

**THE PLACE OF CULTURE IN FOREIGN LANGUAGE
EDUCATION: AN ANALYSIS OF TEACHERS' AND STUDENTS'
VIEWS, AND OF *NEW BRIDGE TO SUCCESS SERIES***

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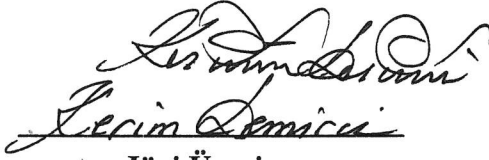
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İngiliz Dili Eğitimi Anabilim Dalı, İngiliz Dili Eğitimi Bilim Dalı öğrencisi Fatmanur AY tarafından Yar. Doç. Dr. Demet Yaylı yönetiminde hazırlanan “The Place of Culture in Foreign Language Education: An Analysis of Teachers’ and Students’ Views, and of *New Bridge to Success Series*” başlıklı tez aşağıdaki jüri üyeleri tarafından 14/03/2012 tarihinde yapılan tez savunma sınavında başarılı bulunmuş ve Yüksek Lisans Tezi olarak kabul edilmiştir.


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Müdür

Bu tezin tasarımı, hazırlanması, yürütülmesi, araştırılmalarının yapılması ve bulgularının analizlerinde bilimsel etiğe ve akademik kurallara özenle riayet edildiğini; bu çalışmanın doğrudan birincil ürünü olmayan bulguların, verilerin ve materyallerin bilimsel etiğe uygun olarak kaynak gösterildiğini ve alıntı yapılan çalışmalara atfedildiğini beyan ederim.

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ÖZET

YABANCI DİL EĞİTİMİNDE KÜLTÜRÜN YERİ: ÖĞRETMEN VE ÖĞRENCİ GÖRÜŞLERİ, *NEW BRIDGE TO SUCCESS* SERİSİN ANALİZİ

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Kültür kavramı oldukça soyut bir kavram olmakla beraber birçok kişi için farklı anlamlar taşır. Kültür ve dil karşılıklı etkileşim içinde olan kavramlar oldukları için, birbirlerinden ayrı bahsedilemezler. Yabancı dil sınıflarında verilen kültürel bilgilerin yönelimi ise ayrı bir tartışma konusudur çünkü İngiliz dili öğretiminde üç tip kültürden bahsedilmektedir. Bunlar; yerel, hedef ve uluslararası kültürlerdir.

Bu çalışmanın amacı Anadolu liselerinde görev yapan Türk İngilizce öğretmenlerin ve bu kurumlarda öğrenim gören öğrencilerin kültür kavramı hakkındaki görüşlerini ve İngilizce derslerinde bahsedilen kültürel bilgilerin yönelimini ortaya çıkarmaktır. Ayrıca, en önemli kültürel bilgi sağlayıcılarından biri olan ders kitabı *New Bridge to Success* serisinin kültürel yönelimi araştırmacı tarafından analiz edilmiştir. Bu çalışmaya Anadolu liselerinde çalışan yirmi Türk İngilizce öğretmeni ve yine bu kurumlarda öğrenim gören yirmi öğrenci katılmıştır. Nitel veriler, yarı yapılandırılmış görüşmeler sonucunda ortaya çıkan katılımcı görüşlerinin analizi ile elde edilmiştir. Buna ek olarak, *New Bridge to Success* serisinde bulunan dört ders kitabı kültürel yönelimleri açılarından araştırmacı tarafından analiz edilmiştir.

Çalışmada elde edilen bulgular, Türk İngilizce öğretmenlerinin ve öğrencilerinin kültür kavramını genellikle sosyolojik açıdan tanımladığını açıkça ortaya koymuştur. İngilizce derslerinde öğretmenler tarafından öğrencilere aktarılan kültürel bilgilerin içeriği göz önüne alındığında, bulgular bu bilgilerin genellikle kültür kavramının sosyolojik ve estetik anlamlarını içerdiğini göstermiştir. Ayrıca, öğretmenler tarafından verilen kültürel bilgilerin, öğrencilerin beklentileri ile tutarlılık gösterdiği saptanmıştır. Çalışmaya katılan öğretmen ve öğrencilerin birçoğunun, İngilizcenin şu anki statüsünün bir dünya dili olmasından dolayı, uluslararası kültürel bilgileri tercih ettikleri saptanmıştır. *New Bridge to Success* serisinin kültürel yönelimi göz önüne alındığında, katılan öğretmen ve öğrencilerin görüşlerinin analizi ve araştırmacı tarafından yapılan analiz, *New Bridge to Success* serisinin kültürel yöneliminin yerel kültür olduğunu ortaya koymuştur. Sonuç olarak, öğretmen ve öğrenci görüşlerinin ve kitap analizinden elde edilen bulgular, Türk İngilizce öğretmenlerin ve öğrencilerin kültür kavramını sosyolojik ve estetik açılardan ele aldıklarını ve *New Bridge to Success* serisinin yöneliminin, öğretmen ve öğrenciler tarafından tercih edilen uluslararası kültürden ziyade, yerel kültür olduğu ortaya konulmuştur.

Anahtar sözcükler: Kültür, kültür ve İngiliz dili eğitimi, kültürel yönelim, ders kitabı analizi, yerel kültür, hedef kültür, uluslararası kültür

ABSTRACT

THE PLACE OF CULTURE IN FOREIGN LANGUAGE EDUCATION: AN ANALYSIS OF TEACHERS' AND STUDENTS' VIEWS, AND OF *NEW BRIDGE TO SUCCESS SERIES*

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Culture is a highly abstract concept and people attribute various meanings to it. Language and culture are two terms that cannot be discussed apart from one another, for they influence each other in many senses. Orientation of cultural information presented in English language classrooms is another question of debate, for there are three types of culture in ELT ;namely, local, target and international cultures.

The purpose of the study is to reveal Turkish Anatolian high school English language teachers' and students' views on the meanings of culture and the orientation of cultural information presented in English language classrooms in Turkey. As being one of the most cultural information provider, the textbook *New Bridge to Success* series was also examined in terms of its cultural orientation. Twenty Anatolian high school English language teachers and twenty Anatolian high school students participated in the study. Qualitative data were gathered from the analysis of participants' views through semi-structured interviews. Besides, four textbooks in *New Bridge to Success* series were examined in terms of their cultural orientation by the researcher.

The findings of the study clearly indicated that most of the Turkish teachers of English and students participating in this study defined the concept of culture in a sociological sense. Regarding the content of the cultural information presented in English classes, the findings revealed that the content of cultural information mentioned in English classes was also in its sociological and aesthetic senses mostly. Besides, the cultural information presented by teachers was in coherence with the expectations of students on the cultural content of their English classes. Most of participating teachers and students indicated that they preferred international culture information regarding the present status of English as a lingua franca. With regard to the evaluation of four textbooks in *New Bridge to Success* series, both the analysis performed by the researcher and the views of participating teachers and students indicated that cultural orientation of *New Bridge to Success* series was local culture.

Key Words: Culture, culture and ELT, cultural orientation, textbook analysis, local culture, target culture, international culture

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LIST OF ABBREVIATIONS

ELT	English Language Teaching
EFL.....	English as a Foreign Language
ESL	English as a Second Language
EIL.....	English as an International Language
ELF.....	English as a Lingua Franca
ENL.....	English as a Native Language

CHAPTER ONE: INTRODUCTION

1.1. Background of the Problem

Culture is a highly complex concept, and it associates various meanings to different people. This concept embraces such a wide area that it is considerably hard to define. *Oxford Advanced Learner's Dictionary* (2000 : 306) defines culture as “the customs and beliefs, art, way of life and social organization of a particular country or group”. Parallel to this definition, in *Longman Dictionary of Contemporary English* (1995 : 330), the term is defined as “the ideas, beliefs and customs that are shared and accepted by people in a society”. The most general definition of culture is given by Lado (1986), who remarks that culture is actually the way of people. This broad description of the concept could connote any abstract or concrete output of human society that came into being in the past and is coming into being at present such as literature, art, music, architecture and so on. An anthropologically-sound definition of culture views this concept as a “collective system of meanings and symbols human beings employ in order to make sense of the reality and behave correspondingly” (Bernaus, 2007 : 45). With this sense of reality, culture that binds people together brings in mutual behavior, knowledge and as a result an opportunity to live together.

Liddicoat, Papademetre, Scarino and Kohler (2003 : 45) depict culture as “a complex system of concepts, attitudes, values, beliefs, conventions, behaviours, practices, rituals and lifestyles of the people who participate in a cultural group, together with the artifacts they produce and the institutions they create”. This unwritten complex system derives from a common history of a group of people who share similar beliefs, conventions, practices and lifestyles unconsciously for long time periods. In addition to this, Holland and Quinn (1987) define culture as a shared body of knowledge that acquaint people with the knowledge about how to act, how to produce the artifacts they produce and how to give an explanation of their experience in the unique way they do. Cultural information transferred from previous generations to the new ones is a kind of

instruction that embraces guiding principles of life. In other words, culture is a path for the new generations that informs them about the norms of a specific society so that future generations could survive as their predecessors did.

As one of the structured definition of culture, Allen and Vallette (1977) view culture in two senses. In the first sense, the sum of all people's achievements and their contributions to the civilization correspond to the meaning of culture. They label this definition with a capital/ big C, and this includes literary classics, works of art, scientific discoveries, philosophy and so on (material culture). The other sense that is labeled with a lowercase/ c defines behavioral patterns of people such as habits, customs, traditions and life styles (shared culture). Thus, Allen and Vallette (1977) highlight the concept of culture in terms of two headings, the concepts that could be labeled under capital C, and those that could be labeled under lowercase c.

Similar to this categorization, Adaskou, Britten and Fashi (1990) give the definition of culture as a concept with four dimensions, which are: “*the aesthetic sense* (media, cinema, music and literature), *the sociological sense* (family, education, work, leisure and traditions), *the semantic sense* (conceptions and thought processes), the *pragmatic* (or sociolinguistic) *sense* (appropriacy in language use)” (cited in Bayyurt, 2006 : 34). Compared to the definition given by Allen and Vallette (1977), who locate the terms associated with culture under two headings, Adaskou *et al.* divide the concept under four main categories. This kind of a categorization helps one to compose a more structured understanding of the term. Any term, practice or idea that associates with the concept of culture might be labeled under the appropriate sense of culture categorized by aforementioned scholars.

Cushner, McClelland and Safford (1996) put forward the culture –iceberg metaphor. Like an iceberg, the most important part of culture is invisible, and this part continuously affects our senses and acts unconsciously. According to this metaphor of culture, this phenomenon directs our own perceptions about ourselves and the world around us continuously. The fact that the most important part of culture is penetrated in us and lies in every action and thought makes it difficult to determine. In other words, our actions and thoughts are representation of the culture that resides in us.

From a linguistic perspective, Brown (1994 : 10) defines the term culture as the context in which human beings perpetuate their lives and interact with each other. He also resembles cultures to glue that binds people in a society together. Similar to Brown, Kramersch (1998) describes culture as “membership in a discourse community that shares a common social space and history, and common imaginings”. A discourse community embraces a group of people who use all similar forms of communications (either oral or written) that contribute to a particular way of thinking. People that belong to the same discourse community know, either consciously or unconsciously, how to act and behave according to the unwritten norms of this community. As a result, being one of the members of a specific discourse community roughly means sharing the same culture.

All of the above definitions try to construe the meaning of culture from a specific point of view. However, if anything is to be discussed under the topic of culture, it is for sure that it must be shared by a group of people. As languages are the most common shared knowledge and body of structure in a society, relationship between language and culture is of great importance.

1.2. The Relationship between Language and Culture

Language and culture are two terms that cannot be discussed apart from one another, for they influence each other in many senses. Language is a key that opens the door of culture, and it is an access that sheds light on the culture of a given society (Byram and Flemming, 1998). As the metaphors used in order to expose the relationship between language and culture depict, language is a fundamental concept that brings light on culture.

Language is the most visible representation of culture, and the mutual relationship between language and culture is accepted by all scholars in the field. Mitchell and Myles (2004 : 235) argue that “language and culture are not separate, but are acquired together, with each providing support for the development of the other”. As the statement reveals both language and culture affect and are affected by each other simultaneously. As cited in Kiet Ho (2009 : 64), “this relationship is reflected in terms such as linguaculture (Friedrich, 1989), languaculture (Risager,2005) language-and-

culture (Liddicoat et al., 2003) or culturelanguage (Papademetre and Scarino, 2006)". All of these terms reflect the mutual relationship between culture and language. In order to reveal the culture of a specific society, one should analyze the language of that society because there are a number of cultural principles in languages (Pennycook, 1994). Having identified these principles, it is inevitable to acquire some information about the culture of the given society. In this sense, culture and language are inseparable and have a multi-dimensional relationship.

According to Brown (1994), culture is within us in each of our acts but it becomes visible in our mostly used means of communication, language. The best way of identifying the culture that a group of people share is to analyze the language they use for communication. Thus, a person's world view, self-identity, and systems of thinking, acting, feeling, and communicating are reflected in language which also reflects whatever culture embraces (Brown, 1994).

Basically, in all languages there are words that represent concepts. Owing to the symbolic and representative nature of language, one learns the culture of the society and transmits this knowledge to other people again via language (Sapir, 1970). In this sense, language becomes a tool which conveys knowledge to people. In order to study the culture of people, one should first study their language. In this dual relationship, the nature of culture is evident in the nature of language (Sapir, 1970).

Language and culture are woven into each other, for neither of them can exist without the other. Although the meaning of the concept of culture may differ to different people, it is clear from the above statements that language and culture have strong relationship which cannot be ignored. Due to this relationship between the two, language teachers experience that it is inevitable to teach cultural information while teaching English. Consequently, it is not so surprising that these concepts, culture and language, are interpenetrated by foreign language teachers in their teaching practice (Stern, 1992). Thus, explicit or implicit imposition of culture in a foreign language setting is hardly inevitable.

1.3. English Language Teaching and Culture

Advances in technology, media and continuous communication between people with various backgrounds (nations and cultures) have turned the world into a global village, and in this global village, people need to communicate in extra languages in addition to their native ones due to increasing interaction between nations (Crystal, 1997). The increase in the mobility of people physically and electronically results in the need for an international language. English is spoken as an official or semi-official language in over 60 countries. Besides, there are 300 million native speakers of English as well as 300 million people who use it as a second language. Also, it is estimated that the number of people who speak English fluently as a foreign language reaches 100 million (Crystal, 1997).

Crystal (1997 : 5) states that compared to other languages, “English is the most widespread taught foreign language -in over 100 countries such as China, Russia, Germany, Spain, Brazil and Egypt- and in most of the countries it is acknowledged as the main foreign language to be taught in schools”. Besides, whichever country one visits, it is easy to communicate in English, for there will be always someone who speaks this language, and there will be English signs and advertisement everywhere (Crystal, 1997). As a result of the wide use of this language in the world arena, it could be summed that English is the main medium of international communication.

However, as Crystal (1997 : 7) explains “why a language becomes a global language has little to do with the number of people who speak it, it is much more to do with who those speakers are”. He builds up his statement with the example of Latin, which was an international language throughout the Roman Empire, which did not outnumber the people in their dominance but simply more powerful than the rest. As clearly displayed in the example of Latin, relation between language dominance and economic, technological and cultural power is evident (Crystal, 1997). This relationship will become increasingly clear as the history of English is investigated. Why and how English has become the global language is out of the scope of the study, but it is a well established fact that English is the main medium of communication all around the world. In order to represent the spread and usage of English around the world, Kachru (1985) proposed the Three Circles Model.

Three Circles Model

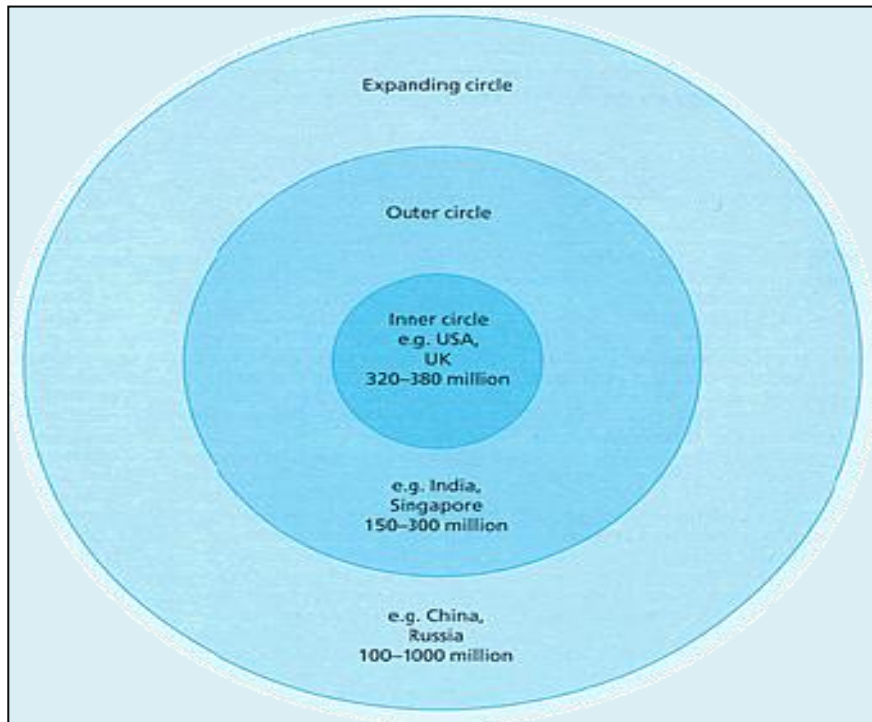


Figure 1. Kachru's Three Circles Model (cited in Crystal, 1997 : 54)

As illustrated in Figure 1, Kachru distinguishes countries into three categories as inner circle, outer circle and expanding circle countries. Countries in three circles model mostly correspond to the ENL (English as a native language), ESL (English as a second language) and EFL (English as a foreign language) (Schneider, 2007). In other words, ENL corresponds to inner circle, ESL to outer circle and EFL to expanding circle.

As it is clear in the Figure 1, English speakers of expanding circle outnumber the native speakers. It was estimated that expanding circle of foreign language speakers embraced more than 750 million EFL speakers in 1997 (Nunn, 2005). Besides, a recent International Association of Teachers of English as a Foreign Language (IATEFL) research points out that 80% of global English use consists of interaction between non-native speakers (Pulverness, 2004, cited in Nunn, 2005).

As a result, communication between non-native speakers of English makes English an international language, for much of the interaction takes place between non-native speakers of English. As the present circumstances reveal, people all over the

world use English for purposes like business, academic matters and commerce (Alptekin, 2002). According to Crystal (1997 : 5) “in many such countries, it is unrealistic to consider that international communication can be conducted only in the national language and some of these countries have come to accept just one foreign language, English, as the most convenient means of international communication”. Having a slight look at the language of the internet, business world, academia and so on, it is impossible for one to reject the status of English as an international language (EIL).

