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The Role of Cultural Capital in EFL Classroom¹

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Abstract

The study aims to propose methods and techniques to be used in the classroom to raise cultural capital level of students who come from families of a low socio-economic background. The role of cultural capital in EFL classroom can be considered important as the setting, teaching materials and teachers can play a crucial role in providing students with cultural codes. As teacher knowledge in these practices is also necessary, the study also aims to determine cultural capital level of English language teachers. The study group consisted of 27 teachers, who are teachers of English. A mixed method approach was adopted. For the collection of data, the cultural capital scale developed by Avcı (2015) was used followed by semi-structured interviews. Data analysis was carried out through SPSS for the quantitative data and, content analysis method for the qualitative data. It was found that cultural capital level of English teachers was high. Also, four dimensions were revealed in terms of the role of cultural capital in EFL classroom. Finally, several suggestions for the development of cultural capital in the classroom were elicited from the teachers.

Keywords: cultural capital; inequality in education; teacher knowledge

Introduction

Problems and disadvantages that children from working-class families experience in terms of educational matters have long been a subject of attention. Free and compulsory education has, therefore, been promoted in the global sense for years. However; such reforms

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in education have not removed the link between social classes and achievement in education thus leading the sociologists to concentrate on the reasons behind this link (Sullivan, 2000). As Sullivan notes, the development of cultural capital can be considered “as a natural consequence of the failure of educational reforms” (p.1).

The notion of *cultural capital* has two dimensions: *culture* and *capital*. Here, the dimension of culture refers to appreciation of books, preferences and tastes for cultural goods, educational attainment, music, arts or literature (Bourdieu, 1986; Kraaykamp & van Eijck, 2010; Sablan, & Tierney, 2014). Capital, on the other hand, refers to any resource which confers an advantage on those who hold it and which, further, can be accumulated and passed on through mechanisms of inheritance. (Bennett & Silva, 2011)

The theory of cultural capital by Bourdieu provides strong evidence with regard to the reasons why some pupils are doing better at school than others. Bourdieu contended that being familiar with the prominent cultural codes is a significant matter which seems to determine the achievement in education system (Møllegaard & Jæger, 2015). The main reason behind this success is the fact that students who come from a higher socio-economic background tend to have a higher levels of cultural capital, which provides them more opportunities and privileges at school than others who have a lower socio-economic background. This strong association between socio-economic background and school achievement has been evidenced by a number of empirical studies (Cheadle, 2008; DiMaggio, 1982; Dumais, 2002; Kraaykamp & Van Eijck, 2010; Sullivan, 2001; Xu & Hampden-Thompson, 2011). It has commonly been claimed that higher level of cultural capital influences individuals' perception on life and their academic achievement in a positive way.

One of the most striking claims by Bourdieu is that the reasons behind school success must be sought not in the intelligence or ability of successful children, but in the cultural capital of the social background and family environment (Avcı, 2015). Pupils coming from dominant social classes gain these skills and knowledge in the pre-school period. That's why they have the codes to comprehend and interpret messages delivered in the class (Bourdieu, 1986). This is the reason why Tezcan (1993) argued that the educational benefits and level of success of social groups are directly related to the amount of cultural capital they have.

In this respect, studies conducted in this area have shown that children of low socio-economic level can still have a chance to compensate for their lack of cultural capital through

schools to some extent (Brooker, 2015; Sullivan, 2001; Parcel, Dufur, & Cornell Zito, 2010). Domina (2005) argues that the lower the family cultural background is, the more important the school resources become. Parcel, Dufur and Cornell Zito (2010) highlight that cultural capital at school is significant especially for those who do not have the chance of acquiring it at home. In other words, schools have the potential of becoming the primary institution and source of cultural capital for pupils with a low socio-economic background.

The role of cultural capital in EFL classroom can therefore be considered important as the setting, teaching materials and teachers can play a crucial role in providing students with cultural codes that they have not had by contributing to and synthesizing capital at home and school. As Garton and Graves (2014) claim, raising levels of students' cultural knowledge by means of teaching materials will turn them into possessors of cultural capital. Although it has commonly been stated that it is the family environment where children acquire cultural capital, Norton (2010) pointed out that the practice of cultural capital can be achieved in different ways depending on the setting, and that providing learners with rich sources will help them have higher levels of cultural capital. Considering the fact that most English Language Teaching materials particularly in Turkey context are unable to provide rich resources (Çelik & Erbay, 2013), this study aims to provide some insights into the integration of cultural capital and English Language Teaching.

