

THE PLACE OF CULTURE IN A TEACHING TURKISH AS A SECOND LANGUAGE SETTING

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Abstract

This study aims to look into how Turkish as a Second Language students define culture with respect to four senses of culture. It also aims to investigate their interpretations of cultural elements in textbooks and course materials used by teachers. Depending on the dialectical connection between language and culture, learning environments and course materials should reflect the culture of the target language. With this requirement in mind, a qualitative study was designed with 17 participants from 14 different countries. The qualitative data were collected through a survey questionnaire and a semi structured interview. Findings from the study revealed that participants mostly refer to sociological sense of culture in their definitions. Also it was found that participants have contradictory views on to what extent textbooks and materials reflect real Turkish culture.

Keywords: Turkish as a second language, culture, four senses of culture, materials

TÜRKÇENİN İKİNCİ DİL OLARAK ÖĞRETİLDİĞİ BİR ORTAMDA KÜLTÜRÜN YERİ

Öz

Bu çalışma, İkinci Dil Olarak Türkçe öğrencilerinin kültür kavramını dört farklı boyut bakımından nasıl tanımladıklarını ortaya koymayı amaçlamaktadır. Aynı zamanda bu çalışma, öğrencilerin ders kitapları ve materyallerindeki kültür unsurlarını nasıl değerlendirdiklerini de betimleme amaçındadır. Dil ile kültür arasındaki diyalektik bağlantı düşünüldüğünde, ders kitaplarının ve öğretmenler tarafından kullanılan materyallerin bu kültürel ilişkiyi yansıması gerekir. Bu gereklilik ışığında, 14 farklı ülkeden 17 öğrencinin katıldığı bir nitel çalışma deseni oluşturulmuştur. Bir sormaca ve yarı yapılandırılmış görüşme yoluyla nitel veri toplanmıştır. Çalışmadan elde edilen bulgular öğrencilerin kültürü tanımlarken çoğunlukla kültürün sosyolojik boyutuna gönderme yaptıklarını ortaya

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koymaktadır. Ayrıca öğrencilerin ders kitaplarına ve materyallere kültür açısından bakışlarında karşıt görüşlerin olduğu ortaya çıkmıştır.

Anahtar Sözcükler: *ikinci dil olarak Türkçe, kültür, kültürün dört boyutu, materyaller*

1. INTRODUCTION

People learn a second or a foreign language with several purposes such as education, commerce or travel; and while learning the language learners are inevitably exposed to the cultural and social values embedded in the language. It is a fact that there is a close connection between the language spoken in a society and the way of thinking or thought development of society members¹. Therefore, foreign or second language teachers tend to teach not only the structural side of the language but also the world view of the speakers of that language in their classes².

The dialectical connection between language and culture has been a focus of interest in many fields. In language teaching, cultural factors have attracted learners, teachers and researchers. Byram and Feng's³ review of work on the cultural dimension of language teaching shows that there has been a considerable growth in interest in last decades. In many of the previous studies, researchers like Byram^{4 5} and Kramsch^{6 7 8} have commonly agreed that without the study of culture, teaching a foreign/second language (L2) is destined to be inaccurate and incomplete.

Although culture and L2 learning go hand in hand in language classes, there are also problems as to what should be taught as culture and how it should be incorporated. The simplistic view continues to advice teaching language "as a fixed system of formal structures and universal speech functions, a natural conduit for the transmission of culture"⁹. In her criticism of this view, she asserts that language teachers teach language and culture or culture in language but not language as culture. It is also worth noting that when it comes to present the full intricacies of culture, scholars provide different definitions. The problem lies with the fact that since this concept embraces such a wide area, it is considerably hard to define. Since culture is a non-separable part of any foreign/second language classes and since it is difficult to define culture, we aimed to collect and analyze the views of a group of students who were

¹ Vygotsky, L.S. (1978). *Mind in society: The development of higher psychological processes*. Cambridge, Mass: Harvard University Press.

² Kramsch, C. (1993). *Context and culture in language teaching*. Oxford: Oxford University Press.

