

**REPUBLIC OF TURKEY
ÇUKUROVA UNIVERSITY
INSTITUTE OF SOCIAL STUDIES
ENGLISH LANGUAGE TEACHING DEPARTMENT**

**EXPLORING UNIVERSITY TEACHERS' AND STUDENTS' PERCEPTIONS
OF INTERCULTURAL AWARENESS**

Burcu YILMAZ

MASTER OF ARTS

ADANA / 2016

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MASTER OF ARTS

ADANA / 2016

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Burcu YILMAZ

ÖZET

ÜNİVERSİTEDEKİ ÖĞRETMEN VE ÖĞRENCİLERİN KÜLTÜRLERARASI FARKINDALIKLARINA BAKIŞ

Burcu YILMAZ

Yüksek Lisans Tezi, İngiliz Dili Eğitimi Anabilim Dalı

Danışman: Doç. Dr. Yonca ÖZKAN

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İngilizcenin küresel olarak yaygınlaşması dilin farklı çeşitlerinin ortaya çıkmasına yol açmış ve bu da beklenildiği üzere dünya çapında İngilizce dil eğitimini etkilemiştir. Bu yüzden İngilizcenin uluslararası bir dil olarak rolü kültürlerarası farkındalığı artırma ihtiyacına dikkati çekmektedir. Bu çalışmanın amacı, Türkiye’de özel bir üniversite hazırlık okulunda çalışan İngilizce okutmanları ve öğrencilerinin kültürlerarası farkındalık anlayışlarına ışık tutmaktır.

Çalışmanın kapsamını genişletmek amacıyla, nitel ve nicel araştırma metodları birleştirilerek karma bir araştırma metod deseni kullanılmıştır. Çalışmanın verileri, anadili İngilizce olan ve olmayan okutmanlardan oluşan 45 kişi ve 92 öğrenciye uygulanan anketler, 8 okutmana uygulanan yarı yapılandırılmış görüşmeler, ve 24 öğrenciye uygulanan odak grup görüşmeleri ile toplanmıştır. Nitel veriler SPSS 19.0 nicel veri analiz programı ile ve nitel veriler NVivo 10.0 nitel veri analiz programı ile incelenmiştir. Araştırma dört alan üzerine odaklanmıştır: katılımcıların İngilizcenin mülkiyeti, İngilizce eğitiminde kültürel entegrasyon ve İngilizce hazırlık programının kültürlerarası etkililiği, ve kültürlerarası farkındalığı artırma konusundaki görüşleri.

Sonuçlar, katılımcıların kültürlerarası farkındalığın İngilizce dil eğitimi ve öğrenimindeki öneminin farkında gibi görünmelerine rağmen bu kavramı kapsamlı olarak algılama konusunda eksik olduklarını ve dolayısıyla okutmanların ve öğrencilerin kültürlerarası farkındalık anlayışının kısıtlı olduğunu göstermektedir. Bulgular, ayrıca İngilizce hazırlık programının yeterli kültürlerarası farkındalığı sağlamada başarılı bulunmadığını göstermiş ve katılımcılar tarafından konu ile ilgili bir takım öneriler sunulmuştur. Çalışmanın sonuçlarına dayanarak, İngilizce okutmanları ve öğrencilerinin kültürlerarası farkındalıklarını artırmak amacı ile önemli çıkarımlar

yapılmıştır. Çalışmanın sonuçları, İngilizcenin kültürlerarası boyutunu yansıtan hizmet İçi eğitim programları, eğitim müfredatı ve kültürlerarası farkındalığı geliştiren müfredat dışı aktivitelere olan ihtiyacı gözler önüne sermektedir. Bu çalışma, konu hakkındaki öğretmen ve öğrenci görüşlerini sunan nadir çalışmalar arasında yer alarak İngilizce dili eğitiminde kültürlerarası bakış açısını zenginleştirecek öneriler sunarak İngilizce dil eğitimine katkıda bulunmayı hedeflemektedir.

Anahtar Kelimeler: Kültürlerarası farkındalık, kültürel entegrasyon, anadili İngilizce olan İngilizce öğretmenleri, anadili İngilizce olmayan İngilizce öğretmenleri.



ABSTRACT**EXPLORING UNIVERSITY TEACHERS' AND STUDENTS' PERCEPTIONS
OF INTERCULTURAL AWARENESS****Burcu YILMAZ****Master of Arts, English Language Teaching****Supervisor: Assoc. Prof. Dr. Yonca ÖZKAN****May 2016, 184 pages**

The global spread of English has resulted in diverse varieties of the language and not surprisingly it has influenced English language education worldwide. Its role as an international language therefore, highlights the need to raise intercultural awareness in English language teaching. The aim of this study is to gain an insight into English language instructors and learners' perceptions toward intercultural awareness at a university prep school in Turkey.

In order to broaden the scope of the study, this research employed a mixed-method research design, combining quantitative and qualitative measures. The data consists of questionnaires conducted with 45 instructors including NESTs and NNESTs and 92 learners; semi-structured interviews with 8 instructors, and focus group interviews with 24 learners. The quantitative data was analyzed using the SPSS (Statistical Package for the Social Science) software version 19.0, and the qualitative data were analyzed using the NVivo qualitative data software version 10.0. The investigation focused on four areas: participants perceptions toward the ownership of English, cultural integration in English language teaching, intercultural efficiency of the ELP program, and suggestions to enhance intercultural awareness. The results revealed that both the instructors and the learners acknowledged the importance of the English language in the realm of intercultural awareness, but both lacked a full understanding of the concept. The findings also indicated that the ELP program could not be considered as successful enough to raise intercultural awareness adequately and a set of recommendations on the issue was provided by the participants. Based on the outcomes of the study, remarkable implications were suggested in order to raise English language teachers' and students' intercultural awareness. The results of the study pointed to the substantial need for in-

service teacher training programs and curriculum reflecting intercultural dimension of English language, and extra-curricular cultural activities that promote intercultural awareness. This study aims to contribute to English language teaching by revealing both teacher and student perspectives, which has been seldomly investigated and also offering several recommendations to enrich intercultural perspective in English language teaching.

