectively verify each other. As Dörnyei (2007: 42) argues, quantitative and qualitative methods support each other since “narratives and variable-driven analyses need to interpenetrate and inform each other”. Furthermore, as Greene, Gracelli and Graham (1989) puts forward, the development function of the mixed method research could be achieved when qualitative and quantitative methods are used sequentially and when the results of the first method informs the development of the second. As the primary goal of the researcher is to evaluate the results descriptively, the emphasis is put on the qualitative analysis of the data. Thus, each question in the first part of the questionnaire was analysed and interpreted in relation with the research questions. As also supported by Dörnyei (2007), qualitative research precisely aims to explore the participants' views about the study while presenting their subjective opinions, feelings and experiences about the research topic. Likewise, it is indicated that only the actual participants could express the meanings and interpretations of their experiences. Thus, the analysis of the participants' responses to the questions has represented how their previous experiences with the target culture affect their teaching and their attitude towards cultural awareness (38). Despite the interpretation of each individual response has provided the researcher with detailed and comprehensive data, the second part of the questionnaire (ISS) required quantitative analysis in order for the research to become a “systematic, rigorous, focused, and tightly controlled, involving precise measurement and producing reliable and replicable data that is generalizable to other contexts” (Dörnyei, 2007: 34). SPSS 15.0 for Windows Evaluation Version is used to analyze the data obtained from the ISS. Overall, the mixed method has provided the triangulation of the findings while improving and strengthening the validity of the research.

The findings and discussion of the data are presented in the following chapter.

## CHAPTER 4

### FINDINGS AND DISCUSSION

#### 4.1 Introduction

In this chapter, the results obtained through the instruments are discussed. Firstly, the information provided by the participants about their academic and professional background in the open-ended questionnaire is displayed. It is followed by the analysis of the participants' answers to the questions regarding culture. Finally, the data obtained from the ISS is presented in accordance with the purpose of this study.

#### 4.2 Results of the Instruments

The results obtained from the open-ended questionnaire and the ISS are interpreted comprehensively in the following sections.

##### 4.2.1 Results of the Open-ended Questionnaire

Firstly, results of the Open-ended Questionnaire will be presented. It is divided into two parts: Background information and Open-ended questions.

##### 4.2.1.1 Background Information

The participants' educational and occupational backgrounds are presented in the following tables according to the answers they provided to the questions in the first part of the open-ended questionnaire.

**Table 5:**  
**Question a: Total Teaching Experience:**

<b><u>Total experience</u></b> <b>(years)</b>	<b><u># of Participants</u></b>
<b>0-5</b>	3
<b>6-10</b>	7
<b>11-20</b>	18
<b>21-30</b>	20
<b>30+</b>	5

The majority of the participants (72%) have between 11-30 years total teaching experience. Only 19% have up to 10 years teaching experience.

**Table 6:**  
**Question b: Experience at the Current Institution:**

<b><u>Total experience</u></b> <b>(years)</b>	<b><u># of Participants</u></b>
<b>0-5</b>	9
<b>6-10</b>	15
<b>11-20</b>	9
<b>21-30</b>	15
<b>30+</b>	5

15 participants (28%) have been teaching at the same institution for 6 to 10 years and 15 (28%) of them have been teaching for 21 to 30 years.

**Table 7:**  
**Question c: Name of High School (you) Graduated From:**

<b><u>Type of School</u></b>	<b><u># of Participants</u></b>
<b>Private</b>	29
<b>Anatolian</b>	9
<b>State</b>	10
<b><i>Missing answers</i></b>	5

As shown in the table above, 60% of the participants, out of those who have answered the question, studied at a private high school, and 19% at an Anatolian High School. This indicates that 79% in total have had high hours of English lessons during their own school years. Also, as they have mentioned in the questionnaire, those who studied at a private school had native instructors, with whom they got the opportunity of practicing the language and getting acquainted with specific aspects of the target culture.

**Table 8:****Question d: Name of University (Undergraduate):**

<u>Name of University</u>	<u># of Participants</u>
Hacettepe University	20
Gazi University	9
Bilkent University	7
ODTÜ	6
Ankara University	3
Başkent University	1
Selçuk University	1
Anadolu University	1
Atatürk University	1
19 Mayıs University	1
Overseas	1
<i>Missing answers</i>	2

Out of 51 participants, 39% hold their undergraduate degrees from Hacettepe University, the rest studied at various universities.

**Table 9:****Question e: Name of the Department:**

<u>Department</u>	<u># of Participants</u>
ELT	26
English Language and Literature	12
American Culture and Literature	7
Linguistics	4
English	1
<i>Missing answers</i>	3

50 participants have answered what departments they got their undergraduate degree from. 52% graduated from an ELT department, 38% from an English Language and Literature and an

American Culture and Literature Department, 8% from a Linguistics and 2% from an English Department. The rate of ELT and Literature Department graduates is close to each other. 1 participant studied English overseas, where language and literature courses are offered together. Overall, 60% of the participants (ELT and Linguistics graduates) have taken more language and teaching-based courses than Literature graduates.

The following table summarizes the number of participants and which university/department they got their undergraduate degrees from:

**Table 10: University/Department Participants Graduated From:**

		<b><u>DEPARTMENT</u></b>				
<b>UNIVERSITY</b>		<b>ELT</b>	<b>English Language and Literature</b>	<b>American Culture and Literature</b>	<b>Linguistics</b>	<b>English</b>
	<b>Hacettepe University</b>	6	5	4	4	
	<b>Gazi University</b>	9				
	<b>Bilkent University</b>		4	3		
	<b>ODTÜ</b>	6				
	<b>Ankara University</b>		3			
	<b>Başkent University</b>	1				
	<b>Selçuk University</b>	1				
	<b>Anadolu University</b>	1				
	<b>Atatürk University</b>	1				
	<b>19 Mayıs University</b>	1				
	<b>Overseas</b>					1

**Table 11:**  
**Question f: Name of University (Post-Graduate):**

<b><u>University</u></b>	<b><u># of Participants</u></b>
<b>Hacettepe University</b>	6
<b>Bilkent University</b>	5
<b>ODTÜ</b>	2
<b>Ankara University</b>	2
<b>Anadolu University</b>	2
<b>Gazi University</b>	1
<b>Atılım University</b>	1
<b>Selçuk University</b>	1
<b>Overseas</b>	1
<b>TOTAL</b>	21

