

## **INTRODUCTION**

Following the recognition of culture in the Treaty on European Union (TEU) in 1992, "culture" has become an explicit focus of policy concern for the EU. Thus, to promote cultural unity and protect cultural diversity along with cultural policy initiatives gained more importance. Multiple instrumentalities were ascribed to culture as a medium for the management of European Integration. The 'cultural action' in the 1990s introduced the target to trace the ways in the relationship between culture, identity, and citizenship which have been negotiated in practical policy making context. These developments made obvious that the process of European and global integration aimed at the integration of nations not only at economic, political, but also at the cultural level.

In fact, the real impetus towards explicit policy consideration of culture came earlier than in the 1990s, in the mid-1980's, with the rise of an agenda for a "people's Europe" stimulated by concerns over the Community's "democratic deficit". This was the rise of an agenda for cultural action in order to be used as consciousness-raising to instill in the citizens of member states a stronger sense that they are European. Then, the cultural action by the Commission for the 1988-1992 periods which finalized the inclusion of an explicit legislative competence over culture in the TEU presented the sense of being part of European culture as one of the prerequisites for the solidarity within the Community. Culture was seen as a dynamic, evaluative enrichment of daily life, identification both of different cultural traditions, and of

common uniting principles, of mutual understanding and the elimination of prejudices between people.

Aforementioned views emphasize the need of culture learning which can especially be taught through foreign language teaching. This culture learning issue can be particularly more important for Turkey whose membership is both questioned by the European and Turkish parts for cultural reasons. Thus, Turkey faces European integration call for implementation of concepts like efficient intercultural communication and intercultural awareness in foreign language teaching, particularly in 'English Teaching', as English is the most widely taught foreign language in Turkey.

English is not a local language anymore but a lingua franca can thus be a medium in order to facilitate the integration of a multicultural but "bilingual" global Europe which depends on English besides its local languages for the intercultural communication. The European integration needs English for many reasons but more necessarily to keep the interaction among different cultures and thus keep the union's unity. The idea of Europe is one that is focused on the notion of unity and one for which modernity has been the model. Therefore, Europe is meaningless without its rising multi-cultural characteristics.

However, the old terms are not valid anymore; Europe does not lead from culture to civilization, from diversity to unity since Europe faces the return of ethnic nationalism and the severely shaken European identity. Europe faces to combat many difficulties in that sense and tries to rescue the idea of Europe. This in turn, challenges Turkey

and pushes her to implement solutions in order to filter cultural barriers. One of the most important issues raised by the question of 'culture' is to understand the meaning of the European identity. Nationality is not as important as it used to be and Europe can only be linked to multi-cultural and an alternative collective identity. The English language with its international character as a global language is a crucial means of raising awareness between citizens of different nations. Due to English, nationalism which is a term of modern societies, has gained a new meaning which is 'interacting among nations'. Since English is the language of intercultural communication, it helps stimulate the cultural awareness among various cultures and embraces differences.

Furthermore, since the interaction among different nations and ethnic identities for the coherence of Europe's unity in diversity or the unity of the disunity has gained vital importance, then, the identity parameter is the central focus in the relationship between Turkey and the EU in terms of cultural dimensions. Turkey's integration into the EU will naturally have an impact on identity issues, while Turkey transferring her own culture to a unifying European cultural identity which has its roots in the Greek civilization with the universally accepted values. In this sense, a 'mutual cultural tolerance' and 'awareness raising' by analyzing both identities accurately and emphasizing common cultural points for likely cultural unification gain a particular importance. The multi-cultural and multi-societal character of the identity requires the necessity of a profound interaction. The English language as being the international language of the global world, the new lingua franca, can play a major role in this necessary multicultural interaction within the social dimension. Common languages are important in order to know and learn about culture as learning of a

language also relates to learning of the culture to which it belongs (Nababan 1974, Saville Troike 1974, McLeod 1976, Wallerstein 1983, Robinson 1985, Valdes 1986, Wardhaugh 1986, Brown 1987, Damen 1987, Byram 1989, Frommer 1989, Brown 1990, Harrison 1990, Valdes 1990). Since English is the most widely taught western language in Turkey as it is everywhere, it might have a facilitating role in mutual understanding and interaction of both identities, serving as a means of raising cultural awareness.

In fact, Turkey's relationship with Europe and her quest to become part of Europe and later the EU has been a long one. There has been a westernization and modernization process starting as early as the late 18th century in the Ottoman Empire. However, it was with the establishment of the Turkish Republic in 1923 and with Mustafa Kemal Atatürk's reform that Turkey embarked upon a systematic and profound modernization process. Atatürk defined his efforts to achieve modern, secular and western society as a process of catching up with contemporary civilization. This process was itself manifested in the form of an aspiration to become part of Europe. In this context, teaching western foreign languages particularly French, English and German took its place in the National Education. Later, English became the most widely taught foreign language in Turkish schools and private institutions. Today, English is the most dominant western language in Turkey and everywhere else, and thus, the most efficient means to be exposed to the western culture in the global world.

As a result of its dominant position, undeniably, English is the most powerful language in science, technology, medicine and computers; in research books

periodicals and software; in transnational business, trade, shipping and aviation; in mass media entertainment, news agencies and journalism; in youth culture and sport; in education systems as the most widely learnt foreign language (Philipson, 1992:6). To emphasize the power of English, Ferguson (1983:ix) makes a comparison between the spread of English and the use of computers by saying that when the amount of information needing to be processed came to exceed human capabilities, the computer appeared on the scene, and for the need of global communication the spread of English accelerated as it filters the communication barriers set by many local languages due to its international character.

Consequently, not only for Turkey but also for the EU, English is very important for multicultural interaction since it wants to be a genuine global actor interested not only in its own internal dynamics but also in broader regional and global processes.

Thus, in this thesis, I wish to explore whether English being the international language (EIL) and the most dominant foreign language in Turkey can contribute to the cultural integration of Turkey into Europe. I should argue that Foreign Language Education is a fascinating field for intercultural learning and intercultural understanding as the learners can also be supposed to learn the culture besides the acquisition of linguistic rules. I assume that just like one needs another culture for an awareness of his/her own and ultimately ends up by constructing his/her own identity, one needs another language for intercultural communication in order to reach another culture, which in turn, ultimately contributes to cultural integration of different societies and maintains diversity. My hypothesis does not underestimate the crucial importance of local languages for the unification of cultural diversity but

considers English as a powerful means of integration into the system of cultural diversity, which is vital for keeping the unity of disunity in the EU. The characteristic of Turkey-EU relations is unique, neither the politics nor even the economics of the changing relationship can be understood aside from the historical background and cultural dimensions. Therefore, the central focus of this study is the cultural integration of Turkey into the EU with a particular reference to English as a Foreign Language (EFL) and the strongest means of intercultural communication filtering certain cultural barriers in the integration process. It is assumed that learning English as a foreign language contributes to cultural awareness raising and stimulating the opportunity of evaluating one's own cultural properties better which can ultimately contribute to reducing less nationalistic home culture centered and western culture skeptical attitudes.

To test my hypothesis in the study a case study is conducted through the survey technique which focuses on 589 Turkish EFL students in İstanbul, enrolled in the Marmara University English Preparatory School age range of 17 to 22. As it is well known, accession to the European Union is a future national project. Thus, it is thought that it would be useful to choose participants from a sample group of university students since the young generation will have a significant influence on Turkey's future. These participants of university students share quite similar socio-cultural backgrounds however they differ in terms of the English language knowledge. They reflect two different groups according to the amount of exposure to the foreign language (English), namely, A&B (advanced level) and C&GE (beginners). These two groups are tested based on the questions in the questionnaire prepared by the researcher for this Survey. This was to attain the

objectives of this study which was to determine these particular EFL learners' opinions (that form a representative group) on the notion of culture in general and target culture learning through EFL and relate their opinions and attitudes towards target culture due to English learning with its implications for Turkey's cultural integration in the EU. Two groups of different English levels are compared and contrasted regarding the differences in their attitudes towards the Western Culture and the EU formed by the familiarity with a western foreign language. In other words, changes in attitudes towards the Western Culture to which English language belongs are tested due to learning English. The implications of the effects of EFL on cultural awareness and integration are discussed and data are analyzed in terms of the meaningful attributions for the cultural integration in the EU. Findings leading to new issues, drawbacks and the limitations of the Survey are discussed.

The thesis consequently investigates the following issues:

**What is culture and its relationship with the English language in terms of intercultural communication?** This issue is dealt with in **Chapter I**.

**2. The effects of English on cultures as a result of its global spread.**

The above issue is investigated in **Chapter II**.

**3. What are the cultural barriers between Europe and Turkey in terms of Turkey's membership in the EU?** This issue is discussed throughout the sections in **Chapter III**.

**4. Can learning English as the most widely taught western language enhance learning about western culture, and can this have any contributions to Turkey's cultural integration into Europe?**

The above issue is explored in **Chapter IV** from a specific perspective in which the Survey Study is presented and the methodology is followed for my thesis entitled 'The Implications of Foreign Language Learning in Turkey's Cultural Integration into the EU'. Thus, as it is presented in Chapter IV, to explore cultural implications based on EFL for Turkey's integration into the EU the survey research technique is used to answer the following research questions:

**How do Turkish EFL learners perceive culture and what role do they ascribe to its relationship with foreign language learning?**

**Is learning EFL an effective factor on creating attitudes towards the Western Culture which might have implications for Turkey's cultural integration into the EU?**

Then, the Survey Study in Chapter IV tries to answer the above research questions.

Finally, **Chapter V** is the last part of this thesis in which the Conclusive Discussion is done.



## CHAPTER I: CULTURAL INTERACTION AND LANGUAGE

### 1.1. What is Culture?

There are as many uses of the term culture as there are many definitions of it, and various definitions of culture reflect theories for understanding or criteria for evaluating human activity. In Alfred Kroeber' and Clyde Kluckhonn's<sup>1</sup> list of definitions of "culture" compiled in 1952 there are more than 100 definitions of culture each covering just a range of meaning which provided a catalog of the elements of culture such as low, a stone tool, a marriage each having an existence and life-line of their own, an evolution and change.

According to a common way of understanding culture, the earlier definitions consisted of mainly four elements: "values" (ideas about what in life seemed important), "norms" (expectations of how people will behave in various situations); "institutions" (the structures of a society within which values and norms transmitted); "artifacts" (things or aspects of material culture derived from *cultures* values and norms). Specifically cultural anthropologists focused on "symbolic culture" whereas archaeologists focused on "material culture", though both interested in the relationship of two dimensions.

In the earliest description by Sir Edward B. Tylor<sup>2</sup> from the perspective of social anthropology culture was described as a civilization of a complex whole which includes knowledge belief, art, morals, law, custom and any others capabilities and

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<sup>1</sup> in Krober A.L end C. Kluckhohn, 1952, Culture: A Critical Review of Concepts and Definitions (Retrieved: 2006-11-14 <http://www.iupui.edu/~msld/a103/culture%20and%20anthro.html> )

<sup>2</sup> in Tylor, E.B. 1974. Primitive Culture: Research into the Development of Mythology, Philosophy, Religion, Art and Custom (Retrieved: 2006-11-14 <http://www.emeraldinsight.com/Insight/html/Output/Published/EmeraldFullTextArticle/Pdf/0240210302.pdf> )

habits acquired by man as a member of society. In this description, culture took its wide "ethnographic sense" of human activity.

Gordon Childe<sup>3</sup> the famous archeologist reflected his Marxist perspectives in his description of culture as certain types of *remains* (pots, implements, ornaments, house, forms...), constantly recurring together, a complex of associated traits that can be termed as *cultural groups* or *culture*, material expression of what we would call today a *people*. These peoples are owners of recurring artifacts and represent activities carried out at a particular time and place. Being also sensitive to factors of diffusion as to those of cultural evolution, Childe gave an overview of the culture history of the western cultural tradition from a rational utilitarian point of view.

On the other hand, another early scientist anthropologist Leslie White<sup>4</sup>'s definition of culture focused on a set of cultural objects called *sui generis symbolates*, objects unique to humans created by the act of symbolization. In Julian Huxley<sup>5</sup>'s definition, the focus is on the sociological subsystems that govern interaction between people. These subsystems are *mentifacts (ideological)*, *sociofacts (sociological)*, *artifacts (technological)*. Then, defining the term *culture*<sup>6</sup> which comes from Latin root *colore* to inhabit, to cultivate or to honor archeologists focused on material culture whereas cultural anthropologist concentrate on symbolic culture to refer not only to consumption tools but to the general processes which produce such goods. However, both are interested in the relationship between these two dimensions.

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<sup>3</sup> in Harris, David R, (ed.) The Archeology of V. Gordon Childe: Contemporary Perspectives. University College, London P. p160 1994 (Retrieved: 2006-11-14 <http://www.thefreelibrary.com/The+Archeology+of+V.+Gordon+Childe:+Contemporary+Perspectives-a017716258> )

<sup>4</sup> in White, L.1949 "The Science of Culture: A Study of Man and Civilization (Retrieved: 2006-11-14 [http://en.wikipedia.org/wiki/Leslie\\_White](http://en.wikipedia.org/wiki/Leslie_White) )

<sup>5</sup> Retrieved: 2006-11-14: <http://encarta.msn.com/>

<sup>6</sup> Retrieved: 2006-11-14: [http://www.google.co.uk/search?hl=tr&defl=en&q=define:culture&sa=X&oi=glossary\\_definition&ct=title](http://www.google.co.uk/search?hl=tr&defl=en&q=define:culture&sa=X&oi=glossary_definition&ct=title)

As Hoijer (1953) puts it, since 1920 “cultural anthropologists have gradually moved from atomistic definition of culture which described it as a haphazard collection of traits, to one which emphasizes pattern” (p.554, cited in Lado 1957:111). Thus, as Hoijer expressed it, this novel approach to the description of culture introduced a modern concept of culture based on the core that *all cultural behavior is patterned*<sup>7</sup> which can further be described as

All those historically created designs for living explicit, rational, irrational, and non-rational, which exist at any given time as potential guides for the behaviors of men. Traits, elements, or better patterns of culture in this definition are organized or structured into a system or set of systems, which, because it is historically created, is therefore open and subject to constant change (p. 554, cited in *ibid*).

More recently Robinson (1985) has analyzed the definition of culture in terms of four categories. In the behaviorist definition, culture consists of behaviors (e.g., traditions, habits or customs) that are shared and observed as in marriage and leisure. In the functionalist definition the concern is to understand why people act the way they do, in other words the reason behind a particular event (e.g., eating different food, speaking in loud voices). The idea of culture as a world view is in the perspective of the cognitive analysis which does not define culture as a material phenomenon as it was defined in the behaviorist definition. To clarify this definition Robinson (1985) quotes Goodenough (1964):

Culture does not consist of things, people, behaviour or emotions. It is the forms of things that people have in mind, their models for perceiving, relating and otherwise interpreting them (p. 10).

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<sup>7</sup> This statement is uttered by Sapir, 1949:546, cited in Lado 1957:111

The last category is the symbolic approach to culture which views cultural understanding as a dynamic process in a historical system. The symbolic definition aims to explain how people structure their meaning while synthesizing cultural inputs with their own past and present experience.

Hammerly (1982) combining traditional and anthropological concepts while classifying culture into three categories, suggests:

information (or factual) culture: "refers to the information or facts that the average educated native knows about his society, the geography and history of his country, its heroes and villains, and so on." Behavioral culture: this is way of life culture which is defined as "actual behavior plus attitudes, values etc. Behavioral culture – especially conversational formulas and kinesics - is the form of culture most important to successful communication" Achievement (or accomplishment) culture: is the traditional concept of "artistic and literary accomplishment" which is regarded as less important than behavioral culture for second language learning. (p.513)

Robinson (1985), argues that none of the above concepts of culture can explain alone what culture is as each of them only reflects one particular aspect. He aims to reveal the complexity of understanding people of other cultures with his reference to Hall's (1959) definition of culture: "culture is the sum total of a way of life of a people" (cited in Robinson 1985:12).

Stern (1992) draws attention on the distinction between "Culture with a capital C and culture with a small c" (p. 208). The former indicates great achievement, refinement and artistic endeavor and contrasts with the latter which is way-of-life culture. He states that both of these two approaches have a very wide scope and both are

diversified, it is on these grounds that some writers refuse to define culture and describe it as Seelye (1984) does, as a vast concept that "embraces all aspects of life of man" (Seelye 1984:26, cited in Stern 1992:208).

Wardhaugh's (1992) definition of culture attracts attention with its emphasis on the learned character of culture in its related social environment free of any genetic background. Wardhaugh does not intend to use the term culture in the sense of high culture (e.g., music, art, literature and so on), but in the sense of whatever a person must know in order to function in a certain society,

'the know-how' that a person must possess to get through the task of daily living; only for a few does it require a knowledge of some, or much, music literature and the arts (p. 217)

Adaskou, Britten and Fahsi (1990) proposed four components of culture named as aesthetic, sociological, semantic and pragmatic (sociolinguistic). The aesthetic sense is culture with capital "C" reflecting media, cinema, music, literature, etc. The sociological sense of culture with a small "c" refers to the structure and nature of family, home life, interpersonal relations, material conditions, work and leisure, customs and institutions. The semantic sense is the conceptual system embodied in the language, covering many semantic areas such as food, clothes and institutions. The pragmatic sense means "the background knowledge, social skills, and paralinguistic skills that, in addition to mastery of the language code, that make possible successful communication" (p.4).

Furthermore, Jordan (1991) described acquired culture as:

The mindset, the patterns of behavior, generally outside the consciousness of natives of the society... it is gained without awareness, and it becomes so much a part of natural, automatic, daily behavior that is often assumed by natives to be universal human behavior (p.384).

In the light of what has been discussed above on the definition of culture, it can be argued that culture is a complex phenomenon. As Brown (1986) argues (and many other writers share her views as McLeod 1976, Wallerstein 1983, Valdes 1986, Damen 1987, Byram 1989, Valdes 1990) culture should also be regarded as a part of the interactive relationship between language and thought. This is because cultural patterns, customs and ways of life are expressed in language. In the next section the relation between language, culture and thought will be discussed in detail.

## **1.2. The Relationship between Culture, Language and Thought**

When language becomes the major concern affecting culture, assumptions of Whorf (1956) known as the Sapir-Whorf hypothesis or as the Whorfian hypothesis, linguistic relativity or linguistic determinism gains emphasis:

Language is becoming valuable as a guide to the scientific study of a given culture. In a sense, the network of cultural patterns of a civilization is indexed in the 'language' which expresses that civilization... Language is a guide to 'social reality'. Though language is not ordinarily thought of as of essential interest to the students of social science, it powerfully conditions all our thinking about social problems and processes... Human beings do not live in the objective world alone, nor ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society (1959: 212-214, cited in Brown 1983, Damen 1987, Wardhaugh 1986, Hudson 1980)

The above statements indicate that language has an important role in the totality of culture. In other words, language is not viewed simply as a technique of communication but it is itself a way of directing the perceptions of its speakers.

Furthermore, the strong version of the Sapir-Whorf hypothesis claims that the structure of a language determines the thought mechanism of the speakers of that language and affects their world-view. The following extract displays one of Whorf's strongest statements on this claim:

The background linguistic system (in other words grammar) of each language is not merely a reproducing instrument for voicing ideas but rather is itself the shaper of ideas, the program and guide for the individuals' mental activity, for his analysis of impressions, for his synthesis of his mental stock in trade... the world is presented in a kaleidoscopic flux of impressions which has to be organized by our minds... no individual is free to describe nature with absolute impartiality but is constrained to certain modes of interpretation even while he thinks himself most free (1956: 212-14, cited in Wardhaugh 1992:2)

As Whorf's above statements imply the structure of a language determines the way in which speakers of that language view the world. Thus, Sapir-Whorf hypothesis claims a causal relationship between language and thought with language as the dominant force controlling the world views of speakers. Consequently, different speakers will view the world differently as long as the languages they speak differ structurally.

Wardhaugh (1992) like many linguists and cultural anthropologists in recent years, does not agree with the strong version of the Whorfian hypothesis and believes that every language is a rich system and is able to generate new structures when those

are needed. Focusing on the universal character of language, the following statements strongly express the anti-thesis of the Whorfian hypothesis:

Every natural language provides both a language for talking about every other language that is a 'metalanguage', and an entirely adequate apparatus for making any kinds of observations that need to be made about the world. If such is the case, every natural language must be an extremely rich system which readily allows its speakers to overcome any predisposition that exists (p. 22).

Similarly, Hudson (1980) rejects the claim that language shapes ideas. He believes that it is our needs that determine our language. Thus, our culture reflects our language rather than vice versa. Hudson claims that "we dissect universe along lines laid down by nature and by our communicative and cognitive needs, rather than by our language" (p.105). Thus Hudson argues that the culture of people is reflected in the language they use and as people value certain things, their language reflects what they value and believe in, that is, their culture.

The relation between language and thought is also analyzed by Franz Boas (1911), from a different perspective, in his famous book Handbook of American Indian Languages. What Boas mainly argues is that:

It seems very questionable in how far the restriction of the use of certain grammatical forms can really be conceived as a hindrance in the formulation of generalized ideas. It seems much more likely that the lack of these forms is due to the lack of their need (cited in Williams, 1996:5).

What Boas wants to clarify, is that the lack of some forms in a language does not provide inability to form them but "it merely proves that the mode of life of the



people is such that they are not required; that they would, however develop just as soon as needed" (ibid:6). This view has been confirmed by Hudson (1980) and Wardhaugh (1992).

According to Valdes (1986:20) the influence of language on thought can best be seen on vocabulary. She illustrates her claim by referring to advertising language. The linguistic influence of advertisements on people is undeniable but at the same time the culture and thought of the people influence advertising language, i.e., not only words affect the thought but also the way a sentence is structured affects nuances of meaning.

Brown (1986) stresses that, "language and culture interact, world views among cultures differ, and language is used to express that world view" (p. 46). Her views on second language learning represent a support for what has already been claimed by Wardhaugh (1986:227) on the universal character of language learning.

As many writers have argued, it is not possible to use language without a culture base since language, thought and culture are interwoven and form a circular pattern i.e. they are independent on one another. As Valdes (1986) argues "they are not all the same things but none can survive without the others" (p.4).

Drawing on the relationship between language and culture, it can be said that since English is the global lingua franca it already represents many cultures and it can be used by anyone as a means to express any culture. Moreover, in the case of people interacting with members of their own culture as in the case of a non-English speaking country, the English language itself is the dominant aspect of communication rather than the western culture it relates to. As it is well-known,

today the English language is dominant in every field especially in science, technology and communication affecting societies greatly. Consequently, this dominant aspect of English is next to focus on in detail.

### **1.3. The Impact of the English Language on Cultures**

According to Holly (1990:pp11-19) the answer to the great impact of English language on different cultures lies in the fact that English is an imperial language accompanying the flag of the empire. English gained victory of the British over their major rivals during the eighteenth and nineteenth centuries in key areas like North America, Southern and Western Africa, India, the Middle East and South East Asia. In addition, and even more important, the city of London dominated over world commerce in the early twentieth century as a center of financial imperialism, Wall Street in the United States followed London later on. The imperial character of English became then imperious taking on a different sort of colonizing function which was mainly an economic one. English now as the language of international trade and commercial 'pop' cultures, serves the function of inspiring awe in non-native speakers in especially underdeveloped countries. The awe is no longer related to Britain or even to the United States. As a result of the global financial dominance of the English speaking countries, English is considered by both the poor and the young as the language of wealth.

Thus, as Holly (1990) declares, the learning of English language tends to be the acquisition of a valuable commodity, an exchange-value against cultural or material

goods rather than being the learning of a foreign language. English is not a simple language like any other, as it can also act as a means of politico-cultural colonization. In other words, English serves the interests of the oligarchic concentrations of economic power. Therefore, the fact of hegemony which is the dominance of one over all the other socio-economic cultural forms cannot be denied in the learning/teaching of English to non-native speakers.

As a result of its gradual spread, fostered by its colonial past English has become the world's most commonly taught foreign language. It occupies, now, a dominant position in the world as the language of international communication. Furthermore, unlike Chinese which has more speakers, speakers of English are not restricted to a particular geographical area. English has also become the "lingua franca of the global century" to the point that "any literate educated person is in a very real sense deprived if he does not know English" (Burchfield, 1985:160). The numerical profile of English users over the world is impressive as we can talk about a figure of 800 million, about 57 percent (800million) are non-native users, based on a conservative estimate (Stevens, 1992:357), and an optimistic figure is about 2 billion users- by the year 2000- (Crystal, 1985:3) increasing the percentage of non-native users significantly.

As Kachru and Nelson (1996:71) point out, there is a great range of proficiency evidenced by the users of English in every country, from Asia to the New World. Even people who have little proficiency use it in their daily, business or personal lives. Today, undeniably, English is the most dominant language in every field:

in science, technology, medicine and computers; in research, books, periodicals and software; in transnational business, trade, shipping and aviation; in diplomacy and international organizations; in mass media entertainment, news agencies and journalism; in youth culture and sport; in education systems as the most widely learnt foreign language (Phillipson, 1992:6)

To emphasize the power of English, Ferguson (1983:ix, cited in Phillipson, 1992:6) makes a comparison between the spread of English and the use of computers:

The spread of English is as significant in its way as is the modern use of computers. When the amount of information needing to be processed came to exceed human capabilities, the computer appeared on the scene, transforming the processes of planning and calculation. When the need for global communication came to exceed the limits set by language barriers, the spread of English accelerated, transforming existing patterns of international communication.

#### **1.4. English and Globalization**

It can be argued that the major role of English is right in the middle of placing the local and the global, particularly in relation to culture. Certainly from the perspective of any historical account of English culture, globalization is far from being a new process. It is almost impossible to think about the formation of English society, or of the UK and all the things in the historical narratives of the world, outside of the processes that is identified as globalization. It can be argued that the English language can be in the sense of a mediator as the medium of expressing the local identity to the global. The global culture is keeping in itself in many identities and creates the global. Local cultures are important but they are meaningful when they are expressed globally. English is the gateway to convey these identities to the place where they belong to: the global culture.

Hall (2000: pp.151-173) states that he tries to discover what is emerging and how different subject positions are being transformed or produced in the course of the unfolding of the new dialectics of global culture, and what he sees as the local, the marginal, can also go in two different ways, when the movements of the margins are so profoundly threatened by the global forces of post-modernity. He says that local identities can retreat themselves into their own exclusivist and defensive enclaves and at that point, they become as dangerous as national ones, and that happens. According to Hall what happens is the refusal of modernity, which takes the form of a return, a rediscovery of identity, which constitutes a form of fundamentalism. He argues that the global is always composed of varieties of articulated particularities. The global is the self presentation of the dominant particular. For him, it is a way in

which the dominant particular localizes and neutralizes itself and associates with a variety of other minorities.

In Hall's argument (1997), the universal is always in quotation it is the universalizing aspect, the universalizing project, the universalizing hope to be universal. He makes his illustration: "everything is inside my knapsack. I have just got hold of all of you. I have a bit of all of you now. You are inside the bag. Can I close it?" (quoted in Anthony 1997: 68)

Moreover, to quote Wallerstein (1984: p.166) "the nationalism of the modern world is not the triumphant civilizations of yore. They are the ambiguous expression of the demand both for... assimilation into the universal... and simultaneously for... adhering to the particular, the reinvention of differences. Indeed, it is universalism through particularism, and particularism through universalism". Thus, Wallerstein points out that modern societies are characterized less by what they have in common or by their structure with regard to well-defined universal exigencies than by the fact that of their involvement in the issue of universalization.

Then, concentrating on Hall's and Wallerstein's sophisticated arguments on universalization, I would argue that the English language has a major role in this process as it supplies the means for intercultural communication necessary for the universal involvement in unity and in the meantime in disunity of the nations.

Benedict Anderson (1991:170-185) describes nations as imagined communities, which seems closer to the contemporary mark. He says it is imagined because not even in the smallest nation can all of its members know each other. It is imagined as limited to finite boundaries. It is imagined as sovereign and it is imagined as a

community. To race, religion and language as building blocks of a particular type of nationalism, he adds three modern tools. Taking a census calls for setting standards of identity and then counting and sorting the population according to these characteristics. Mapping not only sets boundaries, but it provides a visible symbol of the nation which Anderson calls the logo-map. Finally, there is the museum in which is collected and displayed the artifacts which tell the desired national story.

Kaiser (1994) offers a concise definition of nation which makes more sense than many nation refers to a self defining community of belonging and interest whose members share a sense of common origins and a belief in a common destiny or future together (1994: p. 6)." He reports that in the nineteenth and twentieth centuries states have tried to convert themselves into nations. We recognize this transition by the use of the term, "nation state." In a nation state, homogeneity would come not through birth, but through opportunity to share in the benefits of civic membership. Religion, at least in European and European derived states, was separated from civic membership. A common language was thought to enhance a sense of national identity and was therefore promoted. So, taking a census not only enabled the state to promote a sense of community, but it identified and located people for tax purposes. Mapping not only served to help promote a sense of identity, but cadastral maps identified and fixed private property boundaries for tax purposes. A common language also made it easier for a state to operate from a central location and still communicate its mandate everywhere within its borders. Some of the same tools that enabled people to imagine them to be members of a national community served the state in simplifying and enhancing its ability to control its population.

As local languages are the medium of interactions among nations, the English language is the medium of interaction between local nations in other words it is the language of the international cultural communication. Local national identities gain meaning due to English; they are not marginalized but globalized; however, they can represent their own characteristics due to the multicultural interactions. English language enables national communities to be member of the universal population.

Furthermore, Keyder (2002) argues that 'the more ambitious and difficult direction within the world history movement is the attempt to actually strive for a history of the totality, thus explicitly rejecting the alternative of separate trajectories'. (p.5).He points out Immanuel Wallerstein's(1975) version of a capitalist world-system as a critique to the direct impact of colonialism and the indirect influence of expanding capitalism on peripheral societies. Thus, as Keyder reports it, Wallerstein explicitly argued against the possibility of treating any component of the world as a self-contained entity whose developmental rules could be discovered internal to it. Keyder states that implicitly, Wallerstein's argument could be extended to the claim that capitalism, as it expanded past the borders of Europe, and incorporated formerly external areas, also constructed a single civilization by a qualitatively greater dimension of interpenetration and integration. This was, in a sense, the advent of a unitary world history. The totality was structurally differentiated on the basis of function and reward, and thus hierarchical and unequal. It was the perpetuation of this inequality which gave rise to conflict.

Thus, once established, all clashes and conflicts within the new unitary phenomenon were internal to the world-historical entity. Keyder claims that it can thus be argued



that from the point of view of the reasons for conflict, and the absence of difference once the system is established, Wallerstein's world-system signals an "end of history". Keyder's reason for this is that it is because the capitalist world system is all including: it has destroyed all pre-existing social formations. Hence, any pretension at relativism after this transformation is disingenuous, for there are no isolated and self-contained entities; nothing can be understood without knowledge of its relation with the totality.' If all relationships are interior to the system, conflict will also be within and therefore capable of resolution without threatening its basic premises. This is what "end of history" refers to—the triumph of one idea over others, and its attainment of world-historical dominance.' (ibid.:6)

Then, I would ask in this imaginary and already completed system of the world what would be the formula to survive? Is dialogue among civilizations facilitated through English, the global language, the realistic formula? Or is this dialogue of civilization itself is derived by the 'clash of civilizations' (Huntington, 1999) which seems to be the new imaginary power exertion over the societies since it is difficult to see where the clash, the conflict is. In other words, any challenge to power seems to be presented as evidence that there is a conflict or clash among societies. Then, what is the formula to reconcile? Can the EU is the formula? I would quote Keyder (2002) who says that:

'There has been a single world civilization at least since the expansion of the West started five hundred years ago. In developing another version of a global discourse, a position is possible which can remind the world that the seeming heterogeneity does not deter from the commonality of the world-historical arena that is shared, that a new form of expanding empire is in fact capable of containing difference by offering a manner to resolve conflict through conciliation. The EU is in a unique position to offer institutional support for this process. Instead of wallowing in the tired cliché of dialogue among civilizations, it might profitably engage in defining the totality of the single and unitary civilization there is, with its contours and fault lines, and in searching for ways to mend the rifts.' (p.7)

Although I believe that in Keyder's arguments there are meaningful attributions for the present system in the world, I consider the multicultural but bilingual (due to the English language) EU as the only existent formula to which a country especially like Turkey can make contributions to 'mend its rifts'.

In order to follow a different path in order to grasp the relationship of political and cultural identities in the European Union English has its role as in multicultural Europe. The regulation of cultural pluralism at the European level is characterized by the contradictions underlying the EU's institutional development. The principle of intergovernmentalism stresses the role of nation-states and tends to reaffirm the weight of national cultures. At the same time, however, European transnationalism offers possibilities for articulating cultural identities below and beyond the nation-state, contributing to some extent to the 'denationalization' of political cultures. English with its neutral character can contribute to the multicultural interaction in the EU. In other words, multicultural but bilingual Europe due to English facilitating this *acculturation and deculturation at a time* process, unique to the EU.

Then, in this case, one should raise the question: What are the factors that made English such a neutral but powerful language?

Thus, it is worth examining English in a historical perspective to throw light on its global spread. Then, in the following Chapter the focus will be on English itself and its effects on cultures as a neutral international language.

## CHAPTER II: ENGLISH IN INTERCULTURAL COMMUNICATION

### 2.1. The Spread of the English Language

In *The Cambridge Encyclopedia of Language*, Crystal (2003) draws attention to some startling figures. English is present on every continent. In over 60 countries, it is used officially or without the sanction of government and is prominent in 20 more. More than 150 million people receive English language radio shows. A phenomenal 80% of the information stored electronically around the world is in English. Crystal also says that "over 50 million children study English as an additional language at primary level; over 80 million study it at secondary level (these figures exclude China)." Finally, he notes that over two thirds of the world's scientists write in English.

Crystal's figures are from 1987, before the fall of the Wall, before the widespread advent of CNN, certainly well before academics and the military lost their grip on the network of nuclear-war-hardened computers that would become the Internet. Yet, over 80% of the world's digital traffic is still in English. The number of students learning English is as high as ever. The question is no longer "Is English the world language?" but more interestingly: "Why?" and "What does it mean?"

Although in history many other languages served as lingua franca (e.g., Greek, Latin and French). Spread of English is seen as a unique phenomenon in terms of its geographical reach and depth affecting millions of people and becoming the

international language (Kachru 1982, Smith 1983, Kachru 1992, Phillipson 1992, Pennycook 1994, Kachru & Nelson 1996).

According to Harrison (1973:ix), the reasons for the spread of English are well known, from its position when it was the mother tongue of a few million people living on an island off the north-west coast of Europe, to its present position where many peoples other than native speakers of English can claim it as their own. Those widely known reasons for the spread of English over the world can be accounted for by two important developments. The first one is the industrial revolution. Happening first in England, it accelerated the process of capital accumulation, necessitating the acquisition of vast territories in all parts of the world; the search for raw materials and markets. The second one is emigration from Britain to the new worlds after British influence declined, which initiated the occupation of the aboriginal lands. In both cases, dominance of English followed economic and political dominance.

Until 1600 English was spoken only in England, since then it has passed through different stages and has reached its present state as the world's most dominant language:

From a minor language in 1600, English has in less than four centuries come to be the leading language of international communication in the world today. This remarkable development is ultimately the result of the 17th, 18th, and 19th century British successes in conquest, colonization and trade, but it was enormously accelerated by the emergence of the United States as the major military world power and technological leader in the aftermath of World War II. The process was also greatly abetted by the expenditure of large amounts of government and private foundation funds in the period 1950-1970, perhaps the most ever spent in history in support of the propagation of a language. (Troike 1977:2 cited in Phillipson 1992).