³ Byram, M., & Feng, A. (2004). *Culture and language learning: Teaching, research and scholarship*. *Language Teaching*, 37(3), 149-168.

⁴ Byram, M. (1989). *Cultural studies in foreign language education*. Clevedon: Multilingual Matters Ltd.

⁵ Byram, M. (1997). 'Cultural awareness' in vocabulary learning. *Language Learning Journal* 16, 51-57.

⁶ Kramsch, C. (1988). The cultural discourse of foreign language textbooks. In A. Singerman (Ed.), *Towards a new integration of language and culture* (pp. 63-68). Middlebury, VT: Northeast Conference.

⁷ Kramsch, C. (1993), *Op cit*.

⁸ Kramsch, C. (2001). *Language and culture*. Oxford: Oxford University Press.

⁹ Kramsch, C. (1995). The cultural component of language teaching. *Language, Culture and Curriculum*, 8(2), 83-92., p. 83)

studying Turkish as a second language on the concept of culture and the place of culture in their textbooks and materials used in class. We based the analysis of students' definitions on the classification by Adaskou, Britten and Fahsi¹⁰, who define culture as a concept with four dimensions. These dimensions are (1) the aesthetic sense (media, cinema, music and literature), (2) the sociological sense (family, education, work, leisure and traditions), (3) the semantic sense (conceptions and thought processes), and (4) the pragmatic (or sociolinguistic) sense (appropriacy in language use).

The existing studies with a focus on culture or integration of cultural elements into language teaching were carried out widely in English language teaching environments and most with the contribution of teachers as participants. In their seminal work, after presenting the four dimensions of culture as mentioned earlier, Adaskou, Britten and Fahsi¹¹ reflected on the views of Moroccan teachers of English, inspectors and teacher-trainers. The analysis revealed that teachers mostly preferred keeping the target culture content of English to a minimum degree. In another study with Chinese English teachers, Lessard-Clouston¹² observed that teachers emphasized target culture in their teaching not only because they view the issue as curial and necessary but also they aim to fulfill their students' expectations in learning the language and the target culture. In a six-month ethnographic study with four English language teachers (two of them were native speakers of English and two of them were non-native speakers) in Japan, Duff and Uchida¹³ focused on the relationship between language and culture, the teachers' cultural identities and classroom practices. Direct teaching of North American culture was not supported by the participating teachers; however, indirect integration of target culture in language classes was observed to be preferred. Besides, the participants stated that creating cultural awareness was an issue of great importance. In another study, McKay¹⁴ analyzed the cultural content of ELT textbooks in Chilean primary and secondary schools, and the methodology adapted by teachers of English in Chile. The results revealed that the majority of teachers preferred cultural information that is related to the cultures of various countries all over the world while some participating teachers also mentioned the importance of including source culture content that deals with Chile.

In Turkish educational setting, Çamlıbel¹⁵ conducted a quantitative study to elicit the opinions of English language teachers on teaching the target culture with a questionnaire.

¹⁰ Adaskou, K., Britten, D. & Fahsi, B. (1990). Design decisions on cultural content of a secondary course for Morocco. *ELT Journal*, 44 (1), 3-10.

¹¹ *Ibid*

¹² Lessard-Clouston, M. (1996). Chinese teachers' views of culture in their EFL learning and teaching. *Language, Culture and Curriculum*, 9(3), 197-224.

¹³ Duff, P. A., & Uchida, Y. (1997). The negotiation of teachers' socio-cultural identities and practices in postsecondary EFL classrooms. *TESOL Quarterly*, 3(1), 451-486.

¹⁴ McKay, S. (2003). Teaching English as an international language: The Chilean context. *ELT Journal* 57 (2), 139-48.

¹⁵ Çamlıbel, Z. C. (1998). EFL teachers' opinions on teaching the target language culture: A survey study in Turkey. Unpublished M.A. Thesis, Bogaziçi University.