According to the above statics, “a critical point of no return has been reached in that the number of English users is developing at a faster rate as a language of international communication than as a language of intra-national communication” (Nunn, 2005 : 66). As English has become an international language, another important question arises. Whose norms and standards are to be taken into consideration while teaching and learning English as a second or foreign language? As the mutual relationship between language and culture is inevitable, in terms of integrating culture into language teaching and learning, teachers, students and textbooks are the ones who determine the cultural input, and how this culture will be reflected in English language classes.

1.4. English as a Foreign Language and Culture

Swain and Canale (1980) divide communicative competence into four categories: grammatical, sociolinguistic, discourse and strategic competence. According to the sociolinguistic theory, competence in language is determined not only by the ability to use language with grammatical accuracy, but also to use it appropriate to a particular context. As a result, if one is to become competent in a particular language, s/he should know the culture that resides in that language. According to Bennet (1993 : 9), “lack of sociolinguistic competence results in being a ‘fluent fool’ and a fluent fool is someone who speaks a foreign language well, but does not understand the social or philosophical content of that language”. In other words, although one may master the language, s/he may not be successful in communicating in the language because of his or her lack in cultural knowledge, for linguistic competence alone is not enough for language students to be competent in that language (Krasner, 1999). Put simply, in

order to be fully component in one language, culture of the language should also be mastered. Cultural facts are expressed via language (Kramsch, 1998). Therefore, culture has always been an integral component of language teaching.

Taking into account the new role of English as a global language, a critical question arises in terms of the orientation of cultural input presented in English language classes. There are three main views regarding the cultural orientation of English language teaching (ELT); namely, source culture, target culture and international culture. Source culture refers to students' own culture, target culture is the culture in which the target language is used as a first language while international cultures refer to various cultures in English, or non-English-speaking countries which use English as an international language (Cortazzi and Jin, 1999).

1.4.1. Source culture

In ELT pedagogy, source culture is the culture of the student who learns English as a second or foreign language. The inclusion of source culture information is stated by the scholars from former colonies of the United Kingdom who reject the idea of teaching target culture along with English language (Kachru, 1985; Kachru and Nelson, 1996; Canagarajah, 1999). Along with this thinking, teaching of source culture has replaced the teaching target culture (Kramsch and Sullivan, 1996; McKay, 2003). McKay (2003) suggests that nowadays the significance of including source culture in ELT has been recognized in most of the countries in which English is being studied as a foreign or second language. Thus, inclusion of source culture values of the source country is promoted rather than the target culture values in ELT. According to Schneider (2007 : 14) “the implication is that norms and standards should no longer be determined by inner circle/ English as a native language context”, and these norms and standards should also include source culture values.

It is now evident that English language is owned by all of those who use it, and the most important developments of the language could be observed in outer and expanding circle countries (Kachru, 1985). In these countries, where English is spoken as a second or foreign language, people learn it mostly for pedagogical reasons and international communication. As a result, in order to transfer one's own cultural values to other people with different backgrounds, teaching English with source culture norms

is acceptable for “most students are quite willing to add their own version of the foreign language culture (and of a novel way of learning it) to their cultural portfolio and in doing so they perceive little threat to their cultural identity” (Hinkel, 2005 : 153).

1.4.2. Target culture

The most prominent view states that target culture should be transmitted to the students along with English because presentation of the foreign language together with its culture results in a “holistic view about how and when to use the language” (Byram and Fleming, 1998, cited in Bayyurt, 2006 : 335) which results in socio-cultural competency. Besides, *The national Standards for Foreign Language Learning* published by American Council (1999 : 3) on the teaching of foreign languages state that students “cannot truly master language until they have also mastered the cultural context in which the language occurs”. According to the supporters of this view, the inclusion of target culture is a must in language education so that students will have a full competency in the language. As Stuart and Nocon (1996 : 432) suggest “learning about the lived culture of actual target language speakers as well as about one's own culture requires tools that assist language students in negotiating meaning and understanding the communicative and cultural texts in which linguistic codes are used”.

However, integrating target culture into foreign language education could be seen as a “form of assimilation promoted by the domination of its culture – especially when the language itself is dominant in the world arena” (Önalın 2005 : 216). As a result, foreign language teachers may intentionally avoid teaching culture in order not to be a tool of linguistic imperialism (Phillipson, 1992). Linguistic imperialism, or language imperialism, involves the transfer of a dominant language to other people. The transfer is essentially a demonstration of power, traditionally, military power but also, in the modern world, economic power, and aspects of the dominant culture are usually transferred along with the language¹. Thus, according to some scholars, integrating target culture into foreign language education is to promote the demonstration of power of economically and military dominant countries such as the USA and the United Kingdom. According to Phillipson, there is direct link between the promotion of English as a world language by the USA and the United Kingdom and foreign policy (Kachru and Nelson, 1996). It is further argued that “the new culture in which English

¹ http://en.wikipedia.org/wiki/Linguistic_imperialism#cite_note-0

has been or is in the process of being nativized have their own necessities for politeness, apology, persuasive strategies, and so on” (Kachru and Nelson, 1996 : 97). In other words, cultural norms do not stick to target culture anymore. On the contrary, English is being adapted to the culture in which it is being learned or spoken.

1.4.3. International Culture

The third view states that English has become a lingua franca, and it is affirmed that English is now the main medium of international communication (Alptekin, 2002). It is asserted that “English has become the language of international communication; therefore, real communicative behaviour that includes the use of English in native speaker-native speaker interactions, as well as native speaker-nonnative speaker and nonnative speaker-nonnative speaker interactions, should be defined” (Alptekin, 2002 : 60). Phan Le Ha (2005, cited in Nunn, 2005 : 69) suggests that “it is not so much that natives are suddenly being dispossessed, but more that non-natives are increasingly becoming ‘possessed’ ”. Alptekin (2002) suggests that native speaker is a linguistic myth because native speaker's language and culture are perceived in one way. According to him, this monolithic perception of culture is unrealistic because it does not reflect the lingua franca status of English. Besides, he suggests that students should be equipped with the necessary linguistic and cultural behaviour that will enable them to communicate effectively in an international community. Taking into consideration the current status of native speakers and their culture, it is the appropriate time to focus on multilingual context of English use by abandoning the mythical native speaker model of ELT (McKay, 2003).

As for the current status of English as a lingua franca (ELF), Fishman and Andrew (1996 : 8) suggests that “English should be reconceptualized, from being an imperialist tool to being a multinational tool”. Nowadays, the reason that lies behind the increase in the number of individuals who want to learn English is not the promotion postulated by inner circle countries, rather the necessity to access to worldwide knowledge (Rubdy and Sacareni, 2006). As the status of English changes, the orientation of cultural information in English language classes changes. Kachru (1985) indicates a parallelism between knowing English to Aladdin's lamp, “which permits one to open, as it were, the linguistic gates to international business, science, technology and travel” (Rubdy and Sacareni, 2006 : 117). If what is to be taught is an international

language, then the world itself becomes the culture that resides in the international language (Alptekin, 2002). With the aim of creating less ethnocentric generations who are tolerant to differences, English should be taught by referring international cultures (Steele, 1989). Non- native speakers of English are not interested in learning the culture of inner circle countries (native speakers), which results in teaching English as a tool for multinational communication (McKay, 2003).

Besides, the supporters of this view note that having a non-native teacher is an advantage on the part of the students. As being a teacher in the expanding circle, the role the non-native speaker presents is a valuable role model appropriate to students for s/he is a competent foreign language speaker (Pennycook, 1999). The reason for this is that teacher presents an accomplishable role model because the teacher and his or her students have the same linguistic and cultural background (McKay, 2003).

Having an insider perspective, the non native teacher is capable of comparing and differentiating the cultural content which is unfamiliar for students. According to the supporters of this view, by its very nature, an international language cannot be linked to a specific culture. Instead of using contexts that students are not familiar with, source and international contexts which can attract students' attention should be used (Alptekin and Alptekin, 1984). If the place of English in the global village is re-examined, the integration of cultural issues in language teaching is to be re-examined as well.

As a final remark, it is obvious that there is a tendency among scholars to reject native-speaker norms, including target culture norms in ELT, yet the premise that target language cannot be truly mastered without target culture information is still prominent. However, a number of scholars emphasize the integration of source culture values as well as international ones into ELT as a result of the current status of ELF.

1.5. The Use of Textbooks in EFL Contexts

There are many views reflecting the relationship between language and culture in the field of ELT pedagogy. There are also various different views from a number of ELT educators regarding the place of culture in language education. In a foreign language context, textbooks are one of the main providers of culture as well as English language teachers, and cultural information usually provides the basis for the content and topics used in textbooks and classroom discussions (Cunningsworth, 1995). In addition, what is done in the classroom by teachers and students in English language classes is determined mostly by the content of textbooks (Tomlinson, 1998). A discussion on textbooks is inevitable in light of the arguments about the place of culture in ELT. According to Cortazzi and Jin (1999 : 199), the textbook “can be a teacher, a map, a resource, a trainer, an authority, a de-skinner and an ideology”. Besides, the textbook is seen as an authority that is reliable, valid and written by experts. This fact is valid in Turkish educational context because ELT textbooks used in state-owned primary and high schools are developed, published and distributed under the authority of Turkish Ministry of Education.

ELT textbooks are composed in different dimensions with regard to their approach and content in relation to cultural issues. Cortazzi and Jin (1999) divide the cultural content in textbooks into three categories; namely, (1) source culture, (2) target culture and (3) international culture. Source culture refers to students’ own culture; target culture is the culture in which the target language is used as a first language while international cultures refer to various cultures in English, or non-English-speaking countries which use English as an international language (Cortazzi and Jin, 1999).

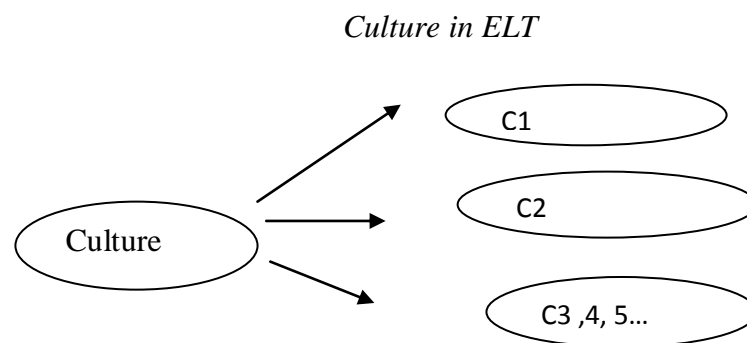


Figure 2: Culture in ELT (cited in Aliakbari, 2002 : 4)

In Figure 2, C1 stands for the culture of the student which is called source culture. C2 refers target culture where English is spoken as a native language, and C3, C4 and C5 refer to the cultures that English is spoken as a foreign language, apart from the student's own culture. In other words, they are called international cultures.

In the world literature, there are some EFL textbooks that include the culture of the country (source culture) that the textbook is prepared for (Cortazzi and Jin, 1999). "In a variety of countries in which English is being studied as an additional language, there is a growing recognition of the importance of including the source culture" (Rudby and Saraceni, 1997 : 121). In these textbooks, students see the people coming from their own culture speaking English and participants and topics are usually familiar to them. With the integration of source culture, students get a better understanding of their own culture as well as the necessary language needed to explain their own cultural elements to other people in English.

However, there are many textbooks that focus on the target culture only. In this type of textbooks, names, places and discussion topics are directly related to the target culture. Pennycook (1999) states that target-based goals were emphasized in most popular days of audio-lingual methods of teaching in the textbooks published by inner circle countries. According to Phillipson (1992 : 60), "the promotion of the British is a government-backed enterprise with an economic and ideological agenda aimed ultimately at boosting commerce and dissemination of ideas". However, some English language educators believe that target culture information will be motivating for English language students as it creates curiosity (Rudby and Sacarani, 2006).

The other types of textbooks are those which include a wide variety of cultures from all inner, outer and expanding circle countries. Cortazzi (2000) states that international culture elements are now evident in some textbooks from the USA and South Asia whose characters with different backgrounds use English as a global language. McKay (2003) asserts that in EFL settings, materials should not only focus on western culture. Materials that include a variety of knowledge from various cultures all over the world are the best ones (McKay, 2003), for these materials can provide a basis for students so that they gain a deeper understanding of the usage of English for international purposes in wider contexts. This eventually helps defeat students' fear of

being assimilated into a specific culture so that they will start understanding cultural differences with ease (McKay, 2003).

1.6. Significance of the Study

As mentioned above, culture is a very abstract term and connotes various meanings to different people. However, the relationship between culture and language is a well established one, for neither of them exists without the other. Considering the current status of English as an international language, an important question arises about the cultural orientation of the information presented in English language classes. In essence, there are three different views regarding the orientation of cultural information in English classes. Besides, ELT textbooks are categorized under three main categories (source, target, international) regarding their cultural orientation. The current study aimed to shed light on teachers' and students' views about the definition of culture and their views about integrating culture into language teaching. In addition to these, cultural orientation of the textbook New *Bridge to Success* series was analyzed by the researcher while teachers' and students' views about the orientation of the textbook were compared with the findings obtained from the analysis performed by the researcher.

CHAPTER TWO: LITERATURE REVIEW

In order to search for the views of English language teachers and students on the concept of culture and teaching/ learning culture along with the language as well as the cultural orientation of the ELT textbooks, several studies have been conducted in the world literature. In this section, studies with teachers, studies with students and studies on the cultural content analysis of ELT textbooks are presented respectively.

2.1. Studies with Teachers

Considering the issue of culture in language teaching, Adaskou, Britten and Fahsi, (1990) conducted a study concerning the cultural content of the new English course for Moroccan secondary schools. The participants were Moroccan teachers of English, inspectors and teacher-trainers. Data gathered from participants via questionnaires, structured interviews and discussion with groups of teachers. Research questions asked in the study were “Can the use of a foreign milieu, by inviting cultural comparisons, contribute to students’ discontent with their own material culture and to the yearning for the big city and the fleshpots of Europe? Are there patterns of behaviour in an English speaking social context that most Moroccans would prefer not to see presented as models to their young people? Will Moroccan secondary learners still be motivated to learn English if the language is not presented to them, as it has been up to now, in the context of an English-speaking country?” (Adaskou *et al.* 1990, p.7). According to the results of the questionnaire, the use of foreign milieu in language teaching resulted in students’ discontent with their own culture. Besides, participants stated that there are some patterns of behavior in English speaking contexts which should not be presented as models to their students. The responses of the participants revealed that they mostly preferred keeping the target culture content of English to a minimum degree. Finally, participants in this study believed that if the context in which

English is presented relevant to the lives of students, motivation in learning English will increase.

In order to find out the opinions of Chinese English teachers, Lessard-Clouston (1996) conducted a study about the place of culture in their teaching. The data were collected through interview technique from 16 Chinese English language teachers who were teaching at middle school. According to the results, most of the teachers emphasized target culture in their teaching not only because they view the issue as curial and necessary but also they fulfill their students' expectations in learning the target culture. The importance of integrating target culture information in ELT was accepted by all the teachers who participated in the study.

In addition to these studies, a six- month ethnographic study with four English language teachers (two of them were native speakers of English and two of them were non-native speakers) was conducted by Duff and Uchida (1997) in Japan. The relationship between language and culture, the teachers' cultural identities and classroom practices and explicit or implicit transmission of culture (North American culture) in the classrooms were investigated in the study. Data were collected through a number of instruments such as questionnaires (applied at the beginning and end of the class), field notes, teacher's journals and interviews. The results of the study revealed that direct teaching of North American culture was not agreed by the participating teachers; however, indirect integration of target culture in language classes was practiced. Besides, the participants stated that creating cultural awareness was an issue of great importance. According to the results of the study, the researchers concluded that language teachers help students in familiarizing with new cultural and linguistic practices as well as shedding light on their own image and beliefs.

From a different perspective, McKay (2003) focused on the importance of the inclusion of topics related to the source culture while teaching English as an international language. In her research, she investigated the cultural content of ELT textbooks in Chilean primary and secondary schools, the methodology adapted by teachers of English in Chile and self evaluation of Chilean teachers of English compared to native English speaking teachers. The results of the questionnaire applied to 113 Chilean teachers of English revealed that the majority of teachers preferred cultural information that is related to the cultures of various countries all over the world

while some participating teachers also mentioned the inclusion of source culture content that deals with Chile. According to the participants, international culture was taught in order to help students to gain a global vision of the world while teachers who supported inclusion of source culture values emphasized reinforcing their own cultural values. Besides, teachers participating in the study viewed their familiarity with Chilean culture and people as strength against native speaker English teachers. As for the cultural content of ELT textbook, *Go for Chile*, the participants claimed that it included international culture elements as well as local Chilean names and places.

Considering the present status of English as a global language, Jahan and Roger (2006) conducted a focus group study in order to elicit the views of English language teachers on the nature of target culture in their ELT contexts. The participants were five English language teachers from five different countries, Indonesia, Japan, Kenya, Mauritius and South Korea. The findings of the study clearly depicted that there were sharp differences between the views of the teachers from expanding circle and outer circle countries. The teachers from outer circle countries (Kenya and Mauritius) emphasized the transmission of local values through English while the teachers from expanding circle countries (Indonesia, Japan and Korea) stated that World English perspective is a newly emerging approach in their language teaching for the definition of proficiency is still related to native language forms.

In order to reflect the situation in Turkey, Çamlıbel (1998) conducted a quantitative study to elicit the opinions of English language teachers on teaching the target culture. A questionnaire was applied to both 56 native and non native teachers of English working in high schools. Definition of culture, the role attached to target culture in English classes, teachers' opinions about integrating culture and differences between native and non-native English teachers' opinions were searched. The results indicated that most of the teachers defined culture in the sociological sense. Almost all of the teachers participated in the study claimed that it was important to include cultural information into teaching and sometimes or always mentioned topics that are related to target culture while they were teaching English.

Similar to the above study, Önalın (2005) investigated Turkish teachers' perceptions and beliefs about the place of culture in ELT, as well as their practices and applications related to culture in their EFL classes in Turkish higher education context. The study investigated the definition of culture given by Turkish teachers of English, their attitudes towards integrating cultural information into their teaching and the role they allocate to the target culture in their teaching. In order to collect data for the study, the researcher applied a questionnaire to 98 English instructors working in four different universities in Turkey and conducted follow up interviews with 24 instructors. The results revealed that the participating teachers mostly defined culture in the sociological sense, such as values and beliefs. The study also revealed teachers' positive attitudes towards incorporating target culture information in their instruction, for they believed language and culture were inseparable in order to become proficient in English. Besides, most of the participants stated that they presented target culture information by comparing and contrasting with students' native culture.

In order to investigate the place of culture in Turkish educational context, Bayyurt (2006) conducted a study with non-native English language teachers on different dimensions of culture in the teaching of English as an international language. The study investigated the definition of culture by Turkish teachers of English, their views on integrating culture in EFL classes and their positing of themselves within the profession of ELT. 12 Turkish teachers of English were interviewed in order to collect data for the study. Most of the teachers defined culture as "lifestyle, gastronomy, traditions, etiquette, history, belief and value systems, and language of a group of people living in a city, country; in other words, in a particular geographic region" (Bayyurt, 2006 : 238). Besides, most of the participating teachers viewed culture and language as inseparable. The results also revealed that the teachers talked about issues related to culture in their English language classrooms by referring to source, target or international cultures. As for the positioning of themselves in ELT, the participating teachers stated that being non- native speakers of English who were familiar with both source and target culture was one of their strongest points.