As Strevens (1992:3) declares between 1600 and 1750 was the period that the global spread on English had started, as explorers, merchants, settlers, soldiers, and

administrators went out from Britain to begin settlements and colonies overseas. Until 1900, major changes took place. First of all, the populations of the overseas native speaker of English-speaking settlements greatly increased. Beginning in the United States, these colonial-governments began to gain their independence from Britain. They became colonial-governments with a sense of separate identity, and this was in turn reflected in the English they used. Secondly, large numbers of non-native speakers of English had to learn to use the language in order to survive or to find employment. After 1900 until about 1950, the colonies began to build schools and offer education in English to a growing size of native peoples, while in the United States, Canada and Australia English language classes for immigrants began to be offered.

Phillipson (1992:pp17-37) examines the historical spread of English by employing two different terms: core English-speaking countries (Britain, the USA, Canada, Australia, and New Zealand) and periphery-English countries. The periphery-English countries are of two types: countries in which English is used as an international link language (Scandinavia, Japan) and countries on which English was imposed in colonial times and now serves as an intranational language (India, Nigeria). The core-English speaking countries are considered exclusively English-speaking countries in spite of the other varieties of native languages and they are called native speakers of English. In the meantime these countries are also described as Europeanized societies as the ancestors of the dominant people are Europeans.

Kachru and Nelson (1996:pp71-102) view the global spread in two Diasporas. The first Diaspora involves migration of English speakers from British Isles to Australia,

New Zealand and North America. The second Diaspora of English is considered in the colonial contexts of Asia and Africa which required transportation of the language, but unlike in the case of the first Diaspora, transportation of English-speaking people occurred to a small extent. The language that was brought by English speakers who left the old country for new ones changed over time in the first Diaspora but as "all languages evolve in the natural course of time and use" (Kachru, 1992:231) language at home also received a change as rapid and as substantial as the one in new countries.

As an outcome of the global spread described above, English has been liberated from its native-speaking homelands, it is put to use world-wide to facilitate contact communication, to organize information flows and to manage information systems. In these new functions, English has become the "lingua mundi" (Jernudd, 1993:143). Thus, English is not the property of its native speakers anymore; it is a "world language" with many uses and users.

## **2.2. Different Labels and Functions of English Today**

Kachru and Nelson (1996:pp71-102) use the term "circles" to discuss the use and users of English. The first circle is the "inner circle" which comprises the United States, Britain, Canada, Australia and New Zealand which are old variety English-using countries where English is the first dominant language. Other languages are spoken in those countries but in public discourse (e.g., media, government, education and creative writing) English is being used extensively. This circle reflects the ENL of English Language which stands for English as a Native Language.

The second circle is the "outer circle" which includes countries where English has a major role in education, governance, literary creativity and popular culture due to its long history and institutionalized functions. Those countries which represent the institutionalized non-native varieties of the regions of colonization periods are: Bangladesh, Ghana, India, Kenya, Malaysia, Nigeria, Pakistan, Philippines, Singapore, Sri Lanka, Tanzania, and Zambia. India has the third largest English-using population in the world, after the United States and Britain, Nigeria and the Philippines come second after India. This circle reflects the ESL label of English that is, English learned by non-natives as a second language.

The "expanding circle", which is the last, circle comprises countries where English is used essentially in EFL (English as a Foreign Language) contexts. Such countries include China, Egypt, Indonesia, Israel, Japan, Korea, Nepal, Saudi Arabia, Taiwan, Turkey, Russia, and Zimbabwe.

Jernudd (1993:135) confines EFL to the classroom setting where the communication with the native speakers is not the primary concern whereas the native norms of the English are considered as the only model. In ESL societies, English is the tool to communicate with native speakers as well as the dominant native language.

Besides EFL and ESL (English as a Second Language), EIL (English as an International Language) is introduced by some English Language Teaching (ELT) writers, such as Underhill (1981), Campbell (1983), Smith (1983), to refer to English used by native and non-native speakers for communication goals.

Furthermore, Smith (1983:pp13-17) suggests the labels EIAL (English as an International and Auxiliary Language) and EIIL (English as an International and



Intranational Language). He believes that ESOL, that both include EFL and ESL represents the language that is the property of its native users whereas EIL that both cover EIAL and EIIL represents the language that belongs to its users only. EIL does not represent the focus for the native speaker competence but in use international communication skills are considered whether the users are natives or non-natives. EIL is not a school subject like ESL and EFL, but it is for international communication in business, ads, sports, news, diplomacy, travel, and entertainment.

When one considers the previous suggestions of the writers, EIL seems to be too general a term that covers ENL, ESL and EFL far from specifying different functions and properties of English Today. On the other hand, ESL and EFL are specific terms to distinguish different contexts.

The term EFL best defines ELT in Turkey as English is the most widely taught foreign language at schools throughout the whole country and learning English is considered an important attempt to get a better job. Thus, in this dissertation the term EFL will be employed to refer to English Language Teaching (ELT) in Turkey.

Confirming what Kachru (1982:32) has already pointed out about English in ESL countries, in Turkey as well, English has been identified with progress and prosperity, and it has been glorified and viewed as the most important step to social status. This is an outcome of the global spread of English and not only in Turkey but everywhere in the world there has been a great demand for ELT as English is the key to communication with different nationalities and offers access to knowledge and ultimately to social status.

The result of the widespread use of English also brought the view that this language became immensely powerful and its international label devalues other languages or even becomes a threat to the local language and culture. Although English cannot be bound to any country or particular culture due to its international status, because of its linguistic hegemony in the world the issue of cultural imperialism through English still remains to be discussed.

### 2.3. Is English a Means of Cultural Imperialism?

As an outcome of its global spread whether or not the English language is a vehicle of cultural imperialism or it represents an ideological colonization is an issue to be discussed in the relationship between culture language and thought since the spread of language also involves the spread of social and cultural norms. While exploring the issue, when one focuses on the term *imperialism* one meets well-known theorist of imperialism Lenin who mainly related the term to an economic system:

If it were necessary to give the briefest possible definition of imperialism we should say that imperialism is the monopoly stage of capitalism (Lenin, 1973:49, written in 1916, cited in Phillipson, 1992:45).

In more recent times, Williams (1977:pp110-132) focused on the economic reference of imperialism as its political reference is less relevant since it is not a political system in which colonies are governed from an imperial centre as it was defined in late 19th century England. Williams employs the terms "neo-imperialism" "neo-colonialism" to describe the latter type of imperialism in the 20th century. In this latter type of imperialism political and military controls are manipulated, in fact they are the implications of economic reference, which is the primary aim. For Williams this type of imperialism shares the same feature with "American Imperialism" widely used from the middle of the 20th century.

Though much analysis of imperialism as the one above is primarily economic, later theories include the political, social, ideological and linguistic dimensions as well. Galtung's (1980) theoretical work is one of those theories as it posits,

Six mutually interlocking types of imperialism: economic, political, military, communicative (here meaning communication and transport), cultural and social. Imperialism is a type of relationship whereby one society can dominate another (cited in Phillipson 1992, pp. 51-52).

According to Phillipson (1992), it is essential "to establish linguistic imperialism as a distinct type of imperialism" (p. 53) since language is the primary medium for transmission of ideas, norms and model social behaviors. Ansré describes linguistic imperialism as:

The phenomenon in which the minds and lives of the speakers of a language are dominated by another language to the point where they believe that they can and should use only that foreign language when it comes to transactions dealing with the more advanced aspects of life such as education, philosophy, literature, governments, the administration of justice, and so on. Linguistic imperialism has a subtle way of warping the minds, attitudes, and aspirations of even the noblest in a society and of preventing him from appreciating and realizing the full potentialities of the indigenous languages (Ansré, 1979:12-13, cited in Phillipson, 1992:56).

Hence, in Ansré's views, linguistic imperialism occurs when one language dominates others. Language is considered a vehicle for maintaining an allocation of power in which advanced aspects of life are embedded. When domination results in unequal power, a sort of imperialism that colonizes the minds can occur.

Alptekin (1982:pp56-62) points out an imposition of Anglo-American values in EFL contexts. Thus, the home culture is being threatened and that the English language

and its culture are presented as being superior to their own. Thus, culture teaching turns into propagation of Anglo-Saxon values and norms.

The emphasis on the norms and attitudes of Anglo-Saxon countries is also touched on by Holly (1990) who raises this question:

How many non-native speakers are interested in learning Russian or Japanese? Why are native speakers of English so incurious about other languages, even those, like Spanish, which are spoken throughout the continents or which, like Chinese, are the language of one quarter of the world's population, a language, furthermore, which draws on an ancient culture? (p. 16)

For Heiman (1994) the imposition of modern Western values on non-Western people violates cultural integrity, global ecology and traditional spiritual life. The presentation of present western values as 'desirable' will threaten non-western learners' identity. Thus, western values should not be presented as universal truths; they should only remain as different perspectives within other cultural aspects.(pp4-7).

McKay (1992), Post & Rathet (1996), Clarke and Clarke (2000) Byrnes (2002) are writers who agree in their works to object to the explicit presentation of the target culture in English language teaching. They agree that overt exposure to foreign culture will hinder the ability in self-expression and student motivation. Thus, in order to avoid stimulating resentment in students, an overpositive stereotype of Anglo-Americanism and Euro centrism should be omitted in ELT materials.

However, Barrow (1990) denies that altering the cultural perspective of an individual is imperialistic. She claims that teaching English to cultures whose language is so different than English shatters the world view of the people of those cultures which develops learners' ways of thinking. She argues that one can only oppose presenting foreign culture if it offends individual rights; if it is indoctrination and if it ignores the fact of cultural relativism. Barrow does not agree that teaching which interferes with and modifies the individual cultural inheritance offends that person's right, and strengthens her argument by raising the questions: "Why should be an Asian living in Leicester presumed to have the right to remain utterly untouched by the ways and demands of that society? Why should an Indonesian or an English man be presumed to have the right to refuse to be subject to the influence of other cultural ideas?" (p. 7)

Valdes (1990) argues that recognizing cultural aspects makes lessons interesting and increases learners' motivation which ultimately increases learning. She emphasizes that target culture reflected in the textbooks is a common schema between the writer and the reader enhancing the understanding of the message. Learners will confront difficulties in understanding discourse in the foreign language if they are not supplied with cultural values. She claims that cultural background is necessary to interpret a language and language teaching is not a value-free activity. Even scientific English is not an exception even though it is considered neutral between cultures. (pp20-30).

Kramsch, Cain & Murphy - Le Jeune (1986), Byram (1989), Buttjes (1990), and Byram (2000) all agree on the approach that experiencing a different culture will

stimulate learners' schemata, and contribute to learners' linguistic, cognitive and social development. These scholars maintain that culture teaching has a crucial and relevant role in education therefore it has to be included in the curriculum explicitly rather than being considered an implicit part of language teaching.

Moreover, Tomalin (1997) believes that receiving target culture information increases awareness of learners' own culture. Understanding the cultural background raises more interest in learning the target language and broadens learners' horizons.

In fact, these debates over English considering it as a means of cultural dominance and imperialism stem from the fact that language and culture are seen to be tightly bound. In other words, in learning another language, people also learn something of its culture. However, several authors (Smith 1983, Baxter 1983, Berns 1988, Kachru & Nelson 1996, Chisanga & Kamwogamalu 1997) support the common view that English cannot be bound to any one culture because it is international. They advocate that within its wide international use mostly by non-native speakers, English is not anymore owned only by its native speakers and does not refer to only the ENL cultures and standards.

Thus, in order to underline the relationship between language and culture learning it is necessary to explore English in the context of ELT. Then, this issue leads to the following section:

## 2.4. Culture in EFL

In the field of ELT many researchers (Saville Troike 1989, McLeod 1976, Wallerstein 1983, Robinson 1985, Valdes 1986, Wardhaugh 1986, Brown 1987, Damen 1987, Byram 1989, Brown 1991, Harrison 1990, Valdes 1990) have dealt in various ways with language, culture and education and they agreed on the inevitability of teaching and learning culture in a foreign language course.

McLeod (1976:212) declares that by "teaching a language ... one is inevitably already teaching culture implicitly" and should thus "teach culture explicitly".

Higgs (1990, cited in Lessard-Clouston 1997) also states that there is an

unbearable bond between language and culture that motivates our profession's implicit commandment that 'thou shall not teach' language without also teaching culture" (p. 74).

Lessard-Clouston (1992) states it "in the development of culture teaching, a more comprehensive understanding of "culture" has emerged, affecting one's "knowledge of language and ability for use" (p. 328), and cultural competence is high lightened since it is the basis for communicative competence. Ultimately, teaching culture has become inevitable while teaching a language.

Damen (1987) presents general goals and objectives including intentions to develop intercultural communication skills, behavioral changes, intuitive understanding into one's own cultural patterns or those of others. The list of the general goals that she provides is:



1) to expand cultural awareness of both the student's native culture and the target culture; 2) to increase tolerance and acceptance of the existence of different values, attitudes and belief systems as part of a target culture; 3) to encourage a seeking to understand the new and different cultural patterns; 4) to develop intercultural communicative skills in areas in which cross-cultural similarities occur; 5) to develop a perspective of cross-cultural awareness that recognizes cultural differences and fosters understanding of the strength found in diversity; and 6) to develop an attitude of acceptance toward change and personal adjustment; to foster personal flexibility in order to open avenues for learning and growth throughout a lifetime; and to understand that culture shock is a natural process (p. 247).

Lessard-Clouston (1997) briefly gives the following reasons for providing cultural information:

First, students need to develop "knowledge" of and about the second/foreign language culture, but this receptive aspect is seen to be insufficient. Learners also need to master some "skills" in culturally appropriate ways of communication and behavior for the target culture. Finally, cultural "awareness" is necessary if the students are to develop an understanding of the target culture, as well as their own culture (p. 11).

According to Krasnick (1988) social behavior and values are important information about the particular culture and the sociocultural context of the target language. Thus, awareness of the differences between the target culture and the home culture should be emphasized. (pp.45-49)

Researchers like Hammerly, Nostrand Seelye and Valette (all cited in Damen 1987 and Stern 1992) stress the cognitive behavioral and affective skills as the major instructional goals. Knowledge of the cultural connotations of words and phrases, knowledge of how to behave in common situations, interest and understanding

toward the target culture, its people, understanding of cross cultural differences and intra-cultural institutions and ability to evaluate statements about the second culture can be stated as examples of the goals stressed by these researchers.

Although there are differences in terms of terminology and emphasis, all of the above goals stress cognitive learning, i.e. knowledge about the target culture, awareness of its characteristics and differences between the target culture and the learner's own culture and a research-minded outlook as the major goals of teaching culture i.e. analyzing, synthesizing and generalizing. Moreover, the socio-cultural implications of language and language use are also emphasized. At the same time, as Stern (1992) has already drawn attention to empathy, which is the native speaker's perspective, almost in all of these goals the affective aspects of culture teaching are also emphasized. Finally, they all stress the importance of the culturally appropriate behavior, which enables students to conduct themselves in culturally appropriate ways.

In spite of the fact that there is an agreement among the various goals for teaching culture, there is not only one approach for target language culture teaching. One can mainly state three methodological approaches: "the eclectic methods" (Lessard-Clouston 1997), culture is included in the curriculum as needed, "the integrated method" (Leblanc and Courtel 1990, Stern 1992, Flewelling 1993), culture is incorporated into the curriculum explicitly through a cultural syllabus, and finally the one which is very popular in Europe, "the cultural studies" (Byram 1988, 1989, Shotton 1991), in this method cultural or intercultural studies are separate parts of the language course.

Stern (1992) indicates that different techniques should be used in EFL and ESL as the need of the learners differs in these two different contexts. In an EFL classroom, students need cultural information for the target language country necessary for visitors, whereas in an ESL classroom, students need help to survive in the target culture environment. He suggests some techniques for these two contexts as cultural asides, culture capsules, cultural clusters, culture problem solving, dramatization, mini-drama, role-play and simulation.

Damen (1987) adds other techniques to Stern's as case studies, culture quizzes, culture self-awareness techniques, group discussion, informant interviewing, language and culture connections, media units, problem-solving practices, readings and situational exercises.

Robinson-Stuart (1991) and Nocon (1996) stress the need to focus on similarities in order to break down the cultural barriers and facilitate communication between the target language learners and target language speakers. For this purpose, they suggest ethnographic interviewing techniques. Within the same technique Kramsch (1993) suggests to focus on differences by giving information about customs, institutions and history, race, class and gender leading to a multicultural education.

Moreover, Alptekin (1993) stresses the importance of differentiating between "schematic knowledge" (socially acquired knowledge) and "systematic knowledge" (the knowledge of the formal properties of language) in foreign language learning. As Alptekin argues "it is most natural for learners to rely on their already established schematic knowledge when developing new systematic knowledge, for this reason, foreign language teaching materials which make use of target-language culture

elements to present the systemic data are likely to interfere with this natural tendency" (p. 136). Thus, according to Alptekin (1993) foreign language materials that make use of the target culture elements to teach systematic data are detrimental to foreign language learning. As learners are unfamiliar with the schematic data they cannot learn the systemic data with any ease. Therefore, Alptekin suggests familiar native culture contexts rather than target culture specific ones when learning a foreign language in order to enhance learning.

For the content of the materials to be used in EFL settings Alptekin (1993) concludes that,

to confine English to one of its native settings and, what is worse, to present that setting in stereotypical manner is not only unrealistic and misleading, but also a disservice to EFL learners in that they are likely to find themselves in the undesirable position of tackling unfamiliar information unnecessarily while trying to cope with novel systemic data. Instead of diving simplistically into the narrow confines of the given target-language culture, in a manner devoid of comparative insight and critical perspective, EFL writers should try to build conceptual bridges between the culturally familiar and the unfamiliar in order not to give rise to conflicts in the learner's 'fit' as he or she acquires English (p. 141).

Similarly, Johnson (1982), Nuan (1985), Carrell (1987), Winfield and Barnes-Feljei (1982), Friedlander (1990), Hinds (1984) (all cited in Alptekin 1993) stress the importance of familiarity with content schemas to learn schematic knowledge in foreign language learning.

It can easily be argued that culture is a notion that encompasses many aspects of life with its many definitions. In the field of foreign language teaching, as it was

discussed by language learning theorists the 'meaning of culture' in EFL classrooms refers to a sort of competence called communicative competence just like linguistic competence.

As Kramsch (1989) reports, Latin and classical Greek were the only academically respectable languages taught, and their teachings were in the hands of the Catholic Church. Latin represented the only entrance to the universal culture of the European educated elite. Until the 1960's in Europe, to be able to teach universal truths while teaching modern languages was a concern within a school's curriculum. In France for instance, where English, German, and Spanish were regularly taught in schools, there was a preference among the educated elite for German, because it was perceived as the language of deep philosophical truths. English came second and Spanish came last. The study of these foreign languages was through their literatures and fine arts, and taught by the Grammar-Translation method tightly linked to the transmission of aesthetic culture, translations, versions and themes. In brief, until the 1960's "the primary reason for second language study... was access to the great literary masterpieces of civilization" (Allen, 1985:138, cited in Lessard Clouston 1992.)

In the wake of World War II, the growing influence of the social sciences resulted in a focus on an understanding of culture through the Audio-lingual method in the 60's, which emphasized everyday culture with social patterns, everyday behavior and lifestyle of people. As an outcome, the importance of culture in foreign language learning gained importance (Larsen-Freeman, 1986; Kramsch, 1989; Stern, 1992).

Communicative Language Teaching in the 70's and 80's (especially through the works of Firth, Halliday, Widdowson) substituted the audio-lingual method. Acquiring "communicative competence" (defined by Hymes, 1972) was the most important target as the main goal in foreign language learning was communication. In this new era, the emphasis shifted from written language to the spoken one.

Within this approach the focus more specifically became communicative competence, which recognizes culture through the importance of features such as context, discourse and language appropriateness (Lessard-Clouston, 1992: 327).

Canale and Swain (1980) highlight four aspects of communicative competence as grammatical, sociolinguistic, discourse and strategic competence. Sociolinguistic competence has attracted special attention in Communicative Language Teaching as it meant learning the culturally appropriate ways of using the target language. Thus, focusing on culture, context and situation were the outcomes of new sociolinguistic approach to second and foreign language learning. In this new framework:

One further point to make with respect to syllabus organization is that a more natural integration of knowledge of the second language culture... the second language, and ... language in general is perhaps accomplished through a communicative approach than through a more grammatically based approach (p. 31).

Thus, with the current focus on the communicative language teaching cultural competence becomes the basis of communicative competence. Saville-Troike has stated:

The concept of communicative competence must ... be embedded in the notion of cultural competence: interpreting the meaning of linguistic behaviour means knowing the cultural meaning of the context within which it occurs (1983, pp. 131-132).

According to Krasnick (1988) there is no uniform use of the term cultural competence. He lists four aspects of cultural competence which reflect "receptive" and "productive" components. These are: attitude (cultural sensitivity), knowledge (cultural awareness), skill (ability) and traits (e.g. tolerance and willingness).

Allen (1985, cited in Lessard-Clouston, 1992) introduces the term "cultural proficiency" that focuses on a cognitive understanding of culture. In this model, the productive skills that exist in Krasnick's (1988) cultural competence are neglected. He highlights three major components in his conceptual framework: information (facts about the culture, behaviour patterns, values, thought process, etc.), experience (process by which one can recognize, describe, evaluate, explain cultural phenomena), authenticity (behavior and attitude of learner [e.g. socially and professionally]).

As Michael Lessard-Clouston (1992) notes, given the current focus on communicative language teaching, cultural competence is the basis of communicative competence. This makes cultural competence an important focus in ELT.

The concept communicative competence was developed in the anglophone world by Hymes' critique of Chomsky and in the germanophone literature by Habermas. Hymes (1972) argued that linguists wishing to understand first language acquisition need to pay attention to the way in which not only grammatical competence but also

the ability to use language appropriately is acquired. He thus put on emphasis on sociolinguistic competence and this concept was fundamental to the development of communicative language teaching. He asserted that from a communicative stand point 'judgments of appropriateness may not be assigned to different spheres, as between the linguistic and the cultural; certainly the spheres of two will interact'. (pp 279,286).

The work of Canale and Swain (1980) and van Ek (1986) and the Council of Europe team (all cited in Byram 1998:11) have much in common. Van Ek presents foreign language learning objectives which are explicitly developed in the context of his view on how foreign language teaching must be justified through its contribution to learners' general education. He emphasizes that foreign language teaching is not just concerned with training in communicative skills but also with personal and social development of the learner as an individual. This framework of objectives thus includes reference to social competence, the promotion of autonomy and the development of social responsibility.

According to Byram (1997:9;10;11) foreign language teaching should prepare learners to use a language with fluency and accuracy and also to speak with people who have different cultural identities, social values and behaviors. He suggests that van Ek's approach places power in social interaction in hands of the native speaker whatever a person's linguistic competence in a foreign language when they interact socially with someone from a different country they bring to the situation their knowledge of the world which includes in some cases a substantial knowledge of the



country in question and in others a minimal knowledge of its geographical position or its current climate geographical position or its current political climate.

Thus, the interaction through foreign language includes the knowledge of one's own country, although this may be less conscious, and speakers may not be aware of its significance in the interaction. Knowledge of one's own country is part of the social identity which is brought to the situation and which is crucial for the interlocutor. As Byram (1997:32) underlines it is important to remember that the interaction between the two individuals can only be fully understood when the relationship of the 'host' to the 'visitor' is included to the mutual perception of the social identities of the interlocutors is a determining factor in the interaction. They may share some knowledge of each other's country and they may share one or more of the social identities. Thus, it is for this reason that Byram introduces the concept of the 'intercultural speaker' to describe interlocutors involved in intercultural communication and interaction. The success of such interaction can be judged in terms of the effective exchange of information.

Thus, it is a well known approach that besides the knowledge of grammatical rules, vocabulary items and pronunciation language learning requires language users to know that culture underlying language in order to get the meaning across. In addition, as Tseng (2002) suggests it culture teaching affects changes in individual perception and is vital for expanding an individual's perspective of the world.

According to Stuart and Nocon (1996), " learning about the lived culture of actual target language speakers as well as about one's own culture requires tools that assist

language learners in negotiating meaning and understanding the communicative and cultural texts in which linguistic codes are used" (p. 432).

Also, Shanahan (1997:168) states that cultural content provides exposure to living language that a foreign language student lacks. So, culture is not something consisting of facts to be learnt, but a helpful tool to make learners feel the need to speak and use the target language.

McKay (2000:7) asserts that "the reason for the use of cultural content in classroom is for the supposition that it will foster learner motivation". In addition to that, it should be pointed out that representing cultures by reinforcing popular stereotypes and constructing these cultures as monolithic, static 'Others', rather than as dynamic, fluid entities might result in failure in making cultural content an effective element in language learning and teaching. (Guest, 2002).

McKay (2000:pp 9-10) like many other experts, believes that there should be a variety of culture in the materials and not only an overload of western culture in ELT classrooms. Besides, learning about a culture does not mean accepting that culture. If the role of the culture in the materials is just to create learner interest towards contents and thus towards language, that is highly desirable. But overuse of cultural material in the language classrooms will constitute problems not for students but also for the teachers and decrease the motivation.

McKay identifies three types of cultural materials: target culture materials, learners' own culture materials and international target culture materials. For her, the best

one is international target language materials, which supposedly covers a variety of knowledge from different cultures all over the world using the target language . That will most probably increase the learners' interest rather than imposing only one culture all the time and prevent learners from having the fear of assimilation into a specific culture, and help them respect other people's cultures. Students' own culture should be discussed together with target culture. In other words, home and target culture should be integrated.

Robinson (as cited in Stuart and Nocon, 1996:435) refers to this integration as 'Color Purple'. According to Stuart and Nocon, this synthesis is created when one becomes aware of one's own cultural lens (e.g. blue) through the recognition that a person from another culture has a different lens (e.g. red). Neither person can escape his or her own cultural lens, but each can choose to overlap lenses (e.g. purple) in order to understand better the other's perspectives and arrive at shared meaning. While using cultural content in classrooms, teachers should keep in mind that English is an international language, and culture is an aid to motivate our students rather than something to be taught. In EFL classrooms culture means an awareness of one's own and the target culture through the means of language learning which thus is necessary for an effective interaction.

In spite of the abundant discussions on culture teaching in language learning, little is known about how second/foreign language learners view the relationship between language and culture in the classroom or how important they believe culture to be for language learning. Little is currently known what kind of culture learning is taking place in language classrooms. It is particularly important to know what learners think

about and how they approach cultural learning in their language classrooms. The following section deals with some empirical studies on culture learning.

#### **2.4.1. Perspectives on Culture Learning and EFL: Empirical Studies**

There are only a few studies conducted in EFL contexts focusing on the issue of how the relationship between language and culture is viewed or how important culture are for language learning. These are as follows:

Prodromou (1992) conducted a survey to elicit the students' views and used a questionnaire to ask 300 EFL students in Greece about their reactions to the importance of (1) cultural background, (2) cultural function, (3) cross-cultural understanding and multicultural diversity, and (4) English language teaching as education. As the results show more than half of the students thought the teacher should know the learners' mother tongue and the local culture. Among Greek students British English was more popular than American English, because of the "bad press" the Americans have had in the post-war Greece and the perception of UK English. In answering a question on what the content of their English lessons should be, respondents provided ten possibilities, ranging from 'the English language' (84%) and 'British life and institutions' (60%) to 'American life and institutions' (26%, the lowest rating). Other topics of interest included 'Facts about science and society' (74%), the 'culture of other countries' (36%) and 'Greek life institutions' (27%) (Prodromou 1992, pp. 43-6). Knowledge of the target language culture was seen to be an important part of language learning, especially at higher levels, due to subjective and objective factors. The more advanced, the most receptive they are to interesting content and a richer cultural input.

Lessard-Clouston (1992) conducted a case study investigating 16 Chinese EFL teachers' views of culture during a summer intensive EFL teacher training programme. Using structured interviews the researcher elicited information related to culture learning in the summer programmes, culture in the teaching materials and the role of culture in teacher training programmes. The responses participants gave were later classified using the Adoskou et al. (1990) senses of culture (aesthetic, sociological, semantic and pragmatic). In terms of culture learning, the results indicate that all of the respondents seemed to have benefited from the program, mostly in the sociological sense. The culture teaching part showed that most of the teachers (81%) integrate culture into their EFL teaching in some ways mostly through the use of texts and that the teachers perceived that their students wanted to learn about English language culture (69%). In terms of the role of culture in foreign language education, Chinese teachers' responses showed that they believe in its importance (100%) and the necessity in learning a foreign language. Thus, the findings reveal participants' support for the role of culture in their EFL learning. An integrated or synthesized approach to culture learning and teaching methodology also appeared more appropriate than cultural studies methodology in EFL in China. Lessard-Clouston concludes by adding that there is still a need for a greater understanding of how to incorporate it into their EFL classes.

Fahmy & Bilton (1992) conducted a case study in the undergraduate TEFL education program in the Sultanate of Oman to investigate whether the TEFL program is culturally appropriate for the learners and relevant to the local context, and whether there should be reference to the sociocultural norms and values of English-speaking countries. Data were collected through a survey and a proficiency test. Results

indicate that most of the learners have a positive attitude towards the use and study of English in Oman and do not appear to be afraid of becoming westernized. Furthermore, for subjects, to improve English language proficiency was the most important goal of TEFL education, while the study of culture of English-speaking countries was the least important. The researchers conclude that although their subjects have indicated an interest in acquiring a better understanding of the target language and culture, it does not seem to be that strong.

In interviews with both foreign language teachers and students of French, Byram (1989) found that teachers approach the inclusion of cultural information in French lessons as necessary and important for the management of their lessons and as a way of improving their pupils' general education. Students also see it favorably and prefer to have more cultural information.

An ethnographic study about four EFL teachers, two native speakers and two non-native speakers, and their handling of institutional and curricular expectations regarding the teaching of (North America) culture in EFL classrooms in Japan was conducted by Duff & Uchida (1997). Data were collected through questionnaires, journals by teachers, recorded by classroom observations, field notes, interviews and review of materials. The profile indicates that none of the teachers perceived their roles as explicit teachers of cultural content, although it was evident that they all transmitted culture implicitly. Furthermore, contradictions were found between what the teachers did and what they thought they did. It was also found out that teacher's opinion on the cultural content of course books were not uniform, which the researchers think implies a need to examine course books. Accepting the complexity

of issues related with culture in ELT, the writers specifically point out the need to help student and in-service teachers to develop cultural awareness and understanding as well as a critical pedagogy. The researchers do not go without mentioning the effects of the present study on the participating teachers, in that they reflected changes in their classroom practices.

It should be pointed out that teaching culture is viewed as a source of concern for teachers in terms of resourcing, devising appropriate activities and time (Bentahila & Davies 1989, Stern 1992, Kramsch 1996). Thus, teaching the target language culture is generally thought to be difficult for teachers. Moreover 'teachers feel uncomfortable teaching culture in the same way they teach grammar and vocabulary and they have been trained to view language as simple.'(Kramsch p.90) Teachers are seen to consider English as a culturally neutral lingua franca and that is usually a taboo to explicitly stress social and cultural differences in schools. All of these factors affect the teachers' attitude towards culture. It is believed that textbooks can have a primary role in culture learning in EFL contexts as teachers are considered to have a less influential role in culture learning as they are perceived as being reluctant to teach culture explicitly or to go beyond language training since they are not qualified in this respect or might not be aware of all the differences between the native and target language cultures. Hence, it is thought that it will be more helpful to analyze the issue of target culture learning in EFL through the medium of textbooks focusing on the learners' perspectives and it is particularly significant to know what EFL students think about and how they approach culture learning in their EFL education.

As the above discussion reveals, available research is small-scale and basically covers the perspectives of teachers, which underlies the need for more empirical work on EFL learners' perspectives in terms of cultural learning from different contexts. The literature reveals a need for empirical research on second/foreign language culture learning and teaching in specific contexts. Little is currently known about what kind of culture learning and teaching is taking place in language classrooms, if at all. Existing discussions are mainly theoretical, dealing with concept definitions and discussions of aims and purposes, most of which are based on intuition and subjective impressions rather than on data-based studies. Available empirical research is usually small scale, thus triggering the need for more empirical work from different contexts. In the context of EFL concerning culture learning, as it has been discussed previously, the main issue is: *"Is culture taught when the language is taught?"* This question has been dealt with by many scholars on the field of ELT and they have agreed on the inevitability of teaching and learning culture in a foreign language course. Thus, the strong tie between culture and language and the effect of language on cultures, particularly the effect of English as the international language, stimulates interest in the importance of the English language in cultural integration. Therefore, having this interest with special focus on Turkey's cultural integration into Europe i.e. the EU, exploring the contribution of EFL to Turkey's integration into the EU is worth to be considered. In other words, my main objective in this study is to explore whether EFL and Turkey's cultural integration into Europe are related to each other to any extent. Hence, to attain my objective, in the next chapter i.e. in **Chapter III**, I shall concentrate on the Turkish and European cultures as far as cultural integration concerned. Then, in **Chapter IV**, in order to



investigate the cultural implications of EFL for Turkey's EU membership in a specific scale, the focus will be on the Survey, which is included in the Methodology Part of the Thesis.

## CHAPTER III. INTERACTION BETWEEN TURKEY AND EUROPE IN TERMS OF TURKEY'S CULTURAL INTEGRATION IN THE EU

### 3.1. What does the EU Mean Culturally?

There is a wide ranging literature on the description of the European identity in the field of international relations but there is not a clear definition of what *Europe* is or how to formulate the *European identity* at the super-national and post-national levels; and therefore, it is necessary to comprehend whether that meaning of Europe is congruent with what *European Union* means.

Firstly, there is a *continent* called *Europe* with borders that are more or less agreed upon. But Europe itself is divided into subcategories like Western Europe, Eastern Europe, South East Europe, Central Europe and Nordic Countries and some countries among these subcategories are part of the non-identified political entity called the European Union, and some are not. For example, Switzerland is a part of the European continent with the subcategory of Western Europe but is not part of the European Union. Thus, Switzerland is a European country. How can one differentiate it from France for example, which is also situated within the European continent under the subcategory of Western Europe but is also part of the European Union? Are they both to be called under the general and non-defined concept of *European*?

The European Union is both more and less than the geographical entity that is called Europe. A conception of *European* identity already exists and has been evolving and altering in constant relation with the historical, political, economic and social developments that have occurred in the continent as well as in the world. Certainly, it will continue to evolve more. The European identity is one that encompasses the

distinct and at times similar identities, but this is the European identity and it is a notion that is separate and that needs to be separated from the emerging European Union identity. The spatial meaning in addition to social and cultural as well as geographical boundaries associated with Europe is different from those institutional spatiality and territoriality of the European Union. It also needs to be realized that the spatial and territorial meanings associated with a concept are not fixed but rather are changing and evolving in time. The same spatial or cultural meaning is not given to Europe today that was given in the 1900s or 1980s, and the meaning given today will not be the same as the one that will be given in twenty years.

To differentiate between the European Union and Europe will make it easier to locate the real place of the European Union and its identity within these two overlapping territorialities. The concepts have been used interchangeably and that this conceptual similarity is what creates confusion within the debate of the identity of the European Union. As Bugge (1995) points it out, European identity is the one that is; Europe has always been defined from a certain perspectives and there has always been a political project associated with that certain perspectives and definition:

'One must be keenly aware that Europe is always seen and interpreted from somewhere, from a particular national or political viewpoint. Europe depends on the eye of the beholder and it is not just a problem of, say, competing French, German or Russian versions of the concept or plans for Europe's future. Any thinking about Europe, thus, not only are a Catholic's and socialists projects for Europe likely to be different, but so are their perceptions of Europe itself'(p.83)

It can be argued that Europe and European Union are not necessarily the same concept nor do they always connote the same meaning. The meaning of the European Union and its identity is as yet undetermined. There have been various understandings of European identity over the centuries and different understandings of meanings of the European Union and being part of it. Eventually, the identity that comes out of the competing identifications will be a European identity.