In the light of all these, the main purpose of this study is to propose methods and techniques to be benefited in the classroom with the aim of providing rich sources to the students who come from families with a low socio-economic background. As teacher knowledge in these practices is necessary, the study also aims to measure cultural capital level of English language teachers in comparison to teachers of several other fields through a survey developed by Avcı (2015). As a result, the present study on the role of cultural capital in EFL classroom seeks to find answers to the following research questions:

1. What is the cultural capital level of English language teachers?
2. What are the EFL teachers' opinions on the ways to develop cultural capital in learners through English language and its materials?

The study is significant in that there seems to be very limited research which investigates English Language Teaching from the point of Bourdieu's cultural capital theory. The findings of the study are expected to functionalize the notion of cultural capital in EFL classroom by offering methods and techniques, which will hopefully contribute to the

process of teaching English and by contributing to the related literature, which is limited in this sense.

Theoretical framework

The notion of cultural capital

Education is not only achieved at school but also includes the inheritance of values and knowledge from families (Arun, 2009; Bourdieu, 1986). Pupils bring advantages of what they have learned or deficiency of what they have not learned into classroom when they arrive at school for their education. In this sense, pupils do not come to school as equal individuals. From the point of these inequalities, Bourdieu defined several forms of capital such as economic, social and symbolic but what has attracted the most attention was the notion of cultural capital and it has been studied by sociologists and educators to find out whether the concept is valid and what kind of a role it plays in the society and education (Bourdieu, 1979).

The concept of cultural capital developed by French sociologist Pierre Bourdieu attempts to explain how social inequalities are reproduced through institutions like schools regarding class differences in terms of their academic achievement (Bourdieu, 1986). The theory of cultural capital and social reproduction presupposes that the culture possessed by higher classes is transferred through generations and awarded by the educational system (Dumais, 2002). Bourdieu's main focus was on individuals, families and social bodies. According to Bourdieu's theory, cultural capital refers to a social environment where different forms of power conflict with each other, society is stratified, and all these are transferred over generations under the influence of economic capital (Saraceno, 2014).

In this process, Bourdieu proposes that the educational system plays a crucial role as it strengthens and maintains the culture which is dominant in the society thus maintaining inequality (Saraceno, 2014). Bourdieu asserts that cultural capital refers to being familiar with the prevailing culture of the society and particularly being able to use and comprehend "educated" language. Individuals from different social classes have varied levels of cultural capital; however, the system of education assumes that they possess it. Therefore, it becomes difficult for students from lower social classes to achieve throughout their education. (Sullivan, 2000).

As a result of this presupposition that pupils possess cultural capital, the transmission of pedagogic knowledge becomes difficult and inefficient as many of the students do not

actually possess it and they do not actually get what their teachers attempt to imply especially at universities (Bourdieu & Passeron, 1990). While the individuals belonging to the higher class come to school with loads of social and cultural information they have received from the family; the children of the working class come to the school to obtain these knowledge and skills (Arun, 2009).

Consequently, institutions of the educational system play a significant role by retaining existing status quo (Sullivan, 2000). In other words, Bourdieu has the opinion that pupils from higher classes arrive at school with cultural capital and thus having the opportunity of acquiring better education than those from lower classes. The educational system gives the chance for higher classes to maintain their social positions by legitimizing it while those from lower classes will also maintain their position (Sullivan, 2000).

Forms of cultural capital

Bourdieu divides the concept of cultural capital into three forms: objectified, institutionalized and embodied cultural capital. Embodied cultural capital refers to attitudes and attributes of one's own that they receive either intentionally or unconsciously from families or society, which affects the way that individuals believe and think. These may include characterizations such as "language, tastes, patterns of communication and behavior" (Saraceno, 2014, p.4). Objectified cultural capital is about the cultural goods and objects that individuals own such as works of art or even cars. These physical objects can also be transferred and they symbolize the acquisition of cultural capital as well. Finally, institutionalized cultural capital is the recognition obtained from an institution or educational credentials. This institutionalized process makes it easier to convert cultural capital into economic capital (Saraceno, 2014).