Keywords: Intercultural awareness, cultural integration, native English-speaking teachers (NESTs), nonnative English-speaking teachers (NNESTs)



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ABBREVIATIONS

ELT : English Language Teaching

L1 : First Language

L2 : Second Language

NES: Native English Speakers

NNES: Non-native English speakers

NESTs: Native English Speaking teachers

NNESTS: Non-native English speaking teachers

ELP: English Language Program

ICC: Intercultural Communicative Competence

IDI: Intercultural Development Inventory

TP: Teacher participant

SP: Student participant

TI: Teacher interviewee

SI: Student interviewee

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CHAPTER I

INTRODUCTION

1.1. Problem

Over the last few decades, there has been a remarkable global increase in the number of English speaking individuals. The global spread of English has catapulted it to a new status as an international language. As Crystal (2003) points out, nowadays we have more non-native English speakers than native speakers. It is spoken as a second or third language by a great number of people across a wide range of countries. That is to say, English has developed from “native language of a relatively small island nation” to “the most widely taught, read, and spoken language that the world has ever known” (Kachru & Nelson, 2001, p.9). That is why we should not associate English only with native-speaking nations since it is a global language utilized and adopted by many other communities, as well (Galloway & Rose, 2014). The spread of this idea has led to the questioning of the special status given to its native speakers and “ideal norms” of English spoken by native speakers (Jenkins, 2000; Crystal, 2003; House, 2004). It has also had a significant influence on English language teaching and has challenged the traditional approach to follow native speaker norms. Taking into account the role of English as an international language, different varieties of English emerging in various parts of the world should also be introduced to English language learners with reference to different usages of the language, accent variety, and cultural aspects of Englishes spoken in various parts of the world. The aim of English language teaching, therefore, needs to be revised so that learners are not expected to achieve native-like proficiency in the language, but are encouraged to gain adequate knowledge, skills and attitudes in order to engage successfully in diverse cultural contexts (Byram, 1997; Jaeger, 2001; Kramsch, 2001). In this regard, it is of utmost importance to promote intercultural awareness in English language classes.

1.2. Purpose of the Study

The main purpose of this study is to identify to what extent native and non-native English speaking instructors and English language learners at a university prep-school in Turkey have intercultural awareness. The study aims at presenting an account of

intercultural beliefs and attitudes in English language classrooms at the university. In order to attain a more comprehensive account, the study addresses the issue in five aspects: ownership of English, cultural integration in English language classes, intercultural efficiency of the ELP program, suggestions to enhance intercultural awareness.

1.3. Significance of the Study

Currently, the traditional approach to follow “native speaker norms” in English language teaching is widely questioned since English is spoken by millions of people in different parts of the world, leading the emergence of different varieties. In this respect, English language teaching is expected to expose learners to different varieties of English in order to raise their intercultural awareness.

Some studies have been conducted in different parts of the world with a focus on intercultural awareness. However, most of the studies centered upon either teachers’ or students’ perspectives on the issue. There are only few studies that explored the views of both teachers and learners in order to present a detailed account. Also, studies focusing on Turkish context of the issue demonstrate that this global perspective of English language teaching is still not fully adopted in most of English language learning contexts and native norms continue to maintain their dominance. Likewise, among these studies, there is only small amount of research conducted to analyse both teachers’ and students’ points of view.

The results of this study can contribute to English language teaching by revealing the teacher and student perspectives on intercultural awareness. This study also can help us to look into the reasons underlying their beliefs about the topic, which may provide an insight into current situations in language classes in Turkey. In addition, the findings of the study could provide some suggestions to enrich teachers’ and students’ intercultural perspective in English language teaching.

1.4. Limitations of the Study

In this study, there are certain limitations that need to be highlighted. First of all, the sample size of the study was relatively small considering the number of participants and the research site. Since the research was conducted with limited number of participants and at only one university prep school program, the results of

the study cannot be generalized to other contexts.

Also, this study only explored participants' perceptions about intercultural awareness, and it did not provide an insight into their development over a certain period of time. A follow-up longitudinal study can be conducted so as to observe any changes in participants' perceptions.

A further limitation is the lack of classroom observations during the course of the study due to schedule limitations and time restriction. The study would have yielded more thorough insights if it had included classroom observations that would show to what extent the participants apply their beliefs into practice.

Another limitation of the study is that it didn't include a contrastive point of view toward the perceptions of NESTs and NNESTs at the ELP program mainly because of the small number of NESTs working at the institution. Their number was even in semi-structured interviews; however, neither was the data adequate enough to make generalizations nor did it reveal any notable differences between their perspectives.

1.5. Definition of Terms

Culture: a system of collectively held values, beliefs, habits, living patterns and behaviors by people who occupy particular geographic areas. (Brown, 1984; Hofstede, 1994)

Native Speaker: "a person who learnt the language in childhood, as a dominant language and continued using it in adulthood on a regular basis and has reached a certain level of proficiency...it is a construct with social political, personal and geographical implications denoting a perceived advanced level of language expertise" (Mora, 2006, p.18)

Non Native Speaker: a person who learnt the language after they have learnt their mother tongue.

Intercultural (Communicative) Competence: "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (Deardorff, 2006, p. 248).

Intercultural Awareness: "conscious understanding of the role culturally based forms, practices and frames of reference can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in real time communication" (Baker, 2011, p.198).

CHAPTER II

REVIEW OF LITERATURE

2.1. The Spread of English

2.1.1. Definition of the Key Terms: Native Speaker and Non-Native Speaker

There is a wide range of definitions of the terms “native speaker” and “nonnative speaker” in the literature. (e.g. Paikeday, 1985; Davies, 1991; Cook 1999; 2003; Park, 2007;) While some linguists claim there is a clear definition of these terms, some strongly refuse to define these terms arguing that by no means should we label people as “native” or “nonnative”. (e.g. Paikeday, 1985; Holliday, 2005) According to Davies (1991), a human being’s native language is the first language he or she begins to learn. Similarly, Cook (1999) suggested that one is the native speaker of the language that he/she first learned whereas he/she is a non-native speaker if he/she uses a second language. However, Medgyes (1992) considers this issue as controversial. He claims that it is difficult to clearly define native speaker because it is not simply a matter of birth. He suggests an example about Juan whose father is a Mexican immigrant and mother is from Norway. His parents talk to him in their own mother tongue. He is 9 years old and he has been living in the United States for five years. Considering this situation, it is not a clear cut to decide which one is his native language. As it is seen, there are various points of views about this issue. In this study; however, I will use the definition of native speaker by Mora: “A person who learnt the language in childhood, as a dominant language and continued using it in adulthood on a regular basis and has reached a certain level of proficiency...it is a construct with social political, personal and geographical implications denoting a perceived advanced level of language expertise” (p.18). In this case, we can refer to nonnative speaker as the person who learnt the language after they have learnt their mother tongue. As Vidal (2012) states, nonnative speakers of a language can learn the language during childhood or adulthood, through formal education; or informal learning.

2.1.2. The Native English Speaker Model in English Language Teaching

Native English speakers have long been regarded as “the ideal model” to be followed in English language teaching field. One of the most prominent linguists,

