THE ROLE OF CULTURE IN THE 
FOREIGN LANGUAGE CLASSROOM
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THE ROLE OF CULTURE
IN THE FOREIGN LANGUAGE CLASSROOM

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Communication like many human activities is constrained by individual and cultural factors. It is not enough to learn only the form of a language to communicate. Moreover, many communication failures are the result of a lack of cross-cultural understanding rather than a lack of linguistic competence.

The goal in foreign language teaching must be to develop "communicative competence." The development of "communicative competence" in the foreign language involves much more than linguistic competence. Communication also involves developing an awareness of the way of life and the traditions of the people whose language is being studied. Thus, learning the cultural roots of a language is essential for meaningful fluency. In other words, an understanding of culture makes language study more meaningful. According to the field of anthropology, culture should not be isolated from language; it should be used to teach language as well as provide content and focus for what the foreign language student should know in order to function harmoniously in various social situations in the target language environment.
1. RATIONALE FOR CULTURE IN LANGUAGE TEACHING

1.1. Statement of the topic

This paper focuses upon the importance of teaching culture in foreign language classrooms. Research done by sociolinguists and anthropologists shows that there is a close relationship between language and culture. Language and culture are inseparable. So differences in culture across languages are a problem in learning a foreign language. Unfortunately, the role of culture in foreign language teaching/learning has been ignored in Turkey by language researchers, curriculum planners, and language teachers, and, thus, it has not been included as part of the curriculum of teaching EFL programs.

Many communication failures are the result of a lack of cross-cultural understanding rather than a lack of linguistic competence. This topic is important to the field of EFL because the development of "communicative competence" in a foreign language involves much more than linguistic competence.

Communication also involves developing an awareness of the way of life and the traditions of the people whose language is being studied. Learning the cultural roots of a language is essential for meaningful fluency.
In other words, an understanding of culture makes language study more meaningful.

Culture should not be isolated from language; it should be used to teach language as well as provide content and focus for what the foreign language students should know in order to function harmoniously in various social situations in the target language environment.

1.2. Purpose

There are two major aims of this research paper: one is to explain the reason culture should be taught in the foreign language classroom and the other is to point out ways in which culture—either of Britain or the United States—can be taught in EFL classrooms in Turkey. In order to present the rationale for teaching culture, definitions of language and culture have been expanded upon the experts in both fields.

The study of culture is a neglected area in foreign language teaching in Turkey. This paper presents recent findings which support the teaching of culture in the EFL classroom. It is intended that the teachers who are interested in this topic will be able to find out the answers to the question "Why does culture have an important role in foreign language learning?".
1.3. Method

To conduct this research, first, definitions of language and culture are discussed. The relationship between them is pointed out. The next step focuses on why culture should be taught in foreign language classrooms. This is followed by various suggested techniques for teaching culture in the EFL classrooms in Turkey.

1.4. Limitations

Because of the nature of this topic, especially in Turkey where there are several obstacles in the way of teaching the culture of English speaking societies, there are several limitations. One is the shortage of adequate references on culture. A possible third limitation is the shortage of available teaching materials that deal effectively with culture in the language classroom.

2. REVIEW OF LITERATURE

Before discussing the role of culture in the foreign language class, it is necessary to define broadly what language and culture are.

2.1. Culture

From the beginning of time, men have been social beings and have lived in societies. So they have developed
patterned ways of doing things and talking about them that facilitate the communication and interaction necessary for social living. When these patterned ways of acting, talking, thinking and feeling become sufficiently uniform in a society and sufficiently different from those of other societies, they constitute a culture (Lado, 1964).

Culture may mean different things to different people. Phillips (1980) states that in the history of education, the word "culture" has been used in two major ways: i.e., as a term denoting the intellectual and artistic achievements of humans, and as a term in the world of the social scientists meaning everything that existed in a society that was man-made. Culture is defined as a way of life, and the context within which we exist, think, feel, and relate to others. In a way, culture is the "glue" that bind a group of people together.