Cultural capital and education

A great majority of the scholars acknowledge that Bourdieu's theory of cultural capital has had a significant role in research on education regarding the discrepancy between cultural foundations of the pupils who come from under-educated families and the expectations of schools in terms of cultural background (De Graaf, De Graaf & Kraaykamp, 2000; DiMaggio, 1982; Dumais, 2002; Jæger, 2009; Savage, Warne & Devine, 2005; Yamamoto & Brinton, 2010).

There have been several studies which have investigated the relationship between educational achievement and cultural capital. Sullivan (2001) reported that cultural capital

had a significant influence on the grades of the pupils in a particular exam even though it partially explained the difference. Jæger (2009) claimed that cultural capital had a positive influence on children's achievement in reading and math tests and concluded that the results supported cultural capital theory. Kingston (2001) found that cultural capital affects the academic outcome in a positive way as it develops teacher-student relationships.

In a more recent study conducted by Bodovski, Jeon and Byun (2017) on the effect of cultural capital on academic achievement within the scope of PISA data, they found out that pupils coming from higher socio-economic status had higher levels of cultural capital and achieved higher scores in reading tests. They concluded that the effects of cultural capital have not declined over years.

In the light of these findings and considering the influence of the cultural background that pupils have on their academic achievement, the notion of cultural capital has inspired researchers to take more steps into the investigation of this interaction. In this respect, researchers have attempted to find out what components of cultural background influences what components of academic achievement. Therefore, they have mainly focused on whether and in what ways schools actually can make compensations for the existing mismatch and inequalities by re-building the cultural background of the pupils coming from low-educated families, which would in turn reinforce and reorganize social values as opposed to what would happen according to Bourdieu's expectations (Saraceno, 2014). As stated by Saraceno (2014), it has been suggested to expose the children at early stages of their education to an educational setting rich in culture and cognitive aspects, which is the idea that this study is based on.

Cultural capital and English language teaching/learning

Learning a language takes place under the influence of many contextual, cognitive and affective factors; therefore, the effect of culture, school and family on language learning and teaching is considerable (Pishghadam, Noghani, & Zabihi, 2011). Williams and Burden (1997) state that the environments where individuals learn will facilitate their ability to learn how to learn and to be able to integrate themselves into different environments. In this respect, Pishghadam, Noghani and Zabihi (2011) argue that the availability of such cultural objects as "internet, computers, pictures, paintings, books and dictionaries" which we can call as the components of cultural capital and the pupils' communication with their teachers,

families, brothers or sisters and peers can seriously affect the ways and efficiency of language learning.

Cultural capital and critical pedagogy

From the dimension of language learning, what was proposed by Bourdieu has generally been accounted to emphasize the link between power and language (Kumaravadivelu, 2006), who claims that language can be utilized either a tool for communication or may restrict further development. This view has also been supported by Bernstein (1996) who reported that a lot of children from working-class families couldn't achieve well at school as the language they learned was a restricted one which was not used by the teachers or in the books while the children from middle-class families had an elaborated language.

In the light of these, some researchers have considered English language as one of the constituents of cultural capital, which would either reinforce or restrict educational attainment, and they emphasized the significance of cultural capital and other theories of Bourdieu in learning and teaching languages (Kumaravadivelu, 2006;Penycook, 2001). Akbari (2008) reported on Pablo Freire's Critical Pedagogy and highlighted that language teaching is to broaden classroom context into a social one and that it should lead to improvements in the lives of the students by providing them an attitude to world. He emphasized issues like "basing the teaching on students' local life", "including more of students' real life concerns" and "making the students aware of issues faced by marginalized groups" (Akbari, 2008, p.276).

Although Bourdieu's theory of cultural capital and others have been used in order to touch on the link between power and language, the research is limited on compensating for the existing mismatch and inequalities at schools considering the students with different socio-economic and cultural backgrounds as mentioned by Saraceno(2014).While Akbari (2008) and Kumaravadivelu (2006) attempted to functionalize Frerie's Critical Pedagogy by using English language as a tool to eliminate inequalities in the society through integrating such issues as social classes, politics and empowering local values, the purpose of this study is to functionalize the notion of cultural capital in eliminating the inequalities among pupils by rebalancing the knowledge and competencies that they inherit from their families. This study attempts to fill in the gap in literature to develop ways and methods by means of English language teachers' opinion with the purpose of using English language teaching and

its materials to raise the levels of cultural capital, which pupils will need through their education life for better academic achievement.