As all of the studies mentioned above represent, EFL and ESL teachers view culture as an integral part of language education, yet the meaning of culture and degree of inclusion of topics related to culture were not agreed upon, neither was the orientation of cultural topics. All of the studies conducted, either qualitative or quantitative, clearly show that teachers of English are aware of the importance of inclusion of culture in their classrooms. However, there is no consensus between teachers of English about the type of cultural information presented in language classes; source, target or international cultures.

2.2. Studies with Students

Some research conducted in the field is concerned with the concept of culture and integration of culture from the view points of English language students. Prodromou (1992) searched for the expected content of English classes regarding the viewpoints of 300 EFL students in Greece through a questionnaire. The results of the study revealed that, most of the students expected their English language teachers to know Greek as well as to be familiar with Greek culture. Besides, rather than American English, British English was the preferred model for the participants who claim that they would like to speak English like a native speaker. Another outstanding fact that came into scene as a result of Prodromou's study was that there was a direct proportion between the students' proficiency level and their demand for acquiring target culture.

Another study that investigated students' attitudes towards English and target culture is Fahmy and Bilton's (1992) survey conducted at Sultan Qaboos University in the Sultanate of Oman. The participants were 74 undergraduate students in an ELT department. The students' views on studying English in Oman, their reasons for studying English and attitudes towards the components of ELT were searched. The results of the study revealed that most of the participants benefited from learning English in Oman, for they stucked to their own cultural identity, which resulted in no anxiety of assimilation in target culture. The participants stated that they learned English for practical reasons such as their future employment and they mostly wanted to practice their grammar and speaking skills in their English classes. Besides, the results

of the research revealed that studying the culture of English speaking countries was perceived as the least important component in language education.

In order to search for students' attitudes towards the cultural content of their EFL classes, Sardi (2002) conducted a survey on 50 undergraduate students of EFL at Kodolányi János University College in Hungary. The research questions asked in the study were about the attitudes of students towards the status of English and cultural elements of EFL classes. The results of the questionnaire showed that "students strongly associated the learning of English with adjusting to first language norms of reference" (Sardi, 2002 : 106). Besides, they claimed that a language class should not focus entirely on target culture-related contexts. In addition to these, it was revealed that the majority of students learn English because of reasons that relate to the international functions of the language.

Similar to the study carried out by Prodomou (2002), Rochman (2007) conducted a questionnaire on students' choices of cultural content of EFL classes in Jenderal Soedirman University in Indonesia. There were 287 participants in the study. The study investigated the model of English that the students wished to learn (British/American), the degree of importance of speaking English like a native-speaker on the part of the students and students thoughts about the content or subject matter of their cultural studies. According to the results of the study, the participating students mostly preferred British English and claimed that it was important to speak like a native-speaker. Besides, with regard to cultural aspects of English, "most students wanted to learn the history, geography, national identity, educational system, people, governmental system, science and technology, pop culture, economics and tourism, sports and tourism" (Rochman, 2007 : 57).

In a recent study, Yılmaz and Bayyurt (2010) investigated the opinions of high school students on the role of culture in English language learning in Turkish context. For this purpose, a questionnaire was developed and applied to 385 Anatolian High School students together with semi structured interviews. The study aimed to discover the students' opinions of the role of culture in foreign language classrooms and their opinions about non native and native English speaking teachers. According to the both qualitative and quantitative results, the participants preferred English teachers from the U.K. Also, they expected these teachers to be able to speak Turkish and be familiar with

Turkish culture. International topics were regarded as the most important cultural elements that were expected to be seen in textbooks. Besides, the notion target that culture should be taught along with English was acknowledged by most of the students, yet a number of the students disagreed or partially agreed with the idea.

It is clear from the number of studies mentioned above, the studies on the students' views on the concept of culture and integration of culture are less than the studies reflecting teachers' views. While researchers investigate teachers' views and their teaching practices about cultural elements, students' views are not commonly taken into consideration. This could be regarded as a deficit as taking the views of both parties would reflect the issues related to culture in a more balanced way and provide a sounder basis for future studies.

2.3. Cultural Content Analysis of Textbooks

Textbooks vary in their approach to cultural issues, and they are divided into three categories in terms of their cultural orientation; namely, source culture, target culture and international culture (Cortazzi and Jin, 1999). However, a limited number of studies have been conducted in order to identify the cultural orientation of textbooks produced for students studying in EFL contexts.

McKay (2002) states that in most of the countries in which English is being learned as a foreign language, including the source culture is of great importance (cited in Rudby and Sacareni, 2006). Cortazzi and Jin (1999) give the example of a Venezuelan textbook that reflects Venezuelan cities and places without paying attention to outside Venezuela. *English for Saudi Arabia* is another example of textbooks that represents source culture norms (Aliakbari, 2002). Characters in the textbook talk about going to Mecca for pilgrimage and making Arabian coffee. In addition to these textbooks, Krishraswamy and Aziz (1978) state that a number of countries such as India and Yemen have designed materials based on their own cultural values by including names and settings from their own countries.

A study held by Battaineih (2009) searched for the authentic socio-cultural elements in the ELT textbooks used in secondary schools in Jordan. The researcher analyzed each reading passage in two textbooks, *General English Course One* and *General English Course Two*. Besides, the researcher made tables of the source, foreign and universal socio-cultural features for each of the cultural references in reading passages of aforementioned textbooks. Through content analysis, Battaineih (2009) revealed that ELT textbooks for the secondary schools in Jordan were basically based on the local culture of the students, while the culture of the English language speaking countries was ignored.

The other type of textbooks is the one that focuses on the culture of target countries. In this type of textbooks, all the cultural information given is about British or American lifestyles, famous people, dishes, places and values. Scholars argued that these textbooks are typical representation of values and world views of western countries (mostly Anglo-American) and those kind of materials may not be appropriate for students coming from various backgrounds (Alptekin,1993). These textbooks are not produced for specific countries but marketed worldwide. Some examples for these textbooks are (cited in Aliakbari, 2002) *English Occasions* (Longman, 1952), *Success with English* (Penguin, 1968), *Reward* (Grenall, 1994), *Flying Colours* (Grenall and Springer and Garton, 1990). It can be assumed that the authors of these textbooks may aim to help EFL students who are planning to become ESL students in the country of the target language by familiarizing them with target culture values (Ariffin, 2009).

In order to reveal the cultural content of EFL textbook *College English*, Wu (2010) held a study by analyzing the first four student volumes of the textbook published by Shanghai Foreign Language Education Press. The analysis was based on the texts and the exercises in each unit of the four textbooks. The results of the analysis revealed that most of the passages reflect target cultures (especially, American culture) while the representation of international and source culture was limited. The researcher viewed the limited number of texts referring to source culture as a disadvantage, for students could have difficulty in expressing Chinese culture in English. Besides, he suggested that the comparisons and contrasts between source, target and international cultures should be added.

The third type of EFL textbooks is those based on cultures of both inner and outer circle countries where English is not native or second language but taught as a medium of international communication. It is now evident in some textbooks taught in America and Asia in which the characters coming from different backgrounds use English as an international language (Cortazzi, 2000). *Panorama* (Potter, 1990), published and taught in Brazil, is an example for textbooks with international culture elements. Some of these elements are passages about Seoul, İstanbul, Buenos Aires and Tokyo and occasions that take place in various cities, such as a job application in Milan (Cortazzi and Jin, 1999).

Another study conducted by Hamioğlu and Mendi (2010) aimed to analyze topics related to different cultures from different countries in the world. Five textbooks namely, *New Hotline* (1998), *New Streetwise* (1999), *Enterprise 2* (1999), *Matrix* (2001) and *Total English* (2006) were analyzed by the researchers. The results revealed that each textbook involved international topics in varying degrees, *New Hotline* (14), *Enterprise* (32), *Matrix* (11), *Total English* (26) except for the *New Streetwise* which wasn't observed to include any international topics but cultural elements from the USA and England as the target culture of the main English speaking countries.

Studies with a focus on cultural content of EFL textbooks point out that textbooks published by inner circle countries and marketed worldwide include target culture information while the textbooks published by outer or expanding circle countries have a number of source culture references. However, textbooks with a focus on international culture are reasonably limited in number when compared to the ones with source and target culture focuses.

CHAPTER THREE: METHODOLOGY

3.1. Purpose of the Study

As above studies reveal, teachers and students have different views about the definition of culture and integration of cultural information into language teaching and learning as well as the cultural orientation of ELT textbooks (Cortazzi and Jin, 1999). Besides, each of the studies has a different focus, either on teachers' or students' views. In other words, no previous studies examined have aimed to discover the meaning of culture and the place of it in language teaching and learning by analyzing the views of both teachers and students. In this study, the researcher aimed to search a group of Anatolian High School English language teachers' and students' views on culture and teaching/ learning culture along with the language. In addition to these, teachers' and students' evaluation of the textbook *New Bridge to Success* in terms of its cultural orientation was examined. Having been an English language teacher working in an Anatolian High School, the researcher herself examined the textbook *New Bridge to Success* series in order to find out the cultural orientation of the textbook series. To sum up, this study with a focus on the concept of culture, integration of it into English language classes and orientation of cultural information presented in English language classes and in the textbook used had triangulated data sources as follows; teachers' views , students' views and an analysis of the textbook.

In this respect, the research questions addressed in this study are,

- 1) How do Anatolian High School language teachers and students define the concept of culture?
- 2) How do Anatolian High School teachers and students view the incorporation of culture into their EFL classes?
- 3) How do Anatolian High School teachers and students view the textbook in terms of its cultural orientation?
- 4) What does the researchers' analysis of the cultural orientation in *New Bridge to Success* series reflect?

3.2. Foreign Language Education in Turkish Educational Context

According to the proclamation of Turkish Ministry of Education, the overall aim of foreign language education in Turkey is to train students in four basic skills; namely, reading, writing, listening and speaking in order to help them equip with the ability of reading academic and literary texts in a foreign language, be familiar with the scientific developments worldwide and establishing effective communication with people from different cultures (Demircan, 1988). The foreign language taught in Turkish state-owned schools as a compulsory subject is English. The special status of English as an international language of communication leads to teaching of English as a foreign language in Turkey (Bayyurt, 2006).

In the 1997/1998 academic year, the duration of compulsory education in Turkey has been increased to eight years instead of five years, which resulted in dramatic change in language education. Prior to the new act of education, there was no language education in primary schools in Turkey. However, as a result of Act number 4306 passed by Turkish Ministry of National Education, language education in state-owned primary schools starts in the fourth grade. The students are exposed to three hours of English lessons (extra- one hour of elective English is also available) in the fourth and fifth grade and four hours of English in the sixth, seventh and eighth grades (Kırkgöz, 2007).

At the end of each of the sixth, seventh and eighth grades, the students are object to a nationwide test called SBS in order to be admitted to the secondary education institutions to continue their education. The students are allowed to apply to general, vocational and technical, science, social sciences and fine arts high schools according to the average of both their grade point average (GPA) in the primary school and their scores of the nationwide tests held in three years. In addition to these high schools, they may be elected for institutions which aim to provide intensive language education for their students, which are called Anatolian High Schools. The overall aim of Anatolian High School is “to prepare students for higher education while teaching them a foreign language intensively to enable them to follow scientific and technological advances in the world” (Bayyurt, 2006 : 236).

The students in Anatolian High Schools are subjected to intensive foreign language instruction in the four years of their secondary education without a preparatory year. However, prior to the act passed by the Turkish Ministry of Education in 2005, the students in Anatolian High Schools were exposed to one year of intensive language education in their prep. classes. As a result of the new act, preparatory classes were abrogated, and students in Anatolian High Schools are exposed to intensive language learning throughout their four years of education compared to state-owned general high schools. In the ninth grade, the students in Anatolian High Schools receive six hours of English classes. In the following grades, however, they have four hours of English per year.

The materials used in these schools are different from other high schools (such as general, vocational and technological high schools), and these materials are prepared or approved by language education professionals in Turkish Ministry of Education (Bayyurt, 2006). The textbook used in Turkish Anatolian High Schools at present is *New Bridge to Success* series, and the writers of this textbook are Turkish ELT professionals. Besides, *New Bridge to Success* series are approved and distributed by Turkish Ministry of Education.

3.3. Participants

20 Anatolian High School English teachers working at four Anatolian High Schools and 20 students studying in four Anatolian High Schools participated in this research during the academic year of 2010-2011. The teachers and the students who took part in the study were interviewed in their schools. The Anatolian High schools were all in Denizli; namely, Denizli Anatolian High School, Türk Eğitim Vakfı Anatolian High School, Mustafa Kaynak Anatolian High School and Akköy Anatolian Tourism and Hotel Management High School .

In Turkey, as a result of the demand for intensive language learning, the teachers are able to work in Anatolian High Schools if only they pass the exam held for Anatolian High School teachers that is conducted by the Ministry of Education. Thus, the English teachers who work in Anatolian High Schools are appreciated as being more competent in terms of their profession compared to the ones who work in state-owned primary schools and high schools. In addition to the professionalism of teachers, the students are also accepted by these schools according to their cumulative grade point average (GPA) in their primary schools and their nationwide test performances for secondary education. Therefore both the language teachers working in Anatolian High Schools and the students studying in these schools could be seen as more proficient than their peers in other school types.

The demographic features of the teachers were as follows: there were 14 female and six male teachers and their age range was between 31 and 48. They all graduated from ELT departments in various universities in Turkey. Besides these teachers, nine male and 11 female students participated in the study were either 16 or 17 years old. According to the Piaget's stages of cognitive development, the formal operational stage begins at approximately age of twelve and lasts into adulthood. Ability to think about abstract concepts develops during this time. The ability to think logically emerge during this stage. In earlier stages children tend to think very concretely and during formal operational stage, children gain the capacity to think about abstract concepts (Novak and Pelaez, 2004). Culture is a highly abstract phenomenon and the students at this cognitive stage of development are capable of thinking about this concept. That's one of the reasons why the students aged between 16-18 were chosen as the participants of the study.

3.4. Data Collection

Having taken the consent of the participants, the actual interviews were held in empty classrooms or in the school libraries in order to record the conversations in a silent atmosphere. The interviews with teachers lasted approximately 15-25 minutes while the ones with students lasted approximately 10-20 minutes. The interview questions that were set according to the purpose of the study were asked to each of the

participants by the researcher. Besides, each of the interviews was done in Turkish, for qualitative research requires watching people in their own surroundings and communicating with them in their own languages (Bogdan and Biklen, 1998). During the interviews, the researcher did her best to equip the participants with the necessary information while not directing them. Besides, a convenient atmosphere was created in order to enable the participants to share their actual views.

3.5. Instruments

The instruments for data collection were semi-structured interviews which are one of the ways to collect qualitative data. Qualitative research is defined as research that requires gathering some data not in the form of numbers but in the form of words (Robson, 2007). Qualitative research attends to make sense of the things by analyzing the meanings people bring to them (Strauss and Corbin, 1998). In other words, it aims to make sense of the phenomena by identifying various meanings attached to it.

According to Silverman (2005), the methodology adapted by qualitative research is mostly interpretive in essence. Always getting a better understanding of the subject matter at hand via interconnected interpretive practices is the main premise of this kind of research (Denzin and Lincoln, 2005). Besides, phenomena such as feelings, thought processes and emotions that are difficult to learn through more conventional research methods can be obtained via qualitative methods (Strauss and Corbin, 1998). The study in question aims to investigate a highly complex and abstract phenomenon like culture and the aim is to discover the actual views of people about culture and its place in language teaching and learning in an EFL setting. As a result, qualitative research was chosen for “the qualitative research approach demands that the world be examined with the assumption that nothing is trivial, that everything has the potential of being a clue that might unlock a more comprehensive understanding of what is being studied” (Bogdan and Biklen, 1998 : 6).

Interviews are one of the methods for gathering data in qualitative research. Bogdan and Biklen (1982 : 135) note that an interview is “a purposeful conversation usually between two people (but sometimes involving more) that is directed by one in

order to get information". As cited in Yıldırım and Şimşek (1999), the main aim of interview is to go inside an individual's inner world and get the gist of his/ her perspective (Patton, 1987). In addition to these, it has been estimated that more than 90 percent of all social science investigations conducted via interviews (Briggs, 1986, cited in Silverman, 2005).

As a method of data collection, there are three types of interviews in the literature; structured, semi structured, and unstructured (Yıldırım and Şimşek, 1999). While a structured interview has a formalized, limited set of questions that are not open-ended, a semi-structured interview is flexible, allowing new questions to be brought up during the interview as a result of what the interviewee says. "Semi-structured interviews are designed to have a number of interviewer questions prepared in advance, but such prepared questions are designed to be sufficiently open that the subsequent questions of the interviewer cannot be planned in advance but must be improvised in a careful and theorized way" (Wengraf, 2001 : 27). The interviewer in a semi-structured interview generally has a framework of themes to be explored. According to the framework, extra questions that are parallel to the framework of themes can emerge during the interview. "They provide greater breadth and depth of information , the opportunity to discover the respondent's experience and interpretation of the reality and access to the people's ideas, thoughts and memories in their own words rather than the word's of the researcher" (Klandermans and Stanngenberg 2002 : 93). Semi-structured interviews are high in validity because people are able to talk about something in detail and deeply. The meanings behind an action may be revealed as the interviewee is able to speak for himself or herself with little direction from the interviewer.²

Needless to say, interviews are one of the most widely adopted qualitative data collection methods in social sciences such as sociology, psychology and other fields in humanities. In these fields, there exist some facts that can be revealed through questioning in the interview, which represent the real beliefs of interviewees (Silverman, 2005). The definition of culture and its place in language classrooms are the essential facts that are present out there. Through semi structured interview questions, the researcher aimed to elicit these facts in the form of statements by the participating teachers and students.

2 <http://www.sociology.org.uk/methfi.pdf>

Six interview questions to be asked to both teachers and students were prepared according to the objects of the study as follows: (1) the concept of culture (question 1); (2) incorporation of culture into EFL classes (questions 2 to 4); and (3) evaluation of the textbook *New Bridge to Success* in terms of cultural orientation (questions 5 to 6) (see Appendix 1 and 2). The interview questions were checked and revised by several academicians at the Faculty of Education in Pamukkale University. Prior to the actual interviews, three teachers and three students were interviewed in order to pilot the interview questions. According to the analysis of pilot interview data, the questions of semi-structured interview were reshaped to avoid any ambiguity or misunderstanding. All interviews were audio-recorded. After all formal interviews were conducted with both participating teachers and students, the recorded data were transcribed verbatim.

3.6. Data Analysis

In this study, the data were gathered from three different sources; the Anatolian High School English language teachers' interview transcripts, Anatolian High School students' interview transcripts and the researcher's analysis of the cultural orientation of the textbook *New Bridge to Success* series. Semi structured interviews were the instrument for gathering data from the teachers and students. Besides, an analysis was held by the researcher in order to find out the cultural orientation of the textbook *New Bridge to Success Series*.

In order to analyze the data for the first research question, exploring the definition of culture according to the teachers and students of English, the categorization proposed by Adaskou *et al.* (1990) was drawn upon.