The table above displays that 21 out of 53 participants hold a post-graduate diploma. 29% got a degree from Hacettepe University, 24% from Bilkent University and the rest from various universities. Departments the participants have post-graduate degrees from are as follows:

**Table 12:**  
**Question g: Name of the Department:**

<b><u>Department</u></b>	<b><u># of Participants</u></b>
<b>ELT</b>	10
<b>English Language and Literature</b>	5
<b>American Culture and Literature</b>	1
<b>English and American Literature</b>	1
<b>Educational Sciences</b>	1
<b>Educational Administration</b>	1
<b>Curriculum and Instruction with a Teaching Certificate</b>	1
<b><i>Missing answers</i></b>	1

As it is presented in the table above, 40% of the participants have a post-graduate degree. 50% of those who have answered the question have a graduate degree from an ELT department, 35% from a literature department and 15% from other educational sciences programs (5% Educational Sciences, 5% Educational Administration and 5% Curriculum and Instruction).

The number of participants and which university/department they hold a post-graduate degree from is summarized in the following table:

**Table 13: Summary of Post-Graduate Degrees**

		<u>DEPARTMENT</u>						
		ELT	English Language and Literature	American Culture and Literature	English and American Literature	Educational Sciences	Educational Administration	Curriculum and Instruction with a Teaching Certificate
<u>UNIVERSITY</u>	Hacettepe University	2	1	1	1		1	
	Bilkent University	3	1					1
	ODTÜ	1				1		
	Ankara University	1						
	Anadolu University	1	1					
	Gazi University	1						
	Atılım University		1					
	Selçuk University	1						
	Overseas		1					

Overall results for undergraduate and graduate degrees display that the rate of holding an ELT degree is 47% and holding a degree in literature is 41%. Both levels have higher number of graduates from educational sciences than culture and literature departments. These results signify that the percentage of culture and literature graduates is less than the half of the total participants. The instructors who teach English at the institution where this questionnaire was applied are mostly ELT or related field graduates who have taken less culture-based courses than culture and literature graduates.

#### 4.2.1.2 Open-ended Questions

In this part of the questionnaire, 8 open-ended questions were asked to the participants to have detailed information about their academic and professional backgrounds in the target culture, and their point of view about the place and importance of culture in their language teaching.

The questionnaires were numbered by the researcher randomly. Therefore, answers provided by the participants are presented below according to the number assigned to their set of questionnaires (e.g. P.1=Participant 1).

**Question 1: Have you ever studied abroad or been abroad for academic purposes? If yes, please name the country/institution/department, duration and the purpose of the study.**

Out of 53 participants, 25 of them (47%) have stated that they have either studied abroad or been abroad for academic purposes.

*P.4* = The participant studied at Kingston University-London for one term as an Erasmus Exchange Student. The same participant also studied at the University of Cambridge for three weeks as part of his/her MA study in “Curriculum and Instruction with a Teaching Certificate” program. While abroad, s/he also visited Bottisham Village College and observed lessons. Later, s/he visited the Kings’ School in Canterbury and observed classes and taught lessons.

*P.5* = The participant has been in Saint Maarten for one school year and studied at high school due to his/her parents’ job.

*P.6* = The participant studied primary, middle and high school in the Netherlands as they were living there.

*P.8* = The participant lived in Sydney for 12 years and studied at Erskinville High School.

*P.11* = The participant has attended a teacher training course in England for 2 weeks at the University of Kent in Canterbury.

*P.12* = The participant studied at the University of Cambridge for six months as part of ICELT (Curriculum and Instruction with a Teaching Certificate) program.

*P.14* = The participant has taken teacher training courses for up to six weeks at the Bell School at Saffron Walden, Oxford Brookes University and Bell College. S/he also did an MA at Oxford Brookes University.

*P.18* = The participant got a Fulbright Scholarship and studied at Old Dominion University, Literature and History Department in Virginia, USA for 3 months in 1995. S/he studied Afro-American Women’s Autobiography – Slavery Period from the Women’s Perspective.

*P.19* = The participant took courses on Teaching and Assessment at the University of Essex for 2 months.

*P.21* = The participant studied “The Importance of Drama in ELT” for three months in London in 1987.

*P.25* = The participant was invited to Malta in 1985 by the Prime Minister, with the organization of the Turkish government, for a formal visit to English schools. In 1988, s/he visited various language schools in London and visited the University of Oxford with the organization of the Turkish Ministry of Education.

*P.26* = The participant took a course on Methodology and taught in Colchester College, UK for 2 weeks.

*P.27* = The participant lived in the USA for a year as an AFS exchange student. Moreover, s/he attended to a teacher training course at Saffron Walden in the UK for a month.

*P.28* = The participant took a teacher training course at Bell School in England for 3 weeks. S/he also went to England and Italy for a week with the Comenius program.

*P.29* = The participant was in Colchester, England for a month for an in-service training; took a teacher training course for two weeks in London and stayed in Oxford for a month for the MA.

*P.30* = The participant went to a summer-school for teachers in England to study teaching methods.

*P.35* = The participant took some postgraduate courses at Tampere University, Finland, Department of Linguistics.

*P.36* = The participant took a teacher training course in Lancaster, England for a month.

*P. 37* = The participant went to a language school in England for a year.

*P.39* = The participant was in the USA for two months with internship from Fulbright.

*P.40* = The participant studied in Paris, France at Paris 8 Universite, Etude Anglophone for a term with the Erasmus program.

*P.41* = The participant did her MA at Brookes University, England; went to ICIS seminar in England and to an IB seminar for 10 days in Greece and Lithuania.

*P.43* = The participant did her BA at City University, New York in 1990-1994.

*P.44* = The participant went to a teacher training course on Grammar and Skills.

*P.48* = The participant went to the Czech Republic as a Comenius assistance for over a year and got an assistantship as an English teacher in Zdar nad Sazavou.