Anthony Smith (1992) is a proponent of the view that a European identity is not feasible. He argues that 'even though there exist traditions that can be considered as common to the nation-states of Europe 'Europe' lacks a secure ethnic base with a clear-cut set of common historical memories, myths, symbols, values and like'. (p.68) According to Smith the main deficiency of European identity is that 'it lacks a pre-modern past a 'pre-history' which can provide it with emotional sustenance and historical depth (ibid.) Smith asserts that 'a European 'equivalent of national or religious community a European identity cannot exist because it will not have the same ingredients that national identity has, a European identity cannot exist because it cannot be what national identity is'. (ibid.:73)

Howe (1995) argues that Europe does not need 'the sort of ancient ethnic and cultural history for any community to succeed but can formulate its identity as a project oriented towards the future' (p.33). In other words, He argues for its civic aspect instead of the ethno-national one. He asserts that European identity can be formulated upon an understanding of 'shared destiny' (ibid.)

However, as Kostakopoulo (1997) states 'it may be problematic to speak about a shared destiny, bearing in mind that Europe's destination is unknown' (p.301).

As a reply to Kostakopoulo Howe (1995) argues that 'the model of the nation-state weighs heavily on contemporary modes of thinking and behaving and is likely to affect the route taken'. (p.314). Thus according to Howe even though the EU has not yet become a nation-state it does demonstrate signs that can be considered as steps towards adopting to that model.

Van Ham (2001) argues that 'following an already set pattern cannot offer a solution to the formulation of a European identity, European Gemeinschaft with all the traditional paraphernalia of statehood ranging from shared myths and memories to an anthem and European flag will not offer a genuine alternative' (p.229).

Whether European identity is conceptualized in the form of Smith's ethno-national approach or Howe's civic approach there exists the problem stated also by Van Ham of not really providing any sort of alternative to the nation-state model but of only copying a model that is itself problematic. One of the main deficiencies of discussing European identity is overlooking the existence and importance of other identities.

Kohli (2000) states that utilizing solely the political science concept of identity based on the nation-state is a mistaken attitude because 'the national identity is not only social and collective identity that exists; there are other identities like territorial identities ranging from the local, regional, and supranational to the global, and identities should not be considered as fixed concepts but rather as ones that are constantly changing and on that differs from place to place'.(p.13). Thus the only generalization that can be made about European identity is that European identity coexists with other identities – state, regional, ethnic, and local – in a way that is not

strictly hierarchical. The idea of Europe is not analogous to the idea of state; instead, Europe is one of several cultural territorial constructs to which meaning is attached.

Murphy (1999) states that 'globalization and the increase in transnational interactions have brought the interest of peoples living in different regions together and hence the functional and perceptual geography of Europe inevitably changed, thus, the map of Europe is no longer solely composed of states but it is also composed of regions that are coterminous with state boundaries and ethno-national movements'.(p.61) According to Murphy the existence of Europe as a cultural-territorial entity and the spatial ordering of the map Europe has altered and this has happened not because people are seeing themselves as European above and beyond all else. Rather, 'it is happening because Europe has come to mean something more than a collection of states'. (ibid.). He looks at the present interactions and experiences among and beyond the European states that have created spaces that are not attributable to the nation-states and national identities as a result of which Europe has become more than its parts.

At this juncture it needs to be discussed why it is that European identity cannot grow even when new spaces that are conducive to its growth are appearing.

Lowenthal (2000) attempts to find an answer to the question: 'Why is it that European identity remains so embryonic?' (p.318). He identifies five main reasons for the embryonic status of the European identity; linguistic diversity, disparities of size and resource, cultural differences, the negative connotations of Europeanism and the top-down approach of the European Union. The diversity in language gives rise to problems of communication. There needs to be a European Union that can

accommodate and even more so find a common ground among the French, the German, the Irish, the Greek and the Portuguese perspectives on the European Union. This task is further exacerbated by the existence of a negative perception of Europeanness as a consequence of Europe representing not only progress and humanist traditions but also fascism and genocide. This negative perception of Europe is built upon because of the top-down approach adopted by the bureaucratic establishment of the European Union, which provides an obstacle to the participation of citizens.

Delanty (2002) focusing on the European Cultural Pluralism argues that cultural heritage is the basis of European identity ; defining European identity as 'one shaped by the Greek, Roman, (Latin) Christian culminating in the Enlightenment, results in an exclusive Europe, as the western secular heritage'.(pp:48;49)

In the course of history, the idea of Europe has moved from having solely a geographical meaning to being used as the synonym of Christendom. Afterwards, Europe began to be used as a historical concept to justify political ideas and ideals that started to differ after the French Revolution until it became subordinated with the rise of nationalism. It should not be overlooked that the idea of Europe did not change in an evolutionary manner. The history of the perceptions and the meaning of Europe can not be considered as a linear history. It is always subject to alteration and thus there can be no linear history with respect to the idea of Europe because it is undetermined.

As a final comment in terms of describing the European identity and the related EU identity only one determination is possible: this is as Kuran Burçoğlu (2004) has

pointed it out, 'the principle of unity in diversity meaning that all cultures will be respected and considered equal and that no culture would have to lose its individual identity by becoming a member of this union.' (p.150)



### **3.2. Cultural Influence of Europeans on Turks from the Historical Perspective.**

Within the historical overview of the literature some sociologists and historians claim that the European culture is a synthesis of humanism and the Christian religion, and some historians agree on the point that European civilization with its rational and humanistic character is a common heritage of mankind, and for this reason, it can be the basic culture of every secular society.

According to İnalçık (2006) it is impossible to accept the above interpretation, he believes that culture is a value system and he makes the distinction between acculturation and cultural borrowings that are separate processes. Acculturation means a change in the system of basic values determining a culture. On the other hand, cultural borrowings are neutral and they are called cultural elements or cultural entities, such as weapons, printing devices, fashion, public administration and they are not the same with the acculturation process. Thus, cultural change depends on how societies interpret culture, and religion is the most influential system to change basic values in traditional societies. As İnalçık (2006:p.140-153) informs us, Muslims, for instance, in the classical period, considered anything coming from the Christian world (from Europe which they called Kâfiristan [the country of the infidels]) to be disgusting and the conservative circles regarded the imitation of the Franks (Europeans) to be blasphemy. However, the first change in attitude towards European civilization was realized after the Treaty of Karlowitz in 1699, which documented the Ottoman defeat against Europe. Thus, the Ottomans adopted Western life style and values only after the Treaty of Karlowitz in 1699, the beginning

of the Ottoman decline in Eastern Europe. In the 18th century the West became an admired and imitated prestige-culture. In the 19<sup>th</sup> century they even started to borrow for the purpose of administration, laws and even customs. The techniques and also the items of trade are called neutral cultural borrowings are also a part of a culture and those who use them enter into a process of acculturation. The Ottoman upper class, when adopting cultural trends from the West, at the same time, like it or not, also started to imitate the customs related to life style and for this reason, the reactions of the traditional and conservative masses of people also emerged in the same period.

The history of the European cultural influences on the Ottomans appears in the early periods which should be discussed in the stages between the 14th and 15th centuries along with Byzantine and Greek influences and especially, when the Italian influence was strong. Extensive conversion to Islam of the Greeks in political, financial and commercial fields by the Conqueror left ineradicable traces in the life and culture of the Ottomans. In the fifteenth century influence represented by the Italians on Ottoman life and culture, has not yet been the subject of a thorough study. The Conqueror, like the Italian patron princes in art, was protecting the Greek and Italian scholars and artists in his palace. In addition, he established a palace library of the works of the Ancient Greek and Latin classics. The Venetians and Genoese established independent colonies in Constantinople and Galata, in the Crimea on the Aegean islands in Greece during the period of collapse of the Byzantine Empire and prohibited the local population from participating in major overseas trading Mehmet the Conqueror abolished the political control of the Italians in the Levant, but considered it to be necessary to be necessary to continue economic relations with

them. When the Conqueror entered into war against the Venetians in the period between 1463-1479, he granted the Florentines commercial capitulations and displayed close interest in them. A common French Language at Galata started to be spoken as lingua franca and a completely European-like life style started to be imitated. Ever since the French-Ottoman alliance against the Habsburgs started around 1525, the Levant trade of France prospered and the cultural mutual influence started, even though it was limited. In the Tanzimat Westernization period, the youth in the distant Anatolian cities as well, showed a great desire to go to Europe and to learn French. (ibid.)

When the focus is on the historical cultural interaction of these two societies, another focus should be on the distinction between cultural elements and value systems i.e., the focus should be on those dependent on religion and those that are neutral. Gökalp (1973) had already mentioned the difference between the civilization and culture in the period of foundation of the new Turkish nation and thought that civilization became a mechanical imitation without a cultural basis in the Ottoman period. Rejection of the elements that determine the cultural identity of the West is strong, especially in the period of collapse. The Ottoman upper class, when adopting cultural trends from the West, at the same time, like it or not, also started to imitate the customs related to life style and for this reason, the reactions of the traditional and conservative masses of people also emerged. (p.97-125)

As Gregoire (1983), Appadurai, (1986), Keyder (1993) mention, (all cited in İnalçık 2006:144) the items of trades which are neutral elements of cultural borrowings but

are important factors that provide social contact from the material aspect, port cities which are open to foreign trade, existence of intermediary groups between the two cultures, exile and migration, religious conversion or the employment of foreign experts are also extremely important for acculturation to occur. Thus, in the adoption of cultural elements besides socio-psychological factors such as the need for defense, imitation, prestige and curiosity and admiration for foreign cultures played an important role as conditions. Capitulations, settlements of Western merchant communities in port cities such as Galata, Izmir, Thessaloniki and Beirut, the Levantines, the intermediary Greeks, Jews, Armenians and finally converts to Islam have played a definite role in the cultural exchange of the Ottomans. In the 15<sup>th</sup> to 16<sup>th</sup> centuries, those who were exiled and converted to Islam were important carriers of culture. The Jewish migration from Spain to Turkey in 1492 paved the way for a significant technology transfer in the textile industries, weapons manufacture and other fields; accepting exiled groups provides for a forced and rapid culture transfer

The Ottomans applied this method and also organized artists in groups at the court from various nations. In the art of painting and decoration the Anatolian Turks engaged in activities under the name of Taife-i Rumuyan, the Persian under the name Taife-i Acemian and the Europeans under the name of Taife-i Efrenciyan. The physicians were also subject to such a differentiation. At the court engineers, artists and other technical persons from among the Europeans were collected in a section under the name of Efrenciyan. This system changed in the 18<sup>th</sup> century. The Europeans started to be employed as teachers at the vocational schools. The bureaucrats played a definite role in acculturation in Ottoman history. While the

ulema tried to provide for the definite integrity and control of the religious law, the bureaucrats were subject to pragmatic thoughts such as the imminent needs of the state and society. For the bureaucrats, especially after 1700, to take all kinds of measures to provide security to improve the state was more important than anything else. In the 18<sup>th</sup> century the reformist bureaucrats observed that this was sufficient. The French, who were seeking an ally in the East against the Habsburgs and Russians, communicated to the Ottoman high officials at that time that they were ready to teach Western technology, thus, the political and military effects of the West also played an important role in Ottoman Westernization. (op.cit.p.144; 145).

Ihsanaoğlu (1992) examines the Ottoman Westernization and informs us that the reform period after 1700, Western methods were borrowed directly and finally positive science was employed through the state initiative. However, the need for military defense was always the main reason for the borrowings. After 1839, during the Tanzimat period the administrative methods and regulations also started to be borrowed and a serious dispute with the traditional system of values emerged in this period. At that time, the New Ottomans were saying that they would be going to modernize by adopting the technology of the West, but they would reject their value system. Thus, although the socio-psychological and material conditions prepared for the transfer of modern scientific methods as an element of culture the socio-cultural ambience which would guarantee the establishment and continuation of these methods did not happen. A modern observatory was established towards the end of the 16<sup>th</sup> century in Istanbul, but it did not survive. Also, in the 18<sup>th</sup> century, the printing press and the school of engineering were not sustained. Positive science had

not developed in the Ottoman milieu, and therefore, neither technology transfer nor technological innovations took place.

Ziya Gökalp (1973) tried to incorporate this in a sociological system, and in his own definition of the Turkish nation he puts forward his ideas that are the synthesis of the impacts of the Ottoman's Westernization process which is an outcome of the cultural interaction in history: 'The nation is not a group determined by the geography, politics or willingness. But the nation is a totality of individuals, who have the same training, who are common in respect of language, religion, morals and goodness and because all of the mentioned peculiarities constitute the culture, the nationalism to be regarded the cultural Turkism.' (p.42)

To conclude with, in the historical perspective the Westernization process, which is a result of the close contact between the West and the Ottomans, is the most important feature of the cultural interaction of two societies. The Ottomans did not fear the West during their period of expansion and did not hesitate to borrow from the West. The first and most important borrowings have been in weapons. Instruments for defense have a special importance in cultural exchange. It is necessary to consider those who separate cultural elements and value systems, in other words, those dependent on religion and those that are neutral. The manufacture of weapons and everything from the printing of currency to the customs administration and all of the technical and technological means and positive sciences are within the neutral category; the items of trades which are called the techniques that are neutral elements of cultural borrowings, are also a part of a culture and

those who use them enter into a process of acculturation. Rejection of the elements that determine the cultural identity of the West is strong, especially in the period of collapse. Although the Western life style and value system were rejected, after the decline period Western life became an admired and imitated prestige; culture this was an outcome of a cultural hierarchy, and supported by the Ottoman elite; however, it was not internalized by the people. On the other hand, 19<sup>th</sup> century represents another distinctive era in the cultural interaction with the West. 19<sup>th</sup> century represents struggle to survive against the West till the Republic period.

After the Ottoman period the modernization struggle of the new Turkish state was again identified with the Westernization. Alpay (1993) argues that 'there existed among the Turkish secular elite a feeling of admiration for the Western world for its achievements; on the other hand, there is equally a feeling of resentment towards its superiority' says Alpay, 'an aspiration to Westernize and to become part of the West is mixed with a certain ambiguity towards the West.' (p.70)

I would argue that this ambiguous admiration is the main feature of the outcomes of the cultural influence of the West on the Ottoman Turks. I believe that the reason of this ambiguity, i.e. the aspiration and rejection, as Alpay (1993) has stated is not only because of the Western superiority in civilization but also because of the different cultural values that Westerners had, such as religion which kept both societies as the Others of each other. This ambiguity has consequences on the Turkish identity that Turkish modernism dominates and which is also identified by the Westernization; the important part of Turkish nationalization.

Furthermore, the implications of ambiguities of Turkish Westernization on the cultural integration into the EU can stimulate several issues the most important is considered as whether this ambiguity can represent a cultural barrier.

Thus, examining the cultural barriers that can impede Turkey's integration into the EU because of the side effects of the Westernization and the mutual cultural perceptions will be the focus of the next chapter.



### **3.3. The EU and Turkey: The Issue of Culture.**

The issue of culture appeared on the agenda of the European Union and cultural relations of Turkey, and the European Union became a focus in the 1990s. During these years the unification of Europe changed its characteristic that was dominated by Cold War economic situations to the post-Cold War political one.

European Commission President Romano Prodi (2001: in his May 2001 speech at the European University Institute in Florence) stated that the desired New Europe could only be realized via creating a 'real European community'. He also noted that a real European community could be formed with people, albeit from different nations, who had the feeling of a common identity, common vision and objectives, and the will to reach these common objectives together. A common European culture would thus be the foundation on which this 'real European community' would be constructed; it would be the soul of this community, cementing it together.

Historically, Europe is, for instance, the area within the borders of the Holy Roman Empire. Some authors draw Europe's borders based on religion and, identify Europe with Western Christianity. Geographically, Europe is one of the peninsulas of the Eurasian continent, like India or the Arabian Peninsula. Moreover, it does not have very clear natural borders to differ it from Asia. It was not one of the centers of classical civilization, in contrast to the Middle East or China.' Europe is a relatively modern idea and it did not mean cultural, political unity during the ancient years and it does not have very clear natural borders to differ it from Asia.'(Davies,1996:7)

Yilmaz (2005) states that, defining a European culture is essentially drawing the boundaries of Europe and Europeans in addition to inherent and unchanging criteria such as history, geography and religion. Liberal and secular European scholars used to define European culture based on its economic and political roots: According to this liberal-secular definition, Europe is a community of values. European values encompass political ones such as democracy, liberty, and tolerance, as well as economic ones such as the social market economy.' What is important here for our purposes is that no matter what criteria are used in drawing Europe's cultural map, Turkey has almost always been outside this map.' (p.7).

Then, Yilmaz(2005:4) summarizes why Turkey is outside of map -the cultural exclusion of Turkey- in his own way: in the course of history, European exclusionary narratives regarding Turkey passed through three major stages; the first one is *religion*, (Christianity) the second one is *civilization* and the last one is *culture*. In its first stage, whose starting point can be dated back to the early modern age and which lasted up until the late 19th century, the main theme of exclusion was religion. Hence, Turks were to be excluded from Europe because they were unbelievers, infidels and embodiments of the anti-Christ.

The following quotes of a clergyman, Bishop Josip Juraj Strossmayer<sup>8</sup>, in 1876 from a letter he wrote from the Balkan city of Djikovo to Mr. William E.Gladstone in

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<sup>8</sup> The Letters Of Bishop Josiđ Juraj Strossmayer to Mr. William E. Gladstone Source: <http://www.h-net.org/~habsweb/sourcetexts/stross5.htm> Retrived on 8 November 2006

London also illustrate a Christianity-based rejectionist argument for banishing the Turks out of Europe:

It is not a question whether that or this event took place in this or that form, but mainly whether it is possible that Christians should remain under the rule of the Koran and its fanatical followers free from tyranny and every kind of cruelty. Every thinking man must answer this question with a decided 'No'...the whole history of Christians among the Turks is written in three dreadful words: stupid arrogance and laziness; shameless and often unnatural lust, and finally the horrible cruelty and tyranny which go with it. ...I added; if to these cruelties of a single place and a single occasion be added the whole extensive Turkish Empire and four whole centuries, then every Christian heart will be convinced that the bitter cup of suffering of the poor Christians in Turkey is already overfull and we are justified in at last expecting from the justice and wisdom of Europe that it should take pity on them and hasten to their aid (Bishop Josip Juraj Strossmayer 1876, pp.428-430).

Laçiner (2005:pp.1-22) is one of the authors always underlining his assertions on the issue of culture by arguing that Turkey-EU relations cannot be understood without referencing to the civilisational/cultural dimension, the role of the civilisational differences between the two sides in the relations. According to him, neither the politics nor even the economics of the changing relationship can be understood aside from the historical background and cultural dimensions because the present problems are mainly structural and rooted in the history of Turkey and Europe. He emphasizes the role of the Turkish image in constructing the European identity. The most important factor served to emerge of the European idea was external; the barbarian attacks from the Asian steps and later the rise of Islam. . Christianity was the most important element that the European tribes shared. Thus, Christianity was imprisoned in the continent by the Muslim attacks, and this deepened the differences

between European and 'others'. Thus, Europe gained its main character, which set the pluralistic European political and economic structures, such as feudalism and decentralisation. For many scholars, the culture and environment that emerged in Europe during these clashes can be called the first European civilization.

Thus, although the idea of Europe began to emerge with the decline of the Greek civilization, it was still a geographical concept, but not political or cultural. Likewise the Romans never had had a strong sense of a European identity. In the words of Hay, (1968) "For the Greeks, as later for the Romans, the word Europe was associated in the first place with myth rather than science." (p.1).

In line with Laçiner and Hay, Delanty (2002:1) claims that "without the image of hostility afforded by Islam, the Christian West would have been unable to attain a single and high culture capable.' The idea of Europe had little meaning for the Ancients, and did not mean a cultural or political entity. As a matter of fact that Christianity was an eastern religion, but now there were significant differences between the Syrian, Byzantine Christianity and the Latin Christianity. In the 11th, 12th and 13th centuries the Christendom became aware of the fact that it was not the eastern Christendom or Christendom of Constantine, but an assertively western or Latin Christendom. Even Christianity could not change the Roman identity for a long time; in early Christian era to be a Christian was to be a Roman, not a European.

Hence, as can be argued the first union in Europe was due to a cultural issue: the religion. As Sowards( 2001) describes by the following quotes in late 19th century, the European criterion of cultural appropriateness for the Turks changed from religion to civilization. In the new argument the Turks were defined as the Barbarians, inhibiting the growth of civilization in the European lands invading and enslaving these lands for centuries by sheer force. This idea is best epitomized by the notion of the "Turkish Yoke" in the Balkans that the below quotes illustrate:

In its simplest form, this argument is advanced in daily conversations in many Balkan countries, in exchanges like this: A tourist asks 'Why is the elevator out of order today?' (or ' Why is there no milk?,or coffee, or gasoline?'). To which a local citizen replies. 'Pet sto godina pod igotom.' (in Bulgarian, or in Greek, or Romanian, or Serbian equivalent) -five hundred years under the Turkish yoke. (<http://www.lib.msu.edu/sowards/Balkan> retrieved on November 20, 2006 )

The claims below dating from early 20<sup>th</sup> century reveal another example of the arguments that Turks had no civilization of their own:

Such graces of civilization as the Turk has acquired in five centuries have practically all been taken from the subject peoples whom he so greatly despises. His religion comes from the Arabs: his language has acquired a certain literary value by borrowing certain Arabic and Persian elements: and his writing is Arabic. Constantinople's finest architectural monument, the Mosque of St. Sophia, was originally a Christian church, and all so-called Turkish architecture is derived from the Byzantine. The mechanism of business and industry has always rested in the hands of the subject peoples, Greeks, Jews, Armenians, and Arabs. The Turks have learned little of European art or science, they have established very few educational institutions, and literacy is the prevailing rule (quoted in Smith 1999 retrieved from <http://barekam.org/failure.html> on December 5, 2006 ).

In the years of World War I and II where there was no place for Turkey in Europe again. In terms of cultural values and institutions in those years Europe could be defined by primarily, etatisme; the construction of a modern state, nationalism; the construction of a nation and a national economy by the state, republicanism or anti-monarchism, and secularism deriving the main constitutive principles of the political community, and the major premises for knowing about and making sense of the world, not from religion but from reason can be stated. As concepts of state, nation, development, and republicanism as anti-monarchism were the main cultural issues of the years of World War I. The new cultural issue of the years of World War II was derived from the concept of suspicion. The concepts of World War I were replaced by suspicion toward the concept of "raison d'etat" and the state in general, anti-totalitarianism (anti-fascism and anti-communism), democracy, the individual, sub-national minorities. The basic concept underlying the political culture of Western Europe following World War II was, without a doubt, the concept of rights, or human rights. (Yilmaz, 2005)

At the end of the Cold War, 'the idea of culture' became the focus of the late 20<sup>th</sup> century. However, it was very difficult to define Europe culturally. Europe has historical boundaries (e.g. Europe consists of the territories of the Roman or Carolingian Empires) or religious boundaries (e.g. Europe is Catholicism and Protestantism, with the Orthodox church), Europe has geographic boundaries (e.g. Europe is the landscape stretching from the Ural Mountains to the Atlantic ocean) and sometimes Europe has economic properties (e.g. Europe is the land of welfare

and prosperity ) and finally sometimes the political characteristics define Europe (e.g. the idea of "Europe of values" , incorporating democracy, individualism, tolerance, human rights). As Yılmaz (1997) concludes, it was during this phase that Turkey began to experience difficulty in adapting to Western Europe's new political culture, and the gap between the political values and institutions of Western Europe and Turkey began to widen.

Baç (2000:29) states that the end of the Cold War seems to have sent Turkey's relations with Europe back in time to 19<sup>th</sup> century ethno nationalism. She underlines that the replacement of the ideological East-West conflict with ethnic, religious, and historical conflicts emphasized Turkey's non-Christian and hence non-European character. The search for Europe's new Other has focused on the south of Europe, in Islam, and in the foreigners living in Europe-outsiders in race, religion, ethnicity, and culture.

Culture-based arguments of the EU against Turkey have always been in the center of the cultural integration context. Even after Turkey had become an official candidate destined to join the EU at the Helsinki Summit of the European Council in December 1999, she was the target of the exclusionary arguments:

In accepting new candidates we must accept them not only to meet the criteria laid down in Copenhagen, but also to integrate easily into this cultural context. Given the current state of affairs, precisely this capability is in doubt in the case of Turkey, a country which belongs to a different cultural sphere. (Glos 2001)

And when we turn back to our recent time the statements have not changed much, the followings are from Valerie Giscard d'Estaing, former French President, Head of the Convention on the Future of Europe, reported by Richburg from Washington Post Foreign Service:

Turkey would be the end of the EU, because unlike the current 15 members and 10 other countries likely to be invited to join Turkey has 'a different culture, a different approach, a different way of life. ....' Its capital is not in Europe, 95 percent of its population lives outside Europe, it's not a European country .....Many European officials have privately expressed doubts that Turkey officially a candidate since 1999, could ever be allowed into the Union because, as one put it privately ' It's too big ,too poor and too Muslim.' Richburg (2002)

Richburg (2002) reported that Giscard d'Estaing was expressing what many of European elite think. Thus, in the mind of Europe Turkey has a controversial image that triggers culture-based questions such as 'Is Turkey ready for Europe?' It is considered that this approach is based on the Europe's cultural perception of Turkey which has many reasons.



**3.3.1. Europe's Cultural Perception of Turkey:** In the evolving construction of today's cultural identity of the societies in the EU *the Turk* was the most important relevant *Other*:

A variety of Others have been instrumental in this process of forging the European identity. From the confrontations with Islam and the Spanish conquest of the 'New World', to the scramble for colonial possessions at the end of the nineteenth century and beyond, European historians and philosophers have grappled with the clash between 'infidels' or 'barbarians', and 'civilized' people . Moreover, ethnically and culturally peripheral minorities have also served as Others. The Other need not necessarily be spatially outside, but may also be an 'internal Other'. Outstanding historical examples include Jews and Freemasons. The most important contemporary candidate is, arguably, the post-colonial migration from Africa, the Middle East and the subcontinent. (Paasi, 2001:9)

Nevertheless, the dominant Other in the history of the European states system is 'the Turk'. In contrast to the communities of the "New World", the military might and physical proximity of the Ottoman Empire, combined with the strength of its religious tradition, made it a particularly relevant Other in the evolution of European identity. It can be shown that up until the mid nineteenth century, contemporaries saw the frontier of Europe as stopping where the Ottoman Empire began, and the Christians living within the Ottoman Empire as Europeans in exile. During the nineteenth century perceptions began to change, especially after 1856,- beginning of the

collapse of the Ottoman- commonly cited as the date at which the *Sublime Porte*<sup>9</sup> was formally admitted into the European club of states. Inasmuch as European identity is tied to the existence of an Other, it is probable that the European perception of that Other is blurred by this very fact.

The basic value of the notion of the Other is to remind us that this is not only a positive, but also a negative process; a thing is perceived as much in terms of what it is *not* as in terms of what it is. Other social disciplines have also capitalized on this insight, each in terms of their own Other. In philosophy, Sartre and others have underlined how the perception of another person contributes to the constitution of the self, while Foucault has demonstrated how the sane can only constitute themselves as a sociological category in terms of the Others, the mad, actually are. In the realm of sociology, feminists have staked woman's claim to be the Other in world history. Historian Edward Said has taken European Orientalists to task for creating an Oriental Other, and tried to show how "European culture gained in strength and identity by setting itself off against the Orient as a sort of surrogate and even underground self"(Laffan, 1996:90 ).

For the fledging international society which evolved from the ashes of Western Christendom, the most important relevant Other was 'the Turk'. From the fourteenth century to the nineteenth, the Ottoman Empire occupied and controlled a quarter of the European continent, comprising some of Europe's most coveted territory. Yet, its relationship with the emerging European states system was an ambiguous one: 'The logical conclusion ought to be that the Ottoman Empire was, empirically, a European

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<sup>9</sup> Ottoman Porte, (Sublime Porte, High Porte, Ottoman Turkish Bab-ı Ali) used to refer to the Divan (court) of the Ottoman Empire where government policies were established. The particular term was used in the context of diplomacy by the western states, as their diplomats were received at "porte" (meaning gate). Retrieved From: <http://en.wikipedia.org/wiki/Porte> 14 April 2006

state. The paradox is that it was not. Even though a significant portion of Empire was based *in* Europe, it could not be said to have been *of* Europe' (O'Sullivan,2000:237).

Turks and the Europeans formed a system, but not a society. While there was interaction between the Ottoman Empire and the European powers in war and commerce, it was specifically denied on both sides that the European powers and Turkey possessed any common interest or values and there were no common institutions. It was only in 1856, with the Treaty of Paris, that the Ottoman Empire was officially recognized as a permanent part of the European balance of power system the first non-European power to gain that status. The Preamble to that treaty declared that the independence and integrity of the Ottoman Empire was vital to 'the Peace of Europe', and Article II gave the Sublime Porte the right 'a participer aux avantages du droit public et du concert europeen. This status was codified at the Hague Conference (1889), in which Turkey was included as one of the participants and confirmed again by the 1923 Treaty of Lausanne. (ibid.:240)

As Kuran Burçoğlu (1995) reports, 'the image of the Turk in Europe has undergone many changes throughout history for political and cultural reasons.' (p.239). Referring to the descriptions of the Turkish image in German literature she informs us that 'during the early years of the rise the Ottoman Empire and later during its consolidation, Turkish conquests spread steadily over the lands of south-eastern Europe. Horror of the Turks among the Europeans was reinforced by the Ottoman victories at Nicopolis (1336), Varna (1444), Kosovo (1448) and, particularly

shattering, the conquest of Constantinople by Sultan Mehmet II in 1453. The result was a chain of negative images of the Turks.' (ibid.)

In contrast to the medieval and Baroque images, where negative aspects were predominant, the image of the Turk in the eighteenth century exhibited more favorable qualities (Ibid.:240). Following to Enlightenment until 1785, interest in the Turks persisted. The concepts of 'the Turk' and '*the Oriental*' merged and were used interchangeably. During this nineteenth century with the starts of the colonization movements, Oriental Studies gained impetus in Europe. Extensive research was carried out and hundreds of books were written with the aim of expanding knowledge of the peoples and countries of the Orient, of their history, geography and languages, their religion, traditions, customs and way of life. The relationship of Prussia to the Ottoman Empire gained a new perspective with the launching of Prussian Military Mission in 1835, in order to modernize the Ottoman Army and improve its standards. During that period the image of the Turk in the German speaking world was more positive. As Kuran Burçoğlu reports, in the same period in 'Karl May<sup>10</sup>'s book ; *Von Bagdad nach Stambul* ' the image of the Turk is fairly positive, described as hospitable, loyal, self-reliant, authoritarian, devout and given to tradition. Although May treats the oriental problem from a moral perspective, accuses of European society of being bad neighbors. The image of the Turks as the sick man of the Europe is vivid' (ibid).

This Orientalist view of the western culture described by Kuran Burçoğlu, later in the 20<sup>th</sup> century became a major concern of the critical thinkers of the Western culture and gave rise to *the Orientalism* (Edward Said,1979) in the field of Cultural Studies.

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<sup>10</sup> German Travel Fiction Writer (1877)

In the historical perspective the *Turk* as the *Other* from whom Europe differentiated itself and this *Other* consolidated the European identity, together with the image of *the sick man in Europe*. The Turks remained the relevant Other for the cultural community of Europe. Using the case of the Ottoman Empire, the definition of Europe and what it was to be European was linked to the external differentiation of Europeanness from 'Turks' and in turn helped to reinforce what Europe was and to consolidate the European cultural values. This cultural factor far from being the political and economic once continued and continues to affect both the European self image and European Turkish relations. In the development of Europe's collective identity and its relationship with the non-European world, which continued to regard the Turk's as Other, is an important dynamic. In this development, European attitudes towards '*the Turk*' as *Other* also raises questions on international society.

The above features of the cultural interaction seem to lead to the exclusionary approaches on the part of the West towards Turkish culture. However, there must be deeper considerations on the basis of cultural variables when the concern is integration.

Not denying the role of *power politics* or *raison d'etat* in international relations which necessitate certain rationale forms; rules for peaceful co-existence, such as the alliance formation which is *the logic of power politics*, Neumann and Welsh (1981) argue that European states historically depended on a deeper consensus, than the one in the power politics. They point out that realist paradigm in international relations theory has left little room for the study of the role of cultural variables in

world politics. This is because of the primacy of the sovereign state system and the autonomy of that system from domestic political, social and moral considerations.

In contrast to *raison d'état*, which is unique to the interactions between sovereign states, the *cultural logic* of *us* and *them* is a more effective alternative source in cultural interactions. Order among European states was generated by agreement on not only international values, but also domestic values of a social and cultural nature. This alternative source of order operates at the societal level rather than the level of the independent sovereign state. It is the cultural logic of *us* and *them* of collective identity (Ibid).

Hence, in their approaches Neumann & Welsh go beyond "rationalist" thinkers like Bull (1977) who contends that "international order is created and perpetuated through the existence of common interests, values and norms and the sense of belonging to a society'. ( cited in Krasner 1999:48).

In Neumann and Welsh's (1991) argument, focus is on the functional role of the Other in promoting cohesiveness, i.e. the non-European barbarian played a decisive role in the evolution of the European Identity and in the maintenance of order among European states. Thus, their concern is on cultural variables in world politics and the *realist* paradigm with its empirical treatment of *power* relationships is only partially helpful in understanding this ambiguous relationship between Europe and the Turk .

The perceived cultural differences with Ottoman Empire are the elements of the Europe's strong sense of group identity. Thus, as the history reveals, Europe's collective identity and its relationship with the non-European world, I would argue by

that (using Neumann & Welsh's terms), *the logic of culture* which continued to regard the "Turk" as Other is an important dynamic of European-Turkish relations. Consequently, this *logic of culture* can be seen in contemporaneity with regard to Turkey's unsuccessful past for her membership in the EU.

I would also add that conceptions of European identity are affected by populated Turkish immigrants in Europe and by other groups of resident Others, issues of religion and cultural freedom are debated on European media and nationalist political parties programs raise the specter of the resident Other when assessing the economic problems and crimes.

Kuran Burçoğlu (1997) informs us that in Germany where the most populated Turkish origin immigrants live new genre in literature (Auslanderlitarature) emerged as a result of migration movements started in the 1960s. This literature differed from those of other immigrants' (mostly from former Republics of Yugoslavia, Greece, Spain and Italy..) because Turks have a different image in Europe due to their different religion which shapes their living habit to a great extent and, thus, this community has been differently perceived and mostly in a slightly negative way '(p.118). As Kuran Burçoğlu(199) reports, it this negative perception is revealed in the works of Turkish Auslanderlitarature, in terms of feelings of being marginalized , discriminated and/or rejected. However, the themes of the second generation authors are of a more general nature and the third generation authors who have grown up in Germany don't seem to have adaptation problems.

It can be argued that being Europe's Other appears to be a disadvantage for the cultural integration on the part of Turkey. However, what is to be European? And

which cultural requirements are necessary to attain that status? Indeed, these are relevant questions to be raised. In addition, the logic of *raison d'état* through diplomatic and economic content and reality of globalism extended the boundaries of Europe to encompass "the Turk". Is there a better solution than cooperating for cultural consensus?