Methodology

The study is designed as a mixed method, which utilized both quantitative and qualitative approaches. A descriptive research design was followed for the aims of the study. It is quantitative because it aims to provide insights into the phenomenon by means of a survey, the findings of which will provide numerical representations. It is qualitative because it is concerned with gathering an in-depth understanding of the phenomenon through interviews, which were conducted to elicit respondents' opinions.

Participants

Convenience sampling method was acquired for the selection of participants. The participants were chosen through a convenience sampling method. The participants of the study consist of 27 teachers who currently work at public high schools of Ministry of Education. Seventeen participants (62.9%) were female and 10 (37.1%) were males. A total of 10 teachers volunteered to be interviewed.

Data Collection

The data for the study was collected at four different public high schools of Ministry of Education obtaining an official document for permission (APPENDIX A). Background information about the study was explained to the participants beforehand and they were given Cultural Capital Survey (APPENDIX B) designed to measure levels of cultural capital possessed. Additionally, a semi structured interview (APPENDIX C) was conducted to elicit teachers' opinions on the issues by conducting visits to four schools in Gaziantep.

Data collection instruments

For the quantitative section of the study, The Cultural Capital Scale (APPENDIX B) developed by Avcı (2015) was used. The scale consists of two parts. The first part was designed to elicit personal information such as the branch, years of experience and educational status of parents. The second part includes 30 items designed to measure cultural capital level of the participants. These 30 items were intended to measure four dimensions of the notion of cultural capital: "intellectual knowledge" (items 1-13), "participation" (items 14-20), "cultural awareness" (items 21-25) and "cultural potential" (items 26-30) respectively. Avcı (2015) applied pilot-study and factor analysis, and reported that

Cronbach's alpha score for the sections were .778. The alpha score obtained in this study was .827, which was found reliable.

For the qualitative part of the study, semi-structured interviews which included open-ended questions were conducted. The questions in the interview were about how English language can be functionalized to raise cultural levels of the students and what types of other considerations should be included in the measurement of cultural capital possession. In order to ensure validity and reliability of the interviews, three teachers were asked for their opinions on the questions and process of the interviews, which helped to shape the interview structure and content. The teachers were also informed about the terms before the interview.

Data Analysis

The questionnaire data were analyzed using SPSS 21.0. The frequencies and percentages for each section in the questionnaire were obtained. Means of The Cultural Capital Scale was evaluated in terms of the following categorization (Avcı, 2015):

Table 1

Interpretation of the Sections in the Cultural Capital Scale

Options	Score Interval	Scale Evaluation
1	1.00-1.80	Inadequate
2	1.81-2.60	Low
3	2.61-3.40	Average
4	3.41-4.20	High
5	4.21-5.00	Very High

For cultural capital level of English teachers, descriptive statistics with mean values through SPSS 21.0 were calculated. Interview data were transcribed and analyzed, and the responses were divided into interpretive categories through content analysis technique.

Findings

Cultural capital level

The Cultural Capital Scale was applied to a total of 27 teachers. The descriptive statistics are presented in Table 2. The survey scale ranged from 1 (never) to 5 (always).

Table 2
Cultural Capital Levels of Teachers

Dimension	English Teachers		
	M	SD	n
<i>Intellectual Background</i>	3.96	.52	27
<i>Participation</i>	3.04	.95	27
<i>Cultural Awareness</i>	3.84	.61	27
<i>Cultural Potential</i>	4.27	.52	27
Total Cultural Capital Level	3.72	.44	27

Means of EFL teachers in the dimensions of Intellectual Background, Participation, Cultural Awareness and Cultural Potential were 3.96, 3.04, 4.27 and 3.72 respectively. Total Cultural Capital level mean of EFL teachers were found to be 3.72. The dimension for which the teachers of English and other fields had the highest mean was Cultural Potential and Intellectual Background with the means of 4.27 and 3.96 respectively. On the other hand, the lowest-rated dimension was participation with a mean of 3.04.

Interview data findings

A semi-structured interview was carried out to gain insights into teachers' suggestions and opinions on the link between cultural capital and English Language Teaching. The participants were asked what kinds of strategies can be used to eliminate inequalities among learners (as claimed by Bourdieu) through English Language Teaching and its materials within the context of school and classroom. The participants' responses were divided into four major categories: Coursebook Dimension, In-Class Activity Dimension, Out-of-Class Activity Dimension and Providing Opportunities Dimension as shown in Table 3.