Culture may be divided into two distinct complementary areas that Brooks (1968) labeled formal and deep. The formal relates to intellectual and artistic achievements while the latter takes into account the basic everyday life patterns of a society such as going shopping, greeting and eating habits.

According to Garfinkel and Hamilton (1976) culture, often labeled "deep culture or small c culture," encompasses the way of life of a population. This definition of culture as the way people live is the one most commonly and most highly
recommended as the basis for selecting cultural content for foreign language classes. Another definition of culture, labeled "formal culture or large C culture," refers to the collective achievements of a population in the arts, in science, in technology, and in politics.

2.1.1. Definitions of culture

Many scientists and anthropologists define culture in different ways. Let us look at some of them.

- Benedict (1944) defines culture as "that which binds men together" (Damen, 1987).
- In Gudykunst's definition (1984) "culture refers to that relatively unified set of shared symbolic ideas associated with societal patterns of cultural ordering" (Damen, 1987).
- According to Hall (1959) "culture is communication and communication is culture" (Damen, 1987).
- Morain's definition of culture is the daily living and value system of people (Morain, 1983).

Definitions of culture have been changed, refined, redefined, and again defined as theories and purposes have changed. According to Damen (1987) each change has been an addition rather than a replacement. Even though there are so many conflicting definitions of culture, there is a universal agreement on some points. First, it is generally agreed that human beings and their cultures should be studied holistically. This means that these must be examined from all perspectives and in all aspects. Second, there are
many cultural means to serve the same human needs. Finally, the inevitability of change is a fact of cultural life.

2.1.2. Characteristics of culture

Damen (1987) lists several notable characteristics of culture that have been put together into the definitions and the theories which they are built upon.

- **Culture is learned.** If it can be learned, it can also be taught or acquired.
- **Culture and cultural patterns change.** It is more important to learn how to learn a culture or adapt to these changes than to learn the "facts" and "truths" of the moment.
- **Culture is a universal fact of human life.** There is no human group or society without culture. Cultural patterns and themes are related to universal human needs and life conditions.
- **Language and culture are closely related and interactive.** Culture is transmitted through language; cultural patterns in turn are reflected in language.
- **Culture functions as a filtering device between its bearers and the stimuli presented by the environment.** This filtering device is both protective and limiting. Intercultural communicators must pass over the boundaries of their own filtering systems or screens and enter the systems of others.
2.1.3. **Components of culture**

In recognizing the importance of cultural meaning and patterns, it is necessary to distinguish two types of variations within a culture: subcultural and individual.

a. **Subcultural variations**

According to Lado (1964) subcultural variations in the English speaking world are the regional cultural differences represented by the United States, England, Scotland, Ireland, Australia, and New Zealand. If we limit ourselves to the United States, regional variations pertain to the Middle West, the Far West, the South, and so on. Social and educational differences within any given area also form subcultural variations. Major cultural variations cannot be ignored when learning English as a foreign language.

b. **Individual variations**

In addition to group variations, individuals within a culture may follow, approve, and support some or all of its patterns, or may not follow, disapprove, and even resist them. Culture can be examined from the point of view of its individual components or parts, or from the more social point of view of its systems. Damen (1987) lists components of culture. Variations of human life styles may be found in

- dress,
systems of reward and punishment,
uses of time and space,
fashions of eating,
means of communication,
family relationships,
beliefs and values,
or societal systems such as
kinship,
education,
economy,
government,
association,
health.

Defining culture is a necessary prerequisite to the implementation of the culture goal in second/foreign language classes. The definition and components of culture provide guidelines for choosing the types of information that are included in the course content.

2.2. Language

When people come together, they talk. We live in a world of words. We talk to our friends, our associates, our wives and husbands, or parents. We talk face to face and over the telephone. And everyone responds with more talk. Fromkin (1974) claims that the possession of language distinguishes humans from other animals. To understand our
humanity one must understand the language that makes us human. According to the philosophy expressed in the myths and religions of many people, it is language that is the source of human life and power.