I believe that the existence of *the Turk* in European culture can continue to develop the European Union's identity formation if Europeans recognize this important *cement* for the ongoing construction of their EU identity. To deny Turks, is to deny their own EU identity since it relies on diversity. Thus, as previously discussed in the above section, European identity includes an evolving process and it is still undetermined. It can never be completed if Europe denies *Others* in their societies in terms of their identity development and should accept Others as the Others since as Sartre<sup>11</sup> say what is more real than *the Other*? The necessary mutual cultural awareness can be developed between Western and Turkish societies through an efficient interaction. It is assumed that use of a common language plays an important role in intercultural communication. The English language, the *lingua franca* of the cultures, has this major role. As the other language of the multicultural Europe (except the U.K's) it is definitely the most convenient way to reach the *Others*.

On the other hand, mutual cultural understanding of both societies necessitates a mutual examination of both identities. Thus, Turks as the Others should be aware of their own identity properties and cultural perceptions vis a vis the Europe's which can be so meaningful in the integration process.

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<sup>11</sup> in "From Being and Nothingness. An .Essay on Phenomenological Ontology (London, 1975 p.223)"



### 3.3.2. Turkish Cultural Perception of Europe

Dağı (2000) claims that as the conflicts between the civilizations is on the political agenda as one of the most important issues, 'Turkish identity may find the opportunity for its self-realization through an integration with the geopolitical horizon of the West, renewing its traditional dimensions by regarding the new and contemporary values and be a safe component of the stability in the region'. (p. 27).

Turkey's paradoxical relationship with the West lies in the fact that in spite of her label: *the Other culture* for the Europeans, Turkey's *continued Westernization* has always been the most outstanding feature of the cultural relationship with the West. Although in the identity formation mechanism of two cultures the *Actors* are the same; in the formation of Western Identity, Turks represented the *Other*; the *Threat*, but, ambiguously, the West represented *the desired target* for the Turkish culture.

As Aksoy (1996) stated it, Turkey's experiment in Modernization is identified with her Westernization. And this Modernization represents the vision of M. Kemal Atatürk, the founder of the modern Turkish Republic. Since the initial process of Kemalist thought, the modernization project, the West and the European values and civilization played a major role in the formation of Turkish identity. Thus, for the Turkish society, joining the EU means to fill Kemalist vision of Westernization. Therefore, integration of Turkey into Europe is a national motivation of the Kemalist vision of the Westernization even though Turkey's performance has been considered as inadequate by the EU as a candidate.

As Göle (1997) highlights "the sense of belonging or not belonging to Europe is the strongest factor to determine the Turkish identity; Europe becomes a reference point

for most segments of society. Not only Republican elites but also new generation of counter elites acquires a sense of belonging to the Community of Europe". (p.48)

In fact, Turkey's westward turn goes back to the Tanzimat period in which through the movements Young Ottomans and Young Turks, the Ottoman Empire struggled to find some accommodation in Europe. The social revolution undertaken by Mustafa Kemal in the 1920s was the culmination of this long process.

Robins (1996) states that Turkey opened herself unconditionally to the forces of Western modernization, and the Kemalist elite was attracted to the light of the universal culture, the world of science and technology, rationalism and progress which would require fundamental social transformation of the Turkish people (p.67). In these days Mustafa Kemal declared that "we cannot close our eyes and imagine that we live apart from everything and far from the world." We cannot shut ourselves in within our boundaries and ignore the outside world. We shall live as an advanced and civilized nation in the midst of contemporary civilization<sup>12</sup>." Thus, the West was equated with the very principle of civilization, and Westernization seemed necessary, inevitable, and its adoption was to be absolute. "The necessity was to civilize the people, in order to appear as the representatives of a civilized people (Yerasimos 1987: 77, quoted in Robins 1996:67).

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<sup>12</sup> in Speech to the teachers of Bursa, 27 October 1992. Quoted in Stephane Yerasimos. The monopoly period in Irvin C. Schick and Ertuğrul Ahmet Tonak (eds), Turkey in Transition: New Perspectives, Oxford University Press, New York 1987, p.77.

### 3.3.3. Properties of Turkish Identity: Are they Barriers?

After the collapse of the Ottoman Empire, the Modernization of newly established republic aimed at protecting *the Turks' own existence* instead of *the Ottoman imperial pluralism*. Hence, 'Anatolian Turkish identity was attempted to emerge which had antagonistic character against the Ottoman identity and Islamic understanding, the primary basis of modernization in Turkish republic was the nationalist and secular principles' (Aydin 1993: 225).

Tunaya (1989) mentions that 'the concept of Turkey is found in the documents of Ankara regime beginning from 1921: 'Mustafa Kemal addresses '*the noble Turkish nation*' for the first time on September of 1922 but the following year, this usage was withdrawn and the Nine Principles giving the good news of the Republican People's Party in April 1923 changed as '*the people or the folk of Turkey*' and, lastly, the Islamic community providing the victory by realizing the War of Independence was ultimately named as '*The Turkish nation*'. (p.83).

However, Tunaya adds that, the most important activity in creating the national identity of the newly established state was the exchange of population. Moreover, the main criterion in this exchange mechanism was not nationality but *religion*; the Karamanlı tribe for instance, who spoke the Turkish language and wrote in Greek letters and prayed in the churches in Turkish were taken into consideration as Rum, the Greek of Turkey, and were deported and, on the other hand, the Moslem population of Crete counted as Turks without consideration of the native language and race '.(ibid.)

*The nation*, as an active subject of national struggle was the population of Anatolia and Thrace. *The National Act*, defines the integrated and inseparable national territory as the proper inhabited by *overwhelming majority of Ottoman-Moslems*” by *excluding the Arabic population*. The word *Turk* was *not* mentioned in the National Act. To quote Mustafa Kemal in the National Salvation days: “Nobody can claim that there is only one kind of nation living in the interior borders of this country. On the contrary, this border includes all partner nations which were unified on their aims and aspirations. The people constituting the Assembly are not only Turkish, not only Arabic, not only Kurdish but instead is a collection of the components of Islam” (quoted in *ibid.*).

Yıldız (2001) reports that religion meant differently during the independence days of the Republic when one compares its meaning after 1924, when the laicism principles were announced. The religious reference was removed from the official definition of Turkish nationality after the abolition of the caliphate in 1924. The political will became prevalent element to determine the national identity. The necessary and adequate condition to be a Turk is to adopt the Turkish language, Turkish culture and national ideals meant by the Turkish Republican regime. And, that ‘the political and social vacuum which emerged by having eliminated the religion was filled by the feeling of *nationalism* perceived as a *religion*’. (p.221).

Safa's (1999) arguments coincide with Yıldız's: ‘In the construction process of Kemalist nation, Ottoman mentality of Islamism and Turkism were abandoned and

the principles of *nationalism* and *civilizationalism* as the indicators of new individual and collective identities replaced them'. (p.91).The will of nationalism was the complementary part of the principle of civilizationalism which mainly represented *the Western thought* and living style.

In the new Turkish Republic, according to the program of the Republican People's Party (1931), *the nation* is a *political and social* structure being constituted by the ***citizens*** depending on *the unity of language, culture and ideals*. In the territory of Turkish Republic every citizen who speaks Turkish who is grown up with Turkish culture and who has adopted Turkish ideals, the language and culture constituted the framework the Turkish identity. The concept of *ideal* (ülkü) means the political willingness and determination, it covers the components of and the unity of measurement of the *newly formulated Turkish identity is the Turkish Republic*. Atatürk depicts in his book, *Medeniyet Bilgisi* (Civilizational Knowledge), *Turkish nation* is a voluntarily *unified entity*. The basis of this unification will be the ideals of contemporary *civilization, nationalism and independence* manifesting the *Turkish Republic*. The people who adopt the ideal of republic and Turkish language and culture as its integrative elements can include himself into the Turkish identity *without discriminating any religion and ethnicity*. (İnalçık,2006)

Nişanyan (1995) focuses on a different aspect and analyses the new Turkish identity which was formulated by M. Kemal and constituted the fundamental principle of the official thought of the Turkish Republic in terms of two categories: the objective and legalistic definition as "everybody who is the citizen of Turkish Republic is a Turk"

and, subjective and voluntary definition as “everybody who belongs to the Turkish Republic with the *tie of citizenship adopting the Turkish language, culture and ideas is a Turk*”. He points out that ‘both of these definitions can be possible to find in the Kemalist ideology and they can be *sometimes overestimated* and *sometimes ignored* depending on the conjuncture, but it is widely accepted that some of the citizens of the Turkish Republic may not speak Turkish and may not adopt Turkish culture and national ideals.’ (p.30)

Turkish identity was aiming to include *Turks among the creators of the western civilization* since Anatolia is the cradle of civilizations. Karal (1977) considers Turkish history thesis which looked for legitimating the support, as a ‘*defensive historiography*’. (p.258) For instance, in Turkish History Congress, held in 1932, it was accepted that Hittites and Sumerians were Turks and Turks had reigned in Anatolia for the Ancient Age (*Turkish History Congress-1 1932*). The main aim of this declaration was to legitimize the existence of newly established state and her ideology in the Anatolian territory. At the same time the other aim was to establish a connection between the pre-Islamic Turkish histories and newly emerged national identity by *emphasizing the secularism* and partly *excluding the Islamic identity* and Identifying the Sumerian and Hittite *civilizations in Anatolia* with *the Turkish identity*.

There were also debates about *the language* led to emerge a language theory *Güneş Dil Teorisi* ; *The Sun Language Theory* (Sarıнай 1994). This theory which supports the idea that all languages are descendants of one primal language from the central Asia among which Turkish is remaining as the only primal language. According to this

theory all ethnic groups who live in Anatolia were considered as Turks and speaking except Turkish was forbidden as a logical prolongation of this idea there were many attempts to create a homogeneous nation. One of them was 'the exchange of population of 1923 when the Turks in Greece and the Orthodox population who live in turkey were exchanged except Turks in Western Thrace and Rums in Istanbul '. (Ladas 1932: 345 cited in *ibid*).

As Köker (1990) underlines, in terms of social stratification, *the new identity* was described by 'Gökalp's Durkheimian solidarist and corporatist *model* denying the social classes and replacing them with the guild system and cooperation of professions'. (p.115) Thus, in the formation of the new national identity, a people of *classless society* emerges.

According to Aydın (1993)' the ideas of Ziya Gökalp that the folk and nation are equal terms and the concept *folk* was used *to depoliticize* the people and prevent their cleavages from the society in political or economic reasons such as *class or any ethnic group*: the folk can be defined as equal, homogeneous depoliticized, static and passive group of people.' (p.23)

The Constitution of 1924 in item 88, indicating the main proof of the national identity definition *based on the citizenship*, says that Turkish people are considered Turks *without any discrimination* of religion or race. Therefore, according to what Ateş, (1982) claims the Kemalist nationalism is 'not chauvinist and does not depend on religion, language, race or ethnicity; it embraces the people who live in the

territories of Turkish Republic and call themselves 'Turkish' and as Turkish citizens whatever their religion, language and ethnicity is, and it tries to melt these different people in the same cultural pot even by covering all ancient civilizations located in Anatolia, as convenient with this concept of *nationalism*.'(p.61)

Nişanyan (1995) focuses on a different jurisprudence that was created for the non-Moslems living in Turkey under the name of *minority*, according to the Lausanne Agreement and the criterion of *the minority status is the religion*. 'For instance, while the Anatolian Armenians whose native language was Turkish were accepted as minority members, the Moslem people coming from Hemşin (near Black Sea) and speaking Armenian were assumed as "Turk".' (p.132)

Keyman's views (1998) are based on the approach that *Kemalist Modernization* reforms focused on the cultural fields but 'stayed at the institutional level Ottoman-like eclectic and compromising westernization was considered as *not* adequate and prudential'.(p.72). The Kemalist Modernization was authoritarian and non-democratic as it was suggested and imposed by the top level officials and elites without referring to the public opinion.

However, Okyar (1987) claims that, Kemalist Modernization is based on the revolutionary view that multi-ethnic, multi-religious; multi-national *Ottoman Empire* could *not* achieve the modernization. The social, economic and cultural reforms were committed with these assumptions accompanied with the effort of lessening the influence of the radical beliefs and institutions over the Turkish society in the post-



republication period. Atatürk concentrated on political reforms primarily, because he did not believe that 'the new and the previous can not live together and the radical turning point is necessary in order to carry out the modernization' (p.81).

Landau, (2004) evaluates the Kemalist Modernization in terms of two fundamental elements that were interwoven altogether: 'the dissolution of the absolutist Ottoman Empire and the establishment of a democratic system to remove the obstacles between the ruler and ruled, to develop the individual capacity, talent and difference in scientific, economic and cultural fields proving and accelerating the internalization of western-like social, cultural and economic value systems.'(p.14). Landau finalizes his evaluation by stating that the Kemalist Modernization project's main concern was to limit or remove democratic rights and liberties in case reactionary attitudes might come to power that could inhibit modernization. As the implications of the *Westernization in Turkish culture*, there are critical opinions of the intellectuals of the westernization process that ultimately resulted in an *identity deficit* process in modern Turkish society.

There are intellectuals like Şerif Mardin (1971) who argue that the impoverishment of Turkish culture results from Republican reform as its symbolism was too shallow and lacking in aesthetic richness to take. Hence, according to Mardin, cultural meaning is created only through affiliation and comparison to the western ideal: the Turkish elites have constantly measured their achievement to their resemblance to the European or, rather, their image of what it is. There has been a creative void at the heart of modern Turkish culture. 'The elite put the old order into question, but it was

not able through this process to liberate new meaning of a creative kind, it was an ersatz modernism that supplanted Ottoman cultures.' (Ibid).

According to Corm (1988), 'the Turkish state that emerged out of its collapse was fundamentally opposed to such pluralism of identity'. (cited in Robins 1996:69). The enormous diversity and complexity of the population was considered to be inimical to the achievement of national community and consensus. The new government pursued the goal of cultural homogenization. Religious attachment was also seen as a subversive force, also posing a threat to the modernization and national process in Turkey.' Kemalist doctrine was no alternative to Islam in providing identity and organizing principles of life.' (Tapper 1983 : 441 cited in ibid).

Moreover, Corm (1989) continues to argue about the Turkish Westernization by saying that: 'The Ottoman Empire had been characterized by a spirit of cosmopolitanism; by ethnic, linguistic and religious mixture and interchange but the Turkish state that emerged out of its collapse was fundamentally opposed to such pluralism of identity.' (cited in ibid:69).

Furthermore, Tapper (1983:441) comes up with the emphasis on the diversity of the Ottoman heritage. 'The enormous diversity and complexity of the population was considered to be inimical to the achievement of national community and consensus and the new government pursued the goal of cultural homogenization' (cited in ibid.).

In his argument on the Westernization Keyder (1993) concludes that, 'for the Turkish intelligentsia, nationalism and secularism constituted tickets to modernization and Westernization.'(p.32)

Turkish identity has many determined properties (due to Turkey's historical past), and the principals. However, the notion of unity is the leading principal of this identity. As Karakaş (2000) argues these principles were used to create supra-national Turkish identity embracing all ethnic entities within the frontiers of National Act, the nation thought was established based 'on a kind of unity such as national state and national identity because the unity and homogeneity was the ultimate aim of nationality and the basic concept of nationalist ideology'. (p. 291).

Then, it can be argued that the Turkish Nationalism constitute the core of the Turkish identity. Westernization which reflects the Kemalist thought of Modernization. Therefore Westernization is the Turkish nation's aspiration in spite of the fact that the Turkish value system mainly dominated by Islam and the way of life are different than the Western Christian culture. In the new Turkish identity religious affiliation has no place as a part since the Turkish Republic is based on the secular principles of Kemalist doctrine. In the new state the sense of belonging created by religion in identity formation process is created by the Nationalism with the sense of belonging to a nation, i.e., to the Turkish nation, with its westward face. However, the Turkish nation has aspiration for the West but also strong cultural ties in the East and the multicultural Ottoman past and the Moslem religion. Furthermore, the West has treated Turks as *Others* ; the West has never aspired Turks as members of the western culture and later of the EU.

Hence, the Turkish Westernization can stimulate implications that can end up with ambiguities. In other words, the West is not aspired because it is culturally different;

the West is aspired because Turkey is also part of the West, besides the East due to her cultural heritage and the geography; the West is not aspired because it does not embrace Turks because they are Others; the West is aspired because It is superior in civilization...

The West means inclusion and also exclusion in terms of the representation of a sense of belonging. Whether this feature of the Turkish identity can stimulate any implications for the reason of a barrier in terms of the cultural integration in the EU is subject to discussions.

Moreover, when the context is the issue of identity crisis of Turks, Aktan (2005) has already said:

'The process of Ottoman collapse has wounded us deeply in our souls. For our survival we had to abandon important parts of our culture, and to adapt the values institutions of the West. This was an inevitable process but it brought with a deep identity crisis. Atatürk became a legend because he symbolized our national identity in his person, not only because of his extraordinary success but because his legend was a way we could get over identity crisis'.

Deringil's (2006) words will be a meaningful ending to finalize the unique and complex future of Turkish identity:

I can only say that if you have had an identity crisis for some two hundred years, it is no longer a crisis – it has become your identity (p.13).

Novelist Orhan Pamuk the Nobel owner of the 2007 (quoted in Farnsworth 2000) describes this lack of sense of belonging i.e. sense of belonging to nowhere; neither to the West nor to the East as a good and unique feature of the Turkish identity:

Pamuk deems himself a bridge; with a foot on both sides of the dichotomy, he denounces the clash of civilizations. I want to be a bridge in the sense that a bridge doesn't belong to any continent, doesn't belong to any civilization, and a bridge has the unique opportunity to see both civilizations and be outside of it. That's a good, wonderful privilege.

Moreover, he states his ideas about the so called cultural conflict between the two cultures:

I think the naming, the understanding of the clash from the West is wrong, and from East, my part of the world, is also wrong. And in my novels I try to say, turn around this... all these... all generalizations about East and West are generalizations. Don't believe them, don't buy them (quoted in *ibid*).

Maybe the only thing that I want to teach my audiences, both my Turkish audience and my international audience, is that this distinction between East and West is a very artificial thing. And even if it is not artificial, things from East and West can easily combine and make a new thing. If I can illustrate that in my reader's mind, make the reader visualize this new unique thing, and then it is enough for me" (quoted in Wachtel 2003: 267).

To conclude with, Turkish Westernization is an important feature in the Turkish identity formation and it represents one of the main elements of the Turkish Nationalism which has created a strong sense of belonging in the Turkish society. However, the dual relationship with the West is examined in historical past. The West both aspired because of its superiority and rejected because of its different cultural values. Moreover, Turkey does not only belong to the West but she has cultural and geographical ties with the East. Thus, this ambiguous relationship with the West is said to cause an identity deficit, or a lack of sense of belonging. In addition in her never ending journey to the EU Turkey has become very tired because of the

exclusionary and rejectionist attitudes of the West that has never opened the gate to this Other. In spite of the exclusionary attitudes of the West Turkish identity is reflected by a strong sense of nationality which so much keeps the unity.

Turkish nation has its roots in the multicultural Ottoman and Muslim religion besides the Kemalist vision of the new Nation. Thus, the Turkish identity seems to represent a new sort of an identity which is derived from many ingredients, a *mosaic identity*.

The cultural geographies are the owner of the nations and the nations are the owner of the identities. The vica versa is also valid, nations reflect their cultural geographies and the identities reflect nations. The geography of Turkey is a mosaic so is the Turkish identity. I would argue that this property of the Turkish identity is a complex rich substance rather than an impediment in the cultural integration into the EU.

Mutual perceptions have an important role for the integration of Turkey into the EU culture. Barriers are either constructed or demolished depending on the nature of the cultural perceptions. I believe that cultural awareness can be raised through proper interaction between the Turkish and Western cultures most efficiently created by the English language with its many specific characteristics in intercultural communication. English is the most efficient medium in Turkish to perceive the Western and many other cultures as it is the most widely taught foreign language.

Thus, the last section in this chapter will focus on cultural perceptions of which public opinion surveys are the source. Thereafter, in the next chapter, the Survey Study conducted among students at Marmara University studying English in Preparatory School will be presented in order to shed light in the issue of culture learning and English and its implications for Turkey's EU membership.

### **3.4. Survey Studies on Mutual Cultural Perceptions**

Having discussed the above issues of mutual perceptions and the properties of Turkish identity, this section aims at presenting the opinions surveys based on the perceptions of Turks and Europeans.

The first public opinion survey is called: 'Turkish Public General Attitudes towards the European Union' which was conducted in May and June, 2002, over a sample of 3060 people. The research was commissioned and sponsored by TESEV (The Turkish Economic and Social Studies Foundation) and conducted by four Boğaziçi University professors: Ali Çarkoğlu, Refik Erzan, Kemal Kirişçi and Hakan Yılmaz. The second survey is called: 'Interviews with Europeans Living in Turkey' which was based on seventeen in-depth interviews that were carried out by Hakan Yılmaz in the fall of 2001 with citizens of the member countries who had stayed in Turkey at various lengths of time. The third, the fourth and the fifth surveys are respectively called as "ISRO Turkish European Union Perception Survey 2004", "ISRO Turkish European Union Perception Survey 2005" and "ISRO Foreign Policy Perception".

As the data drawn from the first survey reveal, according to a hypothetical referendum on Turkey's European Union membership, the first remark to be made regarding the Euro-supportive attitudes of the Turkish public is that there is an undisputable majority of 64% who said they would vote "yes" in a referendum on Turkey's membership in the EU, in contrast to the 30% of would-be naysayer. The 64% approval is somewhat lower than the corresponding figures found in previous researches. This decrease can be explained by a number of factors. The first factor could be that at the time this poll was taken –May and June 2002- there was a

heightened negative campaign regarding the political costs of meeting some of the Copenhagen Political Criteria. This campaign partly led by a coalition partner, Nationalist Action Party (MHP), was centered upon three national issues: first, the need to define a political settlement to the Cyprus problem (“giving concessions over a field with the blood of the martyrs”); second, the need to abolish death penalty (“forgiving Abdullah Öcalan, the public enemy number one”) and third, the need to lift the restrictions on radio and TV broadcasting in Kurdish and other local languages to do away with the ban on teaching as learning Kurdish and other local languages (“endangering the unity of the nation”).

The subgroups’ support, whose “yes” rate for the EU remained at 39% and their “no” rate fared at 57%. Subgroups can be neatly distributed into three categories:

**First Category:** Strong Euro-supporters, whose support level in a hypothetical referendum on EU membership would be higher than the average figure of 64% by more than 5 percentage points; **Second Category:** Moderate Euro-supporters, whose support level in a hypothetical referendum on EU membership would be higher than the average figure of 64% by 5 percentage points or less; **Third Category:** Low Euro-supporters, whose support level in a hypothetical referendum on EU membership would be higher than 50% but lower than the average figure of 64%.

The principal benefits expected from EU membership, as perceived by all of the respondents, fall into five general categories, in a descending order of preference:



**Economic benefits:** economic growth; decreasing rates of inflation and unemployment (27%); **Social benefits:** decreasing corruption (19%), increasing social stability and peace(6%); **Political benefits:** a more advanced democracy and a wider participation of the people in government (17%); a fairer treatment of the people by the authorities (6%); Freedom of movement of the Turkish citizens in the EU countries (11%); **International benefits:** Turkey's rising power and prestige in the international arena (10%).

The respondents placed freedom of movement in the EU countries in a distant fourth place, with a score of 11%, in their ranking of the expected benefits of EU membership. As with the category of economic benefits, diverse groups scored higher than average figure of 11%, coming from low as well as high educational and income backgrounds. The most obvious constellation is familiarity with European countries and languages, as both previous visitors to a European country and speakers of a major European language scored higher than the average with a preference rate of 13%. Among the self-identification categories, only those who said they did not speak Kurdish (11%) and those who declared their primary identity as Turkish (11%) were placed slightly above the average.

Sharing sovereignty with a supra-national entity like the EU has been a key area of national-state resistance to the EU. The subgroups which scored higher than the average figure of 49% in a highlighting defense and foreign policy as the most unacceptable area of sovereignty sharing with the EU do not exhibit clear party preferences. However, there is an unambiguous pattern in terms of income groups

and education levels, in that the higher is a respondent's income group and education level, the higher is his/her tendency to show defense and foreign policy as the most undesirable area of sovereignty sharing. In addition to belonging to middle-to-high income and education groups, those who appear to be more sensitive than the others to the issue of defense and foreign policy have also defined their primary identity in non-religious terms, did not have an apparent connection with European languages and countries.

Some constellations in terms of income groups, education levels, and ethnic and religious identity declarations are: more sensitivity on sovereignty sharing in the area of economic and social policy came from those who belonged to low income groups and low education levels. Moreover, their primary self-identification was expressed in religious terms, they had connections with Kurdish culture and identity and they were not familiar with European cultures and languages.

Negative attitudes towards the EU are also present, and the question "Is the EU a Christian Club?" is debatable. The Christian roots and identity of Europe have often been invoked by European conservative circles to deny Turkey a place in the EU. We wondered whether these and similar Christianity-based European exclusionary views targeting Turkey have found an echo among the Turkish public, leading them to view the EU as a Christian Club. It turned out those partly echoing European exclusionary narratives against Turkey using the motive of Christianity, and partly being rooted in Turkey's own history and culture. 49% of the respondents said that they viewed the EU as a Christian Club, while 42% of them believed that there was place in the EU

for a Muslim country like Turkey. Not surprisingly, therefore, who tend to view their own identity primarily in religious terms also tends to characterize Europe with reference to religion.

What harms could be expected from EU membership? 64% of the respondents think that the biggest disadvantage of EU membership will be felt in the area of culture, in terms of a weakening of national religious values.

A closer examination of those who pointed to culture more than the average figure of 64% as the biggest problem area in case of EU membership reveals that they tend to express their primary identity in religious terms and tend to vote for far-right (Islamic-oriented and Turkish nationalist) political parties. National and religious values steadily increases as we move along from the low-religiosity scale, starting with 31% at the lowest degree of religiosity and ending with 64% at the highest. In a parallel manner, the ratio of those who believed that the most serious problems of EU membership will be felt in the area of cultural values steadily increases as we move along from the left to the right side of the ideological spectrum, starting with 44% at the extreme left and ending with 74% at the extreme right. Affiliation with Kurdish culture and identity is also a factor that leads a respondent to be more sensitive than the average towards the problems that the EU membership might cause in the area of national or religious values. As expected, other correlated factors are lower education levels, lower income levels and unfamiliarity with European countries and languages.

On the other hand, those who underlined economic and political difficulties more than the average figure of 29% as the most likely problem areas that might be aggravated by EU membership tend to express their primary identity in non-religious terms and tend to vote for secularist center-left and center-right parties. An analysis of data coming from an observation of the low-high religiosity and left-right scales confirms these points. Hence, the percentage of those who think that the biggest harm of EU membership will be felt in the area of economic and political values steadily decreases as we move along from the left to the right side of the left-right axis, starting with 45% at the extreme right.

Perhaps the most striking observation that can be drawn from the current research is that in Turkey there are varying degrees and types of Euro-skepticism, but almost no Euro-rejectionism. Besides, Turkish public does not seem to have much of a problem in sharing sovereignty with the EU organs.

On the part of Europeans, as the data samples of the second survey: 'Interviews with Europeans Living in Turkey' imply the general image of Turkey is negative. The first point to make regarding the respondents concerns the general images of Turkey they had in mind, where these images came from and how they stay in Turkey. It is not surprising to hear that most of the respondents had a very negative image of Turkey before coming to this country, and that their negative image partly turned to positive after their arrival. This "before and after" pattern shapes almost all of the responses regarding the changes in the mental images of Turkey. Back in Europe, the respondents seemed to have three major sources of image-formation regarding

Turkey. One is the historically formed negative image of Turkey, whose sources go back to the Ottoman conquests in Europe, which was shared unquestionably and uncritically by most Europeans, and which became part of the European common sense. The second source of the negative image lies in the encounters of the Europeans with Turkish guest workers and illegal immigrants since the 1960s. Still a third source of the negative image consists of the well-covered and well-mediated antidemocratic policies and human rights violations of the Turkish state, with graphic descriptions of torture, police brutality, inhuman prison conditions, political repression and occasional military coups.

Is the Turkish culture an obstacle for Turkey's integration with Europe? The respondents were asked whether they thought Turkish culture constituted an obstacle for Turkey's entry into the EU. Only a few of them answered this question. This silence could be interpreted in two ways, either as a unanimous agreement that culture should not be a factor in Turkey's accession to the EU or as an unspoken supposition that Turkish culture does indeed inhibit Turkey's membership in the EU. Of the three respondents who actually made a comment in that regard, a Spanish female respondent unequivocally said that Turkish culture should not be a factor in Turkish-EU relations: "I don't think that the culture of a country can be an obstacle for anything; maybe the politics, maybe the economy can be an obstacle, but not the culture, never the culture." A British and a German respondent, on the other hand, gave more cautious answers. The British respondent pointed out the cultural differences within Turkey: "From what I have seen... in Istanbul, no, it doesn't. ...In terms of everyday life and people's values in Istanbul, I think, no obstacle. I do not

know about eastern Turkey.” The German respondent, on the other hand, underlined the problems that might be created by the politicization of religion: “So long as religion stays as religion, it should not constitute an obstacle for Turkey’s admission to the EU. ...Islamic religion might be an obstacle if it is misused and abused for political purposes.”

What could be Turkey’s cultural contributions to Europe? First; Turkey’s adding to the cultural diversity of Europe; second, Turkey’s being a bridge between the East and the West, linking Europe to Islam, and acting as a model of secularism for the Islamic world.

Turkish European Union Perception Survey made by ISRO (International Strategic Research Organization) was conducted on nearly 1000 Turks in 2004. The survey includes six questions. First of all it was asked whether Turkey had fulfilled the criteria for starting membership negotiations with the EU. From the big cities of Turkey such as Ankara, İstanbul, İzmir, Bursa and Adana anywhere the survey was conducted: 44% of the people says “yes”. On the other hand 10% of them says “no” %34 of them answers “partially”. Hastily %12 of the people who attended to the survey says “have no ideas”. To the second question that asked whether the EU behave Turkey sincerely and fairly? %4 of the people says “no” and %29 of the people answered “partially”%12 of the people said “I have no idea”. The third question was: What is the time span for Turkey’s Expected membership? The percentage of the people who say ‘very soon’ (in 5, 10 years) and the rate of the people who say “it will be on the long run” (in 15, 20 years) is %36. Lastly the ones

who say "never" compose %28 of the people who participated the survey. And when asked: 'Do you support the Turkish government's policies for the EU membership?' %32 of the people said "yes". Nevertheless %14 of them said "no". And %46 of them answered "partially". Lastly %8 of them said "I have no idea". As for the question which asked: 'Who do you think are opposed to Turkey's EU full membership?' %33.5 of the participants choose France, %16.7 of them said Austria, 15.7% of them claimed Netherlands (Holland), 9.8% of them selected southern (Greek) Cyprus, 4.3% of them chose Armenia, 1.7% of them chose Sweden, %1.6 of them said that it was Denmark, 1.4% of them answered that would be Germany, 1% of them selected Spain and lastly 1.6% of answered differently. To the last question: "Which states do you think support Turkey's EU membership? 28% of the people said Germany, 25.7% of them pointed to Italy, 14.8% of them said the United Kingdom (UK), 9% of them selected Greece, 7.4% of them choose Spain, 5% of them said Belgium, 4.9% of them selected the USA, 1.6% of them answered as Netherlands, 1.4% of them said Portugal, 0.8% of them said France and lastly 1.3% of them said others.

The same survey was also made in 2005 again producing the following results:

The first question was about Turkey's fulfilling the criteria for starting membership negotiations with the EU. Mostly, that is 53% of people answered this question "yes". When asked if EU treated Turkey sincerely and fairly, most of the people (64%) rejected and answered it "no". They do not think that EU is sincere or fair. According to the survey, the time span for Turkey's expected membership is 15-20 years. 41% of the participants answered it as in 15-20 years and 39% of them answered

"never". This means that there are many people who believe that Turkey will not become a member of the EU and also they are not sure about the government's policies for the membership. In total, 33% of them support, 13% of them have no idea, 39% partially, and finally 15% of them are able to support them. According to these people, there are some countries who oppose Turkey's EU membership. For example, with the biggest percent (49.5%) France is the one that opposes this situation and Holland follows it with 19%. The others are South Cyprus, Greece, Armenia, Germany, Austria, Spain, Denmark, Sweden and others. These are in order and have some small percents compared to France, Holland, Cyprus and Greece. When it comes to support rates, Italy, Germany and UK have big percents. While France can oppose to membership, Italy supports it with 21.50% and Germany follows it with 21% and UK with 19%. However, 10% of people think that none of the countries support Turkey's EU membership.

The survey also reveals that 20% of the people believe EU leaders make religious and cultural discrimination. According to them, this was the most important problem, and there are also other problems such as economic reasons, possibility of increase in Turkish immigration, Turkey's size, and the Cyprus issue, relations with Greece, Turkey's human rights record, problems of democratization in Turkey, and the Armenian problem.

In the end, the survey investigates the contribution of Turkey to the EU. The most important contribution is reported with a figure of 30% of 'a more stable Turkey.' After that, with 19% it is the expectation of the increase in foreign investments. This would also bring a stable economic growth of 13%.



The fifth and the last survey is about the Turkish people's perception regarding the foreign policy issues that was again conducted by the International Strategic Research Organization, among 1000 interviewees in 5 major Turkish cities: Ankara, Istanbul, İzmir, Çanakkale and Bursa in 2005.

To begin with the first question: "From which country do you perceive the most threat to Turkey?" The first three countries stated were: the U.S., Greece and Armenia remained stable in the ranking of threat perception within the last 7 months. The most striking aspect of the list is that Israel has gone up in the perception of threat. Israel, 6th in the earlier survey, rose to 4th rank in the second survey. Moreover, it has the highest incremental point (2.27) in the perception of threat.

The most important reason for this increase is the allegations against Israel that she supported Kurdish separatist groups in Iraq. Even though Israel does not accept those allegations, the activities of Israel got immense reaction from Turkish Public Opinion. In addition to that, Palestinian policy of Israel can also be regarded as a source of negative point in the survey for Israel. The fact that the perception of threat of Greece dropped by 1.1 point, is a rejoicing situation for Turkish-Greek relations. This most radical drop can be attributed to softened relations between Turkey and Greece, and the friendly atmosphere of Olympics. The other country climbing the upper rank is France. The main reason for this seems to be the negative attitude of France against Turkish membership into the EU and the increasing activities of Armenian lobby against Turkey in this country.

The other question was about the countries which are friendly to Turkey. In this survey, Azerbaijan comes first, Turkmenistan second and Germany third. It is significant that Germany has jumped from the 7th to the 3rd rank. Germany which was 7th in the earlier ranking got only 5.63% points and had risen in terms of percentages and points (+ 2.57). This sharp increase has occurred due to the positive attitude of Germany for Turkish membership in the EU. On the other hand, the fact that Israel lost its place within the first 12 ranks and that Italy replaced Israel was very striking. The shares of Turkic Republics in the list are also significant; but in this survey the sum of their shares (Azerbaijan, Turkmenistan, Uzbekistan, Kazakhstan, and Kyrgyzstan) was below 50%. Germany, the USA, and Italy were regarded as friends in the West.

The participants were also asked this question: "what country would you rely on to support Turkey in time of crisis (an earthquake, civil war, war etc.). The survey revealed that the Turkish people consider the US, Germany and Japan to be lending a helping hand in those devastating conditions. The poll also found out that the EU member states are considered as the most reliable group of states in Turkey.