Chomsky (1956) pointed to the native speakers as “ideal speaker-listeners” in his linguistic theory. He states “linguistic theory is concerned with an ideal speaker-listener in a completely homogeneous speech community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitations, distractions, shifts of attention and interest, and errors (random or characteristic) in applying his knowledge of the language in actual performance” (p.3). From Chomsky’s perspective, native speaker is the only one to have authority on the language and make grammatical judgments. Even when the focus shifted from the Chomsky-inspired ideal of ‘linguistic competence’ to the “communicative competence” of Hymes (1972), native speakers served as the ideal model. According to Hymes, the competent language user should know not only how to produce an accurate language but also where, when, and how to use the language in an appropriate way. This perspective has mostly been interpreted as a judgment that puts forward native speakers as the criterion to be a fully competent English language speaker. Having this notion in mind, many English language schools have long looked for a NEST (native English speaking teacher) to give English language education in their institutions. They have been considered as experts and there has been a great number of NEST employment in many countries, from Europe to Asia, NES (native English speaking) countries to NNES (nonnative English speaking) countries. Jenkins (2007:48) addresses this point: “NNS English countries emerge as places where NSs of English go to teach, NS countries as places that NNSs go to learn, and where experts and authoritative publications originate”. Criticizing this view, Phillipson (1992) states, “One wonders how it can be that monolinguals are seen as experts in second language acquisition”. However, there are quite a lot of studies that indicates the popular status of NESTs as “preferred English language teachers. Additionally, English that is spoken in NNES countries has been regarded as “deficient” rather than a “variety” for a long time. As Muftwene (2001, p.7) points out Englishes spoken in NNES countries have been treated as ‘illegitimate’ offspring of English whereas Englishes spoken in NES countries have been labeled as ‘legitimate’. In parallel with this idea, NNESTs have been seen as ‘inadequate’, or at best ‘accented’, and NESTs have been perceived as the true representative of English language teaching since they speak the “original language”. According to Stern (1983), “the native speaker’s ‘competence’ or ‘proficiency’ or ‘knowledge of the language’ is a necessary point of reference for the second language proficiency concept used in language teaching.” (p. 341). Stern also

expresses that native speakers have a subconscious knowledge of the rules, an intuitive grasp of meanings, the ability to communicate within social settings, and creativity of language use. Pointing to the qualifications of NESTs, Phillipson (1992) and Medgyes (1992) also state that native speakers have some strengths that nonnative speakers do not have even though they do not necessarily support the “ideal native speaker” model. Phillipson notes that native speakers might be considered as better qualified in terms of their use of appropriate and fluent language and cultural connotations, and ability to assess the correctness of a language form. Similarly, Medgyes believes that one important area in which NESTs are favored to a great extent is their command of English language. Medgyes continues to highlight the strength of NESTs by asserting that NESTs are seen as more qualified concerning their familiarity with English speaking cultures as well as language proficiency. Besides these theories and perspectives favoring native speakers in English language teaching, there are opposing points of views that reject to accept native speakers as ‘superior’ to nonnative speakers, which is to be discussed in the following part.

2.1.3. The Challenges to Native-Speakers as Ideal Model

The centrality of native speaker norms and the view that promotes native speakers as ideal models has been challenged in recent years (Phillipson, 1992; Widdowson, 1994; Kramsch, 1997; Seidhofer, 1999; Jenkins, 2000; Alptekin, 2002; McKay, 2002; Crystal, 2003; House, 2004; Canagarajah, 2006; Nunn, 2007). A number of researchers and authors in English language field have argued against the idealization of NESTs and claimed that NNESTs can be considered as better qualified in a lot of ways. Firstly, NNESTs are considered as superior to NESTs in terms of their language learning experience. Phillipson (1992) refers to their advantages as being a second language learner and states that NNESTs learned English in an instructed context. They have the opportunity to understand the ways students are getting through in their language learning experience. Since NESTs didn’t learn it in the same way second language learners did, they are at a disadvantage in this case. In addition, NNESTs’ knowledge of students’ L1 promotes their role as a facilitator in learning the language (Galloway, 2011). Medgyes (1992) and Phillipson (1992) highlights this positive aspect of being a NNEST by stating that they have the chance to use L1 when needed and their knowledge of the difference between L1 and L2 can enhance students’

language learning experience. They also point out NNESTs' advantage with regard to the common cultural background with students. Likewise, Seidhofer (1999) stresses NNESTs' role as double agents since they are at home with the language(s) and culture(s) they share with their students, but they also know the relevant terrain inhabited by the target language. Since NNESTs can understand both target culture and L1 culture, they can mediate between these cultures and present the target culture considering their students' background, needs, and perspectives. Kershaw (1996) mentions this aspect and considers NNESTs as having a more prominent role in point of presenting culture in an appropriate way for their learners thanks to the common understanding of L1 culture and their knowledge about students' needs and interests. Furthermore, the rise of global English, referred as EIL, and ELF has contributed to decline of native speaker superiority by raising the awareness that NESTs are no longer seen as the superior authority to rule over English. That is to say, NNESTs have right to have a say in English language just as much as NESTs do due to the fact that English is spoken all over the world as a second, or foreign language. Its use as a global language has made English develop new roles, which indicates that it no longer belongs to native speakers only. According to Medgyes (1992), "native and non-native speakers have equal rights in using (and abusing) the English language" (p.341). Therefore, NNESTs should feel free to use English in their own way, with their own accent and through their own cultural experience. Gnutzmann (1999) comments that for a long time, NNESTs have had the goal of becoming like native speakers in order to be regarded as competent users of language and efficient language teachers; however, many language teachers have started to question this false belief and become aware that native-speaker like competence is not realistic. Within this perspective, it does not seem fair to single out the NESTs as more competent and valuable in teaching English language. Roberts and Garden states the following concerning this issue (as cited in Mirando-Barrios, 2011):

[...] we reject naive presuppositions about the relative merits of native-speaker and non-native-speaker teachers, seeing indispensable roles for both, especially at a moment in history when the aims of language teaching should be above all else intercultural. Ideally, for the foreseeable future, teaching teams should be made up of an appropriate mixture of native and non-native teachers. This will provide for cross- fertilization between the teachers, and

afford the learners linguistic and cultural insights from two different viewpoints. (p.6)

Rather than attempting to single out NESTs as the ideal language teachers, what is mentioned in the citation above seems considerably reasonable for a productive and open-minded language learning environment.

2.1.4. Whose Culture to Teach?

Given that teaching culture in English language classrooms is highly regarded as crucial, the question then arises as to which and whose culture to teach to the English language learners. Though the traditional view of putting the native speakers and cultures in the circle as the ideal model to teach has still not faded away, it has been under query for some time and argued against by many researchers. Kachru's (1985) three-circle model can be viewed as one of the most influential concepts in presenting different varieties of English spoken around the world; however, it still places English spoken by native speakers in the circle as the norm provider, and the expanding circles as the norm dependent. This perspective has largely been challenged by many who consider English language as not the property of its native speakers but as a global or international language spoken by great number of people from different corners of the world. Power (2005) illustrates this case:

New Englishes are mushrooming the globe over. In the Philippines, locals speak 'Englog', which is a 'Taglog-infused English'; in Japan, visitors encounter 'Japlish', which is 'the cryptic English poetry of Japanese copywriters'; in India, 'Hinglish', which is a 'mix of Hindi and English'. They stand out everywhere from fast-food ads to South Asian college campuses and in South Africa, many blacks have adopted their own version of English, laced with indigenous words, as a sign of freedom – in contrast to Afrikaans, the language of oppression (p.42).