According to Bonomo and Finocchiaro (1973,) as a special form of communication human language may be accepted as a system, as a vehicle for cultural transmission, and as one of many modes of communication. Language approached as a system of communication can be isolated and studied. As such, it is just one of many ways human beings communicate; others include the use of senses—feel, touch, smell—facial expressions, body movement—kinesics—including gestures, and other means of physical contact.

Yet language is more. It is "the primary symbol system that encodes cultural meaning in every society" (Spradley, 1979). The processes of naming, identifying, and classifying are carried out largely by means of language.

Damen (1987) mentions that a language reflects and reinforces the value and belief systems of a culture. She says "our cultural values remain alive in our proverbs, mottos, songs, and metaphors—all shared by means of language". Goodenough (1964), in a similar sense, states that "a society's language is an aspect of its culture".

2.2.1. Definitions of language

There are many definitions of language. Here are some
of the most popular and respected:

- According to Sapir, "Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols" (Lyons, 1981).

- In their *Outline of Linguistic Analysis* Bloch and Trager (1942) state "A language is a set of arbitrary vocal symbols by means of which people communicate". Logically, one cannot speak without using language (i.e., without speaking any particular language), but one can use language without speaking.

- In his *Essay on Language*, Hall (1968) defines language as "an institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols." Hall treats language as a purely human institution; and the term "institution" makes explicit the view that the language used by a particular society is part of that society's culture.

These definitions of language give us a clear and generally agreed upon idea that language is the most frequently used and most highly developed form of human communication.
2.3. Relationship between language and culture

In the previous part we have looked at the concepts of human language (communication) and culture. Each possesses distinctive components and characteristics. At the same time the concepts, each in a very special way, are bound together through social interaction. This section will examine the relationship between language and culture.

In his *Language Teaching* Lado (1964) writes that language does not develop in a vacuum. A language is part of the culture of a group of people and the chief means by which the members of a society communicate.

According to Brooks (1964) language is the most typical, the most representative, and the most central element in any culture. Language and culture are not separable. He also advises that linguistics characteristics should be viewed as cultural elements and that culture learning requires the vehicle of language (Crawford-Lange, 1987).

The relation between language and culture has always been a concern of anthropologists and Sapir was one of the scholars who helped exploding the connections between the racial characteristics of speakers and their linguistic habits, or between the kind of language people speak and the kind of culture the language reveals (Dinnean, 1967). If we remember the Sapir-Whorf Hypothesis, people having different languages have different world views. It can also be said
that culture affects the way people use the language and perceive the world.

Seelye (1984) defines language "as the expression of thought" and says language "is a logical instrument but it is fundamentally and primarily a social instrument." If language is primarily a social instrument, how can it be separated from the society that uses it? He admits that without a cultural context a word has no meaning.

This section has been devoted to defining language, culture and its relationship to culture. In Culture Learning Damen (1987) lists the following connections between language and culture:

* Language is more than speech; it is a symbol, a means of identification, a tool, a lens through which reality is seen.
* Language responds and influences the observations of its speakers and mediates their experiences.
* Language provides the embroidery for the world of its speakers.
* Language provides easy and familiar ways to classify the world of its speakers.
* Languages contain categories that reflect cultural interests, preoccupations, and conventions.
* The close relationship between language and culture is fundamental and universal. All human beings unless handicapped are language users; all are culture bearers.
*Language is one mode of communication; culture may mediate the manner in which this mode is used.*

When we look at the definitions of language, they all seem to share one thing in common: language is communication and words convey meaning but the meanings of words are very much influenced by culture. Irwing (1986) indicates that each person is the product of a particular culture that passes on shared and appropriate meanings. Thus, if we want to learn to communicate well in a language, we must understand the culture that gives that language meanings. In other words, culture and language are inseparably linked: you cannot have one without the other. Culture gives meaning and provides the context for communication.