**Question 2: Have you ever been abroad for touristic purposes? Please name the countries and the approximate duration of your stay.**

47 participants (89%) declared that they have been abroad as a tourist. This means that although they have not studied abroad, they have spent some time in a foreign culture. However, duration of their stay is not as long as those who have been abroad to study or live.

The majority (77%) of the participants have been to Europe, 47% to the USA and 45% to the UK. Besides, 6% of the participants have visited Australia and 4% have been to Canada for touristic purposes. They have been in these countries for a variety length of time – couple of days to couple of months.

However, there is a significant disadvantage of going abroad as a tourist – that is, it is not possible to experience daily life in the culture visited due to the fact that tourists generally stay at hotels, not with people from the culture visited. They only get the opportunity to interact with the natives of that culture for a short period of time, e.g. while shopping, at a restaurant, asking for directions. Moreover, the length of stay is limited so they cannot experience the culture of the countries they visit thoroughly.

**Question 3: Have you ever been to an English-speaking country? Please indicate the purpose and the duration of your stay.**

44 participants (83%) have been to an English-speaking country whether for academic or touristic purposes, for various length of time. This indicates that they got the opportunity to use their linguistic skills and knowledge while communicating with people who speak the language as L1. Besides, they got the chance to observe the cultures of the countries they have been to. Those who have been abroad for an academic purpose or a study have experienced the culture of the country they have been in more than those who spent abroad as a tourist.

**Question 4: Have you ever worked abroad as a teacher, or attended a teacher exchange program (i.e. Fulbright or Comenius programs)? If yes, please indicate the country, duration of your stay and the institution.**

Despite the high average of participants who have been abroad for academic or touristic purposes, the number of participants who have worked abroad is very few. Only 23% of the participants have worked at an institution abroad or attended a teacher exchange program.

*P.4* = The participant worked as a trainee teacher at various schools in England for three weeks in 2013 as part of the MA program.

*P.8* = The participant attended a Short-term Teacher Exchange Program at various schools in Gloucestershire, England

*P.9* = The participant attended the Fulbright Teacher Exchange Program for an academic year at Langston Hughes Middle School in the USA.

*P.13* = The participant attended the Fulbright Teacher Exchange Program for the 1991-1992 academic year in San Diego, USA.

*P.15*= The participant was a Visiting Scholar for a month at Iowa State University, USA.

*P.18* = The participant received the Fulbright Scholarship for English Teachers (NEH program) for three months at Old Dominion University in Norfolk, USA.

*P.19* = The participant made Comenius visits to Italy between 2005-2007; to Bulgaria, Romania and Poland between 2010-2013, each visit for a week.

*P.28* = The participant made a Comenius visit to England and Italy, each visit for two weeks.

*P.29* = The participant attended a Study Visit Program in Sweden for a week

*P.39* = The participant attended a teaching program at Nevada High School, USA for two months with Fulbright MA program

*P.43* = The participant attended the Fulbright Teacher Exchange Program for an academic year at Nova School in Florida, USA.

*P.48* = The participant had a Comenius assistantship for 35 weeks at Zakladni Skola Zdar nad Sazavan in the Czech Republic

**Question 5: If you have ever been to an English speaking country, how did it affect your awareness of the target culture? In return, do you make use of your experiences in your teaching? (i.e. use of daily language, idiomatic expressions, etiquette)? Please give examples.**

Two participants declared that spending time in an English speaking country had no effect on their awareness of the target culture; one participant is unsure about it and one of them stated that s/he had already had that awareness. The rest of the participants affirmed that they mostly learned the daily and idiomatic expressions and they make use of them in their teaching. Most of them also agreed that having been to an English speaking country had a positive impact on their awareness of the target culture. The answers given by the participants are as follows:

*P.1* = I learned daily language aspects.

*P.2* = I had no difficulties.

*P.3* = It affected my awareness of the English culture a lot. I made use of my experiences in class by sharing them with my students, especially while teaching literary pieces and authentic texts.

*P.4* = Having been to an English speaking country has improved my awareness of the target culture to a great extent. My experience has mainly improved my ability to integrate language and the culture of the country both into my thinking and my lessons. Spending time in England has shown me the importance of exposing yourself to the target language in all skills (listening, reading, speaking especially). For example, now in my lessons I make the connection between language and culture, give examples from my experience or conversations in the UK.

*P.5* = Yes. I had the chance to observe the usage of daily language and the values of the culture.

*P.6* = I learned some cultural daily experiences that I used in the class.

*P.7* = It affected my awareness about the target culture highly. I do use my personal experiences in teaching. Any kind of material written in native language can be used such as menus, newspapers, brochures, pamphlets, etc. I did use them in my classes. I got used to idiomatic expressions, daily greetings.

*P.8* = As we are teaching standard English, I try to encourage my students to speak and use more colloquial language.

*P.10* = During the MA study, I was affected a lot concerning both academically and socially. From time to time I tell some of my memories to my students concerning the social awareness and vocabulary study.

*P.11* = Actually, even if it affected my awareness of the target culture, as it can be considered as “acquiring language”, I don’t think I’m aware of it.

*P.12* = I have had a chance to learn a lot about English culture both during my visits and from my colleagues, so, as I teach literature, I have a chance to reflect this experience to my teaching.

*P.13* = I could notice the difference between the notion of discipline between us and them. / Attitude towards personal qualities and positiveness.

*P.14* = I have learned about the culture / use of everyday language / phrasal verbs. I have bought pictures, board and card games, CDs and I have been using them in my lessons since then.

*P.15* = First of all, you live the language itself. You feel the culture. You can understand how daily language is different from grammatical awareness. I make use of my experiences in my teaching.

*P.17* = I already knew a lot before I went, so my experience in England just confirmed my ideas to the extent that I know a lot more about English literature than the average English people.

*P.18* = The Fulbright program enhanced my studies and cultural awareness. We studied in depth the historical, familial and cultural aspects of Afro-Americans in slavery period.

*P.19* = I have been making use of mimics and gestures which vary from one country to another as well as daily language (e.g. cab, trousers, van, etc)

*P.20* = Daily language is useful which we can't learn in Turkey.

*P.21* = To be honest with you, in the last three years it didn't affect me. However, when I have been to London for 3 months, I was highly affected by its culture and when I came back, I applied idiomatic expressions and every issue about "drama" to ELT in my classes.