The results indicated that most of the teachers defined culture in the sociological sense. Almost all of the teachers participated in the study claimed that it was important to include cultural information into teaching and they always raised topics that were related to target culture while they were teaching English. Similar to the previous study, Önalın¹⁶ investigated Turkish teachers' perceptions and beliefs about the place of culture in ELT, as well as their practices related to culture in their EFL classes in Turkish higher education context. The results revealed that the participating teachers mostly defined culture in the sociological sense and presented positive attitudes towards incorporating target culture information in their instruction. Most of the participants stated that they presented target culture information by comparing and contrasting with students' native culture. With a similar purpose, Bayyurt¹⁷ conducted a study with non-native English language teachers on different dimensions of culture in the teaching of English as an international language. Most of the teachers defined culture as "lifestyle, gastronomy, traditions, etiquette, history, belief and value systems, and language of a group of people living in a city, country; in other words, in a particular geographic region."¹⁸ Besides, most of the participating teachers viewed culture and language as inseparable. The results also revealed that the teachers talked about issues related to culture in their English language classrooms by referring to source, target or international cultures. As for the positioning of themselves in ELT, the participating teachers stated that being non- native speakers of English who were familiar with both source and target culture was one of their strongest points.

When compared to all these studies that were carried out with a focus on teachers' views, studies that gathered students' views on culture or integration of culture into language classes are few with contradictory results. Prodromou¹⁹ for instance collected the viewpoints of 300 EFL students in Greece through a questionnaire. The results revealed that most of the students expected their English language teachers to know Greek and to be familiar with Greek culture. Besides, rather than American English, British English was the preferred model for the participants who claimed that they would like to speak English like a native speaker. Similarly, in Sardi's survey study²⁰, 50 undergraduate students of EFL at a university in Hungary claimed that a language class should not focus entirely on target culture-related contexts because of the international functions of English language in life. However, in the study by Rochman²¹ conducted with a questionnaire on students' choices of

¹⁶ Önalın, O. (2005). EFL Teachers' perceptions of the place of culture in ELT: A survey study at four universities in Ankara/Turkey. *Journal of Language and Linguistic Studies*, 1(2), 215-235.

¹⁷ Bayyurt, Y. (2006). Non-native English language teachers' perspective on 'culture' in EFL classrooms. *Teacher Development*, 10(2), 233-247.

¹⁸ Bayyurt, *Op cit*, p.238

¹⁹ Prodromou, L. (1992). What culture? Which culture? Cross cultural factors in language learning. *ELT Journal*, 46(2), 127-144.

²⁰ Sardi, S. (2002). On the relationship between culture and ELT. *Studies about Languages*, 3, 101-107.

²¹ Rochman, S. (2007). Researching language aspects' preferences of English department students when learning culture (A case study of students taking a course called introductory to British studies at Jenderal

cultural content of EFL classes in a university in Indonesia, the participating students were observed to put emphasis on the importance of exposure to British English and of speaking like a native-speaker. Similarly, in a Turkish EFL context, Yılmaz and Bayyurt²² investigated the opinions of Anatolian High School students on the role of culture in English language learning. Similar to the Indonesian students in the previous study, the participants were observed to prefer native speaker teachers from the U.K. Also, they expected these teachers to be able to speak Turkish and be familiar with Turkish culture. International topics were regarded as the most important cultural elements as they expected to see them in textbooks.

Studies in the context of Turkish as a second language are scarce. Bölükbaş and Keskin²³ studied with Afghani and Russian learners of Turkish language to collect their lexical associations with the given words. Their associations displayed a close connection with culture as Afghani and Russian learners differed in their word choices depending on cultural differences. Demir and Açık²⁴ canvassed different Turkish as a second language textbooks to find that there are not any criteria to decide which cultural elements should be incorporated in the textbooks. In another study, Tüm and Sarkmaz²⁵ found that the cultural elements in the textbooks have not been dispersed on a balanced plan. Similar results were obtained by Okur and Keskin²⁶ and Gürsoy and Güleç²⁷. In a different study, Güleç and İnce²⁸ collected data on the daily lives of foreign students learning Turkish in Turkey. The findings revealed that they suffered from some issues about food and entertainment.