According to Widdowson (1994), English no longer serves as a property of native speakers because it currently stands as an international language. "It serves as a whole range of different communities and their institutional purposes and these

transcend traditional communal and cultural boundaries” (p.382). Considering the fact that nearly a billion people around the world speak English, and there are more people speaking English as second or foreign language, many researchers claim it is not fair to center upon the cultures of native English speakers. Stock (2004) exemplifies the situation and indicates that in Britain, immigrants from Asia and the Caribbean are redefining traditional notions of British culture and even adding new words to the English language (as cited in Nault, 2006). Moreover, Nault (2006) mentions another point in the issue and highlights that exposing English language learners to mainly British and American culture not only isolates non-native English speaking countries but also excludes the other native countries such as Canada, New Zealand, Australia, and Ireland. Even when they are appreciated as target language cultures, Sárdi (2003), points to the inhomogeneity among native speakers and asserts that native speakers can't be seen as identical in the way they think, speak, and act. Therefore, it makes only little sense to generalize in the sense that the cultures of NES's should be the focus of English language teaching. Alptekin (1993) approaches the subject from another angle and notes:

A learner of English who has never resided in the target-language culture will most likely experience problems in processing English systemic data if these are presented through such unfamiliar contexts as, say, Halloween or English pubs. Even if these are explained.....as one's natural tendency is to assess a novel stimulus with respect to one's own cultural system (p. 137).

As Alptekin points it out, English language learners bring their own cultural perspective to the class and it is only natural for them to have some kind of idea, or bias towards the language. It may also be associated with linguistic imperialism and this can cause a negative effect on their motivation to learn English. Thus, it would be feasible to say that English language learners would benefit to a great deal when they are provided with a multicultural perspective instead of a monolingual one so as to raise their awareness and enhance their sensitivity towards variety of the cultures within their English language learning experience.

2.1.5. English as an International Language

In this part, insight into the concept of English as a global language, models for describing global English, and discussions about the issue will be provided briefly.

With the spread of globalization, English has developed a new role as an international language spoken by millions of people around the world, majority of whom speaks it as a second or foreign language. Referring to this global status of English, Crystal (1997) states that English has become an international language because of two basic reasons. In his opinion, that English was made the official language in some countries made it gain a special status as a second language. He adds that a remarkable importance has been given to English as a foreign language in other countries and taught in many educational institutions, which contributes to its rise as the international language. Within this perspective, various names have been suggested for its new status such as “Global English/GE”, “World English/WE”, “International English/ EIL, and “English as a lingua franca /EIL”. Most of the time, these terms have been used to refer to the same concept underlying the international role of English; however, some have made distinctions between them. In our study, the term EIL will be used so as to highlight the international status of English, and ELF is considered as a sub-category within EIL that stands as a more general concept. The definition provided by Smith (1983) reflects the use of English worldwide appropriately:

Although they [our students] will want to know a great deal about other people and other cultures, they should remember that they can only be themselves. English is a means to communicate to the rest of the world their identity, culture, politics, religion, and ‘way of life’ “ (p.9).

Among the models to describe the role of English as an international language, the two most common and prominent models are Kachru’s (1985) three-circle World Englishes model and English as a Lingua Franca model that has drawn attention from researchers such as Jenkins (2002) and Seidlhofer, (2006). Kachru put forwards three concentric circles that are named as *Inner Circle*, *Outer Circle*, and *Expanding Circle*. Inner circle consists of ‘norm-providing’ varieties of English and countries such as American, British, or Australian English. The native speaker varieties are placed into

the center. Outer Circle includes countries such as Philippines, Malaysia, and India where English is spoken as a second language by non-native speakers and mostly introduced as a colonial language. They are considered as ‘norm-developing’ varieties. The Expanding Circle that involves non-native varieties of English as ‘norm-dependent’ refers to the countries where English is taught as a foreign language such as China, Japan, Korea, Russia, and Turkey. Kachru’s model has been effective in the sense that it raised an awareness towards the existence of different varieties of English around the world. However, it has been largely criticized for positioning the native speakers in the center of all the English varieties (e.g. Jenkins, 2003; Seidlhofer 2004; Kirkpatrick, 2007).

English as a Lingua Franca concept, on the other hand, provides a more pluralistic perspective by rejecting the native speaker norms as the ideal and emphasizing international use of English. Numerous research has been conducted with regard to ELF in recent years (Jenkins, 2000, 2003; Seidlhofer and Widdowson, 2009; Baker, 2009; House 2003a; 2003b). To put it briefly, ELF is defined as an emerging English that exists in its own right and which is being described in its own terms rather than by comparison with ENL, and being used among speakers of different first languages for whom English is the communicative medium of choice, and often the only option (Jenkins, 2007; Seidlhofer 2011). Jenkins makes a clear distinction between English as a foreign language and English as a Lingua Franca. While the ultimate goal is to become like a native speaker in EFL, the purpose of ELF is to raise awareness toward the different varieties of English all around the world and communicate effectively with people from not only NES countries but also NNEs countries (Galloway, 2011). Jenkins’ (2000) “The phonology of English as an International Language” and Seidlhofer’s (2001) “Closing a gap: the case for a description of English as a lingua franca” works are considered as fundamentals in ELF and comprises the basic information about this perspective. In her study, Jenkins aimed to identify the phonological units that are necessary for mutual intelligibility among non-native speakers of English, and proposed the Lingua Franca Core (LFC).

Jenkins (2009) indicates the main characteristics of ELF as follows (pp.143-145):

1. It is used in contexts in which speakers with different L1s (mostly, but not exclusively, from the Expanding Circle) need it as their means to communicate with each other.

2. ELF is an alternative to EFL rather than a replacement for it, and depends on the speaker's (or learner's) potential needs and preferences.
3. Linguistically ELF involves innovations that differ from ENL and which, in some cases, are shared by most ELF speakers.
4. Pragmatically, it involves the use of certain communication strategies, particularly accommodation and code-switching. This is because ELF forms depend crucially on the specific communication context rather than being an 'all-purpose' English.
5. Descriptions of ELF that may lead to codification are drawn from communication involving proficient ELF speakers.

As stated here, English is given a significant instrument role in ELF, and both native and non-native speakers are included in this definition. "From an ELF perspective, then, once NNSEs are no longer learners of English, they are not the 'failed native speakers' of EFL, but – more often – highly skilled communicators who make use of their multilingual resources" (Jenkins, Cogo & Dewey, 2011, p.284). ELF undoubtedly possesses influential features to enhance the practical use of English as an international communication tool; however, it is not without criticisms. It has been criticized for its focus on linguistic forms, phonological features, and intelligibility-driven language model (Swain & Lapkin, 1995; Fiedler, 2011; Wang, 2014). Taking into account these global language models, more research is needed to be conducted so as to enhance the existing perspectives and contribute more to English language teaching field.

2.2. Culture

2.2.1. What is Culture?

"Culture" is undoubtedly one of the most common concepts we encounter in numerous studies about English language teaching from past to today. The fact that culture is such a broad and complex term makes it rather difficult to provide a single definition that is mutually agreed upon. Many authors from various research fields came up with different definitions of culture. Since there is no unique definition of the term, it would be better to point out some prominent definitions suggested by the researchers here.