*P.24* = Use of daily language / Examples of dialogues with the people there.

*P.25* = Yes, local cultural language dialect have affected the way I teach. I tried to use an interactive method in order to make my students feel more comfortable in direct conversations. Language improves more when used more in daily life. I asked my students to report their daily life and inter-conversations with themselves on paper to make them see how they can use the language towards themselves.

*P.26* = We have visited some schools and been in classes. I try to use the activities in my classes.

*P.27* = The language and its culture are connected to each other and it makes it much more meaningful and understandable.

*P.28* = Use of daily language, life styles, traditional food of the country.

*P.29* = It helped me a lot and influenced my teaching very positively.

*P.30* = Sometimes, when we practice daily language.

*P.31* = Not much on my English language awareness but it was useful for cultural awareness.

*P.34* = I used the target language with idiomatic expressions in my classroom.

*P.36* = Attending a course in England affected everything about my use of English.

*P.38* = I have learned that there are a lot of differences between our culture and the target culture. I teach them to the students as well as the language.

*P.39* = I learned a lot about their culture. We also had weekend homestays in America.

*P.41* = Gives a new perspective / use of daily language / idiomatic expressions / attitude and manners.

*P.43* = I make use of my experiences. I sometimes teach the language referring to the culture. It also adds variety to teaching.

*P.44* = It helped with the use of daily language.

*P.45* = When you visit an English speaking country, you can get a closer look at how people live, expressions they use daily; in other words, their lifestyle which you cannot learn from books.

*P.47* = Yes, of course, especially in use of daily language.

*P.48* = It helped me in terms of daily language, pronunciation, and getting to know a new culture. I used many examples in culture studies and also I was able to give different idiomatic expressions to the students.

*P.49* = Helped me with usage of daily language.

*P.50* = We get more familiar with the usage of daily language and expressions or idioms, proverbs.

*P.51* = As I grew up in the British culture, I use my experiences in my teaching.

*P.53* = My visits helped me with my daily language a lot. I use the idioms and expressions in class and the students also like learning them. Also, transferring the culture of the target language to the students in my class is really important.

**Question 6: What are the culture-based courses you took during your undergraduate/graduate studies? Do you think you gained satisfactory knowledge in your studies? How did they contribute to your familiarity with the target culture?**

When the responses of the participants are analyzed, it is clearly seen that those who have studied ELT mostly find the number of culture-based courses and their content unsatisfactory. Those who are graduates of Linguistics department mention that they took no culture courses at all. Whereas graduates of Culture and Literature departments state that they got various culture-based courses, including the history of the cultures and they have learned a great deal about the target culture. They also mention that they make use of their knowledge in their classes while teaching the language.

The departments the participants hold their undergraduate degrees from are given in parenthesis with the following abbreviations: CL=Culture and Literature; ELT=English Language and Teaching; LING=Linguistics; ENG=English.

*P.1 (CL)* = They were not enough because real life experience is much more important than school studies.

**P.3 (CL)** = Throughout my university years, some courses included a lot of cultural information (English / American Literature, Sociolinguistics, etc). They were very helpful for me and contributed much to my familiarity with the target culture.

**P.4 (CL)** = British Society since the 1950s at Kingston University, London. / British History, World Mythology, Cultures, Civilizations and Ideas at Bilkent University. All of the courses helped me appreciate the place of culture in the learning of a foreign language as well as the teaching of it. Knowing the history and culture of the country/countries of the target language has helped me acquire a holistic view of that language.

**P.5 (CL)** = I did gain satisfactory knowledge in my studies. They were great.

**P.7 (ELT)** = English Literature, Linguistics, Speaking courses contributed to my development in that sense. However, they were not sufficient for cultural familiarity.

**P.10 (ELT)** = The only culture-based course is Literature. Since we are teaching Literature (English, American, World Literature) for years, we surely gained a lot knowledge in our studies.

**P.11 (LING.)** = I have not taken any culture-based courses. The courses I took were all about teaching techniques.

**P.12 (ELT)** = There are various courses that I took, but I don't remember their names. They must have contributed for sure. However, I am already very familiar with English culture as I always read because of the content of my courses.

**P.13 (ELT)** = The info I received was very bookish. Watching TV shows me a lot.

**P.14 (ELT)** = I think we haven't learned much about the culture at the university. All we learned was from our native teachers.

**P.15 (ELT)** = To me, it is very important to learn about the culture of the target language to be able to teach the language properly, especially in terms of speaking about special places, people, literature, art of that country, etc.

**P.18 (CL)** = In the university, I got minority literature courses such as Jewish-American, Afro-American and Native-American. I got my masters degree in Jewish-American Literature. My research was about relations of family in that culture.

**P.19 (ELT)** = I took them both during my undergraduate and graduate studies. I gained satisfactory knowledge but I don't use most of them in my classes as I have been teaching only a small amount of culture-based knowledge for my 7<sup>th</sup> and 8<sup>th</sup> graders.

**P.21 (CL)** = In the university, in American and English Literature studies, most of our courses were culture-based. Studying American and English Literature established pricing knowledge; however, personal attempts to get involved in these two cultures were accomplished by visiting the countries.

*P.23 (ELT)* = British and American Culture classes twice a week, but they weren't satisfactory.

*P.24 (ELT)* = Although they contributed a lot, visiting the country provides better/different kind of knowledge.

*P.25 (ELT)* = I had an English culture class when I was in the university. It has made a major aspect on my knowledge as it was about another culture and country. Also, another class we took was the History of Art. It was another cultural journey in order to redefine the language and the history of literature with the perspective of the innovation of art.

*P.26 (LING)* = I didn't take any.

*P.38 (LING)* = I didn't take any culture-based courses. Our courses were only linguistics.

*P.39 (CL)* = American Culture and Literature courses. I learned a great deal about American culture and living style.

*P.40 (CL)* = I took culture courses as an undergraduate student. Although the content and the instructors were competent and the courses were satisfactory, first-hand experience would have helped me.

*P.43 (ENG)* = American History, World History and Literature courses. All were satisfactory in terms of the reflection of the language on the content of the texts used in the class.

*P.44 (CL)* = English History courses made me more motivated while learning the language.