Studies carried out in Turkey are limited as Turkish as a Second Language is an emerging field that need a lot of research. Further studies on the students' perceptions and definitions of culture and the place of culture are required to develop the field. The four dimensions of culture proposed by Adaskou, Britten and Fahsi²⁹ need studying in Turkish context. Thus this study aims to investigate the views of foreign students on Turkish culture

Soedirman University). K@Ta, 9(1). Retrieved May 10, 2011, from <http://puslit2.petra.ac.id/ejournal/index.php/ing/article/view/16659>

²² Yılmaz, D. D., & Bayyurt, Y. (2010) Students' understandings and preferences of the role and place of 'culture' in English language teaching: A focus in an EFL context. *TESOL Journal*, 68 (2), 4-23.

²³ Bölükbaş, F. & Keskin, F. (2010). Yabancı dil olarak Türkçe öğretiminde metinlerin kültür aktarımındaki işlevi. *Turkish Studies*, 5 (4), 1-16.

²⁴ Demir, A. & Açık, F. (2011). Türkçenin yabancı dil olarak öğretiminde kültürlerarası yaklaşım ve seçilecek metinlerde bulunması gereken özellikler. *TÜBAR*, 15, 51-72.

²⁵ Tüm, G. & Sarkmaz, Ö. (2012) Yabancı dil Türkçe ders kitaplarında kültürel öğelerin yeri. *Hacettepe üniversitesi Eğitim Fakültesi Dergisi*, 43, 448-459.

²⁶ Okur, A. & Keskin, F. (2013). Yabancılar Türkçe öğretiminde kültürel öğelerin aktarımı: İstanbul Yabancılar İçin Türkçe Öğretim Seti örneği. *The Journal of Academic Social Science Studies*, 6(2), 1619-1640.

²⁷ Gürsoy, S. & Güleç, İ. (2015, Ocak). Yabancılar Türkçe öğretiminde kültürel öğelerin aktarımı:Gökkuşluğu Türkçe Öğretim Seti temel seviye örneği. IV. Sakarya'da Eğitim Araştırmaları Kongresi'nde sunulmuş bildiri, Sakarya Üniversitesi, Sakarya.

²⁸ Güleç, İ. & İnce, B. (2013). Türkçe öğrenen yabancıların günlük yaşama ilişkin kültürel algıları üzerine bir araştırma. *Sakarya University Journal of Education*, 3(3), 95-106.

²⁹ Adaskou, Britten and Fahsi, *Op cit*.

studying Turkish at a public university in Turkey and thus to answer the following research questions:

1. How do foreign students studying Turkish in Turkey define Turkish culture with respect to four senses?
2. How do they perceive culture in textbooks?
3. How do they perceive culture in course materials?

2. METHODS

2.1. Participants

The participants were among the ones attending a language institute at a public university in Turkey. These students, who were from different counties, were enrolled in a Turkish as a second language class. Such learners are accepted to Turkish universities according to exchange agreements and are increasing in number. They learn Turkish first as the initial step of their university education. These students start learning Turkish from scratch with A1 level and continue with A2-B1 and end their language education with B2-C1 level. The purpose of the participating students was also to learn Turkish before starting their programs either at this university or at some other universities in Turkey. The participants were from various home countries (4 from Afghanistan, and 1 from each of Democratic Congo, Mali, Somalia, the Philippines, Sierra Leone, Guinea, Cameroon, Gambia, Yemen, Palestine, Syria, Morocco and Djibouti). They were seventeen in total who volunteered to answer a survey questionnaire and 8 of them agreed to have interviews with one of the researchers.

2.2. Data Collection

We gathered the qualitative data for the present study from two main sources: (1) students' answers to a survey questionnaire and (2) their interviews. At the end of the spring semester of the 2014-2015 academic year, we administered a survey with open-ended questions and held semi-structured interviews to look into their views on the concept of culture and the place of culture in their Turkish classes. While 17 of them volunteered to participate in the survey after the class hours, only eight of them agreed to have interviews on the issues of culture and the place of culture in their Turkish language classes. The interviews were audio-taped with their consent, transcribed verbatim and translated into English.