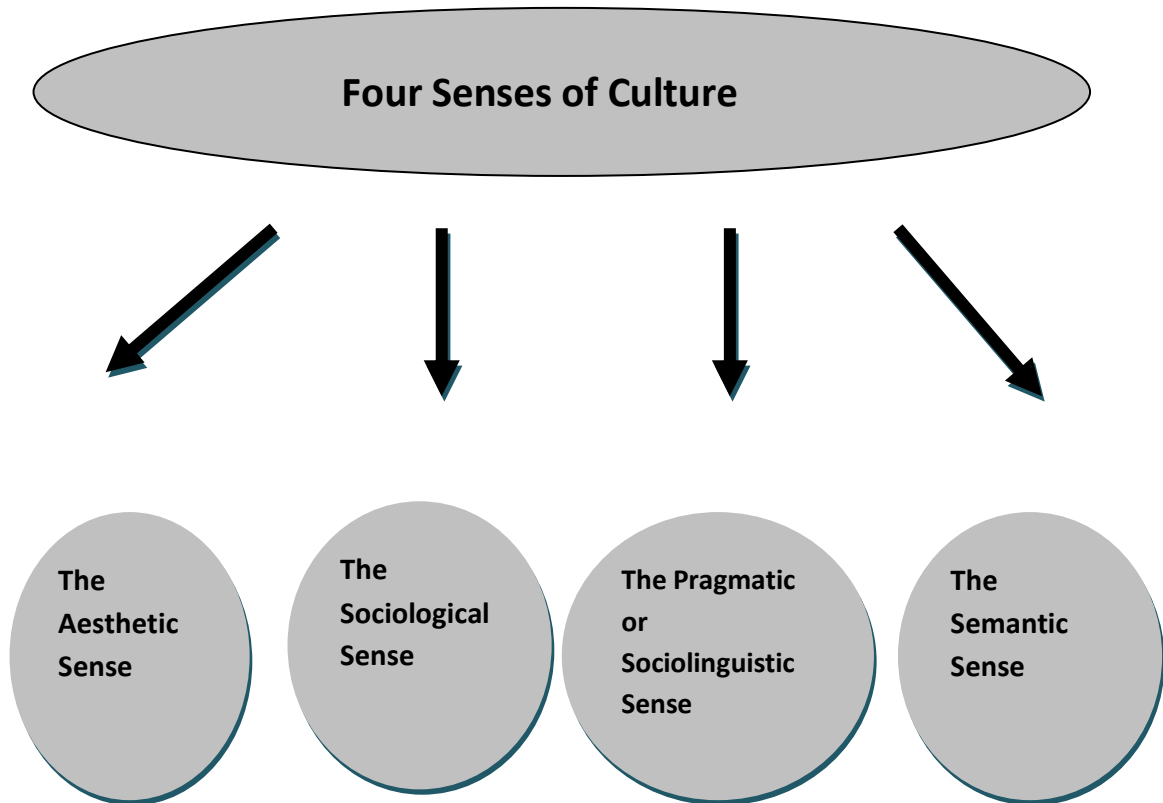


Figure 3. *Four Senses of Culture (Adaskou, Britten and Fahsi, 1990)*

As mentioned earlier, according to Adaskou *et al* (1990), culture is a concept with four senses; “*the aesthetic sense* (media, cinema, music and literature), *the sociological sense* (family, education, work, leisure and traditions), *the semantic sense* (conceptions and thought processes), the *pragmatic* (or sociolinguistic) *sense* (appropriacy in language use)” (cited in Bayyurt, 2006 : 34). While analyzing the interview transcripts about the definition of culture, deductive approach was adopted. In deductive approach “the researcher brings theoretical constructs to the research project” (Green, Gregory and Elmore, 2006 : 360). Theoretical constructs drawn upon for data analysis was Adaskou *et al*’s four senses of culture. Therefore, the data gathered from the participants about the definition of culture were analyzed according to these headings; aesthetic sense, the sociological sense, the semantic sense and the pragmatic sense. In other words, analysis was done to reveal how the participants addressed these constructs during the interview.

For the analysis of second research question that aimed to investigate the participants' views on the incorporation of culture in their EFL classes, themes and sub-themes identified by Bayyurt (2006) were used. In Bayyurt's (2006) study three sub-themes were identified as follows: (1) content of cultural information, (2) reasons for presenting cultural information and (3) reasons for omitting cultural information. During the careful reading of the data of the present study, these themes were commonly observed. Besides these, the participants also stated their views on the orientation of the cultural information they present or receive. In other words, the participating teachers shared their views on the orientation of the cultural information (source, target and international) they presented in their responses to the 4th interview question (See Appendix 1). Similarly, the participating students expressed their views on the type of culture (source, target and international) that they preferred to receive in their language classes in their responses to the 4th interview question (See Appendix 2). Therefore, "the orientation of the cultural information presented" was added to the themes identified by Bayyurt (2006) and analyses were done accordingly.

The third research question aimed to investigate the participants' views on the cultural orientation of the textbook series *New Bridge to Success*. The analysis of the participants' statements was done according to the three types of culture which are source, target and international. As the participants were asked to analyze the textbook in terms of three types of culture in the interviews (see Appendix 1 and 2, questions 6), the responses were categorized accordingly.

Having coded the interview data, the researcher re-examined all the data to check the coding steps. Besides, 25 % of the data were analyzed and coded by a second analyzer who is also interested in second language research in order to provide reliability and some differences in categories were improved through discussions. These categories were displayed in tables. In order to enlighten the perspectives of the participants and help the reader comprehend the findings more effectively direct quotations were also presented. While quoting teachers' and students' statements, the letters, T and S were used as pseudonyms (e.g., T1, T2....S1, S2 and so on).

The fourth research question asked in the study was about the cultural orientation of *New Bridge to Success* series. The analysis that the researcher conducted included all four textbooks; *New Bridge to Success for Grade 9* (Elementary), *New Bridge to Success for Grade 10* (Pre-intermediate), *New Bridge to Success for Grade 11* (Intermediate) and *New Bridge to Success for Grade 12* (Intermediate). The aim was to find out the frequency of the cultural information presented in terms of their cultural orientation; namely, information related to source culture, target culture and international culture. All the units in the series were examined and re-examined, and cultural information in each units was categorized under aforementioned categories. This analysis was conducted to investigate the similarities and differences between the participants' views on the cultural orientation of the textbook series and the researcher's findings resulting from this detailed analysis. In addition to researcher's categorization, another M.A student in ELT department in Pamukkale University examined a quarter of the units in *New Bridge to Success* series to reveal the cultural orientation of the information presented in the textbook series by categorizing them under the aforementioned three categories. No major discrepancies between the two analyses were observed.

CHAPTER 4: FINDINGS AND DISCUSSION

In this current study, the data were obtained from two different sources, teachers' and students' interview transcripts and the researchers' analysis of New *Bridge to Success* series in terms of its cultural orientation. In this chapter, the findings obtained from both the analysis of the interview transcripts and also the analysis of the textbook will be discussed.

4.1. Analysis of Teachers' and Students' Views

In this part, the data obtained through the interviews conducted with 20 English language teachers and 20 students will be discussed under three sections: (1) definition of culture, (2) integration of culture into EFL classes (content of cultural information, reasons for presenting or omitting cultural information, orientation of cultural information) and (3) evaluation of the textbook. First an analysis of teachers' and students' views will be presented. Next, comparisons will be made between these views.

4.1.1. Definition of Culture

How the participants defined culture formed the very first research question in this study. As culture is a highly abstract phenomenon, the teachers and the students were asked to share their own definitions of culture and the terms they associated this concept with. The definitions from the teachers and students were grouped according to the four senses of culture as depicted by Adaskou *et al.* (1990). These four senses are, “*the aesthetic sense* (media, cinema, music and literature), *the sociological sense* (family, education, work and leisure, traditions), *the semantic sense* (conceptions and thought processes), the *pragmatic* (or sociolinguistic) *sense* (appropriacy in language use)” (cited in Bayyurt, 2006 : 334). The findings of the analysis of teachers' definitions of culture are illustrated in Table 1, and those of the students are illustrated in Table 2. In addition to these, these results are compared in Table 3.

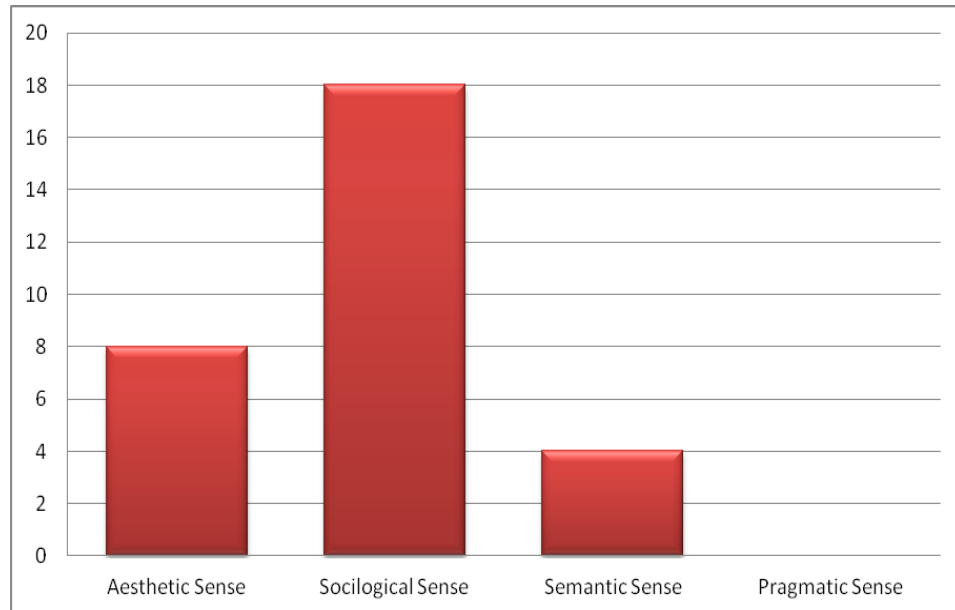


Table 1: Definition of culture by teachers

As it is clear from the table above, while defining culture, 10 teachers referred to the sociological sense of culture, one teacher to semantic sense of it, six teachers described the concept in both aesthetic and sociological senses, and one teacher referred to both aesthetic and semantic senses, while one teacher described the term in its both sociological and semantic senses. Besides, another teacher defined the term in terms of its aesthetic, sociological and semantic senses.

In order to reveal in which senses Turkish students of English perceived culture, the participating students were asked to define culture in their own words. The findings are presented in the following table and the analysis was conducted according to the categorization given by Adaskou *et al.* (1990) as it was done with the findings of teachers' data.

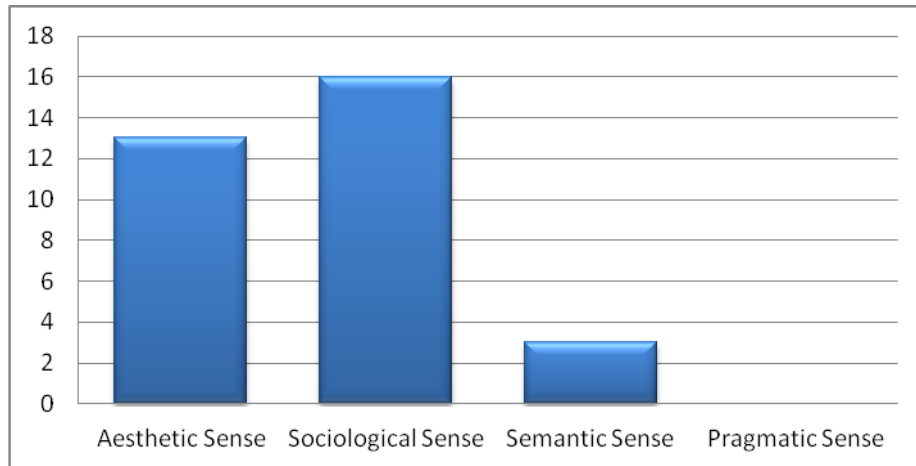


Table 2: Definition of culture by students

It is clear from the Table 2, three students defined culture in an aesthetic sense, five students in a sociological sense and one student in a semantic sense. Besides, seven students described the concept in both aesthetic and sociological senses, one student in sociological and semantic sense, and one student in both aesthetic and semantic senses. Besides, one student described the term in its aesthetic, sociological and semantic senses. Similar to the teachers' definitions of culture, no student viewed culture in a pragmatic sense.

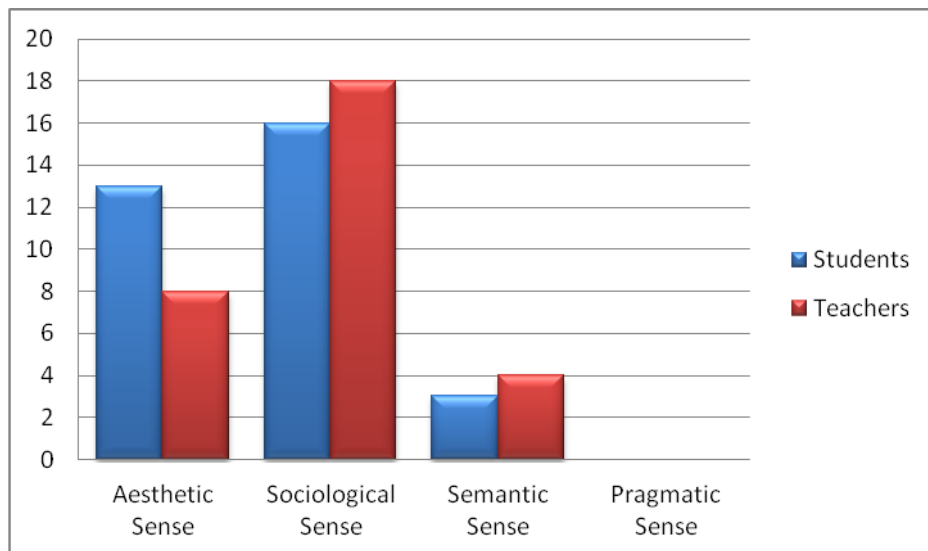


Table 3. Comparison between teachers' and students' definitions

As Table 3 illustrates, students' and teachers' perceptions of the term culture are similar. The comparison of the definitions of culture by teachers and students reveals that while more students defined the concept of culture in a purely aesthetic sense (13 versus 8) more teachers defined the term in a purely sociological sense (18 versus 16). In addition to these findings, more teachers described culture in a semantic sense (4 versus 3).

As the findings on the definition of culture represent, both participating teachers and students perceived the concept of culture mostly in a sociological sense. While responding to the first interview question that asked them to define culture, the participants' responses included customs, traditions, lifestyles, family relations, mutual values and behaviors.

When you say culture, what comes into my mind is people's lifestyles, their traditions, the traditions that have an important place in their lives, their family, family values and family relations.(T1)

Culture means traditions that belong to a society that comes from the past, their life styles. These are the things that come to my mind. (T12)

Culture is our heritage, our traditions, the values and traditions we own as a society. (S5)

The definitions that included traditions and life styles of people are in coherence with Allen and Vallette's (1977) definition of culture with a lowercase c which defines behavioral patterns of people such as habits, customs, traditions and life styles (shared culture). The sociological sense of culture given by Adaskou *et al.* (1990, :3) "the organization and nature of family, of home life, of interpersonal relations, material conditions, work and leisure, customs and institution" was observed to be shared by most of the teachers and students as follows:

Culture reflects one society's all traditions and customs, all behavior patterns coming from past to present. (T18)

When you say culture, it is behavior patterns, a society's traditions, customs that have been accumulated for years, their lifestyles. (T7)

Culture means a country's traditions, customs, life styles that have come from the past to the present. (S15)

As far as I know, culture is mutual traditions of societies and people. (S20)

Culture is anything. Traditions, customs, general perspective of a society resulting from the past, anything. (S6)

Another category among the four senses of culture, aesthetic sense was referred by eight teachers and 13 students. Aesthetic sense of culture refers to “the media, the cinema, music whether serious or popular, literature” (Adaskou *et al.*, 1990 : 3). The second most commonly observed comments about the definition of culture embraced music, food, drink, literature, dances, art, clothes, historical places and architecture. Besides, these definitions indicate a culture with the capital/ big C which refers to literary classics, works of art, scientific discoveries, philosophy and so on (Allen and Vallette, 1977). Some of the examples for the statements that were labeled under the category of aesthetic sense are as follows:

Culture is our heritage, our music, our dance, our food etc. (T3)

Culture is what people eat, drink and where they live, their environment. (T1)

The thing we call culture, hmmm, a lot of things, it is a country's music, geography, pictures, art. Isn't it? (S1)

Hmm. Culture is a nation's cuisine, literature, its history. I think culture is a combination of all them. (S19)

The other sense that teachers and students referred to while defining culture was its semantic sense. It was the least connotative sense of culture in the participants' minds. Semantic sense of culture refers to “the conceptual system embodied in the language, conditioning all our perceptions and our thought processes, time and space relations, emotional states, colors” (Adaskou *et al.*, 1990 : 4). The participants who defined culture in a semantic sense emphasized thought processes, knowledge and perspectives of the society:

I can define culture as an accumulation of knowledge and reflection of it to the life. (T10)

Culture is what people think. (T17)

Culture is civilizations' ways of thinking. (S14)

Culture is one nation's knowledge that helps them connect with each other. (S18)

It is worth noting that none of the teachers or students described culture in a pragmatic sense which referred to “social and paralinguistic skills as well as mastery of the language code which make successful communication possible” (Adaskou *et al.*, 1990 : 4). However, the most general definition of culture which refers to way of people according to Lado (1986) was observed to be shared by some of the participants as follows:

Culture is whatever people live, anything about life is culture. (T6)

When you say culture, what comes to our mind is living. (T11)

In sum, most of the teachers and the students participated in the study defined the concept of culture in a sociological sense emphasizing traditions and lifestyles. The second mostly referred sense of culture was its aesthetic sense, and the least commonly referred sense was the semantic sense. However, none of the participants described the term in its pragmatic sense. Having compared the views of teachers and students, a close similarity in the senses of culture being referred to was noticed.

The analysis of the definition of culture bears resemblance to the results obtained in the study conducted by Önalın (2005), whose participants were a group of English instructors at universities. Similar to the findings of the present study, most of the instructors in Önalın’s study defined culture in a sociological sense and the second most commonly referred sense was the aesthetic sense. However, none of the teachers in his study provided definitions associated with a semantic sense while a few participants in this study described the term in a semantic sense as well. Besides, the findings of the current study correspond to the results of the study conducted by Çamlıbel (1998) whose participants were 56 native and non-native English language teachers working in high schools. Quantitative data gathered from Çamlıbel’s (1998) study revealed that most of the teachers participated in her study defined culture in the sociological sense, which is in parallel with the sense of culture that the participants in this current study defined culture mostly.

4.1.2. Integration of culture in EFL classes

The second research question of the study aimed to investigate the views of teachers and students on incorporation of culture into the English language classes (See Appendix 1 and 2, questions 2 to 4). By drawing upon Bayyurt's (2006) study, the participants' responses were analyzed according to the following themes. (1) content of cultural information, (2) reasons for presenting or omitting cultural information, and (3) orientation of cultural information presented (source, target and international).