Table 3
Categorization of the Participants' Responses

Category	Responses	Frequency	%
Categories	Coursebook Dimension	18	42.8
	In-class Activity Dimension	8	19.0
	Out-of-class Activity Dimension	5	11.9
	Facilities Dimension	4	9.5
	Providing opportunities	7	16.6

	Dimension	
Total		100
		42

Out of all categories, the most outstanding one was coursebook dimension with 18 related responses (48%). This was followed by In-Class Activity Dimension with 8 responses (19%) and Providing Opportunities Dimension with 7 related responses (16.6%). Out-of-Class Activity Dimension was the third most referred category with 5 responses (11.9%) followed by Facilities Dimension with 4 related responses (9.5%).

Coursebook Dimension

The majority of the responses were related to the use and content of coursebooks highlighting its role on raising cultural capital levels of the students as presented in Table 4.

Table 4

Responses in the Category of Coursebook Dimension

Category	Responses	Frequency	%
Coursebooks	Coursebook content should be rich	8	18.6
	reading texts rich in cultural knowledge	5	11.8
	Vocabulary related to real life	3	7.0
	themes from famous and important people's biographies	2	4.6
Total		18	42.8

The teachers stated that coursebooks are essential in terms of providing content for cultural knowledge (f=8, 18.6%). Teacher 4 pointed out the importance of coursebooks by saying “*Coursebooks are the major source of teaching. Therefore, enriching the reading texts in terms of cultural knowledge will help students to be culturally informed. When I think of the coursebook we are using now, it is full of irrelevant and unnecessary texts.*” T1 pointed out the importance of vocabulary knowledge for raising cultural capital level by indicating “*As far as I understand, vocabulary knowledge is important for cultural capital. So, I think coursebooks should provide vocabulary about science, art and literature. This can be effective because words broaden perceptions.*”

In-Class Activity Dimension

The second popular category includes responses related to the in-class activities to be conducted in the classroom as shown in Table 5.

Table 5

Responses in the Category of In-Class Activity Dimension

Category	Responses	Frequency	%
In-class Activity Dimension	classroom activities related to daily life using newspapers	1	2.3
	act-outs from movie scripts	1	2.3
	integrating world music into classroom teaching	2	4.7
	watching movies	4	9.5
Total		8	19.0

Watching movies as a suggestion was common in the category of In-Class Activity Dimension (f=4, 9.5%). T7 stated “*We always watch movies or TV-series in English in the class. I think this should be encouraged. This can be a part of the curriculum. Knowing about popular and important movies... I think this can help for cultural capital*”. T10 expressed the importance of movie-watching sessions: “*Students can both learn about world and practice English through movies. Movie activities should be more and, movies should be chosen carefully*”.

Providing Opportunities Dimension

The third category in which 16.6% of the responses was related to providing opportunities for raising cultural capital level of students as presented in Table 6.

Table 6

Responses in the Category of Providing Opportunities

Category	Responses	Frequency	%
Providing opportunities Dimension	providing free books	1	2.3
	international student-pairing programs	1	2.3
	extra classes for watching movies or tv-series	2	4.7
	extra hours for reading books in English	2	4.7
	Extra hours for cultural knowledge	1	2.3
Total		7	16.6

The responses were mostly related to extra activities or offerings to be conducted out of teaching hours such as providing free coursebooks, extra classes for watching movies or reading. T2 stated “*There are so many subjects at school in a day and this is sometimes boring for students. In the afternoon, classes can be based on activities for cultural*

knowledge. For example, one hour everyday can be allocated for classes on cultural knowledge. English teachers can support this class with visual materials". T10's suggestion was to organize international student-pairing programs in which "every student will have a partner from another country. Together they will both communicate in English and learn about other cultures and communities. They can introduce, for example, Turkish music, movies, literature to different people. They will both practice and learn".

Out-of-Class Activity Dimension

Five responses from the teachers were categorized into Out-of Class Activity dimension (f=5, 11.9%) as listed in Table 7.

Table 7
Responses in the Category of Out-of-Class Activity Dimension

Category	Responses	Frequency	%
Out-of-class Dimension	going to cinema, theatres and concerts freely	4	9.5
	organizing local conferences on literature and music	1	2.3
Total		5	11.9

Four teachers (T1,T3,T4 and T7) thought that students should be provided opportunities to go to cinemas or theatres for free. T3 stated "Our students do not have many opportunities outside. Yes, students are taken to cinemas but once or twice through their school lives. This should be frequent."