2.3. Data Analysis

For the qualitative content analysis, we first read all the verbal data to identify some regularities and patterns. These regularities and patterns formed the main coding themes. The coding for the definition of culture, for example, consisted of Adaskou, Britten and Fahsi's³⁰ four dimensions: (1) the aesthetic sense (media, cinema, music and literature), (2) the

³⁰ Adaskou, Britten and Fahsi, *Op cit.*

sociological sense (family, education, work, leisure and traditions), (3) the semantic sense (conceptions and thought processes), and (4) the pragmatic (or sociolinguistic) sense (appropriacy in language use).

We analysed and interpreted the findings (i.e., the data under these themes) related to the research questions.^{31 32 33} Finally, we enriched these findings with direct quotations from the participating Turkish language learners to elaborate on the qualitative analysis. The original participant statements in Turkish were presented in Appendix B. Instead of the names of the participants, numbers were presented to protect their identities. The abbreviations Int. and Sur. at the end of the excerpts from the interviews stand for Interview and Survey respectively.

3. FINDINGS

3.1. Definition of Turkish Culture

In the survey questionnaire we prepared and in the interviews following survey session, we first asked the participating Turkish learners to define Turkish culture (See Appendix A). While analyzing their statements we used the definition of culture put forward by Adaskou, Britten and Fashi³⁴. As said earlier, they define culture as a concept with four dimensions, which are: the aesthetic sense (media, cinema, music and literature), the sociological sense (family, education, work, leisure and traditions), the semantic sense (conceptions and thought processes), and the pragmatic (or sociolinguistic) sense (appropriacy in language use). The learners' statements collected reflected that majority of the learners, 15 out of 17 students referred to sociological sense and two of them referred to semantic sense only. Seven students combined two senses in their definitions of Turkish culture. Out of the 15 students referring to sociological sense, four also mentioned semantic and three aesthetic senses. Only one participant referred to three senses: sociological, aesthetic and semantic in his definition. The sociological sense which is related to family, education, work, leisure and traditions was the most frequently observed sense in learners' definition. This is all in line with the English language teachers' definition of target culture in the studies by Çamlıbel,³⁵ Önalın³⁶ and Bayyurt.³⁷ To exemplify the categorization of learners' statements, some statements of the learners are presented as follows:

³¹ Bogdan, R.C., & Biklen, S.K. (2003). *Qualitative research for education: An introduction to theory and methods*. Boston: Allyn & Bacon.

³² Creswell, J. (2004). *Educational research: Planning, conducting and evaluating quantitative and qualitative research* (2nd Ed.). Upper Saddle River, NJ: Pearson.

³³ Dörnyei, Z. (2007). *Research methods in applied linguistics: Quantitative, qualitative and mixed methodologies*. Oxford: Oxford University Press.

³⁴ Adaskou, Britten and Fashi, *Op cit.*

³⁵ Çamlıbel, *Op cit.*

³⁶ Önalın, *Op cit.*

³⁷ Bayyurt, *Op cit.*

In Turkish culture, there are nice traditions. They all ask us how well we are doing and help us. (Int.1/sociological sense)

I think Turkish culture is an old culture and this is a good thing. First of all, it is a Muslim country, the cloths are modern and the dances are famous. Turkish cuisine is very rich, for instance I have had soup here for the first time. (Sur.3/ sociological and aesthetic senses)

The first thing that comes to my mind is that Turkish people are curious. About food, they put a lot of plates on the table and this is surprising to me. Another thing is that they like foreigners and talk with them a lot. (Sur.5/ sociological and semantic senses)

Turkish culture is both traditional and modern. At first, it was under the influence of Arabs but later Turkish culture created its unique shape and life style. (Int.6/ sociological sense)

Music and dance, instruments like bağlama, happy people, delicious food, perfect manners, and generous people, polite people (Sur. 15 / sociological, aesthetic and semantic senses)