What has been mentioned, so far, has been intended to clarify the relationship between language and culture in order to prepare for the discussion of the role of culture in foreign language learning which is the main concern of this paper.

2.4. The role of culture in foreign language learning

One of the most significant developments in the field of language instruction has been the recognition of the close relationship between language and culture. Unfortunately, the role of culture in foreign language learning/teaching has been ignored by language researchers and curriculum planners in Turkey and thus, has not yet been included as
part of the curriculum of TEFL programs.

Most foreign language teachers are largely unaware of effects of culture on our communication with others. Communication is not merely language. The idea of communication must involve a common understanding. How can we provide a common understanding? Is it possible to provide a common understanding by only teaching the linguistic aspects of a foreign language? Of course, not. Many communication failures are the result of a lack of cross-cultural understanding rather than a lack of linguistic competence. So a teacher is responsible for developing his/her students' communicative competence as well as their linguistic competence. That is, it is not enough for a person to be able to produce grammatical sentences to communicate. One must also know when they are contextually appropriate.

In teaching a foreign language we must deal with the communicative use of the language because our goal must be to teach what Hymes (1974) terms "Communicative Competence" (Robinett, 1978).

The development of communicative competence in a foreign language involves much more than only learning lexical items or forms of the target language. Communicating in a new culture means learning what to say (words, phrases, meaning), who to communicate with (the role and status of the person), how to convey the message (emotional components,
nonverbal cues, intonation), why to communicate in a given situation (intentions, values, assumptions), when to communicate (time), and where to communicate. This sounds like an impossible task. Kroft (1980) states that a person learns his own culture in much the same way as he learns his native language through exposure from childhood. Thus, culture is a learned behavior. Just as a person can learn another language, she can also learn another culture. This is part of what is meant by communicative competence, learning the culturally approved ways to use language.

A good command of English grammar, lexis, and phonology is helpful in effective cross-cultural communication but this is not enough. Appropriate topics of conversation, forms of address and expressions of speech acts (apologies, agreement, disagreement, and the place of silence) are not usually the same across cultures and these discourse features are perhaps more important to effective cross-cultural communication than grammar, lexis, and phonology (Smith, 1986). As a result, the communication problem is not due to the language code, but to different cultural assumptions about what language behavior is appropriate.

Communication also involves developing an awareness of the way of life and the traditions of the people whose language is being studied. Learning the cultural roots of a language is essential for meaningful fluency. In the field of anthropology culture cannot be separated from
language; it should be used to teach language as well as provide content and focus for what the foreign language student should know in order to function harmoniously in various social situations in the target language environment.

Bonomo and Finocchiaro (1973) claim that when we teach language, we automatically teach culture. The forms of address, greetings, formulas and other utterances found in the dialogues or models our students hear and the allusions to aspects of culture found in the reading represent cultural knowledge. Gestures, body movements, and proxemics should foster cultural insight.

During the 1970's, a great deal of attention was devoted to the teaching of culture. The goals and objectives were many and varied; in addition to learning about "formal culture" (art, technology, politics, science and literature) students were expected to achieve learning about "deep culture" (the way of life the target culture). Culture labeled "deep culture or small c culture" encompasses the way of life of a population. According to Chastain (1976) deep culture should be taught to the students in foreign language classes. Deep culture mostly satisfies the requirements of students to achieve communicative competence. At the end of their studies, the students will have a satisfactory knowledge of the foreign culture system just like they have of the foreign language system. On the other
hand, Brooks (1968) mentions that culture labeled "formal
culture or large C culture" focuses on the wide range of
aesthetic expressions of culture, poetry, prose, theatre,
painting, dance, and architecture. Although formal culture
is interesting to many teachers and students, materials of
this type may not contribute to the students' ability to
function linguistically and socially in the target culture
nor to their intercultural understanding. Since this study
focuses on the development of students' communicative
competence through the integration of culture teaching into
foreign language teaching, we will be concerned with "deep
culture/small c culture" which is closely related to the
field of language teaching.