Tylor (1871) defines culture as “ complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society.” Within the same perspective, Geertz (1973) points out that culture is “not just a matter of overt behaviour but also the (social) rules, beliefs, attitudes and values that govern how people act and how they define themselves.” Similarly, Patterson (1975) refers culture as “an identified complex of meanings, symbols, values and norms that are shared consciously or unconsciously by a group of people.” According to Hall (1976), “Culture is man’s medium; there is not one aspect of human life that is not touched and altered by culture.” (p.14). He indicates the complexity of culture by considering it as a whole framework including people’s actions, gestures, tone of voice, the way they express themselves and organize the systems around them. Another definition of culture is provided by Brown (1984) as a collection of beliefs, habits, living patterns and behaviors which are held more or less in common by people who occupy particular geographic areas.” Advancing his definition, Bates and Plog (1990) described culture as “a system of shared beliefs, values, customs, behaviors, and artifacts that the members of a society use to cope with their world and with one another, and that transmitted from generation to generation through learning.”(p.7) Emphasizing the collective aspect of the culture, Hoftsede (1994) argues that culture is a distinctive phenomenon that is learned through one’s whole life within their environment. “Culture is the collective programming of the human mind that distinguishes the members of one human group from those of another. Culture in this sense is a system of collectively held values.”. (Hoftsede, 1994, p.5). Kramsch (1998) provides another definition for culture. “In summary, culture can be defined as membership in a discourse community that shares a common social space and history, and common imaginings" (p. 10)

Referring to its complexity, Sternberg and Grigorenko (2004) states that culture encompasses every aspect of people’s lives and it shapes our life through human interactions and social environment. Along the same line, Richerson and Boyd (2005) emphasizes the social aspect of the term by stating that culture influences individuals’ behavior which they acquire from other members of the society through teaching, imitation, and other forms of social transmission. Likewise, Daft and Armstrong (2009) see culture as “the set of values, norms, guiding beliefs, and understandings that is shared by members of an organization and is taught to new members” (p. 335). More recent definition of the term is provided by Almowada (2011), as “a social

phenomenon, created by people for specific purposes, in specific contexts and at specific times; in other words, it is a historical phenomenon.” Approaching the concept of culture from a similar perspective, Arslan and Arslan (2012) points out that ways to think and act in an acceptable way is shaped by culture and it is acquired through immersion and teaching.

Taking into account these definitions provided by many researchers, it is obvious that the term “culture” contains so many perspectives and elements, and it is difficult to merge them in a single definition. However, putting all these definitions together, we can conclude that culture is not a concept that stands in isolation. Culture takes its roots from the society that is shaped by people living in the same environment and contributing to its values by the way they eat, speak, act, -to be more precise- the way they live their life. Since it is inseparable part of people, culture makes its appearance everywhere that people exist and in every aspect in which people are included. In this respect, culture is one of the utmost aspects of learning another language, which constitutes the core of our study.

2.2.2. Theories of Culture

Culture has been analyzed from various perspectives and some theories of culture have been proposed to get deeper insight into the culture components. In this part, a brief view of culture theories is provided referring to the works of some researchers.

2.2.2.1. Evolutionary Perspective of Culture

In his article “Theories of Culture”, Keesing (1974) pointed out that culture has been considered as an adaptive system in this evolutionary perspective. “A widened bridge between studies of hominid evolution and studies of human social life has led us to see more clearly that the human biological design is open-ended, and to perceive the way its completion and modification through cultural learning make human life viable in particular ecological settings” (p.74). As a result of extensive studies, some common assumptions of culture have been proposed in evolutionary perspective. As Keesing puts it, “cultures are systems (of socially transmitted behavior patterns) that serve to relate human communities to their ecological settings” (p.75). Referring to this assumption, Harris (1968) stated that “the culture concept comes down to behavior patterns associated with particular groups of peoples, that is to "customs" or

to a people's 'way of life'" (p.16) Another main assumption is that that biological adaptation and natural selection plays a significant role in cultural change. Keesing explains further that cultures tend to evolve through the changes in ecosystem, which highlights the adaptive nature of culture.

2.2.2.2. Cognitive Perspective of Culture

As explained in Baker (2009)'s study, culture is regarded as an organized system of knowledge in people's mind so as to engage in the society by functioning in an acceptable way. One of the prominent follower of the cognitive theory, Goodenough (1957) defines culture in this perspective:

A society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members. Culture is not a material phenomenon; it does not consist of things, people, behavior, or emotions. It is rather an organization of these things. It is the form of things that people have in mind, their models for perceiving, relating, and otherwise interpreting them (p.167)

In cognitive theories of culture, "cultural schemata" is what is behind people's actions and how they perceive and interpret the world (Baker, 2009). He clarifies this concept by stating that people within the same society experience similar instances, which establish a shared "cultural schemata". It is this schema that points the way people interpret what is going on in their social interactions. To make it more clear, Baker (2009) refers to the example given by Quinn (1987). Quinn points to the concept of marriage in US society that is considered as enduring and difficult. The way this concept is interpreted develops out of their shared experiences in the cultural schemata (as cited in Baker, 2009, p. 36). Cognitive theory of culture puts a remarkable emphasis on the mental process, for which it has largely been criticized. Critics of the theory argue that culture concept can't possibly be a fixed identity in people's mind and it can neither be static nor unproblematic.

2.2.2.3. Symbolic Perspective of Culture

One of the pioneers of this tradition, Geertz considers cognitive view of Goodenough (1957) as reductionistic and spuriously formalistic. The symbolic perspective of culture denies the individual view of culture in the minds. On the contrary, it suggests “meanings are not “in people's heads”; symbols and meanings are shared by social actors-between, not in them; they are public, not private” (Keesing, 1974, p. 79). Geertz (1973) believes human thought is social, and instead of internal happenings in the head, signs in public should be the focus of cultural meaning. Baker (2009) highlights the concept of context in this theory by stating that if the behaviors and social occurrences are to be interpreted properly, it is a must to understand the context, in other words the symbolic system in which they occur. Baker continues to cite Geertz’s ideas to give a detailed account of the theory. “Geertz claims that this understanding involves an interpretive process rather than the ‘hard science’ of looking for rules and laws associated with cognitive theories” (Baker, 2009, p.37). In this perspective, language stands as a significant means for semiotic process. Language and culture are closely interlinked, and it is the language which mediates, reflects, describe, and plans actions in this system. (Baker 2009).

2.2.2.4. Sociocultural Perspective of Culture

In Vygotsky’s (1962; 1978) sociocultural theory of human learning, learning occurs as a result of a social process and the human intelligence in society or culture. In this view, cultural development depends on two levels; first social interaction, second mental structure (Wertsch, 1991).

Every function in the child’s cultural development appears twice: first, on the social level, and later, on the individual level; first, between people (interpsychological) and then inside the child (intrapsychological). This applies equally to voluntary attention, to logical memory, and to the formation of concepts. All the higher functions originate as actual relationships between individuals. (Vygotsky, 1978, p.57)

In this perspective, developmental process of the individuals are given a remarkable importance. As Aimin (2013) identifies, The Zone of Proximal

Development (ZPD) plays a vital part in individual's cultural development. He explains that Vygotsky's two level development stages.