Facilities Dimension

A total of four responses (9.5%) were categorized into Facilities Dimension as shown in Table 8.

Table 8
Responses in the Category of Facilities Dimension

Category	Responses	Frequency	%
Facilities Dimension	cinema in every school, concert hall in every school	2	4.7
	turning school environment and facilities into materials	1	2.3
	naming the classrooms or floors after famous people	1	2.3
Total		4	9.5

Considering the importance of watching movies, T1 and T4 stated that schools should have facilities in which students can watch or act out performances. T4 expressed her opinions by saying “*If schools had such facilities, it would be more fun to go to school for students. We need such facilities for raising cultural knowledge in a fun way*”. One teacher (T8) offered to make use of school environment in a better way for cultural knowledge. Finally, T5 stated that students should always see important scientists’ or artists’ names everywhere in school.

Discussion and conclusion

The study aimed to find out (a) cultural capital levels of teachers of English and (b) to elicit teachers’ opinions on the ways to raise cultural capital level of students in EFL classroom. The findings revealed that teachers of English had a high level of cultural capital. Additionally, teachers provided a number of ways and methods to be implemented in EFL classroom for raising cultural capital level of students. The findings above were tried to be explained in this part.

The cultural capital levels of EFL teachers were found to be “very high “in terms of cultural potential dimension. Considering cultural potential and intellectual background, their levels were found to be “high”. However, participation dimension was “average”. It was concluded from the findings that EFL teachers seemed to have an adequate level of cultural potential and intellectual background to be a part of an educational system based on cultural capital. The fact that EFL teachers have a high level of cultural potential indicates that they are eager to participate in cultural activities if they have enough opportunities and conditions.

These findings were in line with previous studies which measured cultural capital levels of teachers (Avcı, 2015; Çifçili, 2008). However, they seem to be participating in cultural activities not very often. Turkish Statistical Institute (TUIK, 2006) reports a similar finding. According to the institute, while the rate of cultural activities at home is high, adults aged 15 and above in Turkey have a low amount of participation in activities outside their homes. The low of participation of the teachers in cultural activities may result from several economic, personal and contextual reasons. As suggested by Foundation of Political, Economic and Social Research (SETA) (Gür & Çelik, 2009), several non-teacher and external factors have a negative effect on the quality of instruction and teachers. Therefore, the suggestion to improve quality of instruction in terms of cultural participation should be sought in educational institutions and authorities.

As for the quantitative part of the study, ten teachers were interviewed in which they answered the question “What kinds of methods can be used to eliminate inequalities among learners (as claimed by Bourdieu) through English Language Teaching?” It was observed that although the teachers interviewed had not heard of the notion cultural capital, each of them became interested in the idea when they were informed about it. Some teachers asked for extra time to think about the question and each of them shared their opinions and suggestions eagerly. The suggestions offered by the teachers were analysed under five dimensions which are Coursebook Dimension, In-class Activity Dimension, Out-of-Class Activity Dimension, Facilities Dimension and Providing Opportunities Dimension.

One of the distinctive finding of the study was that teachers considered coursebook as the most significant tool to eliminate inequalities among learners by raising their levels of cultural capital. The reason why most of the responses from teachers were based on improvements in the content of coursebooks may be because they are not satisfied with the coursebooks they are using. As reported by Dülger (2016), most of teachers in Turkey view the coursebooks as “average” in terms of coursebook evaluation. Therefore, it can be concluded that the teachers do not find coursebook content adequate enough to provide cultural codes that learners need, which is the basis of their recommendations for raising levels of cultural capital.

As stated by Saraceno (2014), children should be exposed to an educational setting which is rich in cultural codes at early stages of education. Therefore, coursebooks seem to have the potential of playing a crucial role in providing cultural knowledge and codes that learners from families of low socio-economic background do not have the chance to acquire at home. According to the teachers’ views, this can be achieved through the content of reading texts, rich and functional vocabulary, inclusion of scientists and artists in the themes. Garton and Graves (2014) also supports this idea and claims that teaching materials will turn the learners into possessors of cultural capital if organized and used effectively. This finding shows that coursebook writers should re-consider the content from the point of cultural capital notion.