Phillips (1981) advises that the relationship between
language and culture, with emphasis on language use for
communication, is obviously appropriate for study in foreign
language classes. Students should be able to observe,
describe, explain, predict, and evaluate aspects of culture
and their effects on people's communicative behaviour. At
the same time they should understand that behaviour varies
with age, sex, time, social class, and place of residence
(Seelye, 1984). These factors will affect the way students
interpret other's words and actions and the way they act and
react.

Since language teachers, in fact, teach culture when
they teach a language, and since in teaching a language they
must touch upon the cultural content that language serves to communicate, they should be aware of cultural anthropology. This does not mean that the language teachers must teach anthropology or that they have to be cultural anthropologists. Language teachers teach language and the cultural content that is necessary if one is to know and use the language.

Lado (1964) defines the goal in learning a foreign language as the ability to use it, understanding its meanings and connotations in terms of the target language and culture, and the ability to understand the speech and writing of natives of the target culture.

He also advises that cultural anthropology is useful to the language teachers in determining the cultural content of what they teach. They must decide in addition how the cultural content is to be learned, the order of presentation.

3. CULTURAL CONCEPTS WHICH SHOULD BE TAUGHT IN THE FOREIGN LANGUAGE CLASSROOM

In the ideal foreign language class, the teaching of culture is an integral, organized component of course content. Why is the culture component so crucial in foreign language teaching? There are three basic claims:

1. Culture motivates students by increasing and maintaining their interest and by enabling them to feel more comfortable when they come into contact with the foreign culture.
2. Culture provides students with the information and skills needed for adequate communication in the target language and about the target culture (Webber, 1987).

3. Culture plays a role in developing the students’ sense of themselves and their own culture. Culture broadens the students’ horizons, helps them understand their own culture better, make them more open and understanding people (Wallach, 1973).

The teacher must have a definition of culture to determine what aspects of a target culture to present. According to Seelye (1984) cultural instruction should begin with the first week of language learning, and linguistic fluency is not necessary to use materials to illustrate aspects of the foreign culture.

It is often difficult for teachers to select the cultural concepts which should be included in the curriculum at various levels of instruction because culture can be defined so broadly. Robert Lafayette (1978) lists cultural goals. He suggests that teachers might wish to rank order them to meet specific culture-teaching strategies. His goals include the following:

1- to recognize and/or interpret major geographical features of the target country,
2- to recognize and/or interpret major historical events pertaining to the target country,
3- to recognize and/or interpret major aesthetic
monuments of the target culture, including literature
and the arts,
4- to recognize and/or interpret active everyday
cultural patterns (e.g., eating, shopping),
5- to recognize and/or interpret passive everyday
cultural patterns (e.g., marriage customs, education),
6- to act appropriately in everyday situations,
7- to use appropriate common gestures,
8- to evaluate the validity of generalizations about
foreign culture,
9- to develop skills needed to research (locate and
organize information about) culture,
10- to value different people and societies,
11- to recognize and/or interpret the culture of foreign
language-related ethnic groups in the US,
12- to recognize and/or interpret the culture of
additional countries that speak the foreign language
(e.g., Canada, Haiti, Chile,...).

Lafayette groups these goals under five categories:

Goals 1-3 geographical historical components (formal
culture)
Goals 4-7 everyday cultural patterns (deep culture)
Goals 8-9 process of studying foreign cultures and are
appropriate for teachers and advanced
language students.
Goal 10 is an overall affective objective that can be achieved by focusing on one or more of the other twelve goals.

Goals 11-12 are concerned with the fact that more than one culture may be linked to a specific language, including ethnic population within the US.