Another important question was: "Which one can be a long-term partner for Turkey? Which one of these groups or states do you see Turkey's future in?" European Union comes first with every improvement in Turkey-EU relations which seemed to be reflected in the Survey. In addition, the EU getting the support of more than half of the respondents of the earlier survey rose up to 61,6% in the last survey. When

compared with other options, it is easily said that the EU is the hope for the future according to Turkish public.

“Do you think some forces abroad make plans to destabilize Turkey?” This was also another question that was asked. The conviction that the exterior powers plans to divide and harm Turkey was generally still maintaining; but the decrease in the option of “yes” and the increase in “no” can be considered in that period as an increase of confidence on international public in Turkey.

The sixth question was about dangerous countries. The question was “Which country threatens the world peace most?” The U.S. came first in that list. Israel, the U.K., France and Russia followed. There was no change in upper 5 ranks of the list of countries threatening world peace. Moreover, even though Israel maintained its position in the list, the fact that Israel got an incremental 6.835 point between two surveys demonstrated a significant rise in the level of reaction against Israel. The USA, Israel and England represented the first three ranks. Therefore, this result can be regarded as a reaction to those countries’ policies towards Iraq and Palestine. The surprise of this list can be regarded as China’s entrance to the list. The last question was “Is Turkish Foreign Policy successful? The answer to this question had become negative by more than half of the respondents in the previous survey. In this survey, it exceeded the previous percentage and got 54.571%.

To conclude with this chapter, it can be argued that in the light of what has been previously discussed in the issue of cultural perceptions between Turkey and Europe, which probably constitutes a barrier in terms of Turkey’s integration into the UE, there might be points to consider. One of these can be proposed as: ‘What could be

the effective factors that can facilitate the mutual cultural awareness? Besides, as a point of departure, it should be clarified that European culture is a structure that is not completed, but one still evolving and in the process of being constructed as previously mentioned in this thesis. It is important to explain to the West that Turkey should be viewed not as a foreigner who wants to move into a finished, completed building for economic reasons but as a neighbor who puts forward her own ideas about keeping on building the EU that is still being constructed, and should convince the West that she is the vital cement of this construction for the building of undetermined EU identity. In fact, Turkey has domestic concerns to be able to realize this. How to enhance mutual cultural understanding and raising the importance of defining both cultural identities are seen as a first step to achieve before the cultural integration. As previously discussed in this thesis, the role of a common language in the multicultural interaction is huge. English as the international language of our rapidly globalizing world, undoubtedly, plays a major role in cultural interaction. Hence, within the scope of this thesis it is suggested that Learning English as foreign language, which is the most widely taught Western language, might have implications in terms of Turkey's cultural integration into the EU. One of the predictable implications can be the cultural awareness that learners can get while learning English as language learning and culture are strongly related. Thus, in this thesis, the following research study in the next chapter seeks to explore the issue of learning English and its consequences on the attitudes and opinions of learners on Western culture from a special perspective that covers the Turkish youth, as the future members of the EU.

## CHAPTER IV: METHODOLOGY

In order to answer the research questions of my thesis which explores the cultural implications of EFL (Learning English as a Foreign Language) on Turkey's integration into the EU, the following study is applied. In this study *the Survey Research Technique* is used and the quantitative data are gathered from a group of Marmara University students that represents Turkish Youth. The deductive approach is followed to answer the following research questions:

- a. How do EFL learners perceive culture and its relationship with language learning?**
  
- b. Is EFL an effective factor on creating attitudes filtered of cultural barriers serving for the cultural integration into the Western culture?**

#### 4.1. Subjects

Data are collected from 589 Turkish EFL learners. There are two different groups of participants in the study, the first group is composed of beginning level students with little English background whose exposition to foreign language is poor, the second group is composed of upper- intermediate and advanced level of students whose English is good. These students are of Marmara University where English is the medium of education. They are students at English Preparatory Department who are assigned to different classes as A (advanced), B (upper-intermediate), C (beginner) and GE (beginner) according to their levels of English. The differentiation between 'C' and 'GE' letters does not relate to the English level but it relates to these students' majors of study. The tables and the charts representing the distribution of the subjects according to their language levels and sexes are below:

**Table 1: Language Levels**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	A-B	279	46,8	47,4	47,4
	C-GE	310	52,0	52,6	100,0
	Total	589	98,8	100,0	
Missing	System	7	1,2		
Total		596	100,0		

Chart 1

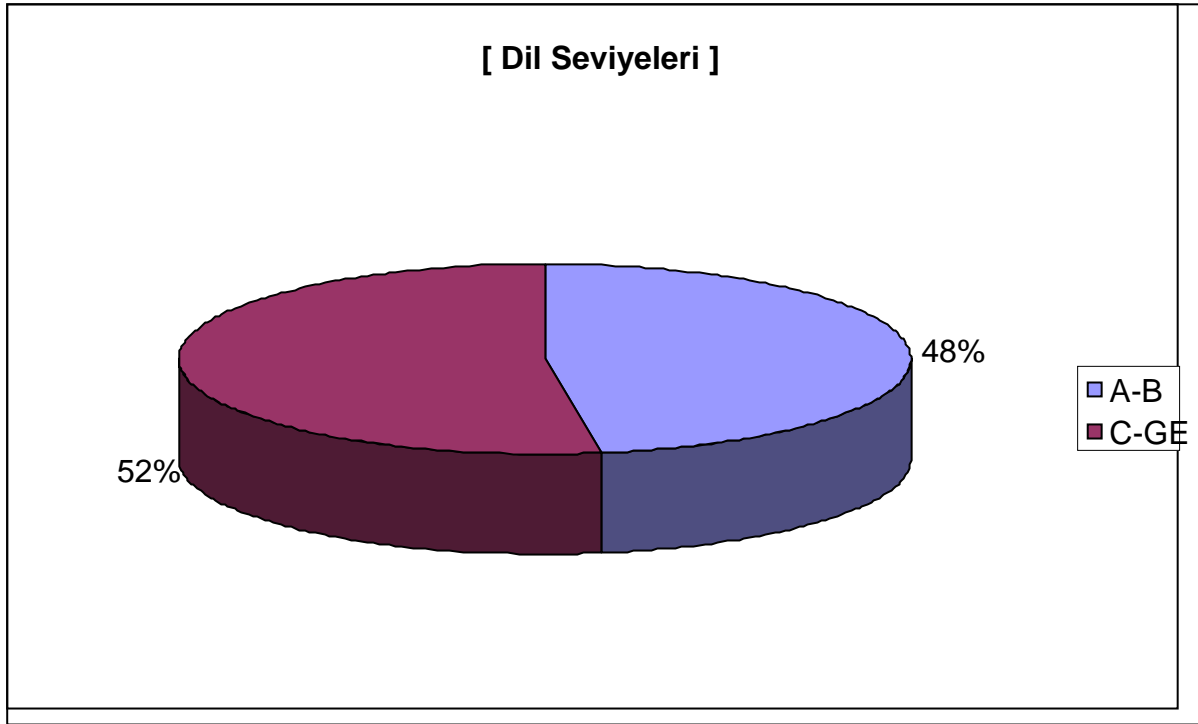


Table 2 : Sex Distribution

		Frq.	Percent	Valid Percent	Cumulative Percent
Valid	Male [e]	335	56,2	57,2	57,2
	Female [k]	251	42,1	42,8	100,0
	Total	586	98,3	100,0	
Missing	System	10	1,7		
Total		596	100,0		

Chart 2

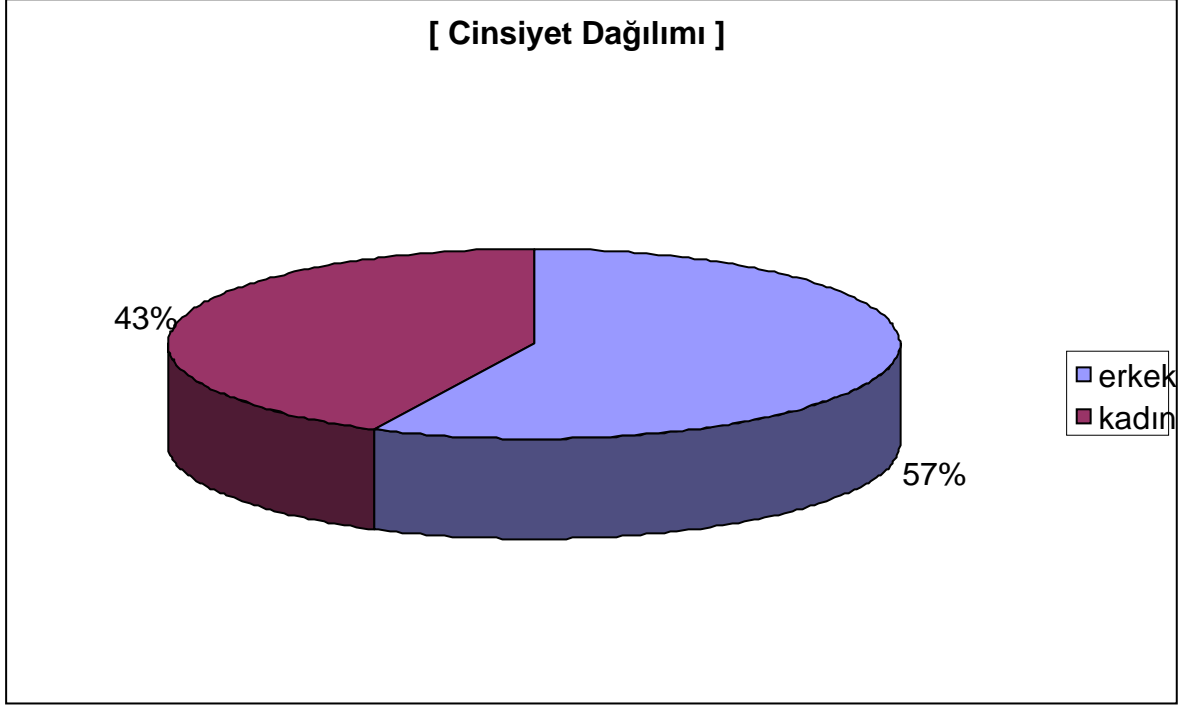
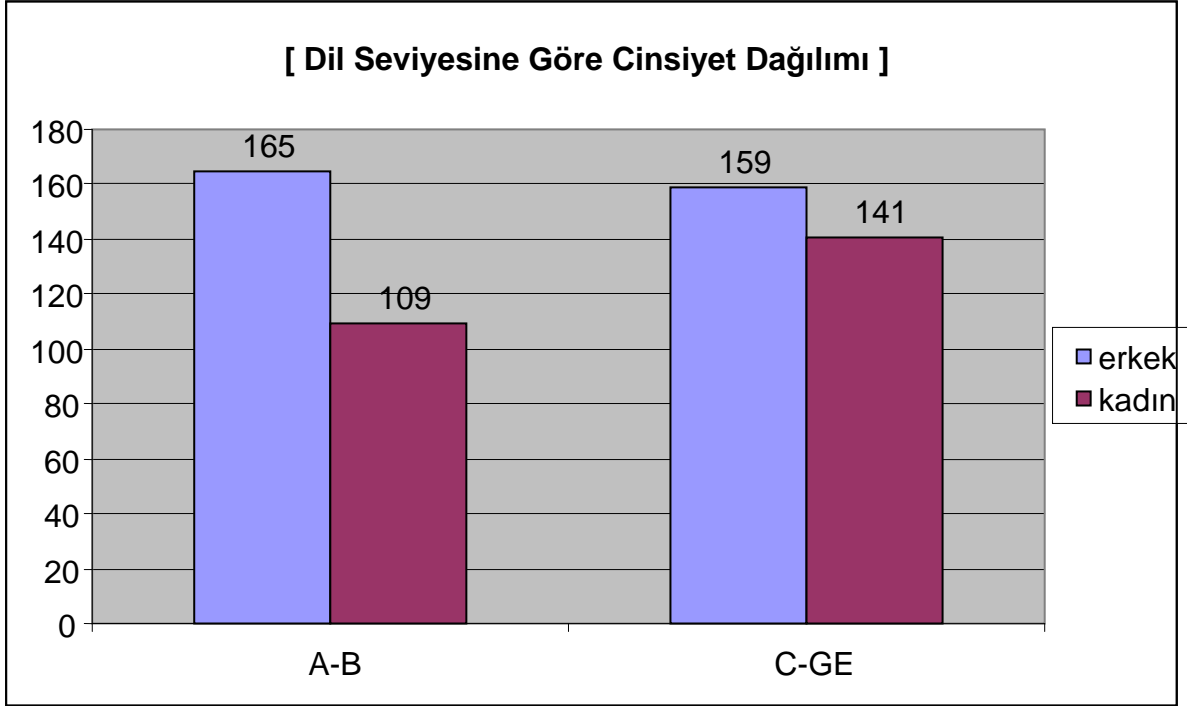


Table 3 : Sex Distribution according to the Language Levels

		Language Level		Total
		A-B	C-GE	
Sex	Male [e]	165	159	324
	Female [k]	109	141	250
Total		274	300	574



Chart 3

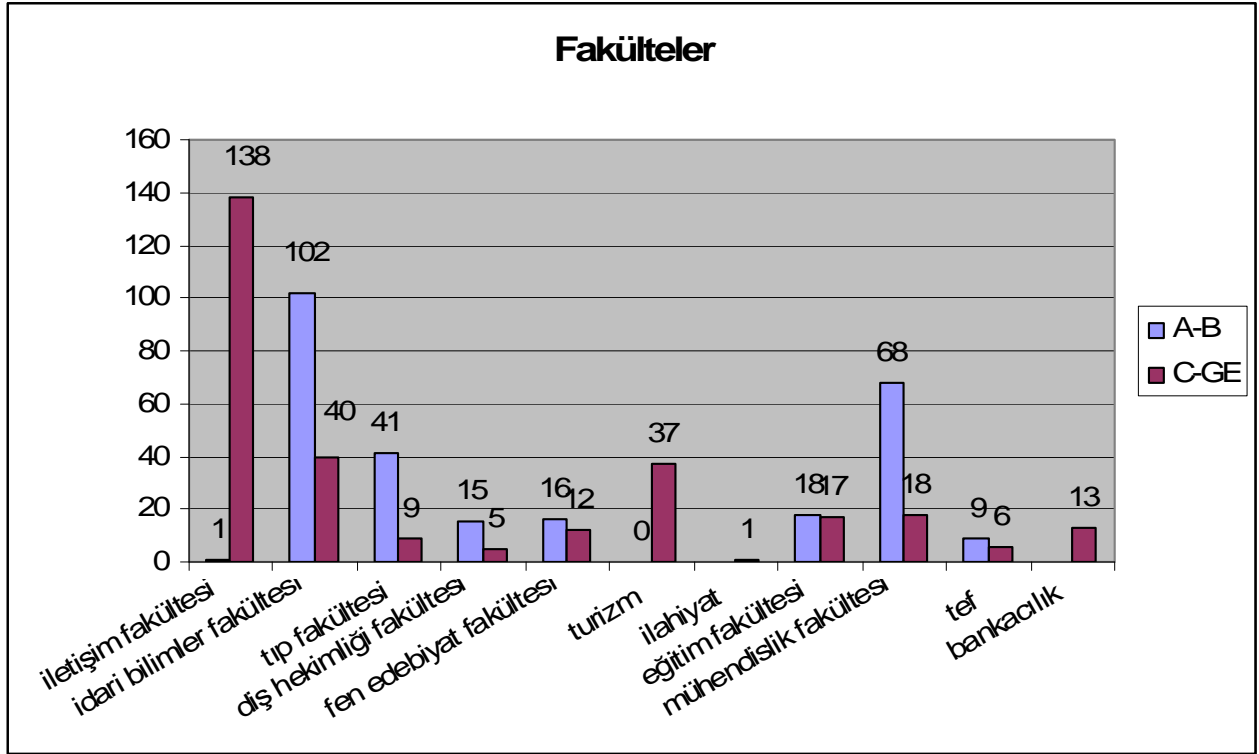


It is thought that Marmara University Preparatory School has a suitable sample of a group in order to conduct such a study as the School represents students from different fields of studies, i.e. from social sciences, sciences, arts, education and medicine. These students will attend different faculties in Marmara University if they graduate from English Preparatory School where the language education lasts 1 year.

**Table 4 : Faculties and Schools of the Subjects**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Faculty of Communication	140	23,5	24,3	24,3
	Faculty of Economics and Administrative Sciences	144	24,2	25,0	49,4
	Faculty of Medicine	51	8,6	8,9	58,3
	Faculty of Dentistry	20	3,4	3,5	61,7
	Faculty of Arts and Sciences	28	4,7	4,9	66,6
	School of Toursim	37	6,2	6,4	73,0
	Faculty of Divinity	1	,2	,2	73,2
	Faculty of Education	36	6,0	6,3	79,5
	Faculty of Engineering	89	14,9	15,5	95,0
	Faculty of Technical Education	16	2,7	2,8	97,7
	School of Banking and Insurance	13	2,2	2,3	100,0
	Total	575	96,5	100,0	
	Missing	System	21	3,5	
Total		596	100,0		

Chart 4 : [ Deneklerin Fakülte ve Yüksekokulları ]



The first group of participants (A and B classes) consisted of 279 students with the average age of 19 (see the Table below) who were enrolled in the Upper-Intermediate and Advanced classes of the School of Foreign Languages in the academic year 2006-2007. All of the students in groups A and B were exposed to a greater amount of English at High School when compared with the other groups.

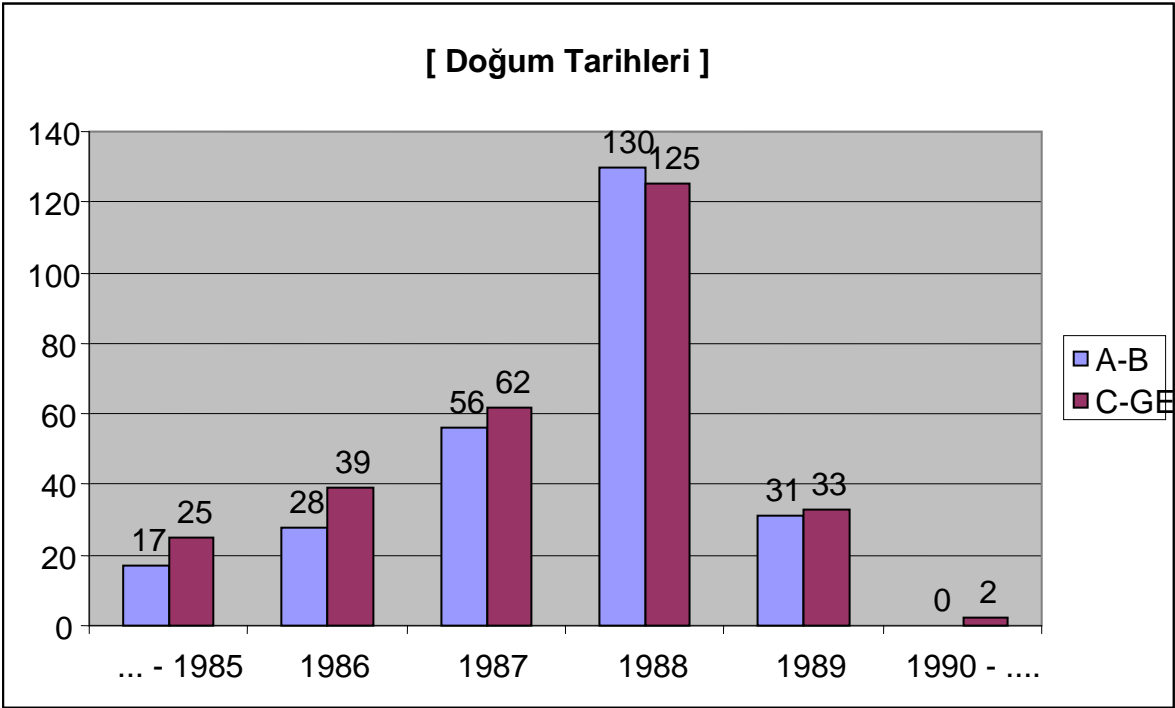
The second group of participants (C and GE classes) consisted of 310 students with an average age of 19 who are in the Beginning Level classes of the School of Foreign Languages in the academic year 2006-2007. As their scores of English Proficiency Exam given at the beginning of the Academic Year revealed all of the students in this

group were exposed to a limited amount of English in High Schools. Thus, they were assigned to lower English classes.

**Table 5: Dates of Birth**

Count		Language Level		Total
		A-B	C-GE	
Dates of Birth	... - 1985	17	25	42
	1986	28	39	67
	1987	56	62	118
	1988	130	125	255
	1989	31	33	64
	1990 - ....	0	2	2
Total		262	286	548

**Chart 5**



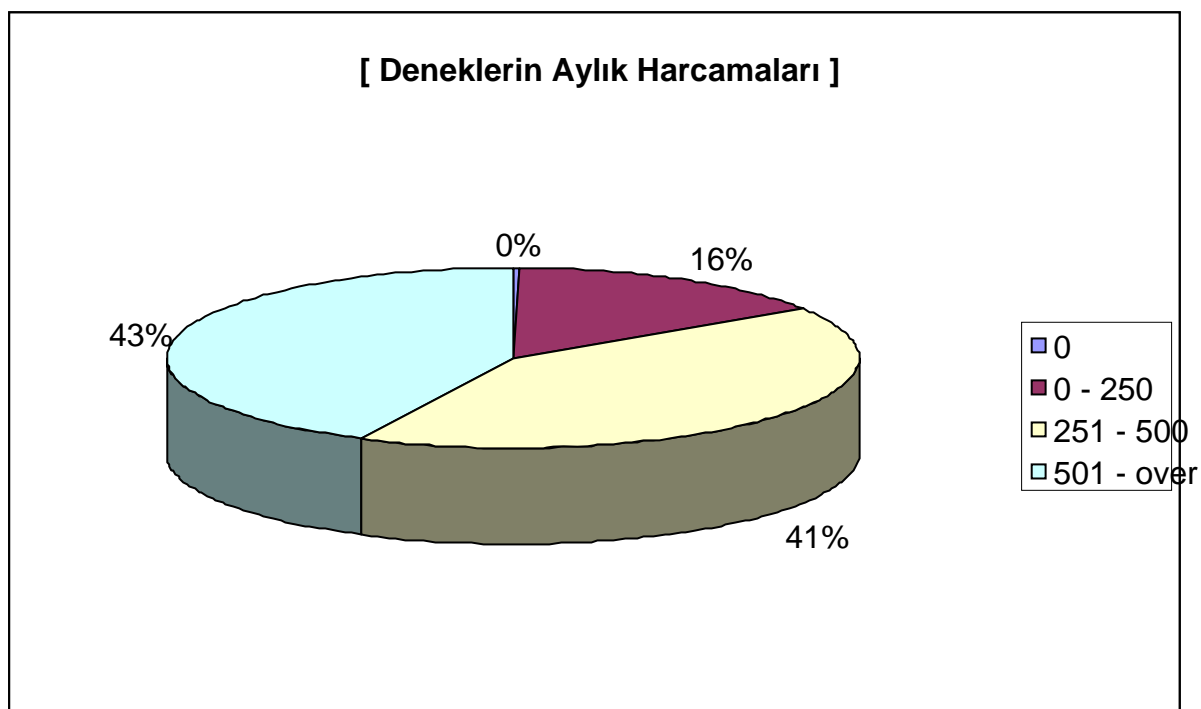
The researcher targeted language learners from different language levels of adult populations but from quite similar socio-economic backgrounds. (See the Table and

Chart 6 & the Appendix A). The amount of exposure to the foreign language, (the target language) and, the amount of exposure to the Western culture (the target culture) had to be controlled. The data had to be collected from the subjects with different levels of exposure to the foreign language (English) so that the empirical measurement can be made in terms of the comparison and contrast based on 589 students to test the correlation between knowing English and the attitudes towards the Western culture.

**Table 6: Subjects' Monthly Expenses**

Income Level		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	1	,2	,2	,2
	0 – 250	80	13,4	15,5	15,7
	251 - 500	214	35,9	41,5	57,2
	501 - over	221	37,1	42,8	100,0
	Total	516	86,6	100,0	
Missing	System	80	13,4		
Total		596	100,0		

**Chart 6**

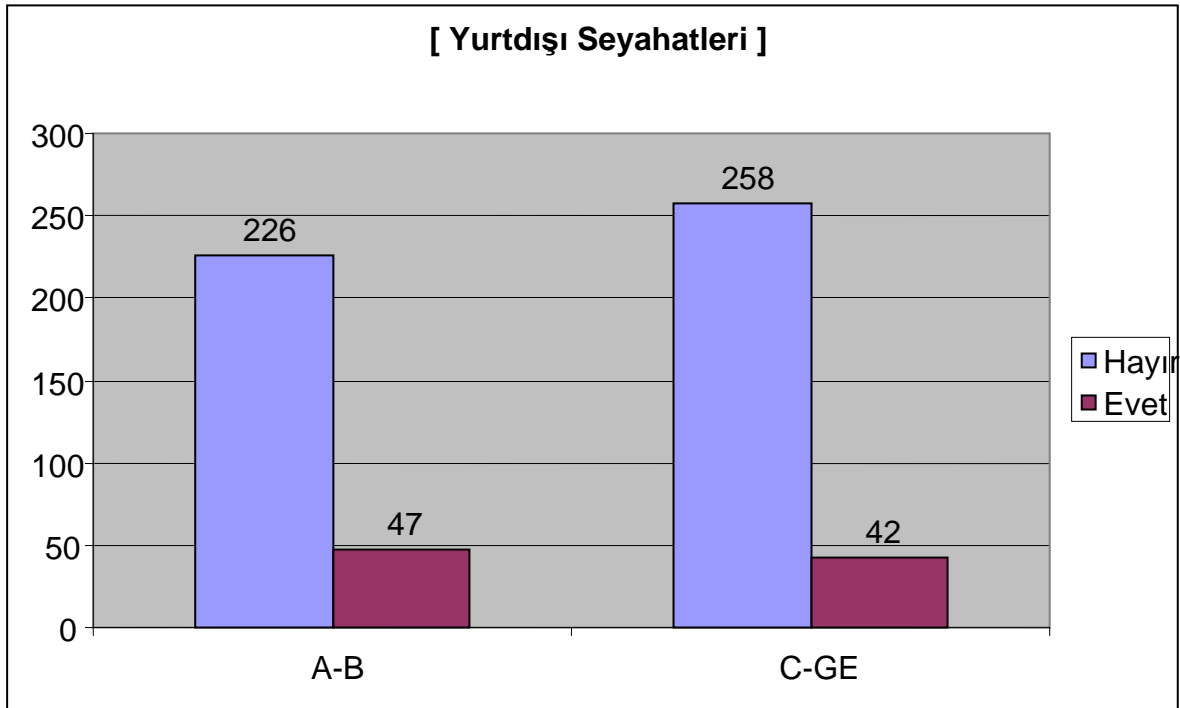


Moreover, the reason for choosing a population of young adult language learners was for the need to conduct the research with subjects who are able to make judgments and comments on political, cultural, and sociological issues. Furthermore, the Turkish Youth represent the population for whom the EU membership of Turkey is arguably the most important political and national issue. They reflect the population who have higher expectations for their own and Turkey's future. As Turkey's EU membership is a future project, educated young population is thought to be an appropriate group for the research study. The amount of the exposure to the Western culture for all subjects is also considered an indicator besides the knowledge of the foreign language since the amount of their exposure to foreign culture would affect their attitudes and opinions on the Western culture. Thus, the factor of exposure to the foreign culture is also directly linked to socio-economic factors, like being able to travel abroad (see the Table and Chart 7 below) which would again be a factor for affecting their thoughts on the Western culture. Thus, the choice of subjects from similar socio-economic and cultural backgrounds was a major concern.

**Table 7: Visits to Foreign Countries**

		Language Level		Total
		A-B	C-GE	
Have you ever traveled abroad ?	No	226	258	484
	Yes	47	42	89
Total		273	300	573

Chart 7



Moreover, subjects' mother tongues and the exposure to other western languages (see the Tables 8 and 9 a; b;c below) besides English were also considered as another factor that would raise familiarity with the Western culture. Hence, it is thought that exposure to more than one foreign language will be an effective factor on opinions and attitudes towards the Western culture.

**Table 8 : Mother Tongues**

Count

Mother Tongue	Language Level		Total
	A-B	C-GE	
Turkish	251	277	528
Kurdish	5	10	15
Arabic	1	3	4
Azeri	2	1	3
Others	0	1	1
Zaza	0	2	2
Russian	1	2	3
Uighur	2	0	2
English	1	0	1
Turkoman	1	0	1
Persian	1	0	1
Chinese	1	1	2
Albanian	1	3	4
Bulgarian	1	0	1
Uzbek	0	1	1
<b>Total</b>	<b>268</b>	<b>301</b>	<b>569</b>

**Table 9 a : Foreign Languages Known other than English**

Count

Foreign Language	Language Level		Total
	A-B	C-GE	
German	30	27	57
Russian	3	4	7
Azeri	1	0	1
French	8	5	13
Spanish	2	0	2
Arabic	8	8	16
Kurdish	1	9	10
Italian	1	0	1
Others	1	0	1
Laz	0	2	2
Bulgarian	0	1	1
Bosnian	0	1	1
Persian	0	1	1
Chinese	4	0	4
Japanese	1	1	2
Moldovian	0	1	1
<b>Total</b>	<b>60</b>	<b>60</b>	<b>120</b>



**Table 9 b : Foreign Languages Known other than English**

Count

Foreign Language		Language Level		Total
		A-B	C-GE	
	German	0	1	1
	Russian	0	1	1
	Azeri	1	2	3
	French	2	1	3
	Spanish	0	1	1
	Arabic	2	1	3
	Kurdish	1	0	1
	Italian	2	1	3
	Others	1	1	2
	Turkoman	0	2	2
	Laz	0	1	1
	Chinese	0	1	1
	Ukrainian	0	1	1
	Syriac	1	0	1
Total		10	14	24

**Table 9 c : Foreign Languages Known other than English**

Count

Foreign Language		Language Level	Total
		A-B	
	Russian	1	1
	Latin	1	1
Total		2	2

As it is seen in the above tables and charts, subjects show a uniformity in terms of their mother tongues and lack of visits to foreign countries which indicate that these two variables which can affect attitudes towards the Western cultures are controlled.

## 4.2. Materials

The subjects had 2 different coursebooks appropriate for their levels which are beginners and advanced. The advanced group (A&B) had Matrix (fourth impression) of Oxford University Press first published in 2001, written by Kathy Gude and Jayne Wildman and Active by Neil J. Anderson published in 2003 by Heinle. The group C&GE, (beginners) had New Headway (fifth impression of 2003) written by John and Liz Soars and Mike Sayer and firstly published in 2000, and Total English written by Antonia Clare and J J Wilson which was published in 2006 by Longman.

Coursebooks, as it is argued by Cunningsworth (1995:90) 'communicate directly or indirectly sets of social and cultural values which are inherent in their make- up', that Cunningsworth calls this 'hidden curriculum' forming part of any educational programme, ' but it is unstated and undisclosed'. (ibid). Thus, those teaching materials cannot be neutral because they have to reflect a view of social order and express a value system implicitly or explicitly which are very effective on foreign language education.

Authors in the field of ELT briefly identify the learners' needs in language classroom in terms of coursebooks as the following:

- ❖ the need to communicate effectively
- ❖ the need to be familiar with the language systems
- ❖ the need for challenge
- ❖ -the need to take on more responsibility for their own learning
- ❖ the need for cross-cultural awareness

Moreover, Risager ( 1990, cited in Cunningsworth 1995:90) suggests that ' foreign language teaching textbooks no longer just develop concurrently with the

development of foreign language pedagogy in a narrow sense, but they increasingly participate in the general cultural transmission within the educational system and the rest of the society.'

Hence, coursebooks can influence the perceptions and attitudes of EFL learners generally and towards learning English in particular because they reflect the value system of the target culture (Western) whose target language (English) they are learning.

Thus, it is necessary to explore social and cultural topics embodied in subjects' coursebooks which can be effective on their perceptions towards target culture as well as providing contexts for meaningful language learning.

When analyzed generally, the subjects' coursebooks focused on target and international culture, lacking local culture and varying in a range of topics considerably. Common topics include travel and tourism, wildlife, environment, famous people, teenage lifestyles, leisure activities, aspects of geography and well-known cities, crime and police, images of family life, employment, women problems and sensitive socio-cultural topic are also dealt with such as people in need, world poverty.

Closer analysis shows that social class is barely evident and this class is middle class especially professions listed are middle class but waiters, cleaners etc are also included. In all books people of different ethnic origins (i.e. not white British or American ) appear, although in some cases they are simply represented in the visuals and do not have much of a role in the presentations or story line. In terms of age, the majority of the characters represent the ages of the learners for whom the books are destined, books show people in their twenties going about their everyday

lives and occasionally doing something more adventurous. Additionally, there are the occasionally elderly professional people but these adults' coursebooks are seriously centered on the early to mid-twenties. In terms of the characters depicted in the coursebooks women and men are presented equally in number but in terms of the gender roles books are more male focused, depicting men in action roles, in control of situation, and women in subordinate roles and the aspect of the active male image contrasted with the passive female image. Characters are portrayed fairly impersonally; they conduct various functional transactions of their lives. Expressions of personal feelings are almost completely absent.

This analysis of the subjects' coursebooks can be summarized in terms of Cunningsworth (1995) checklist which can be identified as below:

- ❖ range of topic
- ❖ inclusion of sensitive social/ cultural topics
- ❖ characters depicted:
  - representation of women
  - portrayal of gender role
  - age
  - social class
  - ethnic origin
  - occupation/ profession
  - disability
- ❖ social relationships
  - family make-up
  - social networks

- ❖ expression of personal feelings
- ❖ interactions
  - transactions (functional interactions)
  - personal interactions

### **4.3. Data Collection**

A written survey questionnaire (see the Appendix B) was used to collect the quantitative data to be analyzed in this study. Surveys are the collections of information from a common group through the application of questionnaires to a representative sample of that group or through interviews. For surveys the data collection techniques are designed to collect standard information from a large number of subjects and there are some steps to follow during the process of a survey as: Establishing the goals of the project; determining the samples of the data creating the questionnaire; pre-testing the questionnaire (if practical); conducting the survey; analyzing the data (McMmillan & Schumacher 1989).

Thus, in this study the survey research is the preferred data gathering technique since surveys are appropriate for research questions for many respondents at a time about self-reported beliefs, attitudes and opinions with three main purposes; description of a population, explanation and exploration. (Neuman, 2000:247).

Hence, the aim of the survey in this study is the description of the selected subjects' opinions based on culture with a particular focus on EFL in relation to Turkey's integration into the EU.