4.1.2.1. Content of Cultural Information

Most of the teachers participated in the study claimed that they raised cultural issues in their classes to some extent especially when it was necessary. When they were asked about the content of cultural information they presented in their classes, they stated that the topics mostly consisted of food, drinks, behaviours, holidays, festivals, historical and important places, religion, life styles, values, traditions and so on. Their responses revealed that they presented cultural information in its sociological and aesthetic senses mostly:

I mention eating habits of people living abroad. For example, when you go to a restaurant, the food is not what you like, what you eat. For example, we put the spoon on the glass when we don't want to drink another glass of tea. It is something cultural. In China, people eat with chopsticks. (T15)

We are talking about celebrations, religious celebrations generally. About Christianity or other religions. Things about daily life and lifestyles. We are also talking about modernity. When we say culture, it includes behaviours and we are talking about them. (T8)

Life styles. When you say culture, it includes everything from past to the future. Family values should also be learned. (T14)

Some of the teachers stated that they presented cultural information when there are cultural differences between countries such as behaviours, codes of conduct and life styles. They claimed that rather than specially focusing on foreign cultures, they tried to explain cultural differences by comparing and contrasting with our own cultural practices.

I think cultural information is important, yes it is important. Especially when there is a different situation. It is like we practice something like this, but those people do like that. When there is a difference between our life styles and theirs. Things like that. (T1)

For example, whatever is not in our culture but in their culture. These may be greeting styles, their religious festivals and so on. Or it can be their family values. In our culture young people move to another house only when they get married but their teenagers can move to their own houses when they are at the age of 15 or 16. I mention things like these. (T5)

Some teachers did not view cultural information as an important component in language teaching. However, they told that they provided cultural information when they felt it was necessary, for example when there was a passage or an activity that required explanation:

We are teaching it when it is mentioned in passages. We are not specially trying to teach culture. If there is cultural information in our books, in our units, we talk about it. We don't search for English culture in order to teach it in our classes. We don't do something like that. (T2)

We are talking about cultural information when it is necessary. Let me think. For example, while we are reading a passage about London, we can give information about the history of London, their architecture etc. (T7)

When students were asked about their expectations on the content of cultural information in English language classes, it was observed that aesthetic and sociological senses of culture were the most intriguing senses on the part of the students. Most of them stated that they would like to learn the literature, art, music, history, custom, traditions, architecture, family values, food and drinks of other cultures as follows:

I would like to learn their art, traditions and customs, their previous generations. (S2)

I want to learn history, mythology. For example, I am interested in ancient Greek and Egyptian mythology. I want to learn their religions and religious practices etc. (S14)

Actually I want to learn their traditions, lifestyles. We are not familiar with them. (S4)

One student stated that he would like to be informed about the semantic sense of culture, which refers to “conceptual system embodied in the language, conditioning all our perceptions and our thought processes, time and space relations and emotional states” (Adaskou *et al.*, 1990 : 3).

When we learn other cultures we gain different perspectives. For example, I am interested in their perspectives, their social perspectives. For example, I am interested in family relationships in other cultures (S12)

Another student claimed that rather than learning widely-known cultural information, he was interested in learning the pragmatic sense of culture that “compromises social skills and paralinguistic skills in addition to mastery of the language code which make successful communication possible” (Adaskou *et al.*, 1990 : 4).

What do we do when we speak Turkish? When something happens, we have set phrases and we say them as our grandparents or elder people always do. We use idioms. I want to learn things like this, set phrases, idioms and telling something while telling something else. For example, the ability to create contradiction. (S4)

As it is obvious from the analysis of the second research question, most of the teachers presented the content of cultural information in its aesthetic and sociological senses, which is similar to the analysis of Bayyurt’s qualitative study on teachers’ perspectives on culture (2006). Besides, the students’ expectations on the content of cultural information corresponded with the senses of culture presented by the teachers. As it is evident from the quotation above, both students and teachers were able to see the mutual relationship between language and culture (Byram and Fleming, 1998 ; Mitchel and Myles, 2004 ; Kiet Ho, 2009) and were mostly concerned with the aesthetic and sociological senses of cultural information.

4.1.2.2. Reasons for Presenting/ Omitting Cultural Information

The participating teachers were asked to give their reasons for presenting or omitting cultural information with regard to research question 2 which tried to clarify the views on the incorporation of culture in their EFL classes (see Appendix 1, questions 2-4). Similarly, the participating students were asked to give their views on cultural information presented in their classes (see Appendix 2, questions 2-4).

19 out of 20 teachers participating in the study stated that they presented cultural information in their EFL classes. However, their views differed from each other with regard to the reasons for presenting cultural information. Most of the teachers stated that presenting cultural information in their classes led to cultural awareness on the part of the students. 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" (Tomlinson, 2001, cited in Tomlinson and Masuhara, 2004 : 3). The English language teachers participating in this study recognized the importance of understanding other cultures and bringing about a positive attitude towards them.

I teach cultural information in order to bring in new perspectives, in order to create awareness. I think the concept of awareness is very crucial and we should emphasize it. When I have the opportunity, I try to emphasize it. (T16)

Students must be aware of the world and other cultures. I mean they shouldn't stay in their own shells. (T8)

When students learn cultural information, their perspectives on life may differ. They don't perceive life from one side. I mean, they may perceive life from various perspectives. They can learn other perspectives. They can perceive the richness. The more different, the more colorful. (T6)

The teachers presenting cultural information in order to create cultural awareness seemed to adopt a role to "develop skills, attitudes and awareness of values just as much as to develop knowledge of a particular culture or country" (Byram, Gribkova and Starkey, 2002 : 13). Another group of teachers indicated that language learning was culture learning as well and it was inevitable to teach culture while teaching English.

In English language teaching, apart from the rules of the language, the culture that represents that language should also be taught. Therefore, as I mentioned earlier, language and culture cannot be separated. (T10)

Both of them are woven into each other. Language is also a part of culture. We should teach it in order to bring in a better understanding of the language. (T12)

Culture is necessary while teaching a language. We should benefit from the culture of the language while teaching it. They are inseparable. Language is a living organism. It is alive. We cannot separate language and culture, for language is alive. That's how I think. (T2)

As it is revealed from the statements above the participating teachers supported the view that claims "language and culture are not separate, but are acquired together, with each providing support for the development of the other" (Mitchell and Myles,

2004 : 235). Besides, their statements indicated that they presented cultural information as a component of language teaching, for linguistic competence alone is not enough for language students to be competent in that language (Krasner, 1999). Other two participating teachers, considering the possibility of their students' visits abroad, stated that they presented cultural information in order to prevent their students from undesirable situations that may result from lack of cultural information.

The world is becoming more global. People go abroad for their career or business opportunities. We should teach culture in order to make our students not feel like outlanders. They shouldn't be condescended.(T15)

Students must be aware of what's happening in the world. Imagine that s/he is participating an important meeting in order to represent Turkey. S/he mustn't say something irrelevant or wrong. S/he mustn't blunder. (T4)

Among 20 teachers participating in the study, only one of the teachers claimed that he didn't mention cultural information in his classes, for he believed that there was not a real language education in Turkey.

We don't mention cultural information in our classes. Because, there is not a language education in Turkey anymore. Why? Because they abrogated prep. classes in Anatolian High schools. Students have a chance to attend prep. classes only when they go to university but they don't because these prep. programs are perceived as a waste of time. (T11)

Taking the issue on the part of the students, it was noticed that there was a strong parallelism between the reasons why teachers presented cultural information in their English classes and why students expected these pieces of information. Most of the statements uttered by the students revealed that students were aware of the mutual relationship between language and culture as follows:

We have to learn it (culture). Anyhow, language is a part of culture and culture is part of language. If you don't learn culture, you cannot learn language. (S3)

We cannot understand the languages that countries speak without learning their culture. (S9)

There is a link between culture and language. Without culture, we cannot mention language, for language is a part of culture. For example, if we do not communicate with people, we cannot share our culture with these people. In short, culture is mutual understanding. (S13)

As it is evident in the statements above, these students appeared to give voice to the idea that language is a key that opens the door of culture and is a path that sheds light on the culture of a given society (Byram and Flemming, 1998). Language is a tool for transmitting one's culture to others and in order to reveal the culture of a specific society, one should analyze the language of that society because language consists of cultural elements (Pennycook, 1994). Another group of students indicated that they wanted to learn culture because they believed that it created curiosity and resulted in permanent learning.

I want to learn because I am curious. (S1)

It is interesting to learn the lifestyles of other societies. For example, our teachers talk about their experiences in other countries. When they do so, it is interesting to listen to them. (S10)

I am interested in learning culture. This information makes the classes much more fun. You really feel that you are learning something. (S14)

According to Biggs (1995), students are only eager to learn things when the information presented them is important and meaningful. Therefore, for the students who are interested in learning about the world around them, cultural information is a great stimulus for permanent learning, for cultural information will be both motivating and curiosity-raising (Rubdy and Sacarani, 2006). Other two students claimed that they couldn't learn cultural information in their English classes because teachers' and the textbook's main focus was grammar and vocabulary:

They just teach us grammar depending on the textbook, nothing else. (S6)
It is like culture is not something important but as if a basis for instruction. Rather than teaching culture, they are teaching grammar and vocabulary mostly. (S14)

To sum up, most of the teachers and students participating in the study were aware of the mutual relationship of culture and language that is reflected in terms such as “*linguaculture* (Friedrich, 1989), *languaculture* (Risager, 2005) *language-and-culture* (Liddicoat et al., 2003) or *culturelanguage* (Papademetre and Scarino, 2006)” (cited in Kiet Ho, 2009 : 64). The reason that lay behind presenting or omitting cultural information was observed to be the teachers' awareness of the fact that neither of them can be mastered without each other. Besides, teachers' emphasis on the concept of

cultural awareness and students' regarding culture as a stimulus for better learning are other reasons for presenting/receiving cultural information. However, one teacher stated that he couldn't present cultural information because of the problems he observed in language education system in Turkey and two students claimed that rather than cultural information, mostly grammar and vocabulary instruction were provided.

4.1.2.3. Orientation of Cultural Information

With regard to their views about integrating culture into English classes, the teachers participating in the study were asked about the orientation of cultural information they presented; namely, source, target and international cultures (see Appendix 1, question 4). Similarly, the students participating in the study were asked about their expectations on the orientation of cultural information in their classes (See Appendix 2, question 4). Both groups of participants were required to state their choices of culture (source, target and international) by giving reasons.

Among 20 English language teachers participating in the study, five of them stated that they preferred information regarding source culture, one of them preferred target culture information and ten of them emphasized the importance of cultural information regarding international cultures. In addition to these, one of them indicated that she provided both target and international culture information while another two of them stated that they stressed both source and international culture in their classes. Besides, one teacher claimed that she mostly presented information regarding both source and target culture in her classes.

The teachers who supported the presentation of source culture information along with English claimed that it was crucial to make students aware of their own cultural values rather than other countries' cultures. A number of teachers stated as follows:

I do not want to sound nationalistic but source culture is important. If you don't know the rules of your own language, you cannot learn another language. It is something like this. (T4)

First of all we have to mention our culture. If someone doesn't know his/her own culture, s/he can never learn other cultures. (T7)

I would like to transfer my own culture. That is how we can compare and contrast other cultures. (T11)

The teachers who supported this idea believed that ELT should be a path that leads to a better understanding of one's own culture and students must gain the ability make comparisons between their culture and other nations' (Wei, 2005). Another teacher who supported teaching of source culture along with English remarked the importance of familiarity with the context in language teaching:

Familiarity with the context is important for elementary students. For example, when I ask my students to give information about İzmir, they will have less difficulty in doing so for they have background knowledge and they are familiar with İzmir. (T10)

The view of this teacher corresponded to the views of those who support the use of source culture so that it can facilitate students' use of their background knowledge (Ariffin, 2009) for triggering background knowledge is a basis for better instruction. Another teacher advocating the inclusion of source culture information in language teaching strongly opposed the teaching of target culture information:

Relationship between culture and language, it reminds me something like the imposition of the culture of target language. I think that's the biggest problem. Students sometimes ask why they learn English and other people in the world do not learn Turkish. Especially in textbooks published abroad, there is cultural information such as their religious festivals. Students ask why they learn such things. (T13)

Foreign language teachers may intentionally avoid teaching culture in order not to be a tool of linguistic imperialism (Phillipson, 1992). Integrating target culture into English language education was seen as a form of assimilation by this teacher. As a result, he stated that he intentionally avoided teaching target culture:

Obviously, I don't talk about cultural issues such as religion. I think that such things are out of concern of our students. (T3)

Contrary to the views of this teacher, a small number of teachers suggested that there should be teaching of target culture along with English, for it was necessary for a better understanding of the true meanings of a language (Byram and Fleming, 1998). However, those teachers still pointed out that the teaching of target culture should be done along with source and international cultures, especially avoiding overemphasis on target culture.

I believe that both of them should exist in language teaching. If you just give source culture information, something will be missing. The students will not be informed about target culture. But if you teach only target culture, it is also unacceptable because the students will have difficulty in transmitting their own cultural values such as our traditions. In short, both of them should be integrated in language teaching. (T19)

Most of the teachers participated in the study claimed that there should be teaching of international culture in ELT considering the international status of English as a lingua franca (Alptekin, 2002). The findings of the study conducted by Jahan and Roger (2006) revealed that teachers from expanding circle countries (Turkey is one of them) still attached to target language norms, for world English is a newly emerging approach in their language teaching. However, the findings of this present study clearly showed that participating Turkish teachers of English are aware of the international status of English and the importance of being aware of the world around us.

We should teach English along with the information of international culture because the world is becoming more global. We should not just focus on one specific country. Otherwise, our knowledge will be limited to either our own culture or target culture. I believe students must be aware of other cultures and other people, too. (T15)

Students must be equipped with international culture for when they go abroad they will face different cultural practices such as kissing. We in Turkey kiss each other on two cheeks but in Russia, men kiss each other on their lips. In Africa, women do that. They don't kiss but touch their lips. (T3)

Another teacher who supported the inclusion of international cultural issues in ELT remarked that today most of the communication takes place between non native speakers of English (Alptekin, 2002) and English no longer belongs to inner circle countries such as England and the USA (Nunn, 2005).

We do not teach English for this language belongs to England. We teach it because it is valid worldwide. Whether you go to Germany or Bulgaria, you are going to speak English. I mean wherever you go, you are going to speak English. We are teaching it for this reason not because it is the language of England. As a result, we don't have to teach target culture. (T14)

Considering the integration of cultural information in English language classes, students were asked to state their expectations on the orientation of this information; source culture, target culture and international cultures. Among 20 students participating in the study, one of them stated that she preferred information regarding

source culture, six of them target culture and nine of them preferred international culture information. Besides, two of them stated that they preferred both source and international culture information while other two of them expected information regarding both target and international cultures.

Students who indicated that source culture should be taught along with English remarked the importance of English language in transmitting their cultural values to other nations. According to these students learning English along with source culture is an opportunity to be able to present their own cultural values to other nations.

It is better to learn Turkish culture in English because it can be beneficial for us to introduce our culture to other people in the future. In this way, we can present our culture to the world. (S8)

In order to transfer one's own cultural values to other people with different backgrounds, teaching English with source culture norms is acceptable for "most students are quite willing to add their own version of the foreign language culture (and of a novel way of learning it) to their cultural portfolio and in doing so they perceive little threat to their cultural identity" (Hinkel, 2005 : 153). Another group of students stated that they were interested in learning target culture information along with English.

What we have to learn in English classes is English or American culture. We can learn Turkish culture in our history or literature classes. What we don't know is target culture. I think we should learn it in English classes (S9).

It will be more reasonable to learn the culture of countries that speak English as native language in our English classes. These countries may be England or the USA. (S10)

We are familiar with our own culture because we are living in it. Learning target culture along with English can assist us while learning the language. (S17)

As it is evident in the statements above, transformation of target culture information along with ELT was observed to provide students with a holistic view about how and when to use the language (Byram and Fleming, 1998), which results in socio-cultural competency. Foreign language speakers who are not competent of sociolinguistic knowledge are regarded as fluent fools (Bennet, 1993). The students who

expect to learn target culture information along with English seem to apprehend the importance of socio-cultural competency in mastery of a language.

Most of the students participating in the study proposed that international culture information rather than focusing on target culture should be taught along with English. Regarding the present status of English as the main medium of international communication, international culture which will “enable the language learners to become more competent and successful communicators in a global world” (Bayyurt, 2006 : 241) was expected.

I would prefer cultural information around the world because I believe cultural information should not be limited to specific countries. (S12)

As a result, English is an international language. Therefore we cannot focus on specific cultures such as British or American cultures only. (S13)

Everyone has different opinions on this issue. Some says we should learn only our own culture. It is a nationalistic approach. Of course, I want to learn about my own culture but I also want to enlarge my perspective. I want to learn universal things, I want to learn the cultures of other countries. I want to increase my knowledge on cultures. It would also be nice to introduce our culture to other people in the world. (S20)

As said earlier, Kachru (1985) indicates a parallelism between knowing English to Aladdin's lamp that will enable its speakers to exchange their ideas and their cultural background which will result in larger perspectives on the side of both discoursers. Therefore, for students who are eager to learn international culture, knowing English is the most appropriate gate in order to have access to this knowledge, for English has now become the international language of communication (Seidlhofer, 2001; McKay, 2003).

In order to shed light on their views about integrating culture into English classes, the participating teachers and students were asked about the orientation of cultural content in English classes, which are source, target and international cultures. The results clearly showed that both teachers and students were in favor of international culture regarding the cultural information presented. A great resemblance was observed between the findings of this study and those of the study conducted by McKay (2003) whose participants were Chilean teachers of English. In her study, the results clearly showed that majority of participants were in favor of the cultural content about all over the world, rather than focusing on target culture information. Similar to those results,

most of the participating teachers and students in this study stressed the importance of international culture information. However, while several teachers remarked the importance of teaching of source culture along with English, only one student indicated that she would like to be informed about her own culture in English classes. Regarding the place of target culture information in English classes, it was seen that participating students were more interested in learning target culture information. In other words, when compared to teachers, more students emphasized a need for target culture in language classes.

4.1.3. Evaluation of the Textbook

The third research question in this study aims to investigate the cultural orientation of the textbook series. Therefore, the views of participating teachers and students regarding the cultural orientation of the textbook series *New Bridge to Success* were collected (See Appendix 1 and 2, questions 5-6). In other words, all of the teachers and students were asked to evaluate the textbook in terms of its cultural orientation, source, target and international.

Among 20 teachers who were asked to evaluate *New Bridge to Success* series in terms of its cultural orientation, 13 of them remarked that there were a great number of Turkish culture references in all of the four textbooks in the series. Besides, none of the teachers claimed that there were target culture references while three of them stated that there were international culture elements as well in the textbooks. In addition to these, four of the participating teachers regarded cultural orientation of the textbook as both source and international.

Source culture refers to the culture in which English is taught as a foreign language (Cortazzi and Jin, 1999). Most of the teachers participating in the study stated that in *New Bridge to Success* series, there were a number references to source culture such as Turkish festivals, traditions, food and drinks, places, music, famous people, life styles, houses, celebrations and so on.