*P.47 (ELT)* = I am not sure if I gained satisfactory knowledge in my studies, but they sure have added to my knowledge and vision.

*P.48 (CL)* = I took several culture courses. All these courses helped me to gain familiarity and learn more about that culture.

*P.50 (CL)* = I took culture, literature and history courses. I am so happy that I had those courses since I learned so many things about English and American culture and literature. We have to learn about these since we are the teachers of these cultures.

*P.52 (ELT)* = English Literature. I don't think I gained much satisfactory knowledge.

As the answers to Question 6 suggest, most Language and Literature Department graduates who have taken culture-based courses are more familiar with the target culture and they are more confident in implementing culture in their teaching. Whereas those who have studied in an ELT or Linguistics Department find their knowledge in the target culture unsatisfactory due to the lack of culture-based courses they took.

**Question 7: Do you take advantage of taking culture-based courses in your teaching experience? Please explain by providing examples.**

**P.1 (CL)** = Maybe, if the courses were more detailed, I would profit more.

**P.3 (CL)** = Especially while giving background information about the literary pieces.

**P.4 (CL)** = Yes, I do take advantage of having taken culture-based courses. I can make references to English/British culture, lifestyle or historical facts during my teaching.

**P.5 (CL)** = I did gain satisfactory knowledge in my studies. They were great.

**P.11 (LING.)** = I have not taken any culture-based courses. The courses I took were all about teaching techniques.

**P.12 (ELT)** = I think experiencing is much better than learning, so going abroad to see another country and learning about their culture is more valuable.

**P.15 (ELT)** = Absolutely [...] While teaching English in our classes now, we share our knowledge with our students to make the teaching delicious and enjoyable.

**P.17 (CL)** = I tell my students a lot of detailed knowledge about the culture and the language (e.g. Latin or Greek suffixes and prefixes, everyday life, etc).

**P.18 (CL)** = Yes, when I gave literature classes in high-school, I transformed my experience and knowledge to my students, while studying American novels, stories and poems.

**P.19 (ELT)** = I did, but as I have been teaching in high school, I try to reflect them as general knowledge.

**P.20 (ELT)** = Of course it helps a lot because authentic material is always useful to understand and learn the target language. It also helps me for questioning and reading between the lines of any literature extracts. I can teach my students to get the gist of literature and reading pieces.

**P.23 (ELT)** = No, not much. I have always preferred grammar classes. Maybe sometimes, while giving examples.

**P.25 (ELT)** = Of course. Culture-based courses introduce historical and contemporary practises and give another perspective to one's subjectivity. For example, I have always tried to teach my students how communicative language plays a major role in distinctive relationships with others. Also it is very important to underestimate the power of the words. One of my biggest role is to make them understand the words and to use them in the right place.

**P.27 (CL)** = Yes, you can enhance your teaching by referring to the culture, and you can motivate the learners.

**P.31 (CL)** = I do not think culture-based courses work to make too much difference on my teaching skills. They only give an idea about people and life in other countries and their points of view.

**P.35 (LING)** = Knowing a language means knowing a lot about its culture, too. There are idioms and sayings in every culture and it is not so possible to learn and teach them if you do

not know the underlying meaning or the intended message. Moreover, to understand more about the everyday language, you should learn and teach the culture in which it is used.

**P.39 (CL)** = I believe that culture and language are integrated. I give examples related to my experiences as I read the reading comprehension texts with my students. Culture-based courses enable us to have a better understanding of that country's customs and traditions.

**P.40 (CL)** = Some of our peculiar traditions are very close to some of Native-Americans, or some rites of passages that are peculiar to us help me get students more interested in cultural discussions.

**P.41 (CL)** = Courses help us to a certain point, but you have to live in that culture for a time.

**P.43 (ENG)** = Yes, I do. For example, I mention the American History, slavery, etc. while studying Martin Luther King's speech.

**P.44 (CL)** = Yes, I do. I often use it especially for the reading texts.

**P.46 (CL)** = Yes. Especially having some knowledge about the history and culture of these countries has got lots of advantages. I use most of them during my teaching sessions.

**P.47 (ELT)** = Yes. Culture-based courses prepare us for the real-world. With their help, we gain vision and are aware of the real context of the target language.

**P.48 (CL)** = Mostly in speaking sections I use different information or examples for warm-up. Also in literature, it is easier to study the work of a writer/poet that I am familiar with his/her culture and it is interesting when I share it with the students.

**P.52 (ELT)** = Yes. Especially when I teach special days, students have the chance to compare both cultures.

Not only the participants who have studied at a Language and Literature Department but also those who hold degrees from an ELT Department affirmed that they take advantage of taking culture-based courses in their teaching. They stated that while reading a literary text, they are confident in giving detailed information and examples to their students, such as information about the author/poet or the social and historical background information. Positive attitude of ELT graduates to this question prove that they could have provided more detailed information to their students about the target culture if they had taken more culture-based courses. Their answers suggest that they are eager to learn and teach about the culture.

**Question 8: Do you think culture has an important part in your own teaching?**

Apart from two participants, all agree that culture has an important part in their teaching.

*P.1 (CL)* = Yes, it does. The deeper you get to know people, the better you teach their language.

*P.4 (CL)* = Yes, because I believe culture is an important part of language. You can bring it up in the session several times. For example, when a word in English does not translate well into Turkish, I explain the cultural aspect of language and how languages are born out of cultures and some structures in the language only exist in that particular culture.

*P.8 (ELT)* = In order to learn the target language and to have an understanding of others I believe it is significant since it gives you a wider vision/perspective.

*P.10 (ELT)* = Yes, of course. Culture is one of the important aspects in this sense. In order to mention life-time examples, situations to support the given information, and it enables students to learn and listen to the lesson enthusiastically.

*P.16 (ELT)* = Yes, I think culture has an important part in teaching the language, because culture and language are closely related to each other.

*P.18 (CL)* = Yes, you gain different perspectives and point of view.

*P.19 (ELT)* = Yes, it does as it reflects the way of living, the way of celebrating events, etc. I always mention about these in my teaching environment.

*P.20 (ELT)* = Language and culture go together, so you must be familiar with English culture and literature in order to teach the language.