Another finding is the role of classroom activities with a focus on cultural capital. Teachers’ responses mainly included activities on movies and music, which are both considered significant for development of cultural capital. (De Graaf et al., 2000) Considering the fact that children from low socio-economic background have little access to different types of music and movies as reported by Deniz (2003), who compared students

from villages and cities, it is significant that schools should provide these opportunities to eliminate differences. As suggested by one of the teachers, act-out activities from movie scripts seems to be a good way of both practicing English and becoming a cultural capital possessor.

Providing opportunities for students to have free access to books and spend more time at school for extra hours of cultural learning was another suggestion from the teachers. This suggestion can also be supported by facilities dimension and out-of-class activity dimension as explained by the teachers. The common point of all these three dimensions was to provide students with opportunities that they may not have at home.

With these opportunities provided within the scope of English Language Teaching, educational system can eliminate the differences among the students from different socio-economic background rather than strengthening the existing status quo (Sullivan, 2000). As also suggested by Kumaravadivelu (2006), broadening the classroom context into a social one and thus leading to improvements in the lives of the students can be achieved through exposing the students to the cultural knowledge and cultural capital particularly within the scope of English Language Teaching.

In conclusion, teachers of English were found to have a high level of cultural capital, which indicates that they can be a part of an educational system which will attempt to raise cultural capital levels of students. However, their participation in cultural activities were found to be “average”. It has been revealed that there can be four areas to consider with the aim of integrating cultural capital into EFL classroom: coursebook content, in-class activities, out-of-class activities, school facilities and providing opportunities. English Language teaching practice should be viewed from the point of cultural capital as well, and aims and objectives of the ELT courses should have considerations on cultural capital.

However, this study has some limitations. First, the number of the teachers included in the survey and interview was limited. Another limitation is about the way that cultural capital level was measured. The teachers might have rated the scale in the survey not based on the reality but based on the “ideal” perception of themselves. Therefore, further studies should include a higher amount of teachers from different backgrounds and a more reliable survey to measure cultural capital level should be developed.

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APPENDIX A: PERMISSION DOCUMENT FOR SURVEY

T.C.
GAZİANTEP VALİLİĞİ
İl Millî Eğitim Müdürlüğü

Sayı : 34659092/605.01/22500686
Konu : Araştırma İzin Talebi
(Muhammed Salih TAŞDEMİR)

27/12/2017

VALİLİK MAKAMINA

İlgi: Şehitkamil İlçe Millî Eğitim Müdürlüğü'nün 07.12.2017 tarihli ve E.20948221 sayılı yazısı.

Şehitkamil İlçe Millî Eğitim Belediyesi Kız Anadolu İmam Hatip Lisesi Öğretmeni Muhammed Salih TAŞDEMİR'in "Kültürel Sermayenin İngilizce Dersindeki Rolü" konulu anket çalışması kapsamında, İlimiz Şehitkamil ilçesinde bulunan Hacı Sani Konukoğlu Anadolu Lisesi, Nuriye Vasıf Onat Kız Anadolu Lisesi ve Necip Fazıl Kısa Kürek Anadolu Lisesinde görev yapan öğretmenlere anket uygulama isteği, ilgi yazıda belirtilmektedir.

Bu kapsamda Şehitkamil İlçe Millî Eğitim Belediyesi Kız Anadolu İmam Hatip Lisesi Öğretmeni Muhammed Salih TAŞDEMİR'in anket çalışma isteği, Bakanlığımız Yenilik ve Eğitim Teknolojileri Genel Müdürlüğü'nün 22.08.2017 tarihli ve 12607291 (2017/25) sayılı genelgesi kapsamında değerlendirilmiş olup, araştırmacının, araştırmasının bitiminden itibaren 15 gün içerisinde araştırma sonuçlarını 2 kopya halinde CD içerisinde Müdürlüğümüze bildirmesi şartıyla, İlimiz Şehitkamil ilçesinde bulunan Hacı Sani Konukoğlu Anadolu Lisesi, Nuriye Vasıf Onat Kız Anadolu Lisesi ve Necip Fazıl Kısa Kürek Anadolu Lisesinde görev yapan öğretmenlere anket, eğitim öğretimi aksatmayacak şekilde ve gönüllülük esasına dayalı olarak uygulanması, Müdürlüğümüz Ar-Ge bürosu bünyesinde oluşturulan komisyonun uygunluk raporu doğrultusunda uygun mütalaa edilmektedir.