The first is the actual developmental level, that is, the level of skill reached by the child working independently. The second is the future development level, that is, the level of potential skill that the child is able to reach with the assistance of a more capable instructor. Vygotsky viewed the ZPD as a way to better explain the relation between children's learning and cognitive development. He believed that learning always precedes development in the ZPD. In other words, through the assistance of a more capable person, a child is able to learn skills or aspects of a skill that go beyond the child's actual developmental. (Aimin, 2013, p.163)

With regard to these ideas of sociocultural theory, it is possible to say that social and biological features of individuals are the two necessary components that forms cultural interpretations.

2.2.3. Culture in Second Language Teaching

The relationship between language and culture has been a prevalent research subject for a long time. Many researchers have stated that language is an inevitable part of the culture and they are interdependent. Language, according to Samovar et al (2010) is a tool that makes human beings different from other animal species by enabling them to exchange or write down abstract ideas, and thus permits them to convey culture from one generation to another. Similarly, Brown (2007) deals with language concept in relation to culture by arguing that “ a language is a part of culture and a culture is part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture.” (p.189). There are many other researchers that signify the inseparable bound between language and culture and indicate that they cannot be explored without the other (e.g.; Kramsch, 1998; Lesow-Hurley,2000; Roberts, Byram, Barro, Jordan & Street, 2001). Sapir (1962) and Whorf (1956) are the two other names that comes to one's mind with regards to the relationship between language and culture. Their main hypothesis is that

language we speak shapes our thoughts and ideas, and it is due to the cultural differences that languages differ from each other.

This undeniable bound between language and culture has made itself apparent in second/foreign language teaching, as well. The need for cultural inclusion in language teaching gained a lot of popularity with the works of Byram (1989; 1994a; 1994b; 1997a; 1997b) and Kramsch (1988; 1993; 1996; 2001). It has been broadly noted that language teaching can't be complete and efficient unless the culture of the language has been studied. The vitality of teaching culture as well as the language has been expressed by many researchers (e.g. Seelye, 1968; Stainer, 1971; Rivers, 1981; Kramsch, 1988, 1996, 2001; Byram, 1989, 1994; Tomalin & Stempleski, 1993; Brown, 1994). Brown (1994) underlines the importance of cultural aspect in second language learning and teaching by stating that it is a must for both learners and teachers to be aware of cultural differences so as to realize that everyone in the world is not the same. Addressing the same issue, Arslan and Arslan (2012) indicates that as a result of globalization, teachers should definitely include the target culture in their classes because learners need to be made aware of the differences between cultures. In this way, students will be more competent in communicating meaningfully in the target language. As McDevitt (2004) puts it simply, since human nature is not independent of culture, studying another language is similar to discovering the nature of another people. Therefore, the cultural awareness of L2 learners of a language should be raised so as to contribute greatly to their world-view. In this respect, the goals of culture teaching are put forward by Tomalin and Stempleski (1993, p.7) as follows:

- To help students to develop an understanding of the fact that all people exhibit culturally conditioned behaviours.
- To help students to develop an understanding that social variables such as age, sex, social class and place of residence influence the ways in which people speak and behave.
- To help students to become more aware of conventional behaviour in common situations in the target culture.
- To help students to increase their awareness of the cultural connotations of words and phrases in the target language.

- To help students to develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting evidence.
- To help students to develop the necessary skills to locate and organize information about the target culture.
- To stimulate students' intellectual curiosity about the target culture, and encourage empathy towards its people.

Another researcher to suggest the aims of teaching culture in foreign/second language classrooms is Cakır (2006, p. 4). He points to the following five goals of teaching cultural components to learners:

- to develop the communicative skills,
- to understand the linguistic and behavioural patterns both of the target and the native culture at a more conscious level,
- to develop intercultural and international understanding,
- to adopt a wider perspective in the perception of the reality,
- to make teaching sessions more enjoyable to develop an awareness of the potential mistakes that might come up in comprehension, interpretation, and translation and communication.

The importance of incorporating culture into foreign/second language teaching has emerged as a remarkable outcome in many studies. To give an example, Bada's (1998) study revealed that ELT students at university improved their English language skills and enhanced their sense of comparison between their own culture and target culture as a result of intense program in which they were exposed to target culture through a range of lesson materials from videos to newspapers. In order to explore teachers' opinions about teaching culture in EFL classrooms, Al-Qahtani (2003) did a research on Saudi school teachers by giving them questionnaires. The teachers' responses supported the idea that students should be made aware of the target culture, which advances their English language competence. Another research to investigate cultural aspect of English language teaching was conducted by Saluveer (2004). In this study, two surveys were implemented to teachers and learners in order to find out their opinion about teaching and learning culture. The findings showed that teachers and

students were both interested in cultural aspect of English language. According to teachers' remarks and the data from students' survey, learning culture was regarded as significant and students indicated a great interest in the lessons when cultural points were included. The purpose of Yılmaz's (2006) study was to analyze learners' voice on the topic. 385 students participated in his study, and most of them pointed to the need for learning target culture in their English lessons since they considered culture as a very important instrument to get to know the countries where English is the native language. Besides these studies that signifies the importance of inclusion of target culture in second/foreign language classes, there have been growing studies indicating a different perspective which counts English as the common language, lingua franca, or international language. (e.g. Smith, 1976, Jenkins, 2000; 2007; 2009; 2011; 2014; Alptekin, 2002). The way these researchers consider target culture greatly differs from the ones we mentioned above. With the globalization and international status of English, many scholars rejected the need for target culture to be included in English language classes. These theories and opinions are to be provided in the following sections of the study.

2.3. Towards Intercultural Awareness

2.3.1. Definition of Intercultural Awareness

In our global world, intercultural awareness has become the essential core of successful intercultural communication. It is highly important to develop intercultural awareness for language learners in order to gain intercultural communicative competence. While some researchers prefer to use "cultural awareness" and "intercultural awareness" interchangeably, some make a distinction between these terms and claim cultural awareness refers to conscious understanding of the role of culture in language learning, but intercultural awareness is developing an understanding of both one's own culture and other cultures (e.g. Baker, 2011). However, these terms are regarded as intertwined by many. Therefore, in this study, the term intercultural awareness will be used to embrace a broader concept.