*P.21 (CL)* = Actually no.

*P.22 (LING)* = If they are learning a foreign language, they should learn its culture.

*P.23 (ELT)* = I am not sure.

*P.27 (CL)* = Yes, culture makes learning more meaningful and understandable. It backs up the teaching.

*P.28 (CL)* = Yes, I think culture has an important part in my own teaching because languages are to communicate and to share new ideas and traditions. Culture covers all.

*P.31 (CL)* = Knowing about the culture of English speaking countries help to teach English language.

*P.36 (CL)* = I think teaching a foreign language is 60% cultural.

*P.39 (CL)* = We can give more interesting and intriguing examples to our class so culture has a positive effect in my teaching.

*P.40 (CL)* = Yes, culture is more interesting for learners than words or history, so a combination works better in class.

*P.43 (ENG)* = Yes, it makes it more real. I mean the teaching.

*P.44 (CL)* = Yes, I think students learn not only the language but also the culture.

*P.46 (CL)* = Yes, I believe it has an important part in my teaching because it highly takes students' attention and makes the lessons more enthusiastic.

*P.47 (ELT)* = Somehow yes, because culture and language are integrated, cannot be separated.

*P.49* = Language teaching cannot be separated from the culture that it embodies.

*P.50 (CL)* = Culture has an important part since we teach about different cultures, and also we may have students from different cultures.

*P.53* = It does not have an important role in my teaching but I think it must be in our classroom more.

Similar to their answers to Question 7, the participants mostly agreed that language and culture are intertwined and culture has an important part in their teaching. They believe that students become more interested in the lessons when the instructors provide information about the target culture as they get the opportunity to make a link with real-life situations.

#### **4.2.2 Results of the Intercultural Sensitivity Scale (ISS)**

The second part of the questionnaire was the Intercultural Sensitivity Scale (ISS) developed by Guo-Ming Chen and William Starosta (1996). It was used to assess the participants' attitude towards intercultural competence.

This section outlines the participants' answers to the questions in the Intercultural Sensitivity Scale (ISS). The tables are labelled in accordance with each factor measured by the ISS.

**Table 14:**  
**Factor 1: Interaction Engagement**

choices item	The number of choices and their percentage for each item in the factor											
	1	%	2	%	3	%	4	%	5	%	missing	%
1	1	1.9	0	0.0	0	0.0	21	39.6	31	58.5	-	-
11	3	5.7	0	0.0	17	32.1	24	45.3	4	7.5	5	9.4
13	0	0.0	0	0.0	0	0.0	25	47.2	28	52.8	-	-
21	1	1.9	0	0.0	5	9.4	33	62.3	13	24.5	1	1.9
22	11	20.8	21	39.6	11	20.8	6	11.3	2	3.8	-	-
23	1	1.9	3	5.7	11	20.8	29	54.7	7	13.2	2	3.8
24	0	0.0	3	5.7	6	11.3	31	58.5	9	17.0	4	7.5

The first factor is “Interaction Engagement” and it includes 7 items which are related to the participants’ eagerness of engaging in intercultural communication. All participants, except for one (31+21=52 / 98.1% = 58.5%+39.6%) state that they “enjoy interacting with people from different cultures” (item 1). Only 1 participant shows negative attitude towards interaction engagement. Similarly, 100% (52.8%+47.2%) of participants express that they are “open-minded to people from different cultures” (item 13). None of the participants have displayed negative attitude to this item. 52.8% (7.5%+45.3%) express that they “tend to wait before forming an impression of culturally-distinct counterparts” (item 11). This indicates that 28 (4+24) of the participants are not prejudiced about cultural differences and they are cautious of making judgements and jumping to a conclusion. Similar to the previous item, these participants are also open-minded and tolerant towards culturally-distinct people. 46 participants (13+33), which constitutes 86.8% (24.5% + 62.3%) of the total “often give positive responses to (*their*) culturally-different counterpart during (*their*) interaction (item 21). While communicating, 67.9% (13.2%+54.7%) of the participants, (36 total=7+29) “often show (*their*) culturally-distinct counterpart (*their*) understanding through verbal or non-verbal cues” (item 23). This shows that most participants are eager to communicate and when they cannot express themselves verbally, they use body language or similar methods such as drawing to convey their message in the target language to the person from other cultures. Item 24 presents that 40 participants (31+9), which corresponds to 75.5% (17.0%+58.5%), “have a feeling of enjoyment towards differences between (*their*) culturally-distinct counterpart and (*them*)”. Only 8 (2+6) participants have negative attitude towards interaction engagement. This 15.1% (3.8%+11.3%) “avoid those situations where (*they*) have to deal with culturally-distinct persons” (item 22).

**Table 15:****Factor 2: Respect for Cultural Differences**

choices item	The number of choices and their percentage for each item in the factor											
	1	%	2	%	3	%	4	%	5	%	missing	%
2	27	50.9	22	41.5	3	5.7	0	0.0	0	0.0	-	-
7	29	54.7	22	41.5	1	1.9	1	1.9	0	0.0	-	-
8	0	0.0	1	1.9	2	3.8	16	30.2	34	64.2	-	-
16	1	1.9	0	0.0	3	5.7	24	45.3	25	47.2	-	-
18	28	52.8	20	37.7	1	1.9	4	7.5	0	0.0	-	-
20	13	24.5	22	41.5	9	17.0	5	9.4	1	1.9	3	5.7

The second factor is “Respect for Cultural Differences” and it displays to what extent participants accept and tolerate cultural differences. None of the participants “think people from other cultures are narrow-minded” (item 2). Only 1 participant (1.9%) does not “like to be with people from different cultures” (item 7). Similarly, only 4 participants (7.5%) declare that they “would not accept the opinions of people from different cultures” (item 18). Just 11.3% (1.9%+9.4) of the participants “think (*their*) culture is better than other cultures” (item 20). 94.4% (64.2%+30.2%) “respect the values of people from different cultures” (item 8) These 50 participants (34+16) appreciate beliefs of others although they are different from their own. Similarly, 92.5% (47.2%+45.3%), which makes 49 participants, “respect the ways people from different cultures behave” (item 16). The high percentage of positive responses indicates that participants show consideration for cultural differences.