#### **4.3.1. The Questionnaire**

As the most commonly developed instruments for the accurate data collection from large groups in surveys are questionnaires and interviews, for the aims of this thesis and in order to reach a large number of subjects, data were collected through a questionnaire designed by the researcher. The questionnaire intended mainly to elicit the answers on the following: Whether or not the subjects' exposure to the foreign language (English) improves their knowledge about the foreign culture (Western) and there is any significant role this familiarity plays in relation to Turkey's cultural integration into the EU. The survey consisted of eight parts. Part one (questions: 1-8) related to the background information about participants. Part two (question n.9) was aimed at eliciting answers on the participants' definition of culture (see Table 13). Part three (questions: 10; 11; 12 and 18) was aimed to reveal background information on participants' cultural and socio-political inclinations (See the Tables 10,11,12,13 and Charts 8,9,10,11 below)

**Table 10 : Newspapers read by the Subjects**

**Those who read “Radikal” language level Crosstabulation**

Count

		Language level		Total
		A-B	C-GE	
“Radikal” gazetesini okuyorum	Hayır (No)	225	247	472
	Evet (Yes)	49	53	102
Total		274	300	574

**Those who read “Cumhuriyet” language level Crosstabulation**

Count

		Language level		Total
		A-B	C-GE	
“Cumhuriyet” gazetesini okuyorum	Hayır (No)	209	231	440
	Evet (Yes)	64	71	135
Total		273	302	575

**Those who read “Zaman” language level Crosstabulation**

Count

		Language level		Total
		A-B	C-GE	
“Zaman” gazetesini okuyorum	Hayır (No)	223	233	456
	Evet (Yes)	51	69	120
Total		274	302	576

**Those who read “Hürriyet” language level Crosstabulation**

Count

		Language level		Total
		A-B	C-GE	
“Hürriyet” gazetesini okuyorum	Hayır (No)	226	271	497
	Evet (Yes)	48	29	77
Total		274	300	574

**Those who read “Fanatik” language level Crosstabulation**

Count

		language level		Total
		A-B	C-GE	
“Fanatik” gazetesini okuyorum	Hayır (No)	261	288	549
	Evet (Yes)	12	12	24
Total		273	300	573

**Those who read “Sabah” language level Crosstabulation**

Count

		language level		Total
		A-B	C-GE	
“Sabah” “gazetesini okuyorum	Hayır (No)	204	205	409
	Evet (Yes)	69	96	165
Total		273	301	574

**Those who read “Vatan” language level Crosstabulation**

Count

		language level		Total
		A-B	C-GE	
“Vatan” gazetesini okuyorum	Hayır (No)	255	287	542
	Evet (Yes)	18	12	30
Total		273	299	572

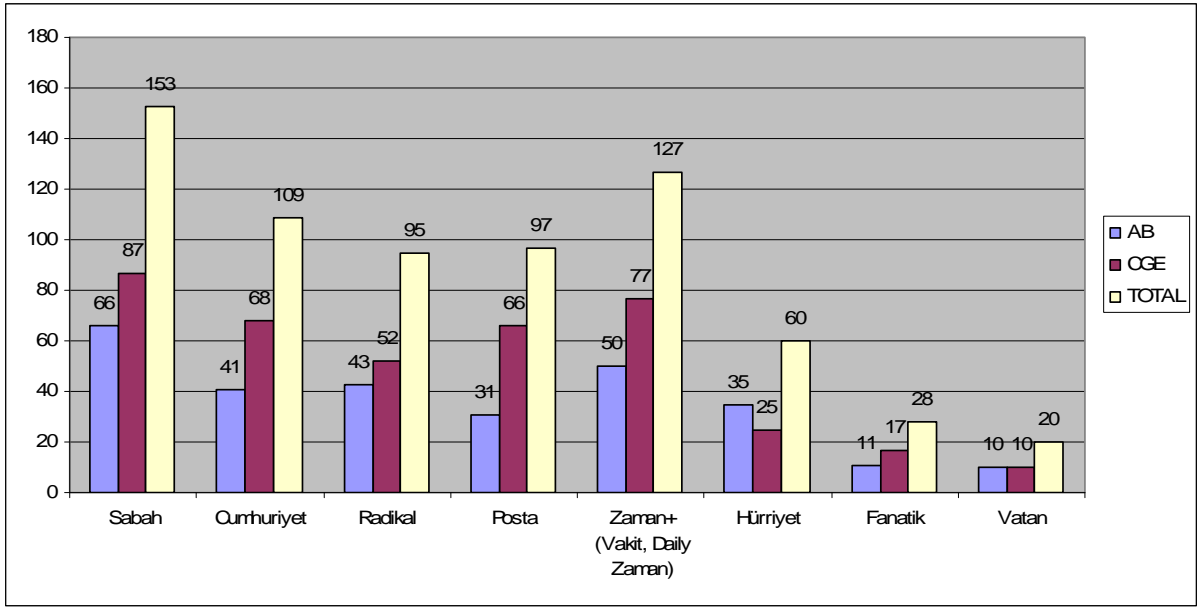
**Those who read “Posta” language level Crosstabulation**

Count

		language level		Total
		A-B	C-GE	
“Posta” gazetesini okuyorum	Hayır (No)	231	240	471
		1	0	1
	Evet (Yes)	42	62	104
Total		274	302	576



**Chart 8 : [Deneklerin Okudukları Gazeteler]**

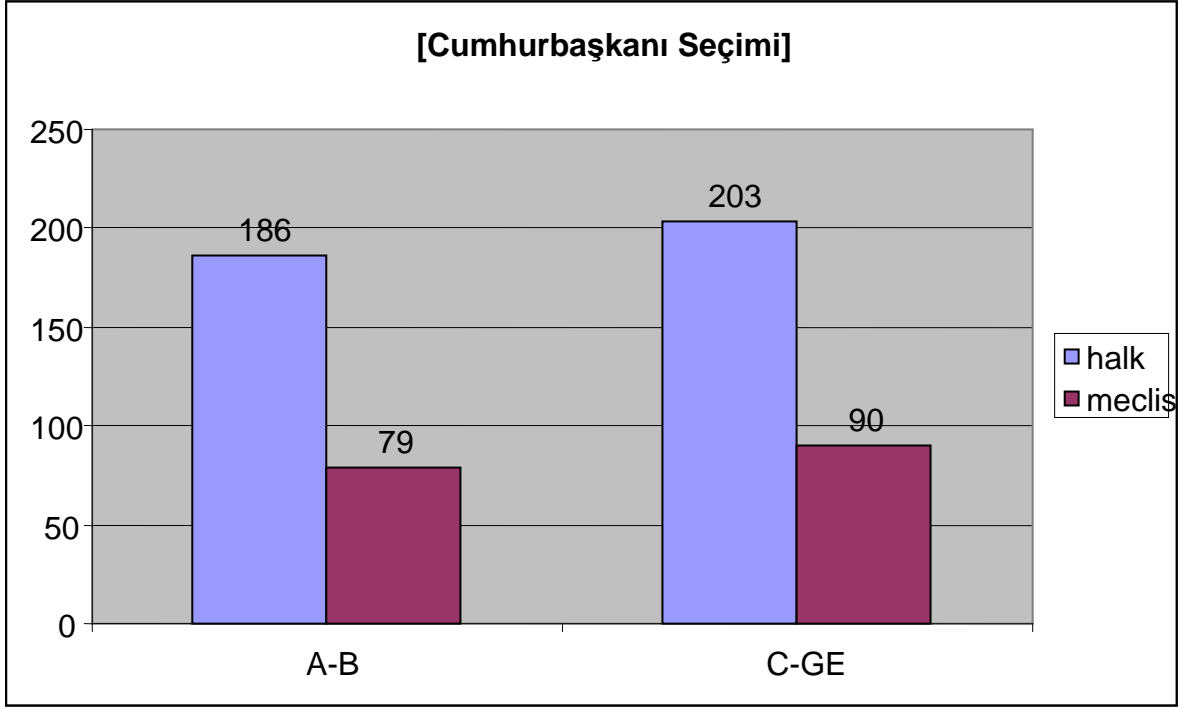


**Table 11: Subjects' Opinions for the Presidential Election**

According to you who should elect the president? ( people/ parliament) \* language level Crosstabulation

		language level		Total
		A-B	C-GE	
Sizce Cumhurbaşkanının kim seçmeli?	Halk (People)	186	203	389
	Meclis (Parliament)	79	90	169
Total		265	293	558

Chart 9



**Table 12 : Candidates for the Presidential Election**

Among the following candidates who would like to see as a president? language level Crosstabulation

Count

		language level		Total
		A-B	C-GE	
Aşağıdakilerden hangisini Cumhurbaşkanı olarak görmek istersiniz?	Ahmet Necdet Sezer	128	135	263
	Abdullah Gül	68	82	150
	Yaşar Büyükanıt	32	37	69
Total		228	254	482

Chart 10

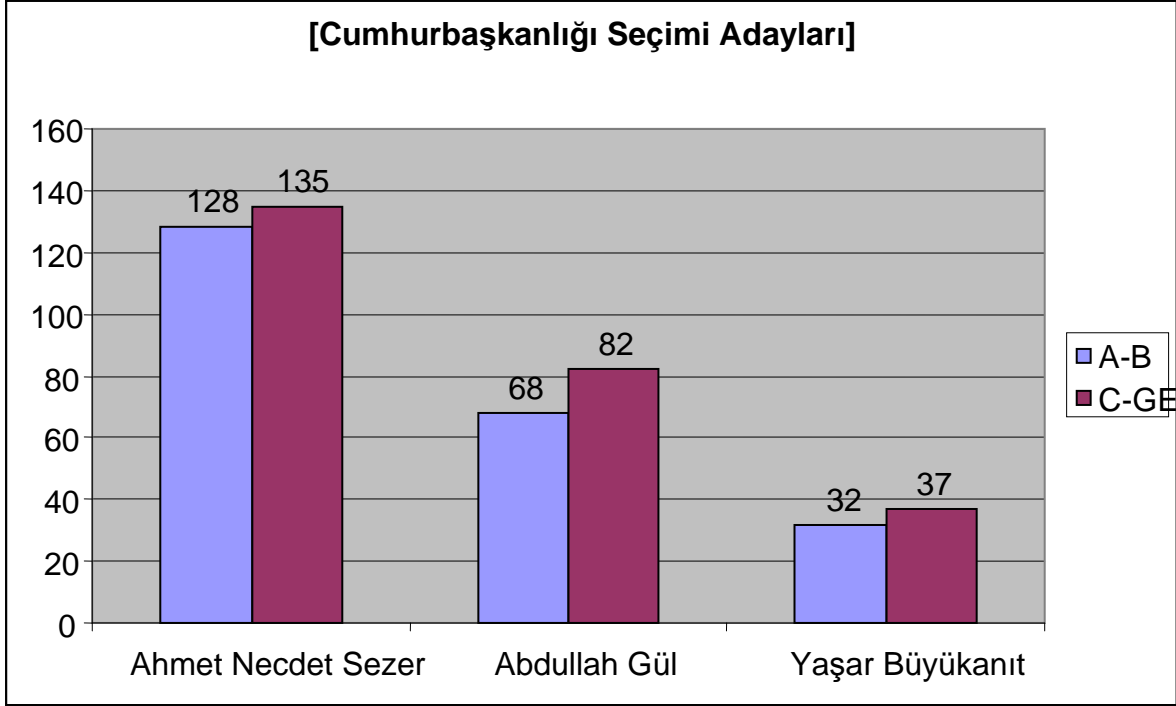


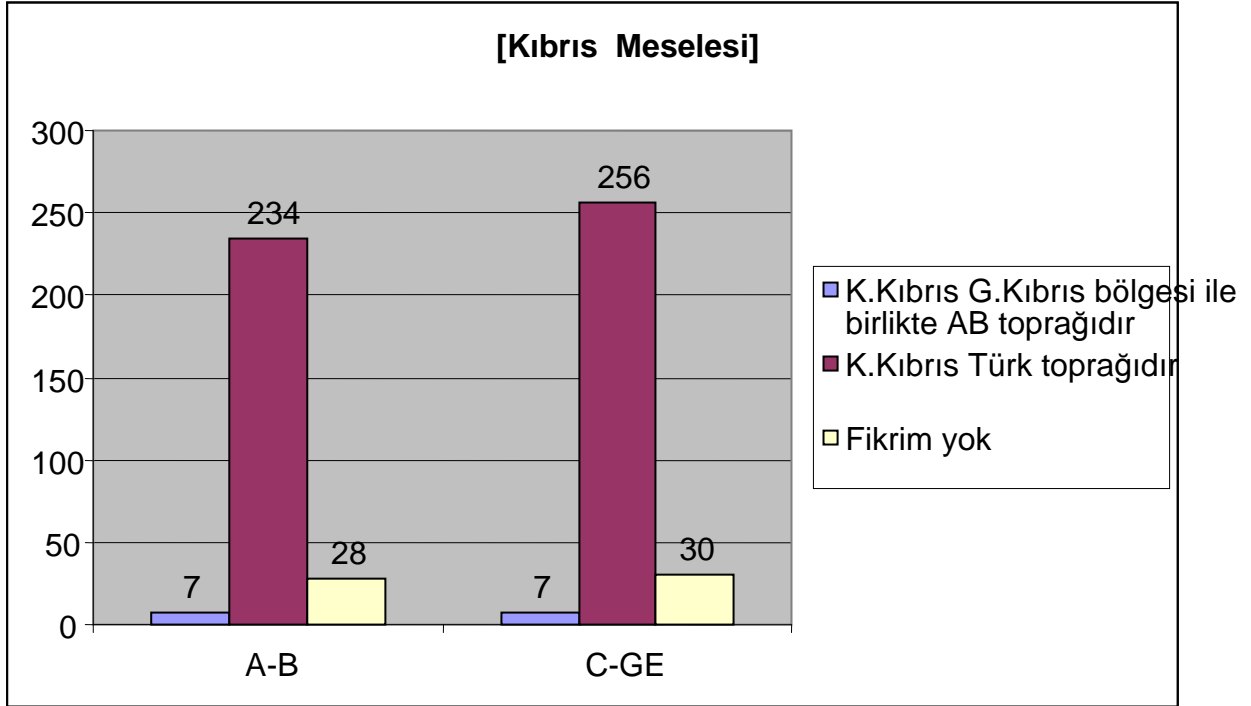
Table 13 : Cyprus Issue

What do you think about the Cyprus issue ? \* language level Crosstabulation

Count

		language level		Total
		A-B	C-GE	
kıbrıs meselesi hakkında ne düşünüyorsunuz?	K.Kıbrıs G.Kıbrıs bölgesi ile birlikte AB toprağıdır (Northern Cyprus together with the Southern Cyprus is an EU territory)	7	7	14
	K.Kıbrıs Türk toprağıdır (Northern Cyprus is a Turkish territory)	234	256	490
	Fikrim yok(have no idea)	28	30	58
Total		269	293	562

Chart 11



Part four (questions: 13 - 14) consisted of questions evaluating participants views about the relationship between the target language (English) and the target culture (Western). Part five (questions: 15 - 17) aimed at gathering participants' attitudes that can be evaluated as cultural issues in terms of Turkey's EU membership. These questions were written by the researcher and they were in closed format with pre-determined categories except for question 8 that asked about the visited countries, and question 15 asked that about the reasons for joining or not joining the EU by limiting each participant to indicate three personal reasons.

### **4.3.2. Procedure**

589 copies of the questionnaire were distributed to English Preparatory School Students in School of Foreign Languages of Marmara University during the second term of the academic year 2006-2007. 279 copies were supplied to A and B upper level classes and 310 to C and GE lower level classes. One of the main problems encountered during the research was that some students did not answer the questions or wrote their own opinion instead of answering the multiple choice questions in the questionnaire. The second problem was that some students were not present in their classes when the questionnaire was applied. Although, the return rate of some classes was a little slow, all of the papers were collected in 10 days.

### **4.3.3. Data Analysis**

The procedures for analyzing the data included coding the data and running the statistical analyses. Statistical analyses were conducted using the Statistical Package for Social Sciences (SPSS). Frequency counts of A and B (advanced levels) and C and GE beginner's level students' answers were calculated. The two groups of were then compared, i.e. A and B with C and GE students by using the data gathered for independent population proportions in order to investigate differences across groups. Values were obtained.

For the two closed questions (question 13, "Does 'learning the global western language English' mean to you learning about Western culture?" and question 14, "If you said 'yes' for the previous question has the exposition to western culture affected your view of western nations?"), frequency counts of the predetermined categories were done in order to see the importance of different aspects and contents of English for the students. For the question 9, the subjects had to choose three items out of nine that would best define the notion of culture.

In question 15, the open ended information that was obtained was codified with the help of a code-book developed specifically for the aims of this study so that it could be analyzed and reported quantitatively. First, categories were formed from the answers of all the respondents by combining similar issues under one topic. Then, data was analyzed once more to count the frequencies of these response categories. Total numbers were presented as well in order to see the general tendencies of all EFL students towards the relationship between global western language English and the target culture i.e. "the Western Culture".

#### **4.4. Findings**

In this section, the findings of the study will be reported as they related to the following research questions:

##### **1. How do Turkish EFL learners perceive culture and its relationship with language learning?**

**2. Is learning EFL an effective factor on creating attitudes towards the Western Culture which might have implications for Turkey's cultural integration into the EU?**

Thus, in order to answer the first research question a number of related questions (qs. 9, 13, 14,) in the Survey were asked to supply the answers to that research question. While investigating related issues, firstly the aim was to detect how learners perceive the notion of culture, i.e. the following question (no. 9) is designed in order to find out: **How is culture perceived by the Turkish EFL students?**

**Question 9: According to you, which three of the following items represent the three most important elements of "culture?"**

Findings show that the subjects were consistent in their responses regardless of their level of language to the related question as they maintained the same perspective.

Subjects chose language as the most important element of culture. Most of the students both from A; B and C; GE levels preferred "language, history and customs" as the most important options for the definition of culture. The results show that foreign language learners from all levels preferred language as the most important element of the culture. History and customs came in the succeeding ranks. (See the following Table 14 and the Chart 12)

**Table 14 : The Most Important Elements of Culture****Language level Crosstabulation (first element)**

Count

		language level		Total
		A-B	C-GE	
Kültürü oluşturan 1. temel öge	edebiyat	87	87	174
	spor	7	16	23
	din	53	69	122
	müzik	13	7	20
	sanat	41	41	82
	coğrafya	13	20	33
	Dil	57	53	110
	tarih	0	2	2
	örf ve adetler	0	1	1
Total		271	296	567

**Language level Crosstabulation ( second element)**

Count

		language level		Total
		A-B	C-GE	
Kültürü oluşturan 2. temel öge	edebiyat	0	1	1
	spor	1	2	3
	din	16	7	23
	müzik	20	22	42
	sanat	41	46	87
	coğrafya	17	21	38
	Dil	101	118	219
	tarih	72	75	147
	örf ve adetler	3	2	5
Total		271	294	565

**Language level Crosstabulation (third element)**

Count

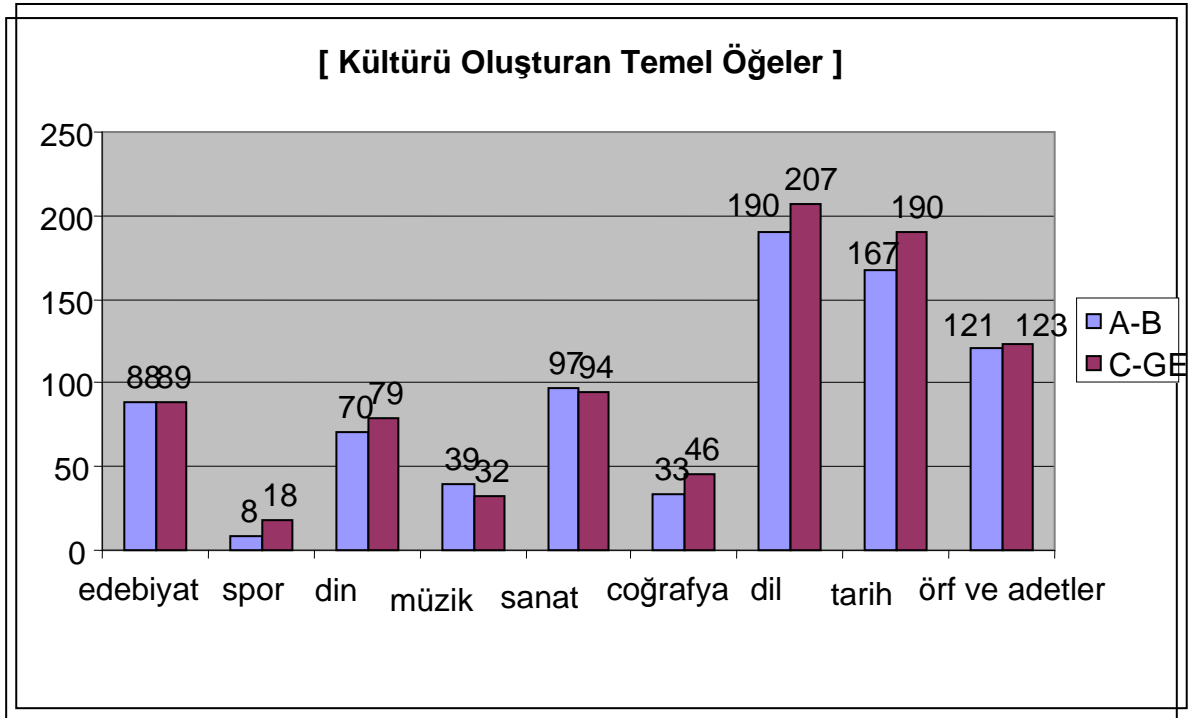
		language level		Total
		A-B	C-GE	
Kültürü oluşturan 3. temel öge	edebiyat	1	1	2
	din	1	3	4
	müzik	6	3	9
	sanat	15	7	22
	coğrafya	3	5	8
	Dil	32	36	68
	tarih	95	113	208
	örf ve adetler	118	120	238
Total		271	288	559



Toplam (1. temel öge + 2. temel öge + 3. temel öge)

	A-B	C-GE
Edebiyat [Literature]	88	89
Spor [Sports]	8	18
Din [Religion]	70	79
Müzik [Music]	39	32
Sanat [Arts]	97	94
Coğrafya [Geography]	33	46
Dil [Language]	190	207
Tarih [History]	167	190
Örf ve Adetler [Traditions & Customs]	121	123

Chart 12



One interesting finding was that male participants preferred to choose 'customs and traditions' more than female participants (see the Table 15 & the Chart 13 below).

**Table 15 : The Most Important Elements of Culture (Sex Crosstabulation)****Sex Crosstabulation (first element)**

Count

		Sex		Total
		erkek	kadın	
Kültürü oluşturan 1. temel öge	edebiyat	96	81	177
	spor	19	5	24
	din	90	38	128
	müzik	10	10	20
	sanat	37	45	82
	coğrafya	17	16	33
	Dil	58	52	110
	tarih	2	0	2
	örf ve adetler	1	0	1
Total	330	247	577	

**Sex Crosstabulation (second element)**

Count

		Sex		Total
		erkek	kadın	
Kültürü oluşturan 2. temel öge	edebiyat	0	1	1
	spor	5	0	5
	din	16	8	24
	müzik	31	13	44
	sanat	47	41	88
	coğrafya	26	12	38
	Dil	115	106	221
	tarih	89	60	149
	örf ve adetler	0	5	5
Total	329	246	575	

**Sex Crosstabulation (third element)**

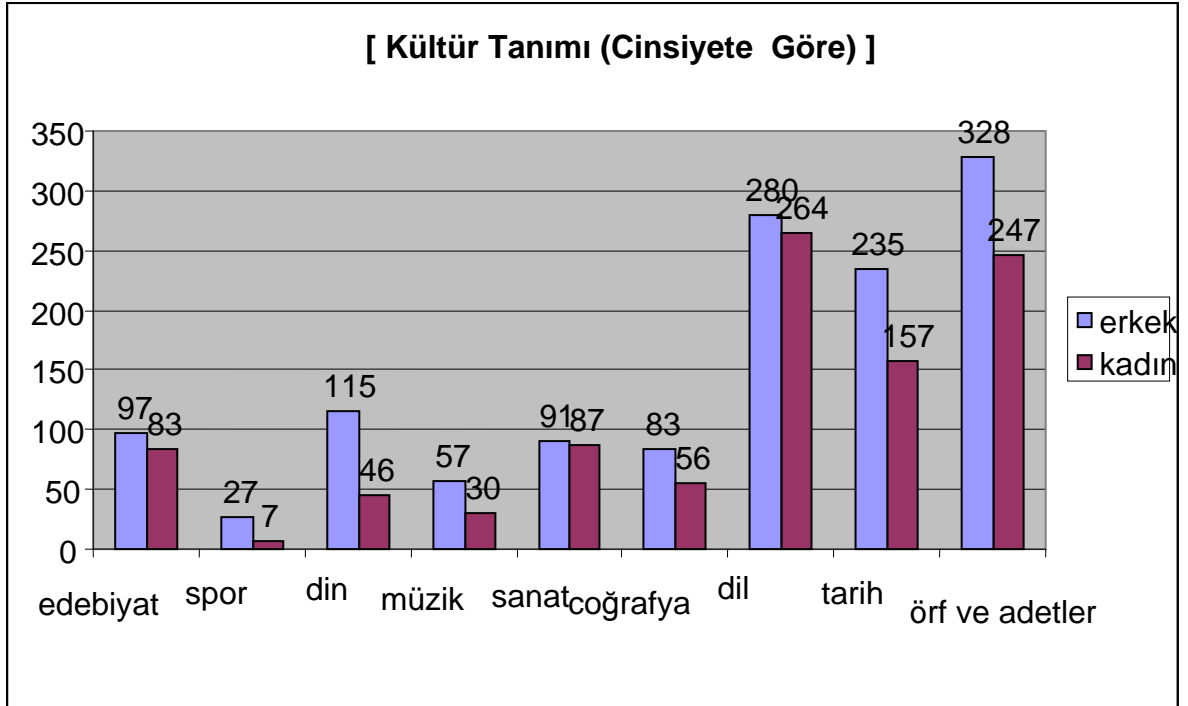
Count

		Sex		Total
		erkek	kadın	
Kültürü oluşturan 3. temel öge	edebiyat	1	1	2
	din	3	2	5
	müzik	9	0	9
	sanat	16	7	23
	coğrafya	7	1	8
	Dil	40	28	68
	tarih	107	106	213
	örf ve adetler	144	97	241
Total	327	242	569	

Toplam

	Erkek [Male]	Kadın [Female]
Edebiyat [Literature]	97	83
Spor [Sports]	27	7
Din [Religion]	115	46
Müzik [Music]	57	30
Sanat [Arts]	91	87
Coğrafya [Geography]	83	56
Dil [Language]	280	264
Tarih [History]	235	157
Örf ve adetler [Traditions & Customs]	328	247

Chart 13



Then, the following statistical analysis in which the significance level was set at  $p < 0.05$  indicates that there are no differences in their description of *culture* in terms of the subjects' level of foreign language.

## Language levels

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	10,393	8	,239
Likelihood Ratio	11,646	8	,168
Linear-by-Linear Association	,098	1	,754
N of Valid Cases	580		

a) 4 cells (22, 2%) have expected count less than 5. The minimum expected count is, 48.

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	7,361	8	,498
Likelihood Ratio	7,938	8	,440
Linear-by-Linear Association	,030	1	,861
N of Valid Cases	578		

a) 6 cells (33, 3%) have expected count less than 5. The minimum expected count is, 48

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	8,381	7	,300
Likelihood Ratio	8,621	7	,281
Linear-by-Linear Association	,298	1	,585
N of Valid Cases	572		

a) 8 cells (50, 0%) have expected count less than 5. The minimum expected count is, 97.

As seen in the below tables according to statistical value  $p < 0.05$  there is a correlation between the attribution of the components that make up culture and the sex differences of the subjects. Males compared to females, gave more answers supporting [ örf ve adetler ] , "customs and traditions". However, females used their preferences mostly for [ dil ] , "language". As the findings indicate the null hypothesis is rejected.

## **Sex**

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	23,243	8	,003
Likelihood Ratio	25,046	8	,002
Linear-by-Linear Association	1,616	1	,204
N of Valid Cases	577		

a) 4 cells (22, 2%) have expected count less than 5. The minimum expected count is, 43.

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	21,066	8	,007
Likelihood Ratio	25,267	8	,001
Linear-by-Linear Association	3,411	1	,065
N of Valid Cases	575		

a) 6 cells (33, 3%) have expected count less than 5. The minimum expected count is, 43.

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	16,173	7	,024
Likelihood Ratio	19,971	7	,006
Linear-by-Linear Association	2,460	1	,117
N of Valid Cases	569		

a) 7 cells (43, 8%) have expected count less than 5. The minimum expected count is, 85.

## **Question 13: "According to you, does learning English which is the global western language also mean learning about the Western Culture?"**

As the Table 16 & the Chart 14 indicate below, from all levels, the numbers of the learners who believe that foreign language learning and foreign (western) culture learning are related to each other are slightly more than those who believe they are

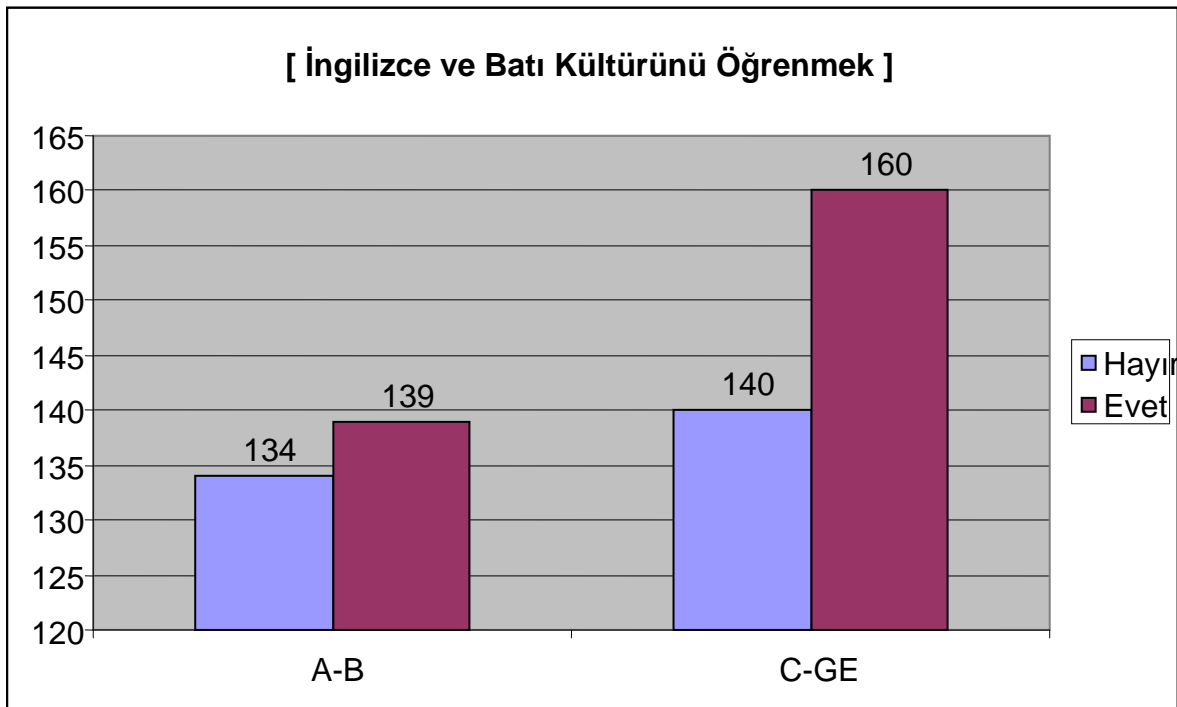
not. Although learners from all levels agree that language is the most important element of 'culture', half of them from all levels also agree that language learning does *not* mean culture learning in foreign language education. One interesting finding related to this question was that students who do not know English well yet (C&GE groups) outnumbered the advanced group in terms of their 'yes' answers for this question.

**Table 16: Learning English & the Western Culture**

Is learning English also means learning about the Western Culture ? ( language level Crosstabulation )

		Language level		Total
		A-B	C-GE	
İngilizceyi öğrenmek batı kültürü hakkında da bilgi edinmek midir?	Hayır	134	140	274
	Evet	139	160	299
Total		273	300	573

**Chart 14**



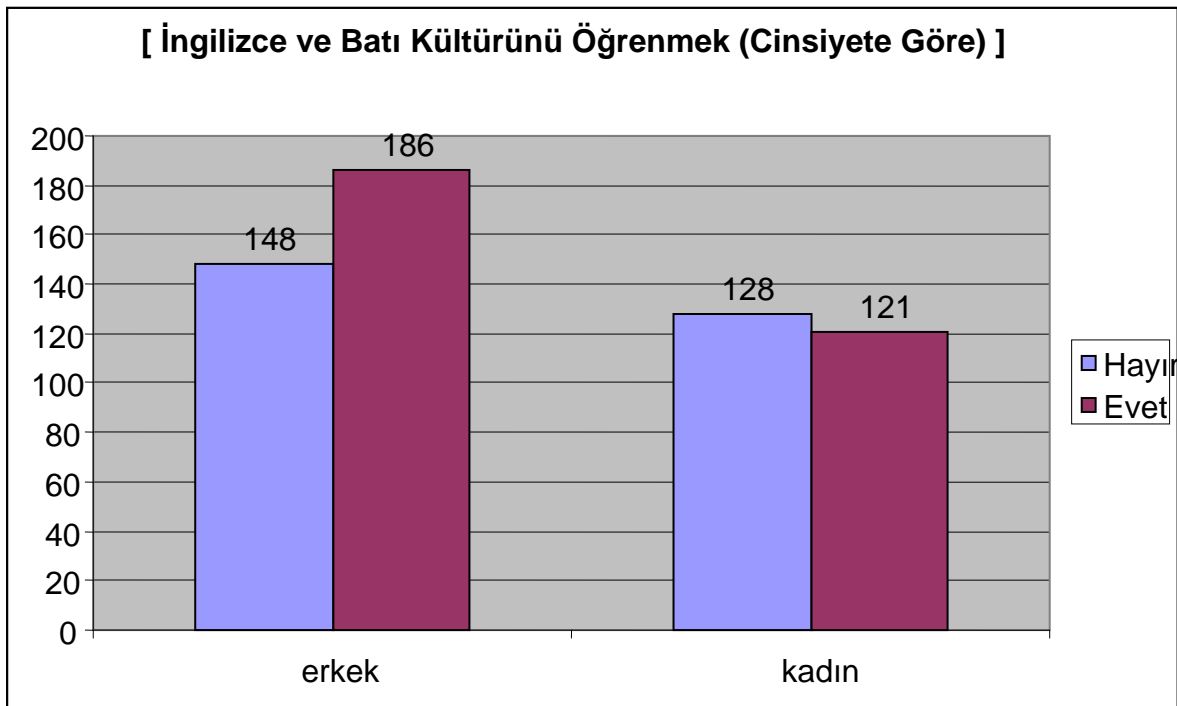
Moreover, male subjects contended *more than females* that learning English also means learning about the Western culture. (see the Table & Chart below)

**Table 17**

Is learning English also means learning about the Western Culture ? ( sex Crosstabulation )

Count		Sex		Total
		Erkek	Kadın	
İngilizceyi öğrenmek batı kültürü hakkında da bilgi edinmek midir?	Hayır	148	128	276
	Evet	186	121	307
Total		334	249	583

**Chart 15**



However, as the below analysis indicates, there is no correlation between *the English language level* and *the perception* of foreign language learning as a means of learning foreign culture. Level of English knowledge of the subjects did not cause any ideas making changes in this issue. Same correlation is valid for sex differences. Thus, the null hypothesis cannot be rejected.

### **Language levels**

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	,267	1	,606		
Continuity Correction	,188	1	,665		
Likelihood Ratio	,267	1	,606		
Fisher's Exact Test				,620	,332
Linear-by-Linear Association	,266	1	,606		
N of Valid Cases	586				

a) Computed only for a 2x2 table

b) 0 cells (,0%) have expected count less than 5. The minimum expected count is 131,88.