The book includes Turkish pop stars like Candan Erçetin, our food and festivals. There is a passage about a famous mosque. Besides, it mentions İzmir, Kemaraltı. (T3)

There is a part about a Turkish singer, a Turkish anchorman and so on. (T16)

In most of the countries in which English is taught as a foreign or second language, there is a tendency to refer to source culture in ELT (McKay, 2003). However, upon asking the teachers about their views on inclusion of topics related to source culture, it was revealed that some teachers were not content with this situation.

When I look at New Bridge to Success, I feel that this textbook has been written in order to teach Turkish culture to foreigners in English. It mentions Mevlana, Bursa, Candan Erçetin and so on. We are already familiar with such information. (T6)

The students are learning English but the examples are all from Turkey. There should be references about our culture but there should also be examples from other countries. (T12)

Everything is about Turkey. I think it is because the writers are Turkish. We used to have textbooks written by foreign writers in the past. The situation was not the same. (T2)

I think students are already familiar with their own culture. Of course we can still talk about it but there are so many examples of our culture in these books. (T15)

As it is clear from the statements above, the teachers were not opposed to the inclusion of source culture information in textbooks but they were not in favor of an overemphasis on source culture. Instead, they suggested there should be source culture information together with the information on other cultures;

Students can learn our cultural values. I am not opposed to that but it will be better if they learn this information by comparing our culture with other cultures. For example, in the textbook, they can describe a place in Turkey, then another place in the world. Finally, they should be allowed to compare these two places in two different countries, for instance. (T16)

Of course there should be some stuff about our country but the textbook should also mention other cultures. As I have mentioned earlier, there should be a combination of all of them. (T12)

Another group of teachers indicated that source culture information presented in the textbook was meaningful and useful for the students because familiarity with the context was believed to foster learning and new vocabulary presented in the textbook was observed to be beneficial as this would enable students to talk about their own culture more efficiently.

First of all, we should teach our culture because most of the students don't know our culture or values. For example, students are not aware of Mevlana. There are hundreds of students who did not visit Mevlana's home. Now students are informed about him via our textbooks. Imagine that one of our students came across a tourist, s/he can share something about him. In a related vein, there is a text about Pamukkale. With the help of this kind of texts, students become familiar with the terminology. There are texts about Bursa, Pamukkale, Blue Mosque, İstanbul and so on. As a result students are informed about them in English. Doesn't it make it easy to transfer cultural information? (T14)

I think the cultural orientation of the textbook is source culture. The names, the places are all about Turkey. If the student studying the textbook is going to be a tourist guide for example, source culture information can be very beneficial. (T19)

As a result, in order to transfer one's own cultural values to other people with different backgrounds, teaching source culture along with English was believed to enable students to transmit this knowledge more easily. In other words, with the integration of source culture elements these materials, students get a better understanding of their own culture as well as the language needed to explain their own cultural elements to other people in English.

However, none of the teachers stated that there were references to target culture in *New Bridge to Success* series. Among 20 teachers participating in the study only two of them viewed the absence of target culture in the textbook series as a weakness:

Our mission is to teach English and we are teaching their language as well as ours. So, there should be some information about their culture. (T3)

The absence of target culture results in lack of awareness. Something starts with being aware. In order to create awareness, target culture should be mentioned. In order to learn why the student is learning the language, and the situation of this language in the world of economy or art, first of all students must be equipped with target culture information. At first, some information about target culture and then source culture must be given. (T5)

Another group of teachers indicated that there were a number of international culture references in the textbook such as Rio Carnival in Brazil, worldwide famous actors and actresses with different backgrounds, various festivals, superstitions, famous places, world cuisine and so on. One of the teachers stated that considering the current status of English as a lingua franca (Seidlhofer, 2001; McKay, 2003), there should be international culture references in a textbook.

If English is an international language, international culture must be included too. (T10)

Some teachers explained that information related to international culture was provided in the textbook to make comparisons with source culture. Also, these teachers stated that source culture was used as a basis to explain international culture in English classes and this corroborates with the findings of the study conducted by Bayyurt (2006).

For example, first of all Hidrellez is mentioned and then comes Rio carnival. (T15)

It doesn't only focus on Turkish culture. While giving information about Turkish places or mentioning Turkish places, it directly gives information about other cultures, too. (T13)

Rather than using irrelevant contexts that are out of the concern of students, source and international contexts which are familiar to students should be used (Alptekin and Alptekin, 1984) because by comparing our culture with other countries' students can gain a deeper understanding of the information given. McKay (2003) asserts that in EFL settings, materials should not only focus on western culture and materials that include variety of cultural or historic knowledge from different countries all over the world are the most preferable ones (McKay, 2003). These kinds of materials will enhance students' interest rather than imposing target culture and target norms. Therefore, fears of being assimilated into a specific culture will disappear, and students will gain the ability to understand cultural differences (McKay, 2003).

Upon asking participating students to evaluate *New Bridge to Success* series in terms of its cultural orientation, the results clearly displayed that source culture was the most outstanding cultural aspect compared the other two. Out of 20 participating students, none of them regarded cultural orientation of *New Bridge to Success* series as target and only three of them regarded it as international. However, 12 participating students mentioned abundance of source culture information in their textbooks. Besides, two of them regarded cultural orientation of the textbook as both source and target culture and three of them as both source and international. Similar to the views of the teachers, the participating students stated that there were a great number of Turkish culture references in the textbook series.

While some new topics are presented, mostly it talks about our culture. (S3)

In our textbooks, Turkish culture is emphasized. The texts are mainly about Turkey. For example there is a passage about İzmir. (S4)

Our textbook includes Turkish culture. For example, if someone comes from another country, I can give him/ her information about our culture. Because, in the textbook, Turkish culture is mentioned in English. (S19)

It is an English textbook but it is like a Turkish textbook translated into English. (S17)

I remember a passage in the textbook that we studied last year. It was about Ramadan festival. (S20)

As the quotations above clearly display, the abundance of references to source culture elements attracted participating students' attention. While sharing their views about the inclusion of source culture information in their textbooks, a number of students indicated that they were already familiar with this information so it didn't increase their interests.

I am not interested in this (source culture) information because I already know all of them. (S19)

It would be better to learn something new. Because we already know Turkish culture. (S3)

We were born in Turkey and we are living in Turkey. It gives some information we are already familiar with. To be clear, I am more interested in other cultures. (S6)

To be honest I am not interested in source culture. The book is really boring. I am not sure whether it is because of the writers or not, but my friends also don't think that the book is interesting. (S7)

Students are only interested in learning the information which is important to them (Biggs, 1995). Thus, source culture information that they were already familiar with wasn't observed to create curiosity. However, some students viewed inclusion of source culture information in the textbooks as beneficial for them so that they could introduce their culture to the people with different backgrounds. Besides, another advantage is that familiarity with context enables students to comprehend the language better (Alptekin, 1993).

I am interested in source culture information because we are learning how to say the things in English that we already know in Turkish. We are learning a lot of information about our country. Through this information, we learn how to use Turkish phrases in English. It is nice. (S4)

In the textbook, Turkish culture is mentioned in English and I think it is better because in our future lives we will be able to introduce our culture in English. In this way, we can present our culture to the world. (S8)

The absence of target culture information was observed by a few of the participating students. Only two of them stated that in comparison with source culture, there is a little target culture information. However, none of the participating students viewed this limited information about target culture as a weakness.

English is an international language. That's why we cannot attribute this universal language to the USA or England. (S13)

Among the participating students who were asked to evaluate their textbook series in terms of its cultural orientation, six of them stated that there were a number of international culture references together with source and target culture references in *New Bridge to Success* series. These students stated that rather than focusing on specific cultures, cultural references presented in the textbook were about various countries.

As far as I remember there was a passage about Halloween and we talked about Rio Carnival in another passage. These are the examples I can remember. (S1)

It was giving information about China. There were passages describing Chinese cuisine and Chinese people's greeting styles...It gave information about Brazilian festivals. It included some parts about Germany. (S8)

I think the textbook gives information about all the world. I remember reading passages about lifestyles and important days of Chinese people and Indians. It doesn't directly focus on the USA or England. It gives information about all world. (S10)

To sum up, regarding the research question that aimed to investigate the cultural orientation of *New Bridge to Success* series, most of the participating teachers and students stated that most of the cultural information mentioned in the textbook was about source culture. Besides, some of them claimed that there also existed a number of international culture references. However, none of the teachers stated that cultural orientation of the textbook was target culture while only one of the students claimed that there were target culture references together with source culture.

4.2. An Analysis of New Bridge to Success Series

The textbook series, *New Bridge to Success*, was prepared by a Turkish-native speaking committee who were all English language specialists. The target audience of the textbook series is Turkish Anatolian High School students attending grades, 9, 10, 11 and 12. The *New Bridge to Success* series consists of four levels; Elementary (for grade 10), Pre-Intermediate (for grade 10), Intermediate (for grade 11) and Intermediate (for grade 12). There are 22 units in the textbook for grade 9, 10 units in for grade 10, 16 units for grade 11 and 14 units in for grade 12. In this study, all the units in each of the textbooks in this series were examined by the researcher in terms of the cultural orientation of the information presented; namely, information regarding source culture, target culture and international culture. The examination was carried out in order to be able to investigate the similarities and differences between the participants' views and the results of researcher's analysis regarding the cultural orientation of the textbook series.

4.2.1. Information Related to Source culture

As mentioned earlier, source culture refers to students' own culture including elements such as lifestyles, food, festivals and religious practices of students' own country (Cortazzi and Jin, 1999). In *New Bridge to Success* series, there are a great number of source culture references that include Turkish festivals, food, historical and touristic places of Turkey. All of the source culture references in *New Bridge to Success* series were examined in each textbook of the series, Elementary (for grade 9), Pre-Intermediate (for grade 10), Intermediate (for grade 11) and Intermediate (for grade 12), respectively.

4.2.1.1. *New Bridge to Success for Grade 9 (Elementary)*

The first textbook includes more source culture references compared to other textbooks in the series. There are 25 source culture references including Turkish singers, traffic problems in Turkey, an interview with a Turkish actor, daily routine of a famous Turkish footballer, touristic places in Turkey, Turkish food, pictures of Turkish famous people (authors, actors, singers), a religious festival, a passage about a famous Turkish philosopher, Turkish cities, map of Turkey and weather conditions in seven

regions of Turkey (see Appendix 3). Besides, there is detailed information about the founder of Turkish republic, Atatürk, accompanied with his and his family's pictures.

4.2.1.2. New Bridge to Success for Grade 10 (pre-intermediate)

Second textbook of this series, *New Bridge to Success for grade 10*, includes 18 source culture references. This textbook, having the least number of units, contains information about Turkish cities, Turkish food, a chart about a festival in Turkey, pictures of famous Turkish singers, an interview with a famous Turkish doctor, touristic vacations in Turkey and a poster of a famous Turkish movie (see Appendix 4). Similar to the textbook for grade 9, this textbook also includes a reading passage about Atatürk. Besides, the second unit in the textbook, titled as cultural events, presents cultural festivals worldwide, artifacts and world cuisine including Turkish ones in each of the examples.

4.2.1.3. New Bridge to Success for Grade 11 (Intermediate)

The third book of the textbook series, for grade 11, with a number of 21, has the second most source culture references. In this textbook, there is plenty of information regarding source culture such as; Turkish cities and their pictures, a holiday vacation in Turkey, Turkish architecture, a biography of a Turkish singer, a story from a famous Turkish satirical Sufi, an article about a famous Turkish band, information about Turkish cinema accompanied with pictures, Turkish folk musical instruments and regional folk dances, pictures of some Turkish universities, a film festival in Turkey and an exercise about a famous Turkish business man (see Appendix 5). Similar to the content of the textbook for grade 11 and 10, there is a reading passage about the founder of Turkish Republic, Atatürk.

4.2.1.4. New Bridge to Success for Grade 12 (Intermediate)

The fourth textbook of the series, *New Bridge to Success for Grade 12*, has the least number of source culture references compared to other textbooks in the series. There are 14 pieces of information regarding source culture, which are a Turkish map, houses in Turkey, a description of a Turkish city accompanied with a picture, a Turkish spiritual ritual, special days in Turkey, Turkish cuisine, touristic vacations in Turkey

and transportation vehicles in Turkey (see Appendix 6). As in the other textbooks of the series, there is reoccurrence of a reading passage about Turkish leader, Atatürk.

4.2.2. Information Related to Target Culture

Target culture is the culture in which the target language is used as a first language (Cortazzi and Jin, 1999). English is used as a first language in inner circle countries which correspond to the countries where English is spoken as a native language such as the USA and the UK according to the three circles model (Kachru 1985; Schneider, 2007). Upon analyzing *New Bridge to Success* series in terms of information related to target culture, it should be noted that target culture information is the least commonly observed.

4.2.2.1. *New Bridge to Success for Grade 9 (Elementary)*

The first textbook of the series includes more target culture references compared to other textbooks. There are nine target culture references in *New Bridge to Success for grade 9*, which are a listening exercise about New York, an English boy's daily routine, a dialogue between two American girls, a passage about Arizona, famous American movie stars, pictures of British and American stars, lifestyles of American stars and so on (see Appendix 7). All the information given refers to either American or British culture, in other words, target culture.

4.2.2.2. *New Bridge to Success for Grade 10 (pre-intermediate)*

The second textbook of the series includes the second least number of target culture references with a number of five. The information related to target culture consists of American music, weather conditions in the Great Britain and a listening exercise about American NBA and so on (see Appendix 8).

4.2.2.3. *New Bridge to Success for Grade 11 (Intermediate)*

In *New Bridge to Success for grade 11*, there are six cultural references related to target culture. The information contains a famous British rock star, an American novel, movie awards in the USA, education systems of the USA and the UK, American cartoons and so on (see Appendix 9).

4.2.2.4. *New Bridge to Success for Grade 12 (Intermediate)*

The last textbook of the series covers the least number of target culture references compared to the number of target culture references in the other textbooks of the series. In this textbook, there are three target culture references consisting of some statics about the USA, American housing and an activity about traditions in the USA and Canada (see Appendix 10).

4.2.3. Information Related to International Culture

International culture refers to various cultures of various countries which use English as an international language (Cortazzi and Jin, 1999). These various countries who use English as a foreign language correspond to expanding circle countries in Kachru's (1985) three circle model in which English is learned for international reasons (Schneider, 2007). The analysis of *New Bridge to Success* series in terms of its cultural orientation displays that these textbooks cover a number of international culture information.

4.2.3.1. *New Bridge to Success for Grade 9 (Elementary)*

The first book of the textbook series contains the maximum number of international culture references. International culture information in the first textbook of the series indicate 20 references to various countries such as Spain, Morocco, Korea, Brazil, Japan, Mexico, China and so on. The information regarding international culture consists of personal introduction of people with different backgrounds, traffic signs of various countries, a reading passage about Japanese lifestyle, a writing activity about French architecture, information about Prague, festivals celebrated in various countries, Chinese Feng Shui practice and so on (see Appendix 11).

4.2.3.2. *New Bridge to Success for Grade 10 (pre-intermediate)*

There are 14 references to international culture information in the second textbook of the series, and this information includes a passage about Burj Al Arab in Dubai, Rio Carnival, cultural dos and don'ts in various countries such as France, Nigeria, Korea, China and Cambodia, information on Chinese New Year, table manners

in different countries, heroes and heroines of famous love stories such as Napoleon and Josephine, Anthony and Cleopatra and so on (see Appendix 12).

4.2.3.3. *New Bridge to Success for Grade 11 (Intermediate)*

The third textbook of the series, *New Bridge to Success for Grade 11*, contains the least number of international culture references with a number of 10. International culture information presented in the textbook is related to Belize, Caribbean and Lizard islands, Egypt, Jamaica, Argentina, Spain and other European countries. The information given is about dance and music of various countries, unemployment rate worldwide, and an exercise about universal declaration of Human Rights and so on (see Appendix 13).

4.2.3.4. *New Bridge to Success for Grade 12 (Intermediate)*

In the last textbook of the series, there are 14 references to international culture information, which are the use of mobile phones worldwide, natural events in various countries, famous festivals celebrated in some countries, birthday celebrations in different countries, wedding traditions of various countries, a quiz about world cuisines, tourist attractions in Europe and so on (see Appendix 14).

4.2.4. General Analysis of *New Bridge to Success* Series

All of the four textbooks in *New Bridge to Success* series were analyzed by the researcher unit by unit in order to reveal the cultural orientation of the textbooks. As the findings of the analysis display, there are 78 references to source culture, 23 references to target culture and 56 references to international culture.

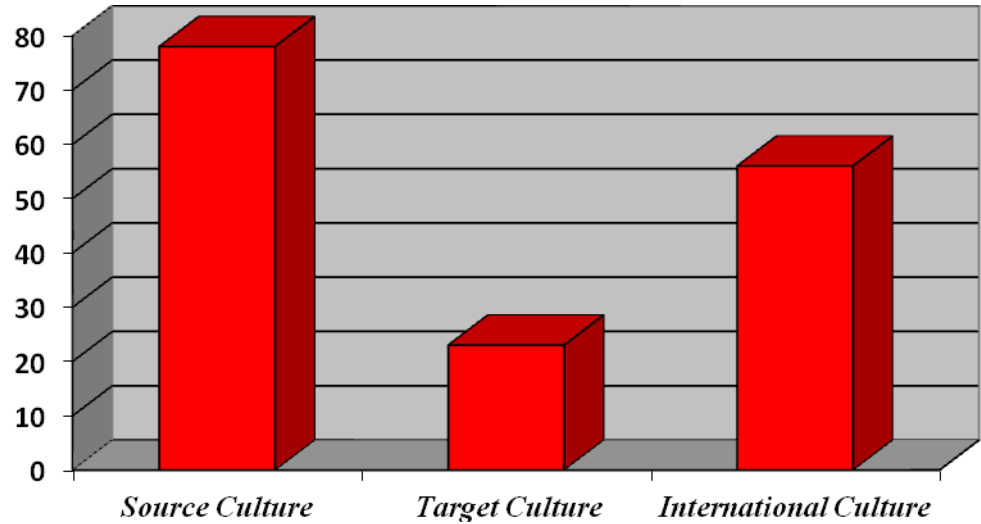


Table 4: Cultural references in *New Bridge to Success Series*

As it is clear from the statics in Table 4, in four textbooks of *New Bridge to Success* series, cultural information regarding source culture is the most commonly referred type of culture in the series. There are plenty of passages and pictures of famous Turkish people, places and dishes as well as references to Turkish lifestyle. In other words, it is obvious that *New Bridge to Success* presents a very detailed picture of Turkey. As a result, the cultural orientation of *New Bridge to Success* series corroborates with the notion that there should be “the teaching of source culture in English language teaching” (Kramsch and Sullivan, 1996; McKay, 2003). A Turkish student who studies *New Bridge to Success* series will be exposed to his/her own cultural norms. According to Baker (2003), the students’ own culture is of great importance in language learning so that students could easily use the English medium to communicate their ideas and culture. As a result, s/he will have lesser problem in transmitting his/her own cultural information to a foreigner.