**Table 16:****Factor 3: Interaction Confidence**

choices item	The number of choices and their percentage for each item in the factor											
	1	%	2	%	3	%	4	%	5	%	missin g	%
3	0	0.0	0	0.0	5	9.4	27	50.9	18	34.0	3	5.7
4	22	41.5	26	49.1	3	5.7	2	3.8	0	0.0	-	-
5	1	1.9	2	3.8	21	39.6	17	32.1	11	20.8	1	1.9
6	0	0.0	1	1.9	6	11.3	30	56.6	15	28.3	1	1.9
10	0	0.0	0	0.0	4	7.5	25	47.2	24	45.3	-	-

The third factor is “Interaction Confidence” and it shows how participants are confident in interacting with people from different cultures in the intercultural setting. 84.9% (34.0%+50.9% / 18+27=45 total) declare that they are “pretty sure of (*themselves*) in interacting with people

from different cultures” (item 3). 52.9% (20.8%+32.1% / 11+17=28 total) “always know what to say when interacting with people from different cultures” (item 5). Moreover, 84.9% (28.3%+56.6% / 15+30=45 total) agree that they “can be as sociable as (*they*) want to be when interacting with people from different cultures” (item 6). High percentage of participants (92.5% = 45.3%+47.2% / 24+25=49 total) “feel confident when interacting with people from different cultures” (item 10). Item 4 is the only negative approach to interaction confidence and only 2 participants (3.8%) feel insecure in an intercultural setting and “find it very hard to talk in front of people from different cultures”. In other words, 90.6% (49.1%+41.5% / 26+22= 48 total) is self-assured and has no difficulty in interacting with people from different cultures. Responses for the factor interaction confidence indicate that the majority of participants are not concerned about cultural or linguistic barriers that might cause lack of self-confidence. They are willing to communicate despite any difficulties they may have.

**Table 17:**

**Factor 4: Interaction Enjoyment**

choices item	The number of choices and their percentage for each item in the factor											
	1	%	2	%	3	%	4	%	5	%	missing	%
9	25	47.2	20	37.7	6	11.3	2	3.8	0	0.0	-	-
12	22	41.5	24	45.3	1	1.9	5	9.4	1	1.9	-	-
15	32	60.4	18	34.0	0	0.0	2	3.8	1	1.9	-	-

The fourth factor is “Interaction Enjoyment” and it presents what reaction participants give to communicating with people from other cultures. Only **3.8%** (2 total) participants state that they “get upset easily when interacting with people from different cultures” (item 9). **11.3%** (1.9%+9.4% / 1+5=6 total) “often get discouraged when (*they are*) with people from different cultures” (item 12). Likewise, just **5.7%** (1.9%+3.8% / 1+2=3 total) “often feel useless when interacting with people from different cultures” (item 15). The results for this item presents that most of the participnats enjoy interacting with peple from different cultures and they have enough self-confidence and courage to communicate.

**Table 18:****Factor 5: Interaction Attentiveness**

choices item	The number of choices and their percentage for each item in the factor											
	1	%	2	%	3	%	4	%	5	%	missing	%
<b>14</b>	1	1.9	3	5.7	6	11.3	24	45.3	19	35.8	-	-
<b>17</b>	1	1.9	0	0.0	3	5.7	28	52.8	21	39.6	-	-
<b>19</b>	4	7.5	0	0.0	11	20.8	24	45.3	11	20.8	3	5.7

The fifth factor deals with how much attention participants pay to intercultural communication. 81.1% (35.8%+45.3% / 19+24=43 total) of the participants state that they are “very observant when interacting with people from different cultures” (item 14). This means that they try to capture cultural notions during interaction. Item 17 displays that 92.4% (39.6%+52.8% / 21+28=49 total) of participants “try to obtain as much information as (*they*) can when interacting with people from different cultures”. In other words, they are eager to learn about other cultures. For instance, they could interact about a cultural tradition and when enough attention is paid, quite a few information could be gathered. However, 66.1% (20.8%+45.3% / 11+24=35 total) of the participants are “sensitive to (*their*) culturally-distinct counterpart’s subtle meanings during (*their*) interaction” (item 19). This means that more than half of the participants think they do not comprehend the subtle meanings during interaction, which might occur due to inattentiveness during communication.

Out of the results of the five factors, the conclusion that could be drawn is that the majority of the participants who have contributed to the questionnaire have a positive attitude towards intercultural interaction and cultural differences. Their perspective towards other cultures and their culturally-different counterparts are unbiased and they are tolerant and open-minded towards cultural differences.

The following table includes items that are reverse-coded. Despite the items constructed with a positive meaning, the items listed below have a negative meaning. In other words, the statements measure whether or not the participants have a negative attitude towards intercultural situations.

**Table 19: Reverse-coded items**

choices item	The number of choices and their percentage for each item in the factor											
	1	%	2	%	3	%	4	%	5	%	missing	%
<b>2</b>	27	50.9	22	41.5	3	5.7	0	0.0	0	0.0	1	1.9
<b>4</b>	22	41.5	26	49.1	3	5.7	2	3.8	0	0.0	-	-
<b>7</b>	29	54.7	22	41.5	1	1.9	1	1.9	0	0.0	-	-
<b>9</b>	25	47.2	20	37.7	6	11.3	2	3.8	0	0.0	-	-
<b>12</b>	22	41.5	24	45.3	1	1.9	5	9.4	1	1.9	-	-
<b>15</b>	32	60.4	18	34.0	0	0.0	2	3.8	1	1.9	-	-
<b>18</b>	28	52.8	20	37.7	1	1.9	4	7.5	0	0.0	-	-
<b>20</b>	13	24.5	22	41.5	9	17.0	5	9.4	1	1.9	3	5.7
<b>22</b>	11	20.8	21	39.6	11	20.8	6	11.3	2	3.8	-	-

While the items with a positive meaning require 5 (strongly agree) as the response to prove high intercultural sensitivity, for reverse-coded items, the responses are required to be 1 (strongly disagree) for the highest score. When the results are taken into account, it is clearly observed that the majority of participants have disagreed with the negative statements. As a result, it could be concluded that the participants have a high level of intercultural sensitivity.