### **Sex**

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	2,880	1	,090		
Continuity Correction	2,602	1	,107		
Likelihood Ratio	2,880	1	,090		
Fisher's Exact Test				,094	,053
Linear-by-Linear Association	2,875	1	,090		
N of Valid Cases	583				

a) Computed only for a 2x2 table

b) 0 cells (, 0%) have expected count less than 5. The minimum expected count is 117, 88.

**Question 14: If you said "yes" for the previous question, then, how has your exposure to the Western culture through language affected your view of Western Nations?**

Respondents who believe ( from both levels) that learning a foreign language also means learning the foreign culture, did not think that this learning of foreign culture



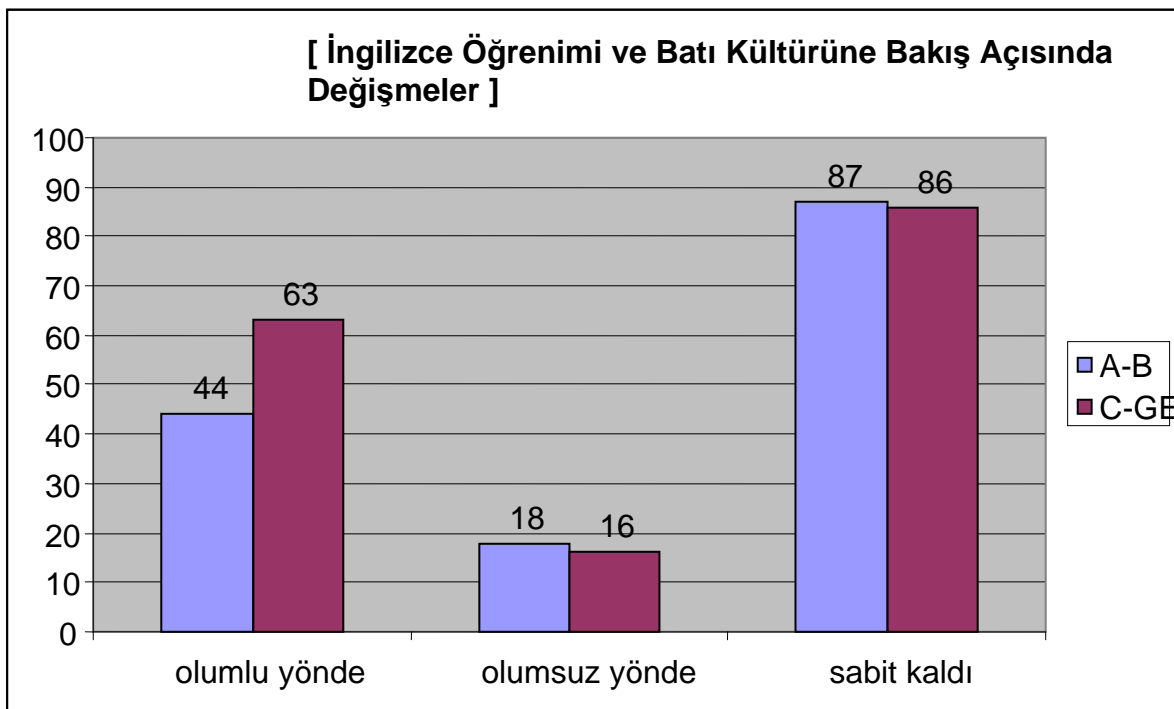
changed their views of Western nations either in a positive or negative way. Most of the students (see the Table & the Chart 16) chose to answer “no changes” [sabit kaldı].

**Table 18 : Learning English & Changes in Attitudes towards the Western Culture**

**How has your exposure to the Western Culture through foreign language affected your view of Western Nations ?( language level Crosstabulation )**

Count		language level		Total
		A-B	C-GE	
Öğrendiğiniz kültürel bilgi batı toplumuna bakışınızı nasıl değiştirdi ?	olumlu yönde	44	63	107
	olumsuz yönde	18	16	34
	Sabit kaldı	87	86	173
Total		149	165	314

**Chart 16**



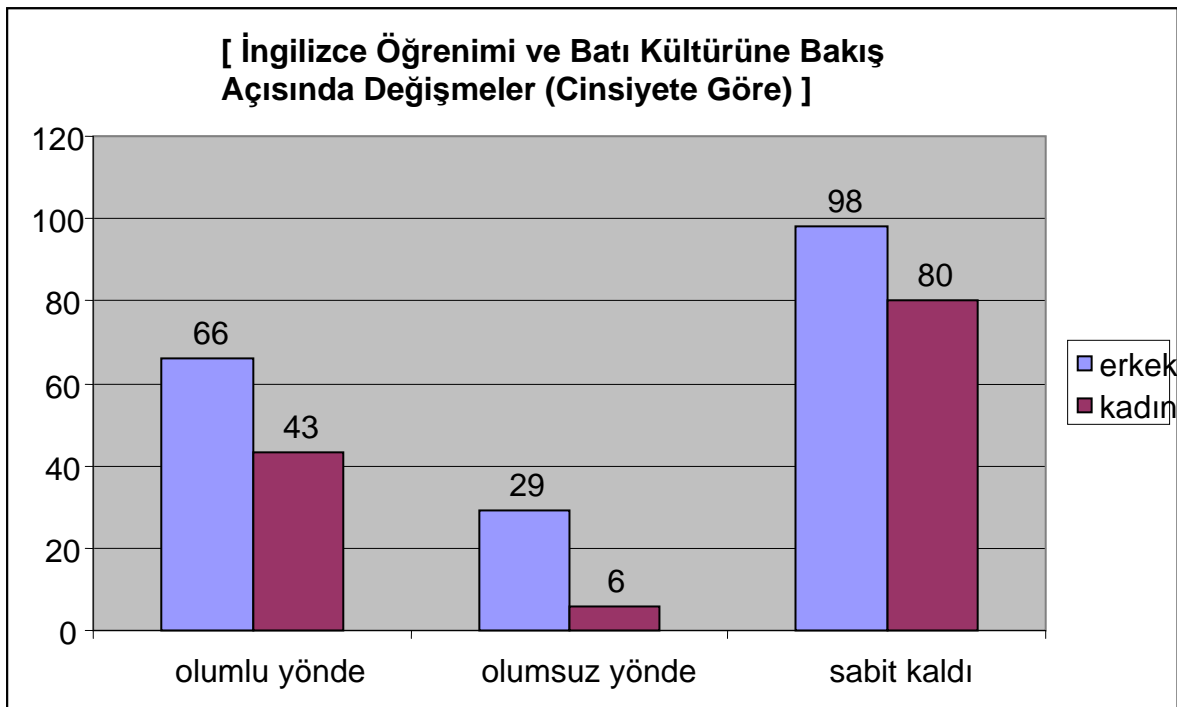
Not very significant differences occurred between male and female respondents among 'yes' sayers, female respondents like males mostly agreed that their attitude towards target culture kept 'constant' through learning EFL, however, males outnumbered females in terms of 'positive' changes in their attitudes towards the target language.( See the Table & Chart below )

**Table 19 : : Learning English & Changes in Attitudes towards the Western Culture ( Sex Crosstabulation )**

**How has your exposure to the Western Culture through foreign language affected your view of Western Nations ?( sex Crosstabulation )**

Count		Sex		Total
		Erkek	kadın	
Öğrendiğiniz kültürel bilgi batı toplumuna bakışınızı nasıl değiştirdi ?	olumlu yönde	66	43	109
	olumsuz yönde	29	6	35
	Sabit kaldı	98	80	178
Total		193	129	322

**Chart 17**



Interestingly, although the low level students for q.13 agreed with a higher ratio for 'yes' than the other group of advanced students, they reported that mostly no changes occurred on their attitudes towards the target culture after they have started to learn English; they came up with more answers indicating knowledge about the Western culture did not make changes in their view of the West. Thus, as the following tables representing the statistical analysis indicate, sex difference was a factor that made a difference in changing attitudes towards foreign culture. However, knowledge of English was *not* an effective factor, hence, the null hypothesis cannot be rejected based on the statistical outcomes, but it is rejected in terms of the differences in sex:

### **Learning English vs. Attitudes towards the Western Culture**

#### **Language Levels**

##### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2,800	2	,247
Likelihood Ratio	2,813	2	,245
Linear-by-Linear Association	2,390	1	,122
N of Valid Cases	323		

a) 0 cells (, 0%) have expected count less than 5. The minimum expected count is 16, 58.

#### **Sex**

##### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	9,440	2	,009
Likelihood Ratio	10,358	2	,006
Linear-by-Linear Association	1,335	1	,248
N of Valid Cases	322		

a) 0 cells (, 0%) have expected count less than 5. The minimum expected count is 14, 02.

The questions specifically targeted to elicit the responses to back up the second research question were questions: number 14; (The data gathered from this question has already been discussed above.) 15; 16; .17; and 18. All of the five questions were supplied to the participants in order to elicit answers concerning the relationship between learning EFL and culture learning and the probable effects of it (if any exists) on creating attitudes that can be relevant in terms of Turkey's cultural integration in the EU. The followings are the related results concerning these questions:

**Question 15: Do you think should Turkey become a member of the EU?**

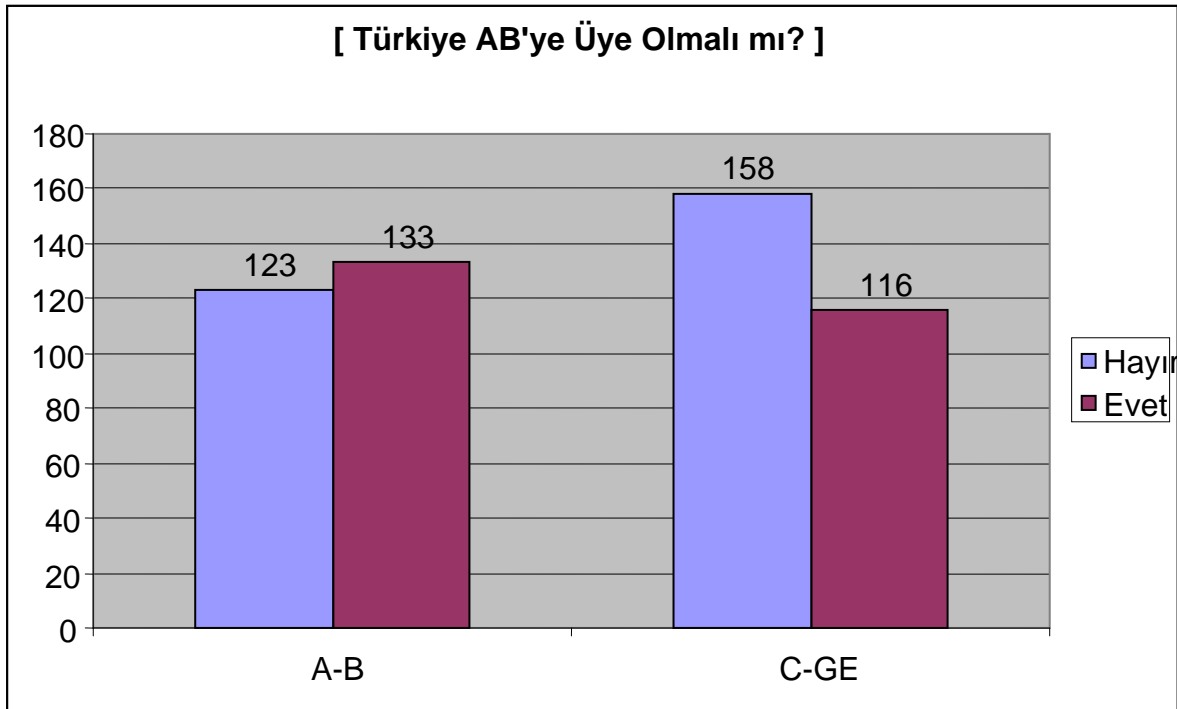
The findings show that the higher level students with a good command of English (A;B classes) are more euro-supportive than the students with a lesser knowledge of English (C;GE classes). On the other hand, yet the overall results show that the rate of answers is very close to each other between the Nonsayers to the EU and the euro supporters among both groups when compared to each other. (See the Table & Chart below)

**Table 20: Turkey's EU Membership**

**Should Turkey become a Member of the EU ? ( language level Crosstabulation )**

Count		language level		Total
		A-B	C-GE	
Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	123	158	281
	Evet	133	116	249
Total		256	274	530

Chart 18



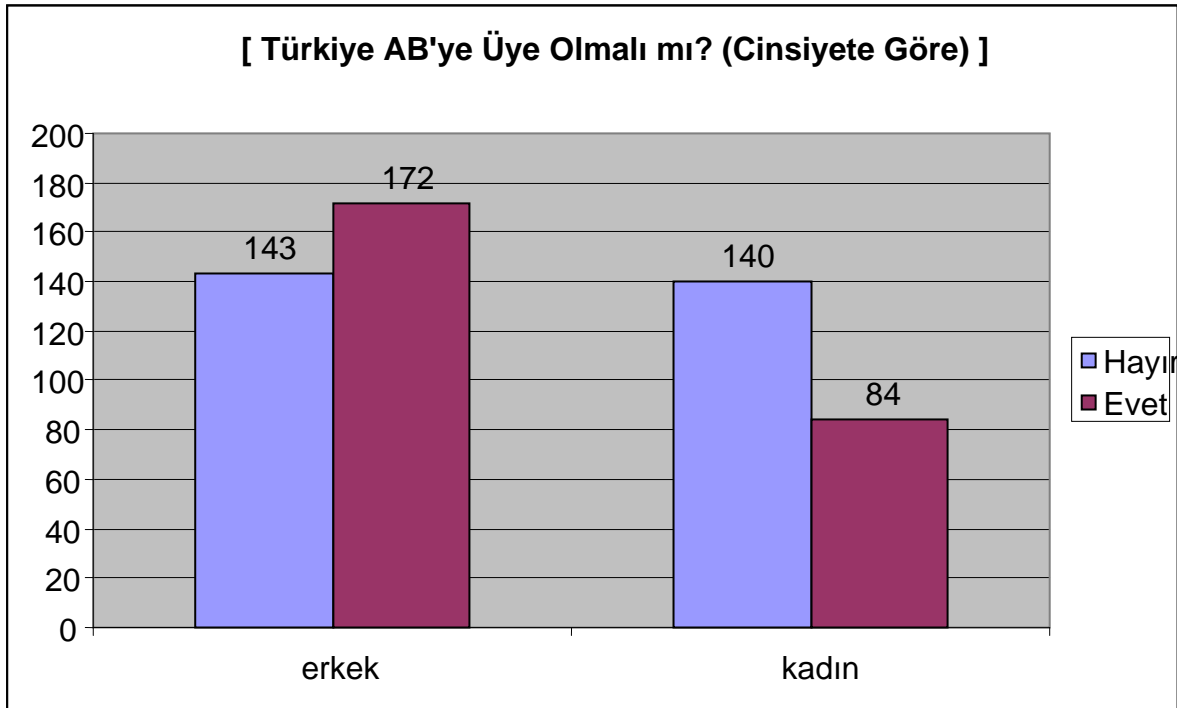
One outstanding finding was that females rejected Turkey's EU membership more than males. (See the Table & Chart below)

Table 21: Turkey's EU Membership (Sex Crosstabulation)

Should Turkey become a Member of the EU ? ( sex Crosstabulation )

Count		Sex		Total
		Erkek	Kadın	
Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	143	140	283
	Evet	172	84	256
Total		315	224	539

Chart19



Thus, as it is also tested by the following statistical analysis based on the value  $p < 0.05$ , English language knowledge is an effective factor for supporting the EU membership.

### Language Levels

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	4,437	1	,035		
Continuity Correction	4,082	1	,043		
Likelihood Ratio	4,443	1	,035		
Fisher's Exact Test				,039	,022
Linear-by-Linear Association	4,429	1	,035		
N of Valid Cases	542				

a) Computed only for a 2x2 table

b) 0 cells (, 0%) have expected count less than 5. The minimum expected count is 123, 76.

Moreover, *sex* is also a determining factor for Euro-supportiveness. Females compared to males showed a higher degree of rejection for the membership. See the statistical result in the following Table:

**Sex**

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	15,356	1	,000		
Continuity Correction	14,678	1	,000		
Likelihood Ratio	15,470	1	,000		
Fisher's Exact Test				,000	,000
Linear-by-Linear Association	15,327	1	,000		
N of Valid Cases	539				

- a) Computed only for a 2x2 table
- b) 0 cells (, 0%) have expected count less than 5. The minimum expected count is 106, 39.

The question that tested the *reasons* for a probable EU membership yielded the significant result: the respondents who are the proponents of Turkey's EU membership stated the reasons for their support always within the same choices of reasons. Both (A; B,) and (C; GE) groups stated *cultural* reasons always the least and the *economic* reasons always the most. (See the Table 22 & the Chart 20 below)

**Table 22: Reasons for the EU Support**

**Turkey should become a EU member: (reasons); language level crosstabulation**

Count

Avrupa birliğine girmelidir 1. sebep			language level		Total
			A-B	C-GE	
Ekonomik	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	81	63	144
	Total		81	63	144
Siyasi	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	11	14	25
	Total		11	14	25
Kültürel	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	3	8	11
	Total		3	8	11
Sosyal	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	1	6	7
	Total		1	6	7

**Turkey should become a EU member: (reasons); language level crosstabulation**

Count

Avrupa birliğine girmelidir 2. sebep			language level		Total
			A-B	C-GE	
Ekonomik	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	9	10	19
	Total		9	10	19
Siyasi	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	24	21	45
	Total		24	21	45
Kültürel	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	10	12	22
	Total		10	12	22
Sosyal	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	14	9	23
	Total		14	9	23



**Turkey should become a EU member: (reasons); language level crosstabulation**

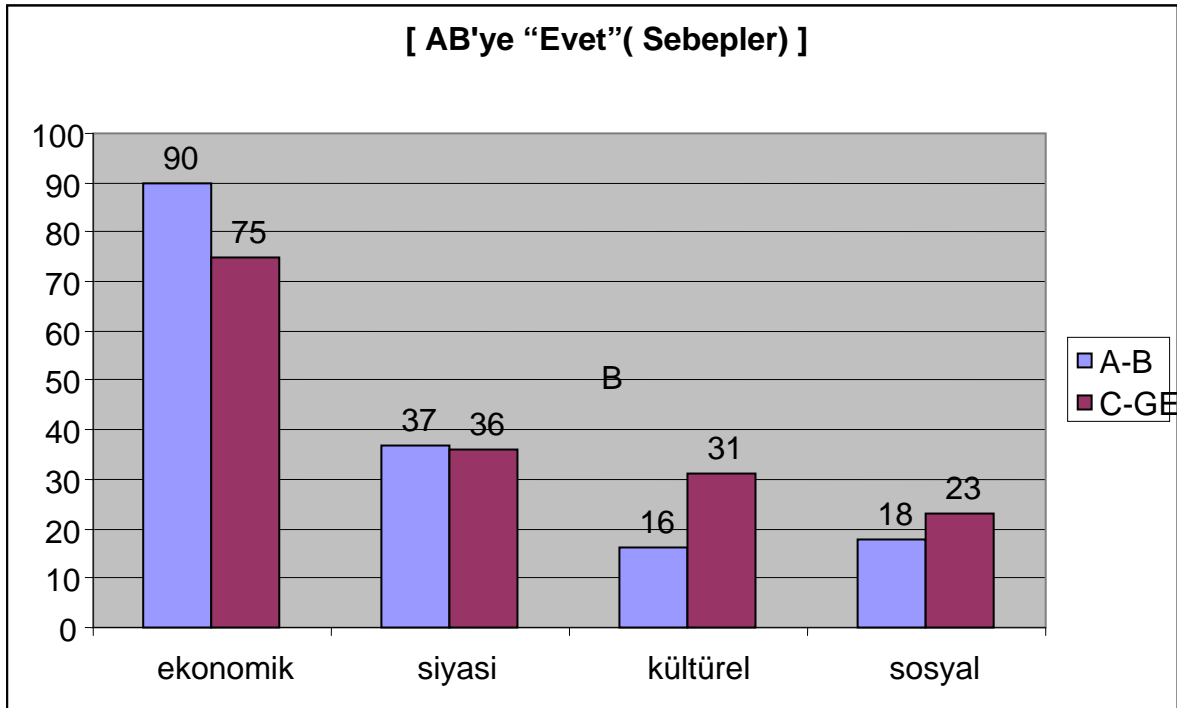
Count

Avrupa birliğine girmelidir 3. sebep			language level		Total
			A-B	C-GE	
Ekonomik	Türkiye Avrupa Birliği'ne girmeli midir?	Evet		2	2
	Total			2	2
Siyasi	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	2	1	3
	Total		2	1	3
Kültürel	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	3	11	14
	Total		3	11	14
Sosyal	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	3	8	11
	Total		3	8	11

Toplam [ Total Result ]

	A-B	C-GE
Ekonomik [Economic]	90	75
Siyasi [Political]	37	36
Kültürel [Cultural]	16	31
Sosyal [Social]	18	23

Chart 20



As can be examined in the following Table, the first categorical analysis\* indicates a statistical support for a correlation between language levels and the reasons stated for the EU membership by one category. However, the subjects did not differ in terms of their answers according to their exposure level to English in the overall outcome.

**Reasons for the EU support (Language levels)\***

Chi-Square Tests (results from the first category of subject group)

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	8,641	3	,034
Likelihood Ratio	9,175	3	,027
Linear-by-Linear Association	8,504	1	,004
N of Valid Cases	192		

a) 2 cells (25, 0%) have expected count less than 5. The minimum expected count is 3, 46 (correlation exists)

Thus, the analysis for the rest of the group was not supported by the values for a similar result, and, changing the overall outcome:

**Reasons for the EU support (Language levels)**

Pearson Chi-Square	1,566	3	,667
Likelihood Ratio	1,571	3	,666
Linear-by-Linear Association	,104	1	,747
N of Valid Cases	115		

a) 0 cells (, 0%) have expected count less than 5. The minimum expected count is 9, 91.

Chi-Square Tests	Value	df	Asymp. Sig. (2-sided)
------------------	-------	----	-----------------------

p<0, 05 (no correlation examined).

**Reasons for the EU support (Language levels)**

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3,644	3	,303
Likelihood Ratio	3,662	3	,300
Linear-by-Linear Association	,015	1	,904
N of Valid Cases	32		

a) 6 cells (75, 0%) have expected count less than 5. The minimum expected count is, 50.

p<0, 05 (no correlation examined).

As it can be seen in the following statistical analysis test results, no differences occurred in terms of sex difference for the statistical correlation.

**Reasons for the EU support (Sex)**

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	4,607	3	,203
Likelihood Ratio	3,980	3	,264
Linear-by-Linear Association	1,954	1	,162
N of Valid Cases	191		

a) 2 cells (25, 0%) have expected count less than 5. The minimum expected count is 1, 72.

p<0, 05 (no correlation exists)

**Reasons for the EU support (Sex)**

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	5,777	3	,123
Likelihood Ratio	5,183	3	,159
Linear-by-Linear Association	,967	1	,325
N of Valid Cases	114		

a) 3 cells (37, 5%) have expected count less than 5. The minimum expected count is 3, 50.

p<0, 05 (no correlation exists)

**Reasons for the EU support (Sex)**

Chi-Square Tests

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2,571	3	,463
Likelihood Ratio	2,836	3	,418
Linear-by-Linear Association	,001	1	,973
N of Valid Cases	32		

a) 6 cells (75, 0%) have expected count less than 5. The minimum expected count is, 38.

p<0, 05 (no correlation exists)

Similarly, as the below Table 23 & the Chart 21 indicate, among the Nonsayers, *negative cultural effects* of the EU membership are always rated more by the participants regardless of their level of English:

**Table 23 : Reasons for the Rejection**

**Turkey should not become a member of the EU (Reason 1) language level Crosstabulation**

Count

Avrupa birliğine girmemelidir 1. sebep			language level		Total
			A-B	C-GE	
Ekonomik	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	28	28	56
	Total		28	28	56
Siyasi	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	13	35	48
	Total		13	35	48
Kültürel	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	44	52	96
	Total		44	52	96
Sosyal	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	1	4	5
	Total		1	4	5

**Turkey should not become a member of the EU (Reason 2) language level Crosstabulation**

Count

Avrupa birliğine girmemelidir 2. sebep			language level		Total
			A-B	C-GE	
Ekonomik	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	9	17	26
	Total		9	17	26
Siyasi	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	31	29	60
	Total		31	29	60
Kültürel	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	15	14	29
	Total		15	14	29
Sosyal	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	2	4	6
	Total		2	4	6

**Turkey should not become a member of the EU (Reason 3) language level Crosstabulation**

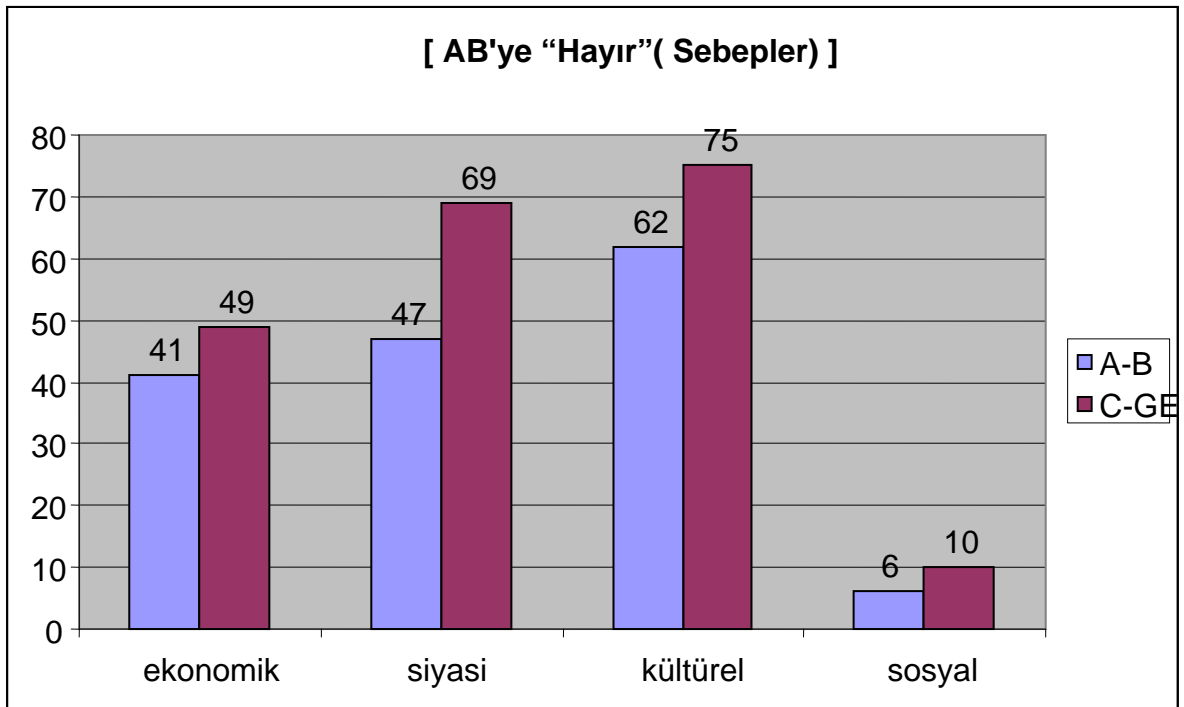
Count

Avrupa birliğine girmemelidir 3. sebep			language level		Total
			A-B	C-GE	
Ekonomik	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	4	4	8
	Total		4	4	8
Siyasi	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	3	5	8
	Total		3	5	8
Kültürel	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	3	9	12
	Total		3	9	12
Sosyal	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	3	2	5
	Total		3	2	5

Toplam [Total Results]

	A-B	C-GE
Ekonomik[Economic]	41	49
Siyasi [Political]	47	69
Kültürel [Cultural]	62	75
Sosyal [Social]	6	10

**Chart 21**



Thus, as it is indicated in the following Tables representing the statistical analysis in terms of the subjects' answers for this item the null hypothesis cannot be rejected.

Subjects from all English levels agreed that *cultural reasons* would be the most important ones in order to oppose the EU membership.

**Reason 1 for the rejections (according to language levels)**

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	8,107	3	,044
Likelihood Ratio	8,431	3	,038
Linear-by-Linear Association	,387	1	,534
N of Valid Cases	208		

a) 2 cells (25, 0%) have expected count less than 5. The minimum expected count is 2, 09

p<0, 05 (correlation exists)

**Reason 2 for the rejections (according to language levels)**

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3,022	3	,388
Likelihood Ratio	3,068	3	,381
Linear-by-Linear Association	,424	1	,515
N of Valid Cases	122		

a) 2 cells (25, 0%) have expected count less than 5. The minimum expected count is 2, 85 (No correlation)

**Reason 3 for the rejections (according to language levels)**

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1,615	3	,656
Likelihood Ratio	1,616	3	,656
Linear-by-Linear Association	,004	1	,952
N of Valid Cases	34		

a) 6 cells (75, 0%) have expected count less than 5. The minimum expected count is 2, 06 (No correlation)

No changes occurred in the question testing the reasons for the EU support in terms of the sex difference is concerned among the proponents of the EU as it is examined in the Table 24 and the Chart 22 below.

**Table 24 : Reasons for the EU support (Sex Crosstabulation)**

**Turkey should become a member of the EU. (Reason 1) Sex Crosstabulation**

Count

Avrupa birliğine girmelidir 1. sebep			sex		Total
			erkek	kadın	
Ekonomik	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	114	34	148
	Total		114	34	148
Siyasi	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	18	7	25
	Total		18	7	25
Kültürel	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	9	2	11
	Total		9	2	11
Sosyal	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	3	4	7
	Total		3	4	7

**Turkey should become a member of the EU. (Reason 2) Sex Crosstabulation**

Count

Avrupa birliğine girmelidir 2. sebep			sex		Total
			erkek	kadın	
Ekonomik	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	12	7	19
	Total		12	7	19
Siyasi	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	40	6	46
	Total		40	6	46
Kültürel	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	21	3	24
	Total		21	3	24
Sosyal	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	20	5	25
	Total		20	5	25



**Turkey should become a member of the EU. (Reason 3) Sex Crosstabulation**

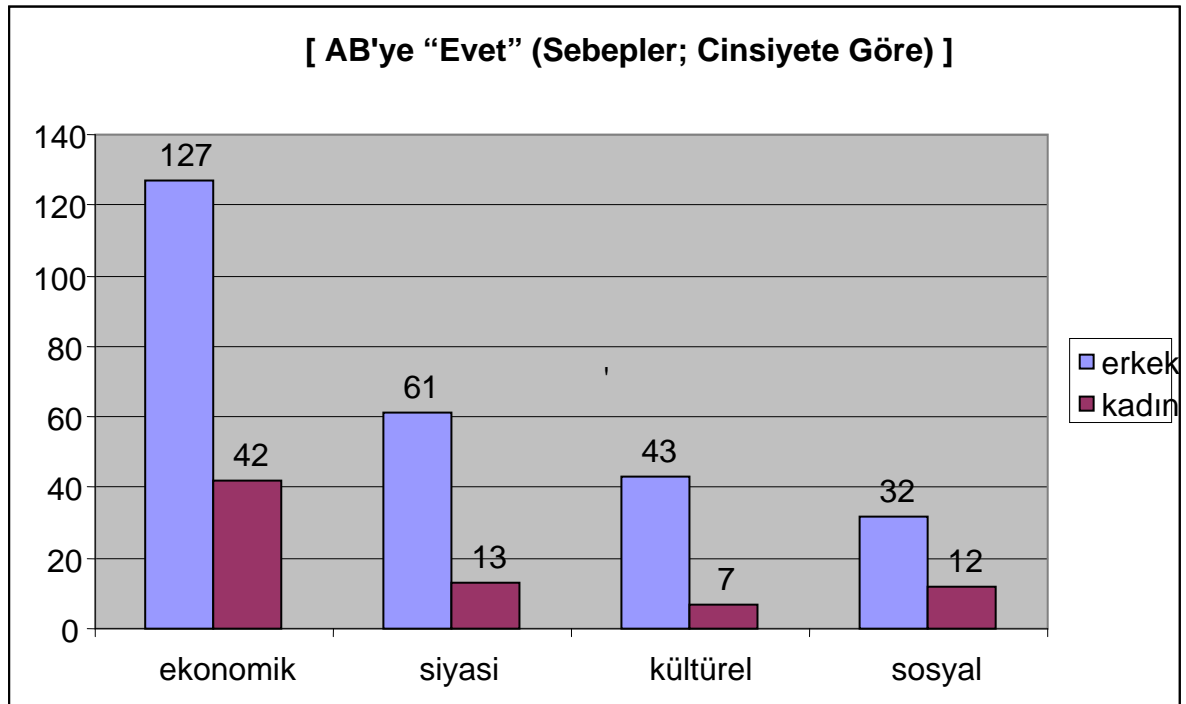
Count

Avrupa birliğine girmelidir 3. sebep			sex		Total
			erkek	kadın	
Ekonomik	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	1	1	2
	Total		1	1	2
Siyasi	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	3		3
	Total		3		3
Kültürel	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	13	2	15
	Total		13	2	15
Sosyal	Türkiye Avrupa Birliği'ne girmeli midir?	Evet	9	3	12
	Total		9	3	12

Toplam

	Erkek	Kadın
Ekonomik	127	42
Siyasi	61	13
Kültürel	43	7
Sosyal	32	12

**Chart 22**



**Table 25 : Reasons for the Rejection (Sex Crosstabulation)****Turkey should not become a member of the EU. (Reason 1) Sex Crosstabulation**

Count

Avrupa birliğine girmemelidir 1. sebep			sex		Total
			erkek	kadın	
Ekonomik	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	28	28	56
	Total		28	28	56
Siyasi	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	31	18	49
	Total		31	18	49
Kültürel	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	48	49	97
	Total		48	49	97
Sosyal	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	5		5
	Total		5		5

**Turkey should not become a member of the EU. (Reason 2) Sex Crosstabulation**

Count

Avrupa birliğine girmemelidir 2. sebep			sex		Total
			erkek	kadın	
Ekonomik	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	11	15	26
	Total		11	15	26
Siyasi	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	34	26	60
	Total		34	26	60
Kültürel	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	14	15	29
	Total		14	15	29
Sosyal	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	5	1	6
	Total		5	1	6

**Turkey should not become a member of the EU. (Reason 3) Sex Crosstabulation**

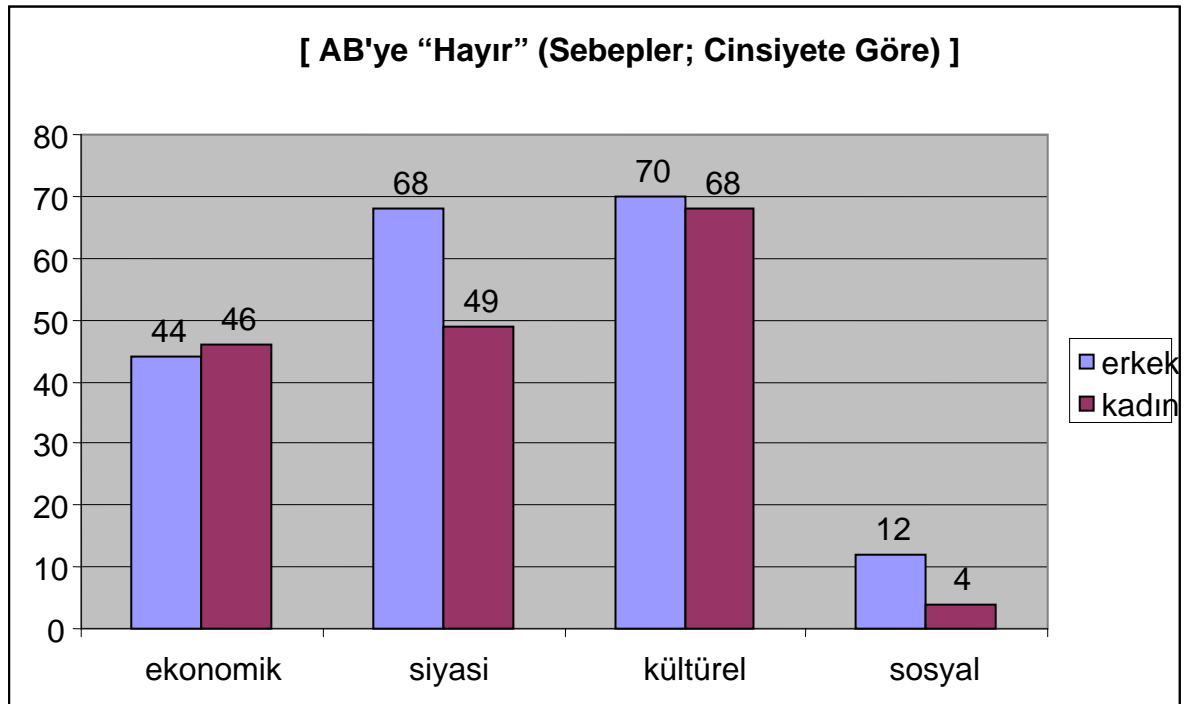
Count

Avrupa birliğine girmemelidir 3. sebep			sex		Total
			erkek	kadın	
Ekonomik	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	5	3	8
	Total		5	3	8
Siyasi	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	3	5	8
	Total		3	5	8
Kültürel	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	8	4	12
	Total		8	4	12
Sosyal	Türkiye Avrupa Birliği'ne girmeli midir?	Hayır	2	3	5
	Total		2	3	5

Toplam

	Erkek	Kadın
Ekonomik	44	46
Siyasi	68	49
Kültürel	70	68
Sosyal	12	4

**Chart 23**



As it was indicated in the Table 25 and the Chart 23 above the subjects from *both* sex rejected the EU membership mainly for *cultural* reasons and the males' answers for *political* reasons rated higher.