Baker (2011) offers a basic definition of intercultural awareness as follows:

Intercultural awareness is a conscious understanding of the role culturally based forms, practices and frames of reference can have in intercultural

communication, and an ability to put these conceptions into practice in a flexible and context specific manner in real time communication. (p.198)

Zhu (2011) addresses intercultural awareness as the foundation of communication and he states it has two basic qualities; awareness of individual's own culture and awareness of other cultures. "It involves the ability of standing back from our own point and becoming aware of not only our own cultural values, beliefs and perceptions, but also those of other cultures." (p. 116). According to Wang (2014), "intercultural awareness refers to the understanding of cultural conventions that affect thinking and behaviour, in which self-awareness and cultural awareness are the two main components" (p.18). Kramsch (1999) brings the "thirdness" perspective to the term and defines intercultural awareness as a third culture or third place which is a space between students' own culture and target culture and learners are free to interpret the target culture based on their own understanding and cultural background. In the next part, the concept of intercultural awareness will be discussed within the frameworks for the term

2.3.2. Frameworks for Intercultural Awareness

Baker (2009) presents the characterizations of cultural awareness in his study "Intercultural awareness and intercultural communication through English: an investigation of Thai English language users in higher education" which is one of the most fundamental guidelines for this study. His work will be referred here as important frameworks of some researchers are provided briefly. One of the earliest characterization was made by Tomalin and Stempleski (1993). They define cultural awareness as "sensitivity to the impact of culturally-induced behavior on language use and communication" (p.5). They point to three crucial features of cultural awareness: awareness of our own culturally induced behaviour; awareness of others' culturally induced behaviour and the ability to explain our cultural perspective. Tomalin and Stempleski believe that rather than teaching literature and art, ELT need to focus more on culturally based ideas and behaviours. They suggest various activities to enhance cultural awareness. However, Baker (2009) and El-Hussari (2007) assert that these activities put the target culture (mostly UK and American culture) in the centre and this may lead students to stereotype toward people from other cultures.

Another characterization comes from Jones (1995) who believes that students need to explore the concept of ‘otherness’ to increase their knowledge about another culture. Otherness refers to “what evidence of a way of life, a set of beliefs, or a way of behaving means to them” (Jones, 1995, p.19). Jones states that learners can increase their cultural awareness by developing an understanding of social conventions, similarities and differences between language communities, the unfamiliar within a target language community, language as culture, stereotypes as perceived by one group about another, and attitudes towards others. In this view, learners need to decide what this “otherness” is by first evaluating their own life style, and then moving onto examining the cultural values and attitudes of others in target culture. Learners should be encouraged to seek more knowledge on realia, TV magazines, newspapers, etc. and open themselves to the possibility of changes (El-Hussari, 2007; Baker, 2009).

Byram (1997) addresses the concept of cultural awareness in his ICC theory. As mentioned before, Byram (1997) highlights the bound between learning a language and its culture in his framework. Critical cultural awareness that he refers as the central concept of ICC promotes students to develop a thorough understanding toward their own culture taking a critical approach to one’s own values and beliefs, and enable students to engage in other cultures with a critical point of view by comparing the values and behaviors in other cultures with their own culture. Thus, learners are considered as a mediator between cultures appreciating multiple perspectives in intercultural communication (Baker, 2009). Critical cultural awareness concept is significant in that learners are not expected to be isolated from their own cultural identity; on the contrary, they should be aware of their own values so as to interpret the similarities and differences between their own and other cultures in intercultural communication. Baker (2009) states that Byram’s conception help learners move beyond stereotypes, but criticizes his concept for focusing mostly on the cultures of native speakers of English with the phrase other cultures.

Guiherme (2002), taking a more comprehensive approach than Byram’s (1997), highlights the need to prepare learners for an intercultural citizenship through development of critical cultural awareness. Rather than associating intercultural approach with focusing on a particular group of people, she evaluates this concept within the perspective of a multicultural world and states that the aim should be to equip learners with critical cultural awareness and ability to cross borders (Baker, 2009, pp. 81-82). Guilherme (2002) defines cultural awareness as a:

reflective, exploratory, dialogical and active stance towards cultural knowledge and life that allows for dissonance, contradiction, and conflict as well as for consensus, concurrence, and transformation. It is a cognitive and emotional endeavour that aims at individual and collective emancipation, social justice, and political commitment. (p.219)

Baker (2009) shares similar views with her in her emphasis on cultural awareness as having a central role in intercultural communication and her point that it should be incorporated in teacher training and learning, but finds her view lacking the details about relationship between cultures and language in lingua franca communications.

Risager (2004) states that foreign and second language teaching has started to regard cultural awareness as a significant part of language learning. Risager (2004) shares a similar approach with Byram (1997) in that they both signify the importance of recognizing one's own culture and comparing it to other cultures with a critical perspective. Risager (2004) label this perspective as 'reflexivity' which is an understanding of one's own culture and the target culture and comparisons between them. It is considered as the key component of cultural awareness. She also points to the possibility of developing cultural awareness in the classroom rather than experiences in target culture.

The most recent study on defining the framework of cultural awareness was conducted by Baker (2011). He expands on the earlier conceptions of cultural awareness with a focus on the relationship between language and culture and intercultural communication in English as a lingua franca concept. Baker (2011) provides a detailed concept of intercultural awareness (ICA) in his model. He presents three level of awareness, but points out that the development of ICA is not necessarily expected to follow the three levels in a linear fashion. He also makes a distinction between conceptual ICA and practice-orientated ICA. Conceptual ICA refers to types of attitudes towards cultures, knowledge of those cultures, and the ability to articulate these attitudes and knowledge (Baker, 2011). Practice-orientated ICA, on the other hand, is interested in practical use of this knowledge and attitudes in intercultural communication. The first level, basic cultural awareness, involves a general awareness of one's own culture in terms of beliefs, values, and behaviors In this level, there is also an awareness of other cultures, but in a very basic level which does not allow

learners to have a critical point of view. They may have ability to make very broad comparisons between their own cultures and others. The second level, advanced cultural awareness, refers to an awareness of complexity of cultures as one of many social groupings or contexts. This enables learners to mediate between cultures at a specific level and be aware of possible areas of miscommunication and misunderstanding between cultures. In the third level named intercultural awareness, learners “move beyond viewing cultures as bounded entities, however complex they may be, and recognizes that cultural references and communicative practices in intercultural communication may or may not be related to specific cultures” (Baker, 2011, p.205). In this regard, the third level addresses the contexts of English as a global lingua franca in which culture concepts are not seen as belonging to any native speaker community.

2.3.3. Overview of the Models of Competences

A general overview of the three main competences defined in the literature will be provided in this section. Brief information will be presented about linguistic competence and communicative competence, and following that development of intercultural communicative competence will be discussed in a more detailed framework.

2.3.3.1. Linguistic Competence

Noam Chomsky, American generative linguist, was the first to introduce the notion of competence (1965). Chomsky defines competence as linguistic knowledge of the idealized native speaker, an innate biological function of the mind which allows individuals to produce the infinite set of grammatical sentences that form their language. In this view, there is a distinction between competence and performance. “Linguistic theory is concerned primarily with an ideal speaker-listener, in a completely homogeneous speech-community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitations, distractions, shifts of attention and interests, and errors (random or characteristic) in applying his knowledge of the language in actual performance” (Chomsky, 1964, p. 4). Therefore, in this sense competence is the underlying knowledge of the language that the speaker has internalized (Dombi, 2013, p.18). Performance, on the other hand,

is the actual use of language in concrete situations (Yano, 2003, p.75). Though his works was fundamental to introduce these concepts, Chomksyian view of linguistic competence brought about a great deal of argument in the field.