In *Teaching Foreign Language Skills*, Rivers (1981) lists seven goals of cultural instruction proposed by Seelye. In accordance with these goals, students should be able to demonstrate that they have acquired certain understanding, abilities, and attitudes. They should be able to demonstrate:

1. that they understand that the way people in the target culture act for satisfying basic physical and psychological needs in accordance with options of the society;
2. that they understand that the way people speak and behave is affected by some social variables such as age, sex, social class, and place of residence;
3. that they can demonstrate how people conventionally act in the most common situations in the target culture such as greetings, and courtesy phrases;
4. that they are aware that some target words and phrases have different images in another cultures; for example, "family" in many culture includes more people than it does in the US;
5. that they are able to evaluate the relative strength of a generality concerning the target culture in terms of the amount of evidence substantiating the statement;

6. that they have developed the skills needed to locate and organize material about the target culture from the library, mass media, and personal observation;

7. that they possess intellectual curiosity about the target culture and empathy toward its people.

Both Lafayette and Seelye have touched upon nearly the same factors in culture learning. Teachers should consider seriously the goals of teaching prior to designing specific cultural activities for classroom use. Teachers should keep in mind that there are so many different goals, not just one, for the teaching of culture. Sutton (1981) points out some possible goals:

- to know someone better,
- to be aware of the concept of values,
- to be aware of cultural similarities and differences,
- to break down one's stereotypes and prejudices,
- to feel comfortable living in another culture,
- to feel comfortable living near or working with someone from another culture.

McGroarty and Galvin (1966) suggest when language teachers are establishing the cultural goals of a course,
they must consider the following:

1. **The setting**: where is the class being taught and under what conditions? Is it a university level or high school level?

2. **The learner characteristics**: who are the students and what are their expectations, and needs?

3. **Language teachers’ familiarity with the target culture, learners’ background and the availability of appropriate resources**: How well does the teacher know the target culture or the students’ culture? (Marckward, 1966)

After the teachers establish the cultural goals, they must consider the following:

1. Evaluating the language and culture content of the textbook they are going to use,

2. Preparing new teaching materials. If the textbook doesn’t meet the needs of the students or if the book is out of date, the teacher must prepare new teaching materials covering the language and culture content,

3. Supplementing inadequate materials. If the teachers find that an assigned textbook is inadequate both as to linguistic and cultural content, they may prepare supplementary exercises on those patterns (Lado, 1971).

Selection of the cultural concepts to be taught in the
foreign language classes is a rather difficult task for some language teachers. Valde (1986) mentions in his book that Brooks suggests a list of topics which differ from culture to culture and can be used to teach culture labeled "culture with a small c".

1. **Greetings, friendly exchange, farewells**
   - How do friends meet, converse briefly, take their leave? How are strangers introduced?

2. **The morphology of personal exchange**
   - How are interpersonal relationships such as differences in age, degree of intimacy, social position, and emotional tension reflected in the choice of appropriate forms of pronouns and verbs?

3. **Patterns of politeness**
   - What are the most common formulas of politeness and when should they be used?

4. **Verbal taboos**
   - What common words or expressions in English have direct equivalents that are not tolerated in the target culture, and vice versa?

5. **Written and spoken language**
   - Aside from richness of vocabulary and complexity of structure, what are the most common areas of difference between spoken and written language?
6. **Discipline**
   What are the norms of discipline in the home, in school, in public places, in the military, in the ceremonies?

7. **Holidays**
   What is the usual rhythm of work days and days off?
   What do young people do with their days off?

8. **Games**
   What are the most popular games that are played outdoors, indoors, by the young and adults?

9. **Social structure of family groups**
   Size and relationship of family; marriage, divorce and remarriage.

10. **Motions and gestures in social situations**
    Shaking hands—how frequently and who extends hand first? Introductions.

11. **Telephone**
    What phrases and procedures are conventional in the use of telephone? Where are public telephones to be found?

12. **Appointments**
    How are appointments for business and pleasure made?
    What are the usual meeting places? How important is punctuality?
13. **Invitations and dates**

What invitations are young people likely to extend and receive? What formalities are involved?

14. **Penmanship**

What styles of handwriting are generally taught and used? What are the conventions concerning the writing of dates, the use of margins, the signing of names?