3.2. Turkish Culture in Textbooks

English language teaching (ELT) textbooks are composed differently with regard to their approach and content in relation to cultural issues. Cortazzi and Jin³⁸ divide the cultural content in textbooks into three categories: namely, (1) source culture, (2) target culture and (3) international culture. Source culture refers to students' own culture; target culture is the culture in which the target language is used as a first language while international cultures refer to various cultures in English, or non-English-speaking countries which use English as an international language.³⁹ In this study, all the discussions on culture are limited to taking Turkish culture as a target culture. As for the second concern in both the survey and the interview, we asked this group of learners to evaluate the Turkish culture in the textbook series, Hitit (A1 through B2), which they used throughout the academic year. For the first part of this concern, we asked the participants to analyze how far the textbook reflects Turkish culture. While 13 of the participants found the textbook successful at reflecting Turkish culture, four of them said the textbook did not reflect Turkish culture in a good, healthy or a balanced way:

There is a lot of Turkish culture in the textbooks. I mean theatre, music and everything (Sur.2/well)

The textbooks reflect Turkish culture well. For instance, touristic places and cities. (Sur.6/well)

I think the textbooks do not reflect Turkish culture well. (Researcher: Why not?) Because there is a common public culture reflected in the books but there are a lot of cultural

³⁸ Cortazzi, M. & Jin, L. (1999). Cultural mirrors: materials and methods in the EFL classroom. In E. Hinkel (ed.), *Culture in second language teaching* (pp. 196-219). Cambridge: Cambridge University Press.

³⁹ *Ibid*

differences between cities and villages in Turkey. For instance relations between relatives are different. (Int.7/not so well)

Turkish culture is so rich that it is nearly impossible to reflect its all qualities. There are both effects from Arabs and Europeans on Turkish people but the textbook reflects a common culture that can be said to include elements from Somalia as well. (Int.4/ not so well)

The researchers also asked the participants to discuss the similarities and differences between the Turkish culture they observed outside the class and the Turkish culture reflected in the textbook series. While seven participants said there were both similarities and differences, five of them said the Turkish culture in real life and the one in the textbooks were similar and five participants found them different.

I think Turkish culture was well reflected because there are famous places and things in the books; for instance, Çanakkale or Sultan Ahmet Mosque and etc. (Sur. 9/ similar)

Turkish culture was not well reflected in the textbooks. All the texts claim to be about Turkish culture but some are not or some of the pictures given are not from Turkey. For instance some Turkish houses or meals are very outdated. (Sur.5/ different)

The Turkish culture in the books and the one outside are different. The textbook reflects old Turkey and its values. For instance families used to live together with their elderly member but today people do not want to live with their parents. (Sur. 12/ different)

Turkish culture was well reflected in the textbooks but there are also some missing parts. (R: What kind?) I mean only the good sides of Turkish culture were reflected but Turkish people also make mistakes, which has not been mentioned. I think both good and bad sides should be reflected together. (Int.3/ both similar and different)

Textbooks used in language teaching “typically offer a very rudimentary perspective on cultural factors in teaching and learning, if they are dealt with at all, and culture is often identified by an occasional reference to the folklore and customs in the learners’ native culture.”⁴⁰ In line with this criticism, some of the participants complained of a superficial, idealized and outdated reflection of Turkish culture in textbook series which was not so similar to the one they observed outside the class. Besides such criticisms, more than half of them expressed either complete or partial satisfaction with the cultural elements included.

3.3. Turkish Culture in Materials Used in Class

As for the third part of the data collection tools, we asked the participants to verbalize their thoughts about how far Turkish culture was reflected in the language teaching materials used by teachers in classes. While 12 of them expressed satisfaction with the cultural content of the materials, five stated that materials failed in this sense:

The materials we were given reflects Turkish culture well because the materials were about Turkish history or Turkey in general. (Sur.6/well)

⁴⁰ Long, M.H., & Richards, J.C. (1999). Series editors’ preface. In E. Hinkel, (Ed.) Culture in second language teaching and learning. NY: Cambridge University Press., p. ix).