### 4.3 Discussion

The aim of this study was to analyze the cultural experiences of language instructors and their effects on language instruction. Definitions of culture, the relationship between language and culture, the importance of learning and teaching culture were emphasized. Then, competencies acquired through

knowledge of the target culture were introduced. The training in the target culture that language instructors get during their studies was analyzed focusing on the curriculum of the departments. The participants of the study were TED Ankara College Lower and Upper-Secondary School English instructors. They were given a two-part questionnaire: the first part was designed to obtain information about their academic and professional qualifications along with open-ended questions to get an insight of their opinions on culture learning and teaching. The second part was the Intercultural Sensitivity Scale designed by Chen and Starosta (1996) in which the participants rated the facts that measured their sensitivity and awareness towards culture and cultural facts. The first part was analyzed using the qualitative method and the second using the quantitative one. The research questions this study aimed to answer and the results of the findings are as follows:

**Research Question 1:**

**How do the background and experiences of English instructors in the target culture affect their teaching the language?**

The answers of the participants to the open-ended questionnaire indicate the significance of having sufficient background information and experience about the target culture. Their answers to the questions in the ISS correspond with their answers to the questionnaire. The majority of the participants agree with the necessity and the importance of teaching culture and they support the fact that the more experienced they are in the target culture the more effective their teaching becomes.

**Research Question 2:**

**What are the differences between an English teacher with a degree in language/pedagogy and one with a degree in literature/culture in teaching the language with emphasis on culture?**

When the answers of the participants to the open-ended questionnaire are taken into account, the results prove that instructors with a degree in culture and literature are more familiar with the culture of the target language as well as being more confident in teaching the cultural facts. Conversely, those with a degree in pedagogy or linguistics find their encounter and experience with the culture insufficient. Their answers to the ISS also support the fact that taking culture-based courses increases their level of awareness and sensitivity towards culture.

**4.4 Summary of Chapter 4**

This chapter presented the results of the study and included a brief discussion of the findings. The results highlighted how experienced language instructors are in the target culture. Moreover, their point of view on the place of culture in their teaching was described. Finally, in the discussion part, the findings were summarized in relation with the research questions.

## **CHAPTER 5**

### **CONCLUSION**

#### **5.1 Introduction**

This chapter summarizes the outcome of the findings, their pedagogical implications are discussed. Finally, suggestions for further research are implied.

#### **5.2 Summary of the Study**

This thesis focused mainly on how cultural experiences of English language instructors affect their language teaching. The place of culture in the current era, competencies acquired when one has cultural awareness and the role of culture in language teaching were discussed referring to ideas of scholars who have published about these topics. The data were collected using two instruments: an open-ended questionnaire and Intercultural Sensitivity Scale (ISS). Qualitative and quantitative methods were used in the study. The findings presented that having background information about the target culture and having cultural experience have a positive impact on the attitudes of English language instructors towards implementing culture in their teaching.

#### **5.3 Implications and Suggestions**

This study has several implications for the place of culture in language instruction in Turkey. The findings suggest that instructors who have studied at Culture and Literature departments and taken a variety of culture-based courses during their studies are more eager to implement culture in their teaching. They have a higher level of cultural awareness and sensitivity. When their opinions are analysed regarding cultural competencies, they prove to have acquired these upon studying culture or taking courses from native instructors. On the other hand, those who studied at ELT or other language related departments do not sound confident in teaching culture. Almost all of them declared that they took very few or no courses related to culture. Thus, it is suggested that culture should be in the centre of the departments that give training to prospective instructors. The culture-based courses and native staff should take place in other departments than culture and literature ones as well. Besides, during their university education or professional life, instructors should go abroad and experience the target culture more deeply. One proposal is that it could be compulsory for each department to have partnership with a university abroad and students can study abroad at least one term to experience the culture.

Likewise, instructors could be sent abroad to take post-graduate courses and training that would enable them to refresh their knowledge about the target culture.

#### **5.4 Suggestions for Further Study**

As presented in the Introduction chapter, there were certain limitations to this study. However, two of these limitations could provide suggestions for further study. Firstly, the research setting was limited only to TED Ankara College. The study could be extended by conducting the research in two different settings. For instance, a state school that follows the state curriculum with little emphasis on culture could be the second setting. Such a study would analyse the opinions of instructors working at a private school with those at a state school. Secondly, the findings were analysed using the qualitative and quantitative methods separately. In further research, the answers of participants to the open-ended questionnaire could be evaluated in accordance with their answers to the ISS.

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## APPENDIX 2: Intercultural Sensitivity Scale

Below is a series of statements concerning intercultural communication. There are no right or wrong answers. Please tick the appropriate box.

5 = strongly agree    4 = agree    3 = uncertain    2 = disagree    1 = strongly disagree

	<b>5 Strongly agree</b>	<b>4 Agree</b>	<b>3 Uncertain</b>	<b>2 Disagree</b>	<b>1 Strongly disagree</b>
1. I enjoy interacting with people from different cultures.					
2. I think people from other cultures are narrow-minded.					
3. I am pretty sure of myself in interacting with people from different cultures.					
4. I find it very hard to talk in front of people from different cultures.					
5. I always know what to say when interacting with people from different cultures.					
6. I can be as sociable as I want to be when interacting with people from different cultures.					
7. I don't like to be with people from different cultures.					
8. I respect the values of people from different cultures.					
9. I get upset easily when interacting with people from different cultures.					
10. I feel confident when interacting with people from different cultures.					
11. I tend to wait before forming an impression of culturally-distinct counterparts.					
12. I often get discouraged when I am with people from different cultures.					
13. I am open-minded to people from different cultures.					
14. I am very observant when interacting with people from different cultures.					
15. I often feel useless when interacting with people from different cultures.					
16. I respect the ways people from different cultures behave.					

17. I try to obtain as much information as I can when interacting with people from different cultures.					
18. I would not accept the opinions of people from different cultures.					
19. I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.					
20. I think my culture is better than other cultures.					
21. I often give positive responses to my culturally different counterpart during our interaction.					
22. I avoid those situations where I will have to deal with culturally-distinct persons.					
23. I often show my culturally-distinct counterpart my understanding through verbal or nonverbal cues.					
24. I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me.					

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