This list can be extended according to the goals of the course. The purpose or purposes of cultural instruction should be clearly specified before completing the process of planning and setting instructional goals. The next thing which the teacher must do is to develop teaching/learning procedures for conveying the chosen information to the students.

4. **METHODS/ACTIVITIES FOR INTEGRATING CULTURE INTO FOREIGN LANGUAGE TEACHING**

Foreign language teachers must focus on both appropriate content and activities that enable students to assimilate that content. Activities should encourage them to go beyond facts, so that they begin to perceive and experience the deeper levels of the culture of the foreign speakers. The following section presents some methods developed and used successfully for integrating culture into foreign language teaching in Turkey.
1. **Culture Capsules and Culture Clusters**

The concept of *culture capsule* was introduced by Taylor and Sorenson in 1961. A culture capsule is a brief description of one aspect of the foreign culture followed by a discussion of the contrasts between the cultures of the first and foreign languages. For example, the teacher can describe high-school education in the other culture. This description would include types of schools, courses, and students. In the follow-up discussion, the students discuss and summarize the principal differences between the educational system of the second culture and that of Turkish culture.

Garfinkel and Hamilton (1976) suggest that a good culture capsule should include reinforcement strategies such as role-playing, discussion, or question and answer techniques to involve the students actively in the new cultural situation.

Sets of related culture capsules on a given subject are called *culture clusters*. The students act out a scene into which is integrated what they have learned in the capsules. For instance, students may learn about different types of shops, about bargaining, and about ways to complete a purchase or decline to buy. These isolated pieces of knowledge are then integrated into the acting out of a shopping incident (Rivers, 1981).
2. Culture Assimilator:

Culture assimilators are another means of supplying cultural information in class. It is composed of a series of short descriptions of episodes of intercultural conflict. A culture assimilator consists of three parts:

1. a short passage demonstrating an intercultural exchange in which a misunderstanding occurs,
2. four possible interpretations of what transpired,
3. feedback for the correct answer.

It is designed to provide the students with the cultural values, attitudes, and beliefs of other cultural group (Chastain, 1976).

3. Cultural Minidrama:

Using critical incident techniques similar to the culture assimilator, the minidrama presents an example of miscommunication in the form of dramatization. This is followed by a teacher-led discussion to help students discover the cause of the miscommunication. Minidramas provide an excellent opportunity for student participation not only through the attempt to solve the problem but also through presenting the dramatization (Lafayette, 1978).

4. Audio-Motor Units:

The audio-motor unit is based on Asher's Total Physical Response Technique where students demonstrate
comprehension of the target language by performing commands given by the teacher. The unit is completed with a systematic discussion of cross-cultural differences and similarities. The audio-motor unit is designed primarily to teach listening comprehension (Koppe, 1985).

For example, after having been told that the students are in a restaurant, they are asked to pick up their napkins, unfold them, put them on their laps, pick up their forks in their left hands, and so on. As the students perform these actions, first following the teacher's cues and later on their own, they are practising important cultural differences in eating habits between the target and Turkish culture.

5. **Culture Aside:**

The culture aside is the most widely used approach to the teaching of culture. A culture aside is an unplanned, brief culture comment. During the class, the teacher uses topics which give the students cultural information. For example, if the students come across the word punctuality, the teacher differentiates the concept of punctuality in Turkish culture and that of the foreign culture. Is punctuality important in students' own culture? What is the role of punctuality in the target culture?

6. **The Slice of Life:**

The "slice of life" is a small segment of the foreign
culture brought into the classroom and introduced as the brief focus of learning. It is frequently used as a warm-up device at the beginning of class. Its function is to present an authentic "slice of life" that arrests attention as it instructs. The information is valuable and interesting without requiring a great deal of class time. Examples of the "slice of life" can be two or three "want advertisements" clipped from a foreign newspaper, a five minute taped segment of a news from an American or British radio station, a popular song in English (Garfinke1 & Hamilton, 1976).