We read texts by Aşık Veysel or Nasreddin Hodga and listened to songs. They were all related to today's culture. (Int. 4/ well)

Teachers always emphasized the good qualities of Turkish culture in the materials they brought. (Sur.6/ not so well)

To delve deep into the issue of reflecting Turkish culture in the course materials, we also asked the participants to discuss the similarities and differences between the Turkish culture in the course materials and the one outside the class. While the majority, 10 of them found the two similar, four participants stated that the Turkish culture reflected in the course materials and the one they observed in their lives outside were different. Three of them were in the middle saying that there were both similarities and differences between these cultures:

I think the course materials reflected 80 % of Turkish culture. We were exposed to music, films, short stories and fairy tales, and they reflected Turkish culture in a successful way. (Sur. 15/ similar)

In the materials only good people and good stuff were reflected but not every Turkish person is kind or hospitable. Some are ignorant; they look down on us or laugh at us. These are insulting. (Int.8/different)

There are both similarities and differences. In the materials we see an old culture and old values but today young people are resisting living with their parents for instance. (Sur. 13/both similar and different)

4. DISCUSSION AND CONCLUSIONS

The present study aimed to investigate how learners of Turkish language define culture and their views on the reflection of Turkish culture in both the textbook series and the materials used for teaching. The findings from the study revealed that most of the learners, when they were asked, referred to the sociological sense in their definitions of Turkish culture. Also, most of them stated that they found the reflection of Turkish culture in both the textbooks and materials satisfactory. The textbook series and materials used by teachers were also criticized by some students who raised some complaints. These complaints on the reflection of Turkish culture were stemmed from its superficiality (i.e., students believed that Turkish culture was so rich with diverse local qualities in different parts of Turkey that it was nearly impossible to whole picture), one-sidedness (i.e., presenting only the good stuff) and of its not being up-to-date (i.e., students found some of the traditions presented in class as outdated). While the participants found the fairy tales or the poems by Aşık Veysel highly interesting, edifying and up-to-date, they found some old traditions like living in extended families or the strict emphasis on some archaic expressions or idioms at odds with what they experienced as Turkish culture in their lives outside the class.

In the world literature, there are some ELT textbooks that include the culture of the country (source culture) that the textbook is prepared for.⁴¹ In these textbooks, students see the people coming from their own culture speaking English and participants and topics are

⁴¹ Cortazzi & Jin, *Op cit.*

usually familiar to them. With the integration of source culture, students get a better understanding of their own culture as well as the necessary language needed to explain their own cultural elements to other people in English. Although the reflection of source cultures of the participating students was not a concern of the present study, the verbal statements included some wishes in bits and pieces to see their cultures as well in Hitit series. So a mindful warning would be the integration of more cultures in language textbooks or materials instead of focusing only the target culture so that students with diverse backgrounds might find some values of their own, become more knowledgeable of other peoples' lives and could more easily compare cultures.

Further research in the field of Turkish as a Second Language is required to look into the issue of culture. Not only the textbooks but also the context of learning should be thoroughly examined to better understand the role of culture in learning Turkish. Thus more carefully picked activities could be activated to foster the learning of culture as well as the language.

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Appendix A: The items commonly used in survey questionnaire and interviews:

1. Define Turkish culture.
2. Analyze the reflection of Turkish culture in the textbook series:
 - a) To what extent does the textbook reflect Turkish culture?
 - b) What are the similarities and differences between the Turkish culture in the textbook and the one outside the class?
3. Analyze the reflection of Turkish culture in the course materials:
 - a) To what extent do the materials reflect Turkish culture?
What are the similarities and differences between the Turkish culture in the materials and the one outside the class?

Appendix B: Verbatim Excerpts in Turkish

3.1.

Türk kültüründe çok güzel gelenekler var. Bize hep nasılsınız diye soruyorlar, yardım ediyorlar/ Gör.