Makamınızca da uygun görüldüğü takdirde; Olurlarınıza arz ederim.

Cengiz METE
Millî Eğitim Müdürü

OLUR
.../12/2017

Halil UYUMAZ
Vali a.
Vali Yardımcısı

Yeni Valilik Binası 5. Kat Büyükdüşün/Gaziantep
Elektronik Ağ: www.gaziantep.meb.gov.tr
E-posta: gaziantep@meb.gov.tr

Müd. Yrd. M. Ali TIRYAKIOĞLU - Strateji Geliştirme Şefi E. YILDIRIM
Tel: (0342) 231 10 58 - 4450
Faks: (0342) 231 14 10

Bu evrak güvenli elektronik imza ile onaylanmıştır. https://evraksorpu.meb.gov.tr adresinden bdec-e8bb-36e7-b6b6-e5df kodu ile teyit edilebilir.

APPENDIX B: CULTURAL CAPITAL SCALE**Bölüm 2: Kültürel Sermaye:**

Bu bölümde tutum ve davranışlarınızı katılmadığına göre hiç katılmıyorsanız 1'i, artacak şekilde oldukça sık katılıyorsanız 5'i işaretleyiniz. **Katılmadığınıza 1 ile 5 arasında çarpı (X) koyarak belirtiniz.**

Maddeler	1	2	3	4	5
1. Çeşitli bilim dallarında bilgi sahibiyim	1	2	3	4	5
2. Kültürel konularla ilgili objektif araştırmalar yaparım	1	2	3	4	5
3. Tarihsel bilgiye dayanarak günümüzdeki kültürel değerleri ve olayları değerlendirip öngörülebilir bulabilirim	1	2	3	4	5
4. Kültürel olay ve olguları farklı açılardan değerlendirebilirim	1	2	3	4	5
5. Ulusal ve evrensel kültürel değerlerin farkındayım	1	2	3	4	5
6. Kültürel olarak sürekli kendimi yenilerim	1	2	3	4	5
7. Bilimsel dergiler ve makaleleri okurum	1	2	3	4	5
8. Edebiyatla ilgilenirim	1	2	3	4	5
9. Kültürel çeşitliliğin toplumsal açıdan zenginlik olduğuna inanırım	1	2	3	4	5
10. Kültürel içerikli kitaplar okurum	1	2	3	4	5
11. Okuduklarımdan yararlı gördüklerimi hayata aktarıyorum	1	2	3	4	5
12. Kitap alma (ödünç veya satın alma) alışkanlığım vardır	1	2	3	4	5
13. Her ay düzenli olarak kitap okurum	1	2	3	4	5
14. Kültürel amaçlı faaliyet ve/veya kurslara katılırım	1	2	3	4	5
15. Toplumsal faaliyetlere gönüllü olarak katılırım	1	2	3	4	5
16. Kültürel faaliyetlere katılımı mümkün kılacak çevreye sahibim	1	2	3	4	5
17. Gezilere katılırım.	1	2	3	4	5
18. Sanat çalışmalarına katılırım	1	2	3	4	5
19. Boş vakitlerimde kültürel çalışmalarla meşgul olurum	1	2	3	4	5
20. Kurum içi etkinliklere düzenli olarak katılırım	1	2	3	4	5
21. Yaşadığım şehirdeki kültürel faaliyet potansiyelinin farkındayım	1	2	3	4	5
22. Tiyatro ve/veya sinemaya giderim	1	2	3	4	5
23. Yaşadığım şehirdeki kültürel değer taşıyan yerleri bilirim	1	2	3	4	5
24. Müze ve/veya tarihi yerleri ziyaret ederim	1	2	3	4	5
25. Kültürel hayatı etkileyen bilişim teknolojilerini etkin bir şekilde kullanırım	1	2	3	4	5
26. Açık ve anlaşılır konuşurum	1	2	3	4	5
27. Çevremdekilerle sosyal ve medeni ilişkilerim üst düzeydedir	1	2	3	4	5
28. Toplumu yönlendirebilecek derecede çevremde söz sahibi biriyim	1	2	3	4	5
29. Akıcı konuşurum	1	2	3	4	5
30. Çevremde kendini yetiştirmiş, kültürlü bir insan olarak tanınırım	1	2	3	4	5