Another reason that explains the large number of information about Turkish culture in the textbooks may be the Schema Theory. Supporters of this theory assert that degree of familiarity with the content enhances students’ comprehension of the language that is being taught (McCormick, 1994). That is to say, presenting source culture information is believed to enhance students’ acquisition of a foreign language. Post and Rathet (1996) states that both new linguistic content and new cultural information should not be presented to the students at the same time. This theory may be the underlying reason for including that much source culture information in *New*

Bridge to Success series. In a related vein, Alptekin (1993 : 140) stresses that “familiarity with both content and formal schemas enables students to place more emphasis on systemic data, as their cognitive processing is not so much taken by the alien features of the target language background”. Therefore, students’ familiarity with their own culture indicates their familiarity with content schemas. This also means that students will focus on formal schemas as they will not be distracted with the alien features of the target language background but focus on the language itself. In sum, providing students with source culture information while teaching English may result in more effective learning.

The limited information regarding target culture was clearly visible in *New Bridge to Success* series. When compared, the number of references representing target culture is only the one-third of the references that represented source culture. There are a few examples of English and American life styles, some pictures of famous British or American singers or actors and actresses, a few names of places in target language countries. The limited information regarding target culture opposes the views claiming that target culture should be taught along with English to equip language students with the cultures of English speaking countries (Byram and Flemming, 1998). In *New Bridge to Success* series, there is so little information regarding target culture that it is nearly impossible for the students to be acculturated into the target cultures. While studying this textbook, the students will only be equipped with a little information about target language countries’ life styles, famous people, places to visit and so on. According to some scholars, “the presentation of the foreign language together with its culture provides students with a holistic view about how and when to use the language” (Byram and Fleming, 1998, cited in Bayyurt, 2006 : 335) The limited information about target culture in *New Bridge to Success* series may result in incompetency in how and when to use the language on the part of the students that is called the lack of sociolinguistic competence (Swain and Canale, 1980).

The analysis of the textbook series clearly indicates that there are a number of references to international culture. As it is displayed in Table 4, the number of references regarding international culture approximates that of source culture. In most of the dialogues or reading passages, the researcher observed many characters with different backgrounds who give information about their cultural norms, such as

lifestyles, traditions, places to visit, dishes, festivals, dances and so on. Students who study *New Bridge to Success* series while learning English could obtain a lot of information about worldwide cultures such as, Japanese, Chinese, Spanish and European. Universality of English is emphasized via presenting people and places from all over the world. McKay (2003) asserts that in EFL settings, materials should not only focus on western culture. Materials that cover a variety of knowledge from various countries all over the world are the best ones because in order to occupy students with an understanding of the usage of English in international contexts, international culture materials are necessary (McKay, 2003). They will also increase students' interest rather than imposing target culture norms so fears of being assimilated into another culture will disappear, and students will gain a better perspective to understand other cultures and cultural differences (McKay, 2003).

New Bridge to Success series was observed to provide students with a deeper understanding of other cultures by demonstrating the differences of cultural norms. This approach can be motivating for the students, for new information about another country often increases interest in students as well as help them to respect others' practices, beliefs and ideas (McKay, 2004). According to Alptekin (2002), English is now the main medium of international communication and the interactions that take place between non native speakers of English should also be taken into consideration seriously. In all of the textbooks, it was easily observed that there are characters from various countries introducing themselves and communicating with each other in English. In other words, the interactions mostly take place between nonnative and nonnative speakers of English. This kind of depictions strengthens the notion that English is the main medium of international communication.

In sum, it could be noted that, *New Bridge to Success* series adopts the approach that does not aim to transfer or impose the culture of target language countries. On the contrary, the textbook was observed to refer mainly to source culture as well as international culture. McKay (2003) suggests that in most of the countries in which English is being instructed, scholars are aware of the importance of including source culture in ELT. Thus, *New Bridge to Success* series is one of the ELT textbooks that favors this newly growing mainstream approach.

As the results of the analysis clearly display, there is a strong parallelism between teachers' and students' views about the cultural orientation of the textbook and the researchers' textbook analysis, for both of them indicate that the orientation of cultural information presented in *New Bridge to Success* series is mostly source culture. According to the results of the teachers' views on the cultural orientation of the textbook, 13 teachers indicate that cultural orientation of the textbook is source culture while out of 20 participating students, 12 of them state that their textbooks' cultural orientation is mainly source culture. Similar to the analysis of teachers' and students' responses on the cultural orientation of textbook, the analysis conducted by researcher displays that there are 78 source culture references in four textbook of *New Bridge to Success* series. In addition to these, the second most commonly referred type of culture is international culture, for 3 participating teachers and 3 participating students state that cultural orientation of the textbook is international culture. Similar to these results, the analysis held by researcher shows that there are 56 international culture references in *New Bridge to Success* series. As a result, international culture seems to be the second most commonly referred culture type in the textbook series. As a final remark, neither of the participating teachers or the students identify target culture references as the most commonly observed one in the textbooks. Also, the findings of the analysis held by the researcher reveal that there are 23 target culture references in *New Bridge to Success* series. To sum up, it can be concluded that the analysis of teachers' and students' views on the orientation of textbook bears a strong resemblance to the researcher's analysis of the textbook in terms of the cultural orientation.

CHAPTER 5: CONCLUSION

5.1. Conclusions

This study aimed to search for a group of teachers' and students' views about the definition of culture, integration of it in language teaching/ learning, their views on the orientation of textbook *New Bridge to Success* series. It also includes the researcher's analysis on the textbook about its cultural orientation to be able to investigate the similarities and differences between the participants' views and the findings of the researcher's analysis on the cultural orientation of the textbook series. As a very abstract phenomenon, culture has various meanings to different people. Most of the definitions of culture emphasize the mutual relationship between culture and language (Byram and Fleming, 1998; Mitchell and Myles, 2004; Pennycook, 1994; Brown, 1994). In order to shed light on Turkish teachers' and students' definition of culture, the participants were asked to define the concept in their own words. The teachers' and students' views were analyzed according to four senses of culture given by Adousku *et al.*,(1990). The findings clearly indicated that most of the Turkish teachers of English and students of English participating in this study defined the concept of culture in a sociological sense emphasizing traditions and lifestyles. The second most commonly referred sense of culture was its aesthetic sense, and the least commonly referred sense was the semantic sense. However, none of the participants described the term in its pragmatic sense. Having compared the views of teachers and students, a close similarity in the senses of culture being referred to was noticed. The results of the very first research question showed a close similarity with Bayyurt's study (2006 : 338) in which the participants also defined culture as "lifestyle, gastronomy, traditions, etiquette, history, belief and value systems, and language of a group of people living in a city, country; in other words, in a particular geographic region". In another study, Önalın (2005) applied a questionnaire in order to reveal in which sense Turkish teachers of English defined culture. The results of his study revealed that teachers mostly defined culture in the sociological sense, such as values and beliefs, which was also the same sense of culture both the participating teachers and students in this study referred to.

In order to investigate the teachers' and students' views on integrating culture in English classes, some interview questions related to the second research question were asked to both teachers and students. The analysis was conducted according to three main themes; content of cultural information presented, reasons for presenting/ omitting cultural information and orientation of cultural information (source, target and international). Regarding the content of the cultural information presented in English classes, the results of the analysis indicated that the topics mostly consisted of food, drinks, behaviours, holidays, festivals, historical and important places, religion, life styles, values, traditions and so on. It was also observed that the cultural information presented by teachers was in coherence with the expectations of students on the cultural content of their English classes. The findings revealed that the content of cultural information mentioned in English classes was in sociological and aesthetic senses mostly.

The data obtained from the teachers participating in the study indicated that they mostly presented cultural information in their classes as they were able to see the mutual relationship between language and culture (Byram and Fleming, 1998 ; Mitchel and Myles, 2004 ; Kiet Ho, 2009). Most of the teachers stated that cultural information was an essential part of their teaching in order to create cultural awareness, enlarge students' perspectives and to help students with cultural matters in their future visits abroad. In a related vein, the students stated that cultural information provided in classes increased their interest and formed a stimulus for learning.

Another theme of focus in the teachers' and students' views about the integration of cultural information in their classes was the orientation of this cultural information. Most of the teachers and students indicated that they preferred information about international culture which is consistent with the present status of English as a lingua franca (Alptekin, 2002). However, while a number of teachers emphasized the importance of source cultural information, only a small number of students preferred learning their own cultural values in their English classes.

With regard to the evaluation of the textbook *New Bridge to Success* series, the findings gathered from both the analysis of the views of participating teachers and students and the analysis done by the researcher indicated a parallelism. These two groups of findings indicated that cultural orientation of *New Bridge to Success* series

was mostly source culture. This is similar to the findings of Bataineih's (2009) study who analyzed two ELT textbooks published in Jordan. Considering the views of teachers and students as well as the analysis conducted by the researcher, it could be concluded that *New Bridge to Success* series is one of the ELT textbooks that recognizes the importance of teaching source culture in language education (Kramsch and Sullivan, 1996; McKay, 2003).

5.2. Pedagogical Implications

The current study suggests some significant implications for the field of ELT. As the findings obtained from the participating teachers' and students views' on the definition of culture and the content of cultural information presented revealed, most of the participants described culture in its sociological and aesthetic senses. However, pragmatic sense that refers to "social and paralinguistic skills as well as mastery of the language code which make successful communication possible" (Adaskou *et al.*, 1990 : 3) was the most neglected sense of culture represented in language classroom. Thus, it can be suggested that pragmatic sense of culture should also be referred while integrating culture in language teaching and learning.

The findings also indicated that target culture information is the least commonly presented type of cultural information in language classes in Anatolian High Schools in Turkey. The limited amount of target culture information may result in lack of socio-cultural competency on the part of students most of whom claim that they prefer to learn international or target culture information rather than source one. Besides, the textbook *New Bridge to Success* includes a limited number of target culture references while there are a number of source culture references. The results of the analysis performed by the researcher and the evaluation of participating teachers' and students' views on the cultural orientation of the textbook may suggest textbook writers to prepare materials that include more target and international culture references that will enable students to compare and contrast their source culture with both target and international ones.

5.3. Limitations

The current study has also some limitations. The qualitative data were gathered through semi structured interviews with 20 teachers and 20 students. In future studies, some quantitative data should also be obtained in order to elicit larger number of participants' views on the issue. Besides, the participants of the current study were Anatolian High School teachers and students. The study should be replicated with participants from different type of schools such as general or vocational high schools in order to ensure the consistency of the data obtained. Besides, the orientation of cultural information presented in *New Bridge to Success* series was analyzed by the researcher. In addition to the orientation of cultural information, the content of this information could also be analyzed and categorized according to four senses of culture proposed by Adoskou *et al.* (1990) in the following studies.

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APPENDIXES

APPENDIX – 1**INTERVIEW QUESTIONS FOR TEACHERS**

- 1) How do you define culture?
- 2) What are your opinions about including cultural information into your teaching?
- 3) What are your reasons for presenting or omitting cultural information in EFL context?
- 4) In terms of three types of culture in language classes (source, target and international), which one do you prefer to present in your classes mostly? Why?
- 5) How do you observe your textbook in terms of its cultural information? Can you specify with examples?
- 6) In what ways does the textbook serve as a window into learning about, source, target and international cultures?

APPENDIX – 2**INTERVIEW QUESTIONS FOR STUDENTS**

- 1) How do you define culture?
- 2) What are your opinions about learning cultural information in your English classes?
- 3) What are your reasons to learn or reject to learn cultural information in your English classes?
- 4) In terms of three types of culture (source, target and international), which one do you prefer to learn in your English classes mostly? Why?
- 5) What do you observe in your text book in terms of its cultural information? Can you specify with examples?
- 6) In what ways does the textbook serve as a window into learning about, source, target and international cultures?

APPENDIX – 3

Source Culture References in New Bridge to Success for Grade 9

(Elementary)

1. An e-mail written by a Turkish girl whose name is Sibel, which includes personal information and famous Turkish singers' names; Tarkan and Münir Nurettin Selçuk. (Unit 2, p.9)
2. Presentation of Atatürk's family with the pictures of family members. (Unit 2, p.9)
3. A writing activity that is about a writing a paragraph about traffic problems in Turkey. (Unit 4, p.27)
4. A dialogue between an interviewer and a famous Turkish star, Vatan Şaşmaz, about his daily routines. (Unit 5, p.36)
5. A Turkish boy's, whose name is Erdem, daily life with pictures (Unit 5, p.40)
6. A reading passage about a famous Turkish footballer, Arda Turan and his daily routines accompanied with his picture. (Unit 6, p.33)
7. A dialogue between two boys about activities done in two Turkish cities (rafting in Erzincan and paragliding in Fethiye). (Unit 6, p.41)
8. A dialogue giving information about Lake Abant in Turkey.
9. A recipe of a special Turkish desert.
10. Detailed information about Ramadan and fasting from a Turkish boy.
11. Pictures of famous Turkish people; İpek Ongun, Can Dünder, Yıldız Kenter, İdil Beret, Ahmet Mete Işıkara , Sezen Aksu, Sabiha Gökçen, İbrahim Çallı, Neslihan Demir, Hikmet Şimşek and Yasemin Dalkılıç. (Unit 13, p.97-103)
12. Pictures representing İzmir (a city in Turkey) in 1950 and in 2007. (Unit 11, p.81)
13. A reading passage about Mevlana Celaleddin Rumi and his teachings accompanied with pictures. (Unit 13, p.102)
14. Personal profiles of famous Turkish people; Azra Akın and Mehmet Ali Alabora accompanied with their pictures. (Unit 17, p.129)

15. A map of Turkey and a reading passage including detailed information about Turkey (regions, geographical condition, mountains etc.) with the title “Our Country” (Unit 18, p.141)
16. Sally’s letter to her friend about Bursa (a city in Turkey) and facilities in Bursa. (Unit 19, p.151)
17. A writing practice about some cities in Turkey and the activities done in these cities.
18. A postcard that gives information about the capital of Turkey (Ankara) and Anıtkabir (the building in which Atatürk’s mausoleum is built) accompanied with Atatürk’s pictures. (Unit 7, p.52)
19. Authentic photos of famous places in İzmir (a city in Turkey). (Unit 8, p. 63)
20. Pictures of four Turkish cities accompanied with maps indicating weather forecasts. (Unit 18, p.140)
21. An e-mail written by a Turkish girl that includes personal information.
22. A report that gives information about weather forecast of Ankara. (Unit 18, p.139)
23. Information about Istanbul accompanied with a photo of famous Sultan Ahmet Mosque. (Unit 18, p.139)
24. A passage mentioning Atatürk with his picture. (Unit 17, p.131)
25. A project work that requires illustration of Turkey's seven regions’ weather condition. (Unit 18, p.141)

APPENDIX – 4

Source Culture References in New Bridge to Success for Grade 10

(Pre-intermediate)

26. A listening exercise about a flight to İstanbul. (Unit 1, p.3)
27. Picture of some Turkish liras and a favourite Turkish cuisine, mantı (Unit 1, p.5)
28. A sentence building exercise including the name of a Turkish city, Aydın, and famous Turkish poet Cahit Sıtkı Tarancı. (Unit 2, p. 12)
29. A poster of a famous Turkish movie, Hababam Sınıfı. (Unit 2, p.14)
30. A chart about 23 April International Children’s Festival celebrated in Turkey accompanied with pictures. (Unit 2, p. 15)
31. Sertap Erener’s picture and her story about winning the first prize at the Eurovision Song Contest. (Unit 3, p.19)
32. A dialogue about a crime whose participants are Turkish. (Unit 3, p.21)
33. A report about French street in İstanbul. (Unit 3, p.27)
34. A listening and speaking exercise about Turkish singer, Kıraç , accompanied with his picture. (Unit 4, p.31)
35. A Turkish man’s typical day at work. (Unit 5, p.39)
36. A job advertisement of a hotel in Belek, Antalya. (Unit 5, p.42)
37. A reading and speaking activity about Atatürk and education. (Unit 5, p.43)
38. An interview with successful Turkish doctor living in America, Mehmet Öz. (Unit 6, p.46)
39. An advertisement about a holiday in The Turkish Republic of Northern Cyprus. (Unit 6, p.51)
40. An interview between a popular Turkish reporter, Gani Müjde, and a famous Turkish guitar virtuoso, Ahmet Kanneçi. (Unit 6, p.54)
41. A dialogue about holiday vacations in Turkey, Antalya and Marmaris, accompanied with pictures. (Unit 10, p.82)
42. Reading and Speaking activities about Cappadocia in Turkey with a picture. (Unit 10, p.84-85)
43. A reading text about Zeugma, an ancient city in Turkey. (Unit 10, p.90)

APPENDIX – 5

Source Culture References in New Bridge to Success for Grade 11

(Intermediate)

44. A detailed reading passage about a famous city in Turkey, İzmir, accompanied with pictures. (Unit 2, p.8)
45. A writing exercise accompanied with Turkish country life pictures. (Unit 2, p.9)
46. Listening and speaking exercises about a famous holiday vacation in Turkey, Çeşme. (Unit 2, p.11)
47. A reading text about Blue Mosque in Turkey. (Unit 2, p.12)
48. An interview with a Turkish writer, Mr.Kayhan. (Unit 3, p.16)
49. A Nasreddin Hodja story accompanied with his picture. (Unit 3, p.20)
50. A biography of a Turkish singer, Candan Erçetin. (Unit 3, p.21)
51. A scene from a popular Turkish movie, Babam ve Oğlum. (Unit 6, p.34)
52. Turkish folk musical instruments and the regional folk dances accompanied with a map of Turkey and pictures of the instruments. (Unit 7, p.42)
53. An article about a famous pop group in Turkey, Grup Hepsi. (Unit 7, p.43)
54. Picture of Atatürk dancing with Latife Hanım (Atatürk's wife). (Unit 7, p.44)
55. A reading passage about Turkish cinema accompanied with famous Turkish movie star's pictures. (Unit 7, p.54)
56. A filling the blanks activity about the Antalya Golden Orange Film Festival in Turkey. (Unit 7, p.57)
57. A reading passage slightly mentioning the education system in Turkey. (Unit 10, p.58)
58. A listening exercise that gives information about education system in Turkey in the past. (Unit 10, p.62)
59. A reading passage about Atatürk's educational life and principles. (Unit 10, p.63)
60. Pictures of some universities in Turkey such as; İstanbul Technical University and Uludağ University. (Unit 11, p.65)
61. A reading and writing activity about Hacettepe University in Turkey. (Unit 11, p.67)

62. A small text about Nebehat Çevik, a woman taxi- driver in Turkey. (Unit 14, p.88)
63. A text about the rate of unemployment in Turkey. (Unit 15, p.93)
64. A writing exercise about a famous Turkish businessman, Sakıp Sabancı. (Unit 16, p.100)

APPENDIX – 6

Source Culture References in New Bridge to Success for Grade 12

(Intermediate)