Türk kültürü benim için eski bir kültür ve iyi bir şey çünkü birinci müslüman bir ülkedir, kıyafetleri çok medeni ve dansları da ünlü. Türklerin mutfağı da zengin, çorba mesela hiç görmedim ben kendi ülkemde/ Sor. 3

Türk kültürü deyince Türkler meraklı olduğu aklıma gelir. Yemek ile ilgili çok tabak koyuyorlar, çok şaşırtıcı. En göze çarpan, Türkler yabancıları sevmesi ve onlarla konuşmasıdır/ Sor. 5

Türk kültürü deyince çok geleneksel ve modern bir kültür. Eskiden Arap bir kültür ama sonra kendini yarattı. Yaşam tarzını yani. Gör. 6

Müzik ve dans, bağlama, mutlu insanlar, lezzetli yemekler ve lokum, mükemmel ahlak ve adabımuâşeret, cömert ve eli açık insanlar, nazik ve saygılı insanlar/ Sor. 15

3.2.

Kitaplarda Türk kültürü bol bol var, tiyatro, müzik, herşey var/Sor. 2

Kitaplar Türk kültürünü çok iyi yansıtıyor, Mesela turistik yerler, şehirler/Sor.6

Bence Türk kültürünü iyi yansıtıyor. (Araştırmacı: Neden?) Genel bir kültür var kitapta ama Türkiyede şehirde ve köyde kültür çok farklı. Akrobalar farklı. Kitapta ise umumi bir kültür var/Gör.7

Türk kültürü çok zengin çok çeşit var ama kitap yansıtıyor. Türk kültürlerde Araplar var Avrupa var ama hepsi ayrı, çok özel bir kültür. Hepsini yansıtmak çok zor, kitapta genel bir kültür var Somaliden de kültür var mesela/ Gör.4

Bence kültür çok iyi yansıtılmış. Meşhur yerler ve şeyler yansıtılmış; Çanakkale, Sultan Mehmet Camii vb./Sor. 9

Türk kültürü iyi yansıtılmamış, tüm parçalar Türk kültürü belirtiyor ama bazen o parçalar aslında Türkiye değil, bazı resimler Türkiye değil. Mesela Türk evleri resimleri veya kimi yemekler çok eski/ Sor.5

Ders kitabındaki kültür ile gerçek hayattaki kültür farklı şimdi. Yani kitapta Türklerin eskiden yaşadığı kültürlerini yansıtıyor. Mesela eskiden aileler birlikte yaşıyor ama şimdi herkesin bir evi var. Çocuklar anne babasıyla beraber yaşamak istemiyor/Sor. 12

Türk kültürü kitapta iyi yansıtılmış ama bazı boşluklar da var. (A: Nasıl?) Yani sadece iyi yanları yansıtılmış, Türk insanının da yanlış yaptığı şeyler var ama hiç anlatılmamış, hem iyi hem kötü yanları yansıtırsa daha iyi olur/Gör.3

3.3.

Ders malzemeleri Türk kültürünü çok iyi yansıtıyor çünkü bu malzemeler Türk tarihi ve Türkiye ile ilgili bilgiler anlatıyor/Sor.6

Mesela Aşık Veysel okuduk, Nasreddin Hoca, şarkılar dinledik. Hepsini bugünümüzle ilgili, hepsini yansıtıyor/Gör. 4

Öğretmenler ders malzemeleri getirdi ama sadece olumlu yönlerini öğretiyorlar/Sor.6

Yüzde 80 yansıtıyor. Yani müzikler bazı filmler izledik çok hikaye ve masal okuduk, benzerdi bence/Sor. 15

Hep iyi insanlar hep iyi şeyler yansıtıldı, insanlar çok sıcak misafirperver ama her anlatılan gerçekleri göstermez. Hocalarımız çok sıcak ama gerçek hayatta çok cahil de var, bazı insanlar bizi hor görüyorlar, bize gülüyor, bazıları çok kırıncı/Gör.8

Yaşadığım kültür ile ders materyalindeki kültür benzemesi var ama hem de farklı. Çok eski hayatlardan bahsediyoruz derste ama şimdi yaşam tarzı farklı. Önceden insanlar evlendikten sonra da anne babasıyla birlikte yaşıyordu şimdi öyle değil/Sor. 13