7. The Study of Kinesics or Body Language:

The study of kinesics or body language can be incorporated into the foreign language classroom. Slides and films of English speakers displaying typical, meaningful gestures can be used. After seeing the slides, students are asked to give possible linguistic corollaries of the gestures. Then they practice a gesture and its appropriate verbal equivalent in English (Schulz, 1976).

8. Advertisements:

Advertisements from foreign language magazines are a rich source of interesting stimuli for communication. Slides can easily be made from advertisements in foreign language magazines for use in small groups. Students can
describe objects, people or situations, or look for and
comment on cultural features.

9. **Native Speakers in the Classroom:**

From time to time native speakers should be invited into
the classroom. At early stages students can ask questions.
They should be encouraged to prepare questions in order to
establish a picture of who their visitor is, what he does
and other interesting facts about the visitor's life and
work. When students are able to understand more
complicated discourse a discussion between the classroom
teacher and the native speaker can point out many
differences. Students should be encouraged to ask
questions about things which have puzzled them. They can
ask him about the activities and interests in the other

10. **Newspapers and Magazines:**

Newspapers and magazines can also provide a cultural
study. Asking the students to survey articles on
currently popular clothing styles, movies, TV programs,
and books would be interesting and relatively simple for
each student to accomplish. By planning activities based
on the content of the newspapers and magazines and the
abilities of the students, the teacher can make these
supplemental reading materials an important addition to
the teaching of culture. Schulz (1974) recommends that the teacher should provide the students with a purpose, a topic, and specific questions before asking them to work with printed news media.

11. Watching Scenes from Movies:

Having students watch scenes from movies is an effective way to integrate culture of the target language into foreign language classroom. Students watch a sequence of a movie without sound and analyze what is happening in the movie. Then they talk about the things that they are not familiar with. This is followed by a discussion on differences between the target culture and Turkish culture.

A variety of techniques can be used to integrate culture and communication learning experiences in the foreign language classroom. Many of the procedures used daily, such as dialogues, question techniques, role-playing, and small group activities can be extended to become stimuli for encouraging communication and culture learning.
CONCLUSION

In this paper a rationale and theoretical information have been presented for the integration of language and culture in the foreign language classroom in Turkey. As far as linguistics and anthropology are concerned, there is a close relationship between language and culture. Without cultural content a word has no meaning. Success or failure to communicate rests to a great extent upon the cultural characteristics each speaker brings to the communicative act. Communication is not merely language. Communication involves both linguistic and cultural factors. Since our goal in foreign language teaching is to have language learners achieve "communicative competence" we must deal with functions of the target language as well as forms of the target language. In other words, students need to understand and use appropriate terms and rules of communication in the target culture. Yet the language and culture connection involves more than merely using rules; it also involves employing other channels of communication, including the nonverbal. Culture is inseparable from language and therefore must be included in language study.

In addition to the rationale and theoretical presentation of the role of culture in foreign language
learning/teaching, we have discussed the process for the integration of language and culture in foreign language classrooms in Turkey. We have answered the questions that are more frequently asked about the integration of language/culture. Why is the culture component so crucial in foreign language teaching? What are the cultural goals in foreign language teaching? What should language teachers consider while establishing cultural goals? How should teachers deal with textbooks they are going to use? What cultural topics can be taught? Finally, how can these topics be taught/presented?

Various techniques language teachers have been using to present cultural information in foreign language classes have been described with examples. These techniques/vehicles include the following:

1. culture capsules, culture clusters
2. culture assimilator
3. cultural minidrama
4. audio-motor unit
5. culture aside
6. the slice of life
7. study of kinesics/body language
8. advertisements
9. native speakers in the classroom
10. newspapers and magazines
11. watching scenes from movies

The purpose of this paper has been to point out the close relationship between language and culture, to discuss the role of culture in foreign language learning, and finally, to present some methods to teach culture in foreign language classrooms in Turkey.
BIBLIOGRAPHY


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