65. Statics from a health survey about Turkey Demographic and Health Survey 2003. (Unit 1, p.2)
66. Reading and speaking activities about forest fires in Turkey. (Unit 5, p.28)
67. A listening and a speaking activity dealing with the most important environmental problems in Turkey, accompanied with a map of Turkey. (Unit 5, p.29)
68. A small text about the extension of carente caretas in Turkey. (Unit 6, p.35)
69. A Turkish man comparing and contrasting his house in Anatolia and new house in Istanbul. (Unit 9, p.52)
70. A detailed description of Bostanlı, a district of Turkish city İzmir, accompanied with a picture. (Unit 9, p.56)
71. Picture of a spinning “semazen” (dervishes who seek the true love of God by spinning themselves). (Unit 10, p.58)
72. A listening and writing activity about the special days in Turkey. (Unit 10, p.59)
73. The full passage of Mustafa Kemal Atatürk’s speech on the 10th Anniversary of the Republic. (Unit 10, p.62)
74. A picture of a famous Turkish dish. (Unit 12, p.72)
75. A writing exercise that requires writing a recipe for food and drinks from Turkish cuisine. (Unit 12, p.73)
76. A project that requires the students to prepare a menu with Turkish dishes. (Unit 12, p.75)
77. An interview with a German woman who is going to spend her summer holiday in Antalya and visit waterfalls in Düden and Manavgat. (Unit 11, p.76)
78. A pie chart representing the means of transportation people prefer to travel in Turkey. (Unit 14, p.83)

APPENDIX – 7

Target Culture References in New Bridge to Success for Grade 9

(Elementary)

1. A listening exercise that gives information about the shops' opening and closing time in New York. (Unit 3, p.17)
2. A reading passage that gives information about Steve; his family, his school (John Short Secondary School in London) and his daily life in London. (Unit 2, p.13)
3. A dialogue between two American girls (Kathy and Nicole) who are students at Denver High School. (Unit 2, p.13)
4. A reading passage that includes information about a car accident in Arizona (a state in the USA). (Unit 4, p.28)
5. A dialogue between two girls about their favourite film stars, Julia Roberts and Uma Thurman. (Unit 5, p.38)
6. A reading text about Sting, who is a famous British musician. (Unit 6, p.45)
7. Pictures of Steven Spielberg, Paul McCartney and Meg Ryan. (Unit 17, p.129)
8. A girl's dream about famous American singer, Justin Timberlake. (Unit 13, p.100)
9. A passage about fashion giving information about American stars' styles such as Jennifer Anniston and John Travolta. (Unit 21, p.165)

APPENDIX – 8

Target Culture References in New Bridge to Success for Grade 10

(Pre-intermediate)

10. London Heathrow Airport Domestic Flights Timetable. (Unit 1, p.3)
11. A Picture of Branford Marsalis at the 2004 New Orleans Jazz Festival. (Unit 2, p.14)
12. A story of a boy who is allergic to British weather. (Unit 6, p.53)
13. A listening exercise about NBA's great match, the Philadelphia Sixers versus the Los Angeles Lakers, including information about popular American basketball player, Allen Iverson. (Unit 7, p.60)
14. A UFO sighting event in Texas. (Unit 9, p.78)

APPENDIX – 9

Target Culture References in New Bridge to Success for Grade 11

(Intermediate)

15. A text mentioning famous rock singer, Elvis Presley, accompanied with his pictures. (Unit 3, p.17)
16. The review of the book ‘A Secret Rendezvous’ taking place in 16th century New York. (Unit 6, p.38)
17. A reading text mentioning Elvis Presley and Beatles. (Unit 7, p.40)
18. A listening and speaking practice about ‘Academy Awards’ accompanied with pictures and information about Shirley Temple, Tatum O’Neal, George Burn, Jessica Tandy and Henry Fonda. (Unit 7, p.53)
19. A listening and writing exercise mentioning Walt Disney’s well-known productions such as; the Mickey Mouse, Pinocchio, Snow White and Seven Dwarfs and The African Lion. (Unit 7, p.55)
20. A reading passage mentioning education systems in the USA and UK. (Unit 10, p.58)

APPENDIX – 10

Target Culture References in New Bridge to Success for Grade 12

(Intermediate)

21. Statistics on health and body care in the USA. (Unit 1, p.2)
22. An American woman describing her flat in New York. (Unit 9, p.51)
23. An activity that requires comparing and contrasting the traditions in the USA and Canada. (Unit 9, p.51)

APPENDIX – 11

International Culture References in New Bridge to Success for Grade 9 (Elementary)

1. People from different nations (Spain, Italy, Turkey and England) introducing themselves. (Unit 1, p.1)
2. Traffic signs of various countries (England, Mexico, Morocco, Korea and Turkey) (Unit 4, p.25)
3. A reading passage about traffic problems in India, Pakistan, China and the USA. (Unit 4, p.26)
4. A reading text that gives information about Japanese life style. (Unit 5, p.37)
5. A writing activity about France that includes important places in France and a picture of museum The Louvre. (Unit 7, p.52)
6. An activity about Prague (capital of Czech Republic) accompanied with a picture of the city and places to visit in Prague (Toy Museum and Astronomical Clock). (Unit 8, p.61)
7. Reading passages giving information about cultural events such as, African harvest, Kwanza (First Fruits), Ramadan Festival and Chinese New year celebrations. (Unit 9, p.71)
8. Pictures of Aghia Sophia Museum, the Buckingham Palace, The Eiffel Tower and a National Park in South Africa. (Unit 11, p.82)
9. Picture of Iranian human right activist, Shirin Ebadi. (Unit 13, p.103)
10. Future plans of a German and an Italian student. (Unit 14, p.109)
11. A reading passage mentioning Chinese sports such as, t Karate and Tai Chi. (Unit 15, p.117)
12. Reading passages that include articles about different countries. (Unit 16, p.125)
13. Personal information of a Canadian girl. (Unit 17, p.135)
14. A dialogue that gives information about Egypt accompanied with a photo of a pyramid. (Unit 18, p.137)
15. A map of Europe displaying weather forecast of European countries. (Unit 18, p.142)
16. Weather condition of Hong Kong with a picture of the city. (Unit 18, p.144)

17. A reading passage about superstitions belong to different nations with a follow up activity that requires matching the names of the countries with specific superstitions. (Unit 20, p.155)
18. A reading passage about Chinese Feng Shui practice. (Unit 20, p.156)
19. A text about significance of birthday parties in Asia, Holland, Scandinavia and England. (Unit 22, p.172)
20. A map of the world in order to show the driving habits in different countries (The countries you drive on the left or on the right). (Unit 4, p.31)

APPENDIX – 12

International Culture References in New Bridge to Success for Grade 10

(Pre-intermediate)

21. A passage about Burj Al Arab in Dubai. (Unit 1, p.4)
22. Reading passages about Rio Carnival, Halloween and Hıdırallez. (Unit 2, p.10)
23. Pictures of Sushi, Pavarotti, Henna and Matruska. (Unit 2, p.11)
24. A dialogue between two people about international food accompanied with pictures. (Unit 2, p.13)
25. A reading and writing exercise about cultural issues in various nations including; Chinese, American, Australian, French, Nigerian, Korean, Cambodian and British cultural dos and don'ts. (Unit 2, p.16)
26. A letter written by a Chinese boy giving information about Chinese New Year. Unit 2, p.17)
27. A reading passage accompanied with a graph showing the rapid change in the number of innovations in Europe. (Unit 3, p.26)
28. Table manners in Italy, Korea, Germany and Turkey. (Unit 4, p. 28)
29. A quiz about the manners of other countries such as; Venezuela, Japan, the USA, Turkey, Chile, Korea and Middle Eastern countries. (Unit 4, p.29)
30. A writing exercise about manners in Japan. (Unit 4, p.30)
31. A story about a girl who had to move to Egypt from Britain. (Unit 4, p.33)
32. A small passage giving information about how to behave in Australia. (Unit 4, p.36)
33. A newspaper extract mentioning about events in Hong Kong, Turkey and West Africa. (Unit 6, p.50)
34. Names of the heroes and heroines of famous love stories of various nations such as; Romeo and Juliet, Kerem and Aslı, Napoleon and Josephine, Robin Hood and Marian, Anthony and Cleopatra etc. (Unit 10, p.86)

APPENDIX – 13

International Culture References in New Bridge to Success for Grade 11

(Intermediate)

35. A reading passage describing a typical Italian man, Antonio. (Unit 1, p.5)
36. A dialogue about Cairo in Egypt. (Unit 2, p.10)
37. A filling the blanks exercise including information about islands such as Belize, Caribbean and Lizard Island. (Unit 2, p.14)
38. A reading passage about music mentioning reggae (originated in Jamaica), Jazz (combination of African music and western elements) and Haydn. (Unit 7, p.41)
39. A text about Argentine Tango. (Unit 7, p.44)
40. A text about Spanish Flamenco. (Unit 7, p.45)
41. A reading passage mentioning education systems in the USA, UK.
42. A graph related to unemployment in the world including countries such as; Poland, Spain, Czech Republic, Sweden, Norway, Japan, Germany, Luxembourg, Turkey and United Kingdom.(Unit 15, p.91)
43. Three graphs comparing the rate of unemployment between Turkey, European Union Countries and OECD Countries. (Unit 15, p.93)
44. A fill in the blanks exercise about three articles from the Universal Declaration of Human Rights. (Unit 15, p.97)

APPENDIX – 14

International Culture References in New Bridge to Success for Grade 12

(Intermediate)

45. A listening task about usage of mobile phones worldwide such as in Finland, Italy and UK. (Unit 3, p.17)
46. A quiz about the natural events in the world in various countries. (Unit 7, p.40)
47. A reading passage about common celebrations all around the world including; New Year's Eve, Rio Carnival and Şeb-i Arus. (Unit 10, p.58)
48. A dialogue between six teenagers coming from different backgrounds (Danish, African, Argentinean, Brazilian, Chinese and German) about the particular way they celebrate their birthdays in their own countries. (Unit 10, p.60)
49. A chart about wedding traditions of various countries (Czech Republic, Egypt, Italy, Pakistan, India, Turkey) and the reasons that lie behind these traditions. This chart is accompanied with the pictures of wedding scenes from different countries. (Unit 10, p.61)
50. A fill in the blanks exercise about Rio Carnival in Brazil. (Unit 11, p.65)
51. A fill in the blanks exercise about Dragon Boat Festival in China. (Unit 11, p.65)
52. A mini quiz asking questions about food and drinks from different countries' cuisines. (Unit 12, p.69)
53. A listening activity that gives information about dishes from various cuisines. (Unit 12, p.70)
54. Pictures of favourite places in the world such as; pyramids in Egypt. (Unit 13, p.76)
55. An interview with a couple who are going to spend their holiday in Kathmandu in Nepal and go to hiking in Everest. (Unit 13, p.77)
56. A dialogue between members of a family about tourist attractions in Europe. (Alps in Switzerland, Paris in France). (Unit 13, p.78)

APPENDIX - 15

Legal Permission for Survey from Denizli Directorate of National Education

**T.C.
DENİZLİ VALİLİĞİ
İl Millî Eğitim Müdürlüğü**

7.1 Aralık 2010

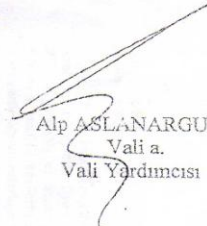
Sayı : B.08.4.MEM.4.20.00.09.010/ 43323
Konu : Anket Onayı.

PAMUKKALE ÜNİVERSİTESİ REKTÖRLÜĞÜNE






İlgi : a) 03/12/2010 tarih ve 1124-4895 sayılı yazınız.
b) 23/11/2010 tarih ve 1066-4616 sayılı yazınız.
c) 26/11/2010 tarih ve 1085-4666 sayılı yazınız.
d) 03/12/2010 tarih ve 1122-4894 sayılı yazınız.

Müdürlüğümüze bağlı merkez İlköğretim ve Ortaöğretim kurumlarında araştırma yapmak isteyen Öğretim görevlisi ve yüksek Lisans öğrencilerine ait (Doç. Dr. Asuman DUATEPE PAKSU, Sermin ŞENOCAK, İlhan ÖZDEMİR ve Fatmanur AY) Valilik Makamının 16/12/2010 tarih ve 42779 sayılı Onay örneği ilişikte gönderilmiştir.

Bilgilerinizi ve ilgililere tebliğini rica ederim.


Alp ASLANARGUN
Vali a.
Vali Yardımcısı

EKLER :
1-Onay Ör. (1 Sayfa)

	Saitak Mh.Oğuzhan Cd.No:76 20100 DENİZLİ Bilgi için : VHK1 H.ÇEPNİ Telefon: (0 258) 265 55 54 / 617 – 262 23 53 Faks: (0 258) 265 01 69 egitim20@meb.gov.tr				
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T.C.
DENİZLİ VALİLİĞİ
İl Millî Eğitim Müdürlüğü

16 Ekim 2010

Sayı : B.08.4.MEM.4.20.00.09.01/0/ 42779
Konu : Anket Onayı.

VALİLİK MARMARINA

- İlgi : a) Mehmet Akif Ersoy Üniversitesi Rektörlüğünün 07/12/2010 tarih ve 958-5914 sayılı yazılan
b) Pamukkale Üniversitesi Rektörlüğünün 03/12/2010 tarih ve 1124-4895 sayılı yazılan.
c) Pamukkale Üniversitesi Rektörlüğünün 23/11/2010 tarih ve 1066-4616 sayılı yazılan.
d) Özel Serevezgazi Anadolu Lisesi Müdürlüğünün 07/12/2010 tarih ve 040/284 sayılı yazılan.
e) Pamukkale Üniversitesi Rektörlüğünün 26/11/2010 tarih ve 1085-4666 sayılı yazılan.
f) Pamukkale Üniversitesi Rektörlüğünün 03/12/2010 tarih ve 1122-4894 sayılı yazılan.

M. ALİ F. ERSOY

Pamukkale Üniversitesi Sosyal Bilimler Enstitüsü Eğitim Bilimleri Anabilim Dalı Eğitim Yürütme, Denetimi, Planlaması ve Ekonomisi Bilim Dalı Yüksek Lisans öğrencisi Ayşe Nur YETİŞİR Mehmet Akif Ersoy Üniversitesi Rektörlüğünün ilgi a) yazılan gereği Müdürlüğünüzde bağlı merkez ilköğretim okullarında (13 Adet) görevli öğretmenlere "İlköğretim okullarında görevli öğretmenlerde stres yaratan yönetici davranışları ve öğretmenlerin bu davranışlara tepkisi" konulu araştırma yapmak istemektedir.

Pamukkale Üniversitesi Sosyal Bilimler Enstitüsü İngiliz Dili Eğitimi Anabilim Dalı Yüksek Lisans Öğrencisi Fatmanur AY Pamukkale Üniversitesi Rektörlüğünün ilgi b) yazılan gereği Müdürlüğünüzde bağlı merkez ve ilçe Anadolu Liselerinde "Yabancı Dil Eğitiminde Kilitliğin Yeri New Bridge To Success ders kitaplarının kalite artırım aşamasında incelenmesi Öğretimi ve öğretileri görüşleri" konulu araştırma yapmak istemektedir.

Pamukkale Üniversitesi Sosyal Bilimler Enstitüsü Eğitim Bilimleri Anabilim Dalı Eğitim programları ve öğretim dalı yüksek lisans öğrencisi İhan ÖZDEMİR Pamukkale Üniversitesi Rektörlüğünün ilgi c) yazılan gereği Müdürlüğünüzde bağlı merkez ilköğretim okullarında "İlköğretim İkinci kademe öğretmenlerinin Empiristemolojik inançlarıyla yapılandırmacı yaklaşımına yönelik tutumları arasındaki ilişki" konulu araştırma yapmak istemektedir.

Özel Serevezgazi Anadolu Lisesi öğrencileri Dilaver AKKAYA ile öğretmenlerden Kerem ÇIANGIR ve Mahmut Ramazan ERTAŞ, 2011 SOSYOLOJİ dersinde TÜBİTAK ortaöğretim öğrencileri arası araştırma ve proje yarışmasına sunulacak olan anket çalışmasının Etkibar Fen Lisesi ve Denizli Anadolu Lisesi Müdürlüklerinde uygulamak istemektedir.

(1)

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T.C.
DENİZLİ VALİLİĞİ
İl Millî Eğitim Müdürlüğü

16 Ekim 2010

Sayı : B.08.4.MEM.4.20.00.09.01/0/ 42779
Konu : Anket Onayı.

Pamukkale Üniversitesi Eğitim Fakültesi İlköğretim Bölümü İlköğretim matematik Eğitimi Anabilim dalı Öğretim Üyelerinden Doç. Dr. Asuman DUAİPEPE PAKSU Pamukkale Üniversitesi Rektörlüğünün ilgi e) yazılan gereği Müdürlüğünüzde bağlı merkez ilköğretim okullarında (18 Adet) "5. ve 6. sınıf öğrencilerinin kesirlerle bölme işlemi kavramsallaştırmalarını ve ilköğretim matematik öğretmenlerinin bu konuya ilişkin alan ve pedagojik alan bilgilerinin incelenmesi" konulu araştırma yapmak istemektedir.

Pamukkale Üniversitesi Sosyal Bilimler Enstitüsü Türkçe Eğitimi Anabilim dalı yüksek lisans öğrencisi Serde Semra ŞENOCAK Pamukkale Üniversitesi Rektörlüğünün ilgi f) yazılan gereği Müdürlüğünüzde bağlı merkez ilköğretim okullarında "İlköğretim 8. sınıf öğrencilerinin okumaya yönelik tutumlarının ve okur tutumlarının çeşitli değişkenlere göre değerlendirilmesi" konulu araştırma yapmak istemektedir.

Adı geçen Yüksek Lisans öğrencileri, Öğretim Görevlileri ile öğretmen ve lise öğretmenleri ilgi yazılan ekinde belirtmiş olduğu okullarda, konuları ile ilgili anket çalışmalarını ve uygulamalarını 25/05/2011 tarihine kadar yapmaları Müdürlüğünüzde uygun görülmüştür.

Makamlarınızca da uygun görüldüğü takdirde OLU'R'larnıza arz ederim.


Mehmet AKİF ERSOY
Millî Eğitim Müdürü

OLUR
15/10/2010
APRASI KARACUN
Kafile
Vali Yardımcısı

EKLER :
1-İlgi yazı (6 Sayfa)
2-Anket Formu (... Sayfa)

(2)

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CV

FATMANUR AVİNÇ

Date and Place of Birth	06.08.1983	İzmir
Education	2001-2006	Hacettepe University American Culture and Literature
	1996-2001	Türk Eğitim Vakfı Anatolian High School, Foreign Languages Department
Experiences	2006-2008	I worked as an English teacher at Güngör Cerit Primary School in Denizli
	2008- 2011	I worked as an English teacher at Akköy Anatolian High School for Tourism and Hotel Management in Denizli
	2011-.....	I have been working as an English teacher at Nalan Kaynak Anatolian High School in Denizli
	2010-.....	I have been working as a part-time English instructor at Honaz Vocational College of Pamukkale University
Seminars and Certificates	2005	Hacettepe University English Language Teaching Certificate
	2008	Creative and Innovative Teacher seminar (by METU Foundation)

2011 English Language Teaching Methodologies Seminar (by Ministry of Education)

2011 Problems in Language Teaching and Solutions (by Asst. Prof. Turan Paker)

Computer Skills

Microsoft Office Programs

Foreign Languages

English (Advanced) (KPDS-90)
German (Pre-intermediate)

Hobbies

Swimming, playing tennis,
cinema, dancing