The following tables represent the statistical analysis indicating *no correlation* between the differences in sex among the subjects and the answers they gave for the particular question focusing on the reasons for rejecting the EU membership.

### **Sex**

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	7,111	3	,068
Likelihood Ratio	9,035	3	,029
Linear-by-Linear Association	,145	1	,704
N of Valid Cases	207		

a) 2 cells (25, 0%) have expected count less than 5. The minimum expected count is 2, 29.  
(No correlation)

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3,992	3	,262
Likelihood Ratio	4,228	3	,238
Linear-by-Linear Association	1,324	1	,250
N of Valid Cases	121		

a) 2 cells (25, 0%) have expected count less than 5. The minimum expected count is 2, 83.

p<0, 05

#### Chi-Square Tests

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2,279	3	,516
Likelihood Ratio	2,298	3	,513
Linear-by-Linear Association	,047	1	,829
N of Valid Cases	33		

a) 6 cells (75, 0%) have expected count less than 5. The minimum expected count is 2, 27.

p<0, 05 (Thus, no correlation exists)

### Question 16: Do you think the EU will have cultural effects on Turkey?

The answers for the above question are revealed in the following representations of the Table 26 and the Chart 24:

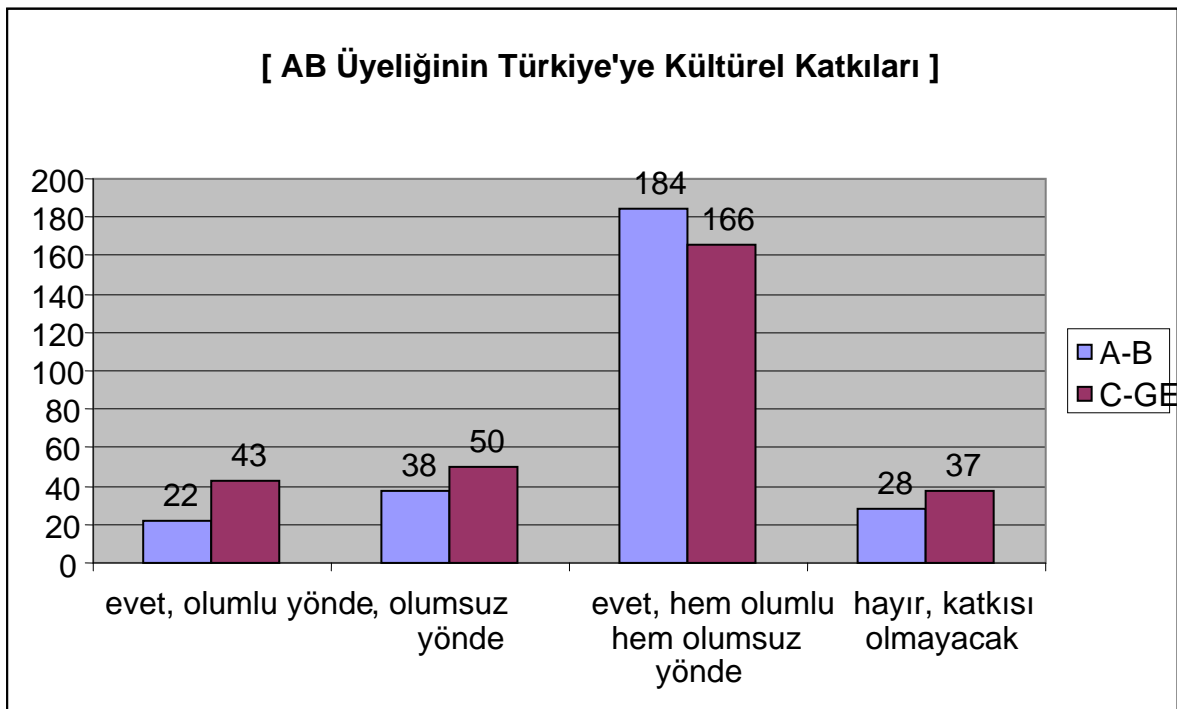
**Table 26 : Cultural Contributions of the EU Membership to Turkey**

Do you believe that the EU will have cultural effects on Turkey ? Language Level Crosstabulation.

Count

		language level		Total
		A-B	C-GE	
Sizce Avrupa Birliği'nin Türkiye'ye katkıları olabilir mi?	evet, olumlu yönde [yes, in a positive way]	22	43	65
	evet, olumsuz yönde [yes, in a negative way]	38	50	88
	evet, hem olumlu hem olumsuz yönde [yes, in both negative & positive ways]	184	166	350
	hayır, katkısı olmayacak [no, won't have any contributions]	28	37	65
Total		272	296	568

**Chart 24**



Thus, the responses to the Question 16 reveal that the majority of the learners from all levels agree that *the EU* will have both *positive and negative* cultural effects on Turkey. As the following tables of the statistical analysis show, the level of English and sex differences did not play any role in changes in the opinions.

**Contributions of the EU (Language Levels)**

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	8,915	3	,030
Likelihood Ratio	9,021	3	,029
Linear-by-Linear Association	3,801	1	,051
N of Valid Cases	581		

a) 0 cells (, 0%) have expected count less than 5. The minimum expected count is 30, 99.

**Contributions of the EU (Sex)**

Chi-Square Tests

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	7,405	3	,060
Likelihood Ratio	7,663	3	,054
Linear-by-Linear Association	5,540	1	,019
N of Valid Cases	578		

a) 0 cells (, 0%) have expected count less than 5. The minimum expected count is 27, 89.  $p < 0, 05$  (no correlation)

Interestingly, the answers of the Question 17 show that students from all levels think that *Turkey* will *definitely* have *only positive* cultural contributions to the EU. There are also a few people in both (A; B) and (C; GE) levels who think that Turkey's cultural contribution to the EU can have both positive and negative effects. (See the Table 27)

**Question 17: Do you think Turkey can have cultural contributions to the EU?**

**Table 27 : Cultural Contributions of Turkey to the EU**

**Do you believe that Turkey will have cultural contributions to the EU? language level Crosstabulation**

Count

		language level		Total
		A-B	C-GE	
Sizce Türkiye'nin Avrupa Birliği'ne katkıları olabilir mi?	evet, olumlu yönde	118	141	259
	evet, olumsuz yönde	5	9	14
	evet, hem olumlu hem olumsuz yönde	105	92	197
	hayır, katkısı olmayacak	43	49	92
Total		271	291	562

As can be seen in the following tables, the results of the statistical analysis imply that the null hypothesis cannot be rejected because there is no statistical correlation between the subjects attitudes towards Turkey's cultural contribuion to the EU and their knowledge of English. Students from both lower & advanced levels of English mostly believe that Turkey will have *only positive* contributions to the EU.

**Cultural Contributions of Turkey to the EU (Language Levels)**

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3,429	3	,330
Likelihood Ratio	3,443	3	,328
Linear-by-Linear Association	1,149	1	,284
N of Valid Cases	575		

a) 0 cells (, 0%) have expected count less than 5. The minimum expected count is 6, 72.

p<0, 05 (thus, no correlation exists.)

Similarly, *sex difference* was not a factor causing a change in the opinions:

**Cultural Contributions of Turkey to the EU (Sex)**

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	12,711	3	,005
Likelihood Ratio	12,596	3	,006
Linear-by-Linear Association	8,774	1	,003
N of Valid Cases	572		

a) 0 cells (, 0%) have expected count less than 5. The minimum expected count is 5, 95.  $p < 0, 05$  (No correlation)

And finally, overwhelming majority of the respondents answered that North Cyprus is a Turkish territory (see Table 12). Moreover, they added nationalistic comments such as ‘the whole island is Turkish’ beside the place they marked their answers or also underlined the question which stated Cyprus is a Turkish territory as well as marking it.

**Cyprus Issue (Language levels)**

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	,199	2	,905
Likelihood Ratio	,199	2	,905
Linear-by-Linear Association	,053	1	,818
N of Valid Cases	575		

a) 0 cells (, 0%) have expected count less than 5. The minimum expected count is 7, 15.

$p < 0, 05$  (thus, no correlation exists.)

Thus, as the above statistical analysis indicates there is no correlation between the Knowledge of foreign language and the attitudes towards the Cyprus issue. In other words, a good knowledge of foreign language does not have an effect on Turkish



EFL learners' ideas on the Cyprus issue which is the most important issue to solve between Turkey and the EU for Turkey's full membership.

## **CHAPTER V: CONCLUSION**

The starting point of this study was to find out whether learning English is also related to learning of western culture and this can probably result in affecting learners' opinions in a sense that it can have some attributions in terms of the cultural integration. The study aimed to obtain a selected group of Turkish EFL learners' opinions and attitudes towards the concept of culture in general, and the Western culture, as well as the basic cultural issues concerning the EU integration of Turkey, in particular.

The basic purpose in the study was to examine the differences in thoughts and attitudes between the adults having a good knowledge of English and those who have not. The reason for selecting these two groups was to be able to observe the modifications in terms of attitudes towards the western cultures due to foreign language learning. Since Turkey's EU membership is a future project selecting the two different groups of subjects among the young generation was a particular consideration in this study. Moreover, the subjects are chosen among university students since a certain education background is necessary to comment on socio-cultural and political issues raised in the questions of the questionnaire.

Consequently, the major findings of the research will be summarized and their implications will be discussed below.

The first research question, namely “**How do Turkish EFL learners perceive culture and what role do they ascribe to its relationship with foreign language learning?**” elicited students’ choices of the cultural elements based on the priorities they attribute according to their consideration in terms of importance in the notion of culture, and their evaluations on the relationship between EFL learning and target culture learning.

Results show that students from both levels (advanced and beginner) considered *language* as the most important element of culture. The way students’ approached the notion of culture overlapped with Wardhaugh’s (1992) definition of culture who emphasizes the learned character of the concept of culture in its related social environment. Wardhaugh does not intend to use the term culture in the sense of (e.g. music, art, literature and so on) but in the sense of whatever a person must know in order to function in a certain society: 'the know-how' that a person must possess to get through the task of daily living; only for a few does it require a knowledge of some, or much, music literature and the arts (p. 217)

It is surprising that although the subjects represented a profile of a young educated group they did not give any priorities to music, art, (and sports; which was not an agreed element of a culture but given to test the perception of the particular notion). Moreover, subjects attributed more importance to history and customs in the second and third categories respectively. Thus, for them, culture meant the language, history and customs.

Findings also showed that EFL learners from higher (A; B) and lower (C; GE) levels, i.e. all levels, agreed to a greater extent that foreign language learning also means foreign culture learning. This finding underlines the views of many researchers in this thesis who argued that learning of a foreign language is also related to learning of the culture to which it belongs (Nababan 1974, Saville Troike 1974, McLeod 1976, Wallerstein 1983, Robinson 1985, Valdes 1986, Wardhaugh 1986, Brown 1987, Damen 1987, Byram 1989, Frommer 1989, Brown 1990, Harrison 1990, Valdes 1990). As these many writes have argued, it is not possible to use language without a culture base since language, taught and culture are interwoven in a circular pattern. They are interdependent on one another "they are not all the same things but none can survive without the other (Valdes 1986: 22)".

However, students' answers from both levels revealed that those who contended foreign language learning is also culture learning indicated that this learning about foreign culture through EFL did not make any changes in their opinions towards the Western culture. This finding might indicate several assumptions:

1. It might underline the approach of the authors who have indicated that English language has its own neutral characteristics and cannot be bound to any one culture because it is international (Smith 1983, Baxter 1983, Berns 1988, Kachru & Nelson 1996, Chisanga & Kamwogamalu 1997). Then, the finding of the survey reflected this approach, as it can be assumed that participants' reasons' for this result may lie in the fact that they evaluated EFL as neutral and not culture- bound.

2. A basis for another assumption may be the fact that since the coursebooks taught in EFL classes of the subjects as the analysis in section 4.2 (Materials) indicates are all British and lack a reference on local cultural values, they could not achieve to arouse cultural awareness. As Byram (1997; 200) argued a local culture focus is also necessary besides the target culture information in ELT materials so that learners can achieve cultural awareness which is necessary to develop communicative competence; or cultural competence, vital for interaction. Cultural competence is assigned an equal importance with linguistic competence in efficient interaction of societies.

3. In addition, foreign language teachers' approaches may vary in terms of attaching importance to teaching culture in their classes, i.e. teaching or ignoring culture in their methodological approaches that can ultimately affect culture learning. However, there is not any empirical data which shows that culture learning takes place in subjects' classes due to explicit teaching. This was not a variable which was tested in the scope of the study, thus, in order to make a supportable argument on the issue, a further research is necessary to be conducted.

4. Assuming that if any explicit culture teaching has occurred in the participants' classes this has not resulted in a type of learning which will have negative impacts on the students' minds. Thus, the study has not revealed any indications at all for the negative outcomes of explicit culture teaching (if any exists in subjects classes) as were mentioned by Clarke and Clarke (1990) McKay (1992), Post & Rathet (1996), Byrnes (2002) who object to the explicit presentation of the target culture in English language teaching. They agree that overt exposure to foreign culture will hinder the ability in self-expression and student motivation. Thus, in order to avoid stimulating

resentment in students, an overpositive stereotype of Anglo-Americanism and Eurocentrism should be omitted in ELT materials. Moreover, the finding also contradicts with Barrow (1990) who asserted that 'cultural components in foreign materials can affect cultural perspective of an individual' (p. 45).

5. Moreover, Turkish EFL learners' ideas about Western culture are not prone to be altered by a factor like EFL learning'. The respondents' answers in the questionnaire reveal that the subjects indicated strong attachment towards their own local culture and nationality. However, in order to be able to further argue in this issue, in other words, in order to evaluate one's own national identity characters as the effective variable on changes attitudes towards the foreign (western) culture a more detailed analysis is needed.

5. Furthermore this outcome which does not support culture learning through EFL might also lead to an assumption that students evaluated EFL learning as a linguistic competency and they probably do not perceive it as a means of raising cultural awareness. This finding stimulates the focus on the views of Alptekin (1991) who emphasizes a culturally neutralized focus in EFL teaching which is necessary to stimulate learners' schemata because learners already cope with the linguistic challenge and, thus, focusing on cultural information in EFL classes will deviate the attention of learners from the linguistic focus which they perceive as the primary learning task.

The second research question, **is learning EFL an effective factor on creating attitudes towards the Western Culture which might have implications for Turkey's cultural integration into the EU?** in line with the research findings

actually led to the outcome that the subjects who know English well (A; B classes) voted more for Euro-supportiveness, i.e. they were more *for* Turkey's membership in the EU compared to those who have little exposure to English. Moreover, this finding coincides with the first public opinion survey previously mentioned in this study, namely, 'Turkish Public General Attitudes towards the European Union' by TESEV (The Turkish Economic and Social Studies Foundation) conducted by A. Çarkoğlu, R. Erzan, K. Kirişçi and H. Yılmaz. In this study, the respondents who knew European languages were more supportive for Turkey's EU membership and attached more benefits to it. As the finding in that study indicated:

"As with the category of economic benefits, diverse groups scored higher than average figure of 11%, coming from low as well as high educational and income backgrounds. The most obvious constellation is familiarity with European countries and languages, as both previous visitors to a European country and speakers of a major European language scored higher than the average with a preference rate of 13%."

Another finding showed that students from all levels agreed that the EU will have both positive and negative cultural effects on Turkey; on the other hand, respondents' answers show that they think *Turkey will only have positive* contributions to the EU. One assumption for this finding might be the fact that the subjects have a strong national identity and attachment to their own culture and have a higher esteem of their own cultural properties.

This finding has a reference to arguments of Safa (1990) Karakaş(2000), Yıldız (2001) who emphasized the strong nationalistic character and cultural unity of the Turkish

identity in their description of Turkish identity in this thesis. In addition, the question about the Cyprus issue also emphasizes strong nationalistic character of the respondents. Overwhelming majority of the participants responded that regardless of their English, Cyprus is a Turkish territory.

Those who thought that the EU will have positive contributions listed their reasons in terms of importance as economic, political, social and cultural consecutively; always stating 'cultural reasons the least. This result might give rise to assumption that Turkish young generation does not consider the EU integration as a cultural one. Thus, cultural awareness about the EU and the EU as a cultural identity are not strong in the minds of Turkish youth. Indeed, a detailed specific analysis is necessary on the perception of the EU as a cultural identity by Turkish youth in order to present lack of knowledge about the EU cultural identity among Turkish youth in spite of their foreign language knowledge as a significant variable in Turkish cultural attitudes towards the EU.

Furthermore, one important finding that this study reveals is that *sex* is an important variable in affecting individuals' attitudes towards culture and cultural integration. As the findings indicated females respondents evaluated differently the notion of culture than male respondents did. Moreover, they differed in their responses for Turkey's EU membership, revealing more Euro-rejectionist attitudes. Thus, it can be argued that in terms of culture learning through EFL there exists other variables to be analyzed which can be effective on EFL learners besides the way foreign language is taught.

In the light of what has been discussed in this thesis, foreign language learning can lead to broaden learners' cultural and perceptual versatility because culture and language are intertwined. In foreign language education raising awareness and giving information about foreign culture can be parts of the teaching process. Thus, developing cultural awareness is possible through foreign language education; 'teacher can help develop an awareness and appreciation of other cultures without forcing learners to take on their belief' (Bentahalia & Davies 1989, Fahmy & Bilton 1992, Edge 1994). Therefore, English is considered as an efficient way of developing cultural awareness when appropriate methodologies are taken into consideration in EFL classes.

It is important to be aware of differences in cultures which can filter nationalistic and home-culture centered views. By cultural awareness raising which can most efficiently realized through foreign language education reassessment of one's cultural beliefs is possible rather than taking certain view points for granted. It is important to broaden people's perceptions without giving the impression that one is inherently better. Thus, foreign language and culture teaching have an important place in education.

A goal of intercultural competence requires insights drawn from both language and intercultural areas. However, as Fantini (1997) mentions,' with rare exception, interculturalists often overlook, or leave to language teachers the task of developing language competence, just as language teachers overlook or leave to interculturalists



the task of developing intercultural abilities'(p.4). Language and culture are dimensions of each other, interrelated and inseparable. Language both reflects and affects one's own view, serving as a sort of road map to how one perceives and interprets and expresses one's view of the world. Thus, conceptualization of the components of world view and their relationships, and how language and culture mediate intercultural process are important in foreign language education. The major target of foreign language education is to strive 'to develop the awareness, attitudes skills and knowledge that take one beyond one's native paradigm while grappling with another that is intrinsically and provocatively different'.(ibid:4). Intercultural competence offers the possibility of transcending the limitations of one's singular world view. Contact with other world can result in a shift of perspective along with the diversity. 'Culture is communication' (Hall, 1973:97) and 'communication is culture '( Fantini, 1997:5).

Thus, I would argue that just like Turkey's unique position, English is a bridge to connect different cultures. However, this role of English is based on the fact that it is a means to keep diversity and reflecting differences rather than diluting heterogeneity. English is a western language, thus, just like any language it carries the cultural properties of the culture it belongs to. Nevertheless, English has become the international language (EIL) of our global world with its neutral characteristics facilitating the multicultural interaction. In the cultural integration of societies, the role of English is undeniable which can naturally be felt in Turkey's integration process into the EU. Hence, English language teaching (ELT) has an important place

in Turkey's educational system since learning English as a foreign language (EFL) can have implications in raising awareness of the cultural values and developing less home -culture-centered attitudes as it enables the most efficient exposure to the Western culture if it is appropriately taught. In other words, the development of intercultural competence should be one of the goals of the foreign language education which can only be achieved through a bicultural approach comprising target and home culture content in ELT materials and methodologies.

Though, to finalize the thesis, I would like to underline that limitations exist in this study because of the lack of analysis of some other variables that are meaningfully effective on attitudes towards foreign culture. There is a need for more in depth investigation from different perspectives.

Besides, further research in EFL context is needed to be able to generalize the results of this study. In other words, to get the underlying reasons for the findings to shed light in the impact of EFL in Turkey and its contribution to the integration in the EU, the nature of culture teaching in EFL textbooks should be analyzed more specifically, and in depth interviews should be conducted with EFL teachers on the issue of culture teaching in language classes.

In foreign language education we need to develop the cultural awareness, skills and knowledge that will make us better participants on a local and global level to understand and to empathize with others in new ways.

Hence, the Study can initiate the reasons for further research and it triggers more questions to be investigated from multiple perspectives rather than answering them.

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## APPENDIX A

### Birth Places

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	65	10,9	10,9	10,9
adana	16	2,7	2,7	13,6
adiyama	2	,3	,3	13,9
afyon	2	,3	,3	14,3
ađrı	1	,2	,2	14,4
aksaray	1	,2	,2	14,6
amasya	1	,2	,2	14,8
ankara	13	2,2	2,2	16,9
antakya	2	,3	,3	17,3
antalya	8	1,3	1,3	18,6
antep	3	,5	,5	19,1
arnavut	2	,3	,3	19,5
artvin	3	,5	,5	20,0
aydın	6	1,0	1,0	21,0
azerbay	4	,7	,7	21,6
balıkes	5	,8	,8	22,5
bartın	5	,8	,8	23,3
batman	1	,2	,2	23,5
bayburt	2	,3	,3	23,8
bingöl	1	,2	,2	24,0
bitlis	2	,3	,3	24,3
bolu	2	,3	,3	24,7
bulgari	4	,7	,7	25,3
bursa	18	3,0	3,0	28,4
çanakka	9	1,5	1,5	29,9
çin	1	,2	,2	30,0
çorum	1	,2	,2	30,2
denizli	8	1,3	1,3	31,5
diyarba	7	1,2	1,2	32,7
edirne	9	1,5	1,5	34,2
elaziğ	3	,5	,5	34,7
erzinca	3	,5	,5	35,2
erzurum	11	1,8	1,8	37,1
eskişeh	5	,8	,8	37,9
gaziant	2	,3	,3	38,3
gemlik	1	,2	,2	38,4
giresun	4	,7	,7	39,1
gümölci	1	,2	,2	39,3
gümüşh a	1	,2	,2	39,4
hatay	3	,5	,5	39,9
iatanbu	1	,2	,2	40,1
iğdir	1	,2	,2	40,3
iran	1	,2	,2	40,4
iskende	2	,3	,3	40,8

isparta	1	,2	,2	40,9
istanbu	167	28,0	28,0	69,0
istanul	1	,2	,2	69,1
izmir	24	4,0	4,0	73,2
izmit	3	,5	,5	73,7
k.eređl	1	,2	,2	73,8
karabük	1	,2	,2	74,0
karaman	1	,2	,2	74,2
kars	3	,5	,5	74,7
kastamo	5	,8	,8	75,5
kayseri	10	1,7	1,7	77,2
kıbrıs	3	,5	,5	77,7
kırıkka	2	,3	,3	78,0
kırklar	1	,2	,2	78,2
kırşehi	1	,2	,2	78,4
kocaeli	11	1,8	1,8	80,2
konya	5	,8	,8	81,0
kütahya	1	,2	,2	81,2
lülebur	1	,2	,2	81,4
malatya	8	1,3	1,3	82,7
manisa	7	1,2	1,2	83,9
maraş	3	,5	,5	84,4
mardin	4	,7	,7	85,1
mersin	6	1,0	1,0	86,1
moldova	1	,2	,2	86,2
muđla	1	,2	,2	86,4
muş	2	,3	,3	86,7
nevşehi	3	,5	,5	87,2
ordu	4	,7	,7	87,9
osmaniy	2	,3	,3	88,3
rize	6	1,0	1,0	89,3
rusya	1	,2	,2	89,4
sakarya	6	1,0	1,0	90,4
samsun	6	1,0	1,0	91,4
sinop	3	,5	,5	91,9
sivas	8	1,3	1,3	93,3
şırnak	2	,3	,3	93,6
tekirda	4	,7	,7	94,3
tokat	8	1,3	1,3	95,6
trabzon	4	,7	,7	96,3
tunceli	4	,7	,7	97,0
türkmen	2	,3	,3	97,3
urfa	3	,5	,5	97,8
uşak	4	,7	,7	98,5
van	1	,2	,2	98,7
yalova	3	,5	,5	99,2
yenişeh	1	,2	,2	99,3
yozgat	1	,2	,2	99,5
zonguld	3	,5	,5	100,0
Total	596	100,0	100,0	

# **APPENDIX B**

T.C.  
MARMARA ÜNİVERSİTESİ  
AVRUPA TOPLULUĞU ENSTİTÜSÜ  
ULUSLARARASI İLİŞKİLER ANABİLİM DALI

IMPLICATIONS OF  
FOREIGN LANGUAGE LEARNING  
IN TERMS OF  
TURKEY'S CULTURAL INTEGRATION  
INTO THE EU  
A Survey Study on EFL Learners in Turkey  
(DOKTORA TEZİ)

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İŞİN METOZADE  
İstanbul, 2007



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## **ABSTRACT**

### **Implications of Foreign Language Learning in terms of Turkey's Cultural Integration into the EU**

#### **A Survey Study on EFL Students in Turkey**

**by**

**Işın Metozade**

The present study investigates whether learning English which is the most widely taught western language in Turkey contributes to the cultural integration of Turkey into the West, i.e., the European Union. Specifically, it tries to answer the following research questions: 1) How do Turkish EFL learners perceive culture and what role do they ascribe to its relationship with foreign language learning? 2) Is learning EFL an effective factor on creating attitudes towards the Western Culture which might have implications for Turkey's cultural integration into the EU?

Data was collected from 589 Turkish EFL students from lower and advanced levels of English classes at Marmara University English Preparatory School in İstanbul, via questionnaire consisting of closed format and open ended questions. The analysis was based on frequency counts of categories that emerged from the data. The differences and similarities between two groups are compared and contrasted through statistical analysis in terms of their answers revealing their attitudes towards the Western Culture.

Findings indicate that students from both levels (beginner and advanced) were uniform in that they mostly defined "language" as the most important element of culture. Then, "History" and "traditions & customs" followed "language". Besides, students from both levels agreed that they believed learning the target language (English) also means learning the target language culture (Western). However, students who do not know English well (beginners) outnumbered the advanced group in terms of their answers supporting this view. Findings reveal that subjects with a good knowledge of foreign language (advanced level of English) were more euro-supportive compared to beginner-level students. However, the results of the study do not reveal any outcomes related to the changes in attitudes towards the Western Culture due to target culture learning through EFL that can be useful in terms of Turkey's cultural integration in Europe.

**KEY WORDS: culture; globalization; EFL; target language culture; Turkish identity; European Union identity; cultural barriers.**

## KISA ÖZET

### YABANCI DİL ÖĞRENİMİNİN TÜRKİYE'NİN AB İLE KÜLTÜREL BÜTÜNLEŞMESİNDE OLASI KATKILARI

#### Yabancı Dil Olarak İngilizce Öğrenen Öğrenciler Üzerinde Türkiye'de bir Araştırma

Bu araştırma, Türkiye'de en yaygın olarak öğretilen yabancı dil olan ve batı kültürüne ait olan İngilizce'yi öğrenmenin Türkiye'nin Batı ile, ya da bir başka deyişle, Avrupa Birliği ile kültürel bütünleşmesinde yararlı olabilecek olası katkılarını incelemektedir. Çalışma şu sorulara cevap aramaktadır: 1) Yabancı Dil Olarak İngilizce Öğrenen Türk öğrenciler kültürü nasıl algılıyor ve Yabancı Dil Öğrenimi ile kültür arasında nasıl bir ilişki olduğunu düşünüyorlar? 2) Yabancı Dil Olarak İngilizce öğrenmek, Türkiye'nin AB ile kültürel bütünleşmesinde olumlu olabilecek tutumların gelişmesinde etkili olabilir mi?

Çalışmanın bilgisi, İstanbul'da Marmara Üniversitesi İngilizce Hazırlık Okulu'nda başlangıç ve ileri düzey sınıflarda Yabancı Dil Olarak İngilizce öğrenen 589 üniversite öğrencisinden kapalı ve açık uçlu tutum ölçme soru çeşitlerinden oluşan anket yoluyla toplanmıştır.

Analiz için cevaplar gruplandırılmış, frekans sayımı yapılmış, iki farklı grup arasındaki Batı Kültürü'ne karşı benzer ve farklı tutumları tespit etmek için istatistik test uygulanmıştır.

Öğrenciler arasında benzerlikler bulunan cevaplara göre her iki grupta ( başlangıç ve ileri düzey) öğrenciler kültürün en önemli öğesini "dil" olarak belirlemişlerdir. Daha sonraki sırada "tarih" ve " örf & adetler" gelmektedir. Bunun yanı sıra, her iki öğrenci grubundan yabancı dil (İngilizce) öğreniminin aynı zamanda hedef kültürü (Batı Kültürü) öğrenmek olduğunu düşünenler çoğunluğu oluşturmaktadır. Öte yandan, başlangıç düzeyindeki denekler ileri düzeydeki denklere oranla bu konuda daha fazla olumlu yanıt veren grubu oluşturmaktadırlar. Bulgular göstermiştir ki, yabancı dili iyi bilen öğrenciler (ileri seviye) başlangıç seviyesindekilere göre Türkiye'nin AB'ye üyeliğini daha fazla desteklemektedirler. Ancak, çalışmanın sonuçları Yabancı Dil Olarak İngilizce öğrenme yoluyla edinilen Batı Kültürü hakkındaki içeriğin Türkiye'nin AB ile kültürel bütünleşmesinde olumlu katkı sağlayabileceği bulgularına işaret etmemektedir.

**ANAHTAR KELİMELELER:** kültür; küreselleşme; Yabancı Dil Olarak İngilizce; hedef-dil kültürü; Türk kimliği; Avrupa Birliği kimliği; kültürel engeller

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◆ Aşağıdaki Sorulara Gerçek Yanıtlar Vermeniz Araştırmacının Çalışması Açısından Çok Büyük Önem Taşımaktadır. Katkılarınızdan Ötörü Teşekkür Ederiz.

**1. Doğum Yeri ve Tarihiniz:**

➤ \_\_\_\_\_

**2. Cinsiyetiniz:**

◆ Erkek      ◆ Kadın

**3. İngilizce Hazırlık Okulundaki Sınıfınız:**

➤ \_\_\_\_\_

**4. Anadiliniz**

➤ \_\_\_\_\_

**5. İngilizce Dışında Bildiğiniz Yabancı Diller:**

➤ \_\_\_\_\_  
➤ \_\_\_\_\_  
➤ \_\_\_\_\_  
➤ \_\_\_\_\_

**6. Marmara Üniversitesi'nde Okuyacağınız Bölüm**

➤ \_\_\_\_\_

**7. Aylık Harcamanız**

➤ \_\_\_\_\_

**8. Hiç Yurtdışı Seyahatinde Bulundunuz Mu?**

◆ Evet      ◆ Hayır

**Cevabınız 'Evet' ise nerelerde ve ne kadar süre ile bulundunuz?**

➤ \_\_\_\_\_

**9. Size Göre Kültürü Oluşturan 3 Temel Öğe Aşağıdakilerden Hangileridir?**

◆ Edebiyat      ◆ Müzik      ◆ Dil  
◆ Spor      ◆ Sanat      ◆ Tarih  
◆ Din      ◆ Coğrafya      ◆ Örf ve Adetler

**10. Okuduğunuz Gazeteler Nelerdir?**

◆ Radikal      ◆ Milliyet      ◆ Zaman  
◆ Cumhuriyet      ◆ Posta      ◆ \_\_\_\_\_

THE QUESTIONNAIRE

**11. Sizce Cumhurbaşkanını Kim Seçmeli?**

- ◊ Halk                      ◊ Meclis

**12. Aşağıdakilerden Hangisini Cumhurbaşkanı Olarak Görmek İsterdiniz?**

- ◊ Ahmet Necdet Sezer (Eğer Tekrar Seçilme Şansı Olsaydı)  
◊ Dışişleri Bakanı Abdullah Gül  
◊ Orgeneral Yaşar Büyükanıt

**13. İngilizceyi Öğrenmek Batı Kültürünü de Öğrenmek midir?**

- ◊ Evet                      ◊ Hayır

**14. Öğrendiniz Kültürel Bilgi Batı Toplumuna Bakış Açınızı Nasıl Değiştirdi?**

- ◊ Olumlu Yönde      ◊ Olumsuz Yönde      ◊ Sabit Kaldı

**15. Sizce Türkiye Avrupa Birliği'ne Üye Olmalı mıdır?**

- ◊ Evet                      ◊ Hayır

**Sebepleri**

**Sebepleri**

- ◊ \_\_\_\_\_                      ◊ \_\_\_\_\_  
◊ \_\_\_\_\_                      ◊ \_\_\_\_\_  
◊ \_\_\_\_\_                      ◊ \_\_\_\_\_

**16. Sizce Avrupa Birliği'nin Türkiye'ye Kültürel Katkıları Olabilir mi?**

- ◊ Evet, olumlu yönde  
◊ Evet, olumsuz yönde  
◊ Hem olumlu hem olumsuz yönde  
◊ Hayır, katkısı olmayacak

**17. Sizce Türkiye'nin Avrupa Birliği'ne Kültürel Katkıları Olabilir mi?**

- ◊ Evet, olumlu yönde  
◊ Evet, Olumsuz yönde  
◊ Hem olumlu hem olumsuz yönde  
◊ Hayır, katkısı olmayacak

**18. Kıbrıs Meselesi Hakkında Ne Düşünüyorsunuz?**

- ◊ Kuzey Kıbrıs Güney Kıbrıs Bölgesi ile birlikte AB toprağıdır  
◊ Kuzey Kıbrıs Türk toprağıdır  
◊ Fikrim yok

THE QUESTIONNAIRE