2.3.3.2. Communicative Competence

Hymes (1972) challenged Chomsky's idealized notion of linguistic competence and pointed to its inadequacy by asserting that it lacks the socio-cultural dimension. He claims that "such a theory of competence posits ideal objects in an abstraction from sociocultural features that might enter into their description" (Hymes, 1972, p. 271). Criticizing Chomsky's aspect of linguistic competence, he introduced the more concept of communicative competence, which includes both linguistic competence or implicit and explicit knowledge of the rules of grammar, and contextual or sociolinguistic knowledge of the rules of language use in context (Yano, 2003, p. 76). In his theory of communicative competence, following knowledge of four types is critical (Hymes ,1972, p.12):

1. Whether (and to what degree) something is formally possible.
2. Whether (and to what degree) something is feasible in virtue of the means of implementation available.
3. Whether (and to what degree) something is appropriate (adequate, happy, successful) in relation to a context in which it is used and evaluated.
4. Whether (and to what degree) something is in fact done, actually performed, and what its doing entails.

Hymes' view of communicative competence was elaborated some other researchers such as Canale and Swain (1980) and Van Ek (1986). Canale (1983) defines communicative competence as "the exchange and negotiation of information between at least two individuals through the use of verbal and non-verbal symbols, oral and written/visual modes, and production and comprehension processes." (p.4). Furthermore, Canale provides four components of communicative competence; grammatical competence, discourse competence, sociolinguistic competence, and strategic competence. Grammatical competence refers to the knowledge of lexical items and grammatical rules. Discourse competence includes knowledge of rules

concerning cohesion and coherence. Sociolinguistic competence refers to the knowledge of sociocultural rules and pragmatic aspect of various speech acts. Strategic competence, on the other hand addresses to verbal and nonverbal communication strategies to compensate for breakdowns in communication and enhance the effectiveness of communication. Van Ek (1986) was considered as the one to apply communicative competence to foreign language teaching presented a different model. In his view, the communicative ability of a speaker comprises six components: (1) linguistic competence, which is the ability to produce and interpret meaningful and grammatically correct utterances; (2) sociolinguistic competence, i.e. the awareness of relations between linguistic signals and their contextual and situational meanings; (3) discourse competence, which is the ability to use appropriate strategies in the construction and interpretation of texts; (4) strategic competence, the correct use of communicative strategies; (5) socio-cultural competence, i.e. familiarity with the socio- cultural framework of the language; and (7) social competence, the will and skill to interact with others. Compared to the other researchers, van Ek (1986) provides a broader perspective including more social and cultural elements into the view. Communicative competence theories; however, were criticized for centralizing on the language of native speakers and target culture toward the end of 20th century.

2.3.3.3. Intercultural Communicative Competence

From the beginning of 1990's, there has been an increasing awareness about intercultural aspect of the language. Many researchers pointed out the idealization of native speakers in communicative competence theories, which has been considered as unrealistic and failing to address non-native speakers of target language all over the world. Addressing the need for an intercultural approach, the terms 'intercultural communicative competence', 'intercultural communication competence', and 'intercultural competence' has emerged in literature. These terms have been used mostly interchangeably, so the term 'intercultural communicative competence (ICC)' will be the focus of this study. In order to analyze the concept of intercultural communicative competence, it would be helpful to include definitions of intercultural communication so as to provide an insight into ICC concept.

Literature on intercultural communication has been growing since 1900's and many researchers dealt with intercultural communication concept in their works

(Oliver, 1962; Hall, 1963; Gumperz & Hymes, 1964; Gudykunst & Kim, 2003; 2007; Matveev & Nelson, 2004; Lustig & Koester, 2006; Arasaratnam, 2009). To start with an old definition, Samovar and Porter (1991) explained the term as such: “Whenever the parties to a communication act bring with them different experiential backgrounds that reflect a long- standing deposit of group experience, knowledge and values, we have intercultural communication” (p.10). Another definition was suggested by Lustig and Koester (2006). In their view, intercultural “intercultural communication occurs when large and important cultural differences create dissimilar interpretations and expectations about how to communicate competently” (2007, p.52). Gudykunst and Kim (2003) defined IC as “a transactional, symbolic process involving the attribution of meaning between people from different cultures” (p.17). It is also defined as the ability to communicate with people from different cultures in an effective and appropriate way. (Arasatnam, 2009). These various definitions of the term shows that researchers focused on different features of the term depending on what message they want to give to readers. The term has a fundamental role in second / foreign language teaching for the last two decades following the view that the utmost aim of English language teaching should be to facilitate the communication between people not sharing the same language and culture (Kramsh, 2001). Similarly, Byram (1997) states that assisting language learners to become competent as intercultural speakers is the desired goal of language education.

Intercultural communicative competence is a broader and more complex term to define considering the literature in communication and applied linguistic studies. There is no consensus on an exact definition of the term due to its extensive nature. Even the different interpretations of the term itself as ‘intercultural competence’, ‘intercultural communication competence’, and ‘intercultural communicative competence’ signals for its complexity. As mentioned before, the term ‘intercultural communicative competence’ will be used in this study. Many researchers provided definitions for the term. Taylor (1994) defines the term as “an adaptive capacity based on an inclusive and integrative world view which allows participants to effectively accommodate the demands of living in a host culture” (p. 154). One of the most influential researchers, Byram (1997) describes intercultural competence as what allows people to interact effectively with people from different countries in a foreign language. Byram’s (1997) concept of intercultural competence includes five main elements: attitudes, knowledge, skills of interpreting and relating, skills of discovering

and interaction, and critical awareness. These concepts are to be further analyzed in the following section of the study. Another researcher to identify necessary elements in intercultural competence is Fantini (2000). According to Fantini, ability to develop and maintain relationships, ability to interact effectively and appropriately, and the ability to obtain compliance and cooperation with other people are the three key elements in this concept. In parallel with Byram's and Fantini's definitions, Schäffner and Wiesemann (2001) defined intercultural communication competence as having the knowledge, motivation and skills to communicate effectively and appropriately with members of different cultures. Likewise, Bennett and Bennett (2004) defines intercultural competence is the ability to communicate effectively in cross-cultural situations and to relate appropriately in various cultural situations. Another significant name in the field, Deardorff (2006) considers intercultural competence as "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (p. 248). Interpreting the term from a different perspective, Hiller and Wozniak (2009) regards the term as a tolerance for ambiguity, behavioral flexibility, communicative awareness, knowledge discovery, respect for others and empathy; each of these dimensions has a cognitive, emotional/attitudinal and behavioral dimension. Taking a more comprehensive approach, Chen and Starosta (1998) provides a different definition of the term. "We conceive of intercultural communication competence as 'the ability to effectively and appropriately execute communication behaviors to elicit a desired response in a specific environment' (p.241). In this view, intercultural communicators should be successful enough to both interact appropriately and satisfy their communication needs so as to be regarded as competent in intercultural communications. All these definitions indicate the broad scope of the concept. In the next chapter, the theories behind the concept will be provided in detail.

2.3.3.4. Theoretical Perspectives in Intercultural Communicative Competence

Intercultural communicative competence was first conceptualized in the field of intercultural communication before it was introduced to second and foreign language education (Zhou, 2011). Bennett (1993) was the first to develop a model for the concept in intercultural communication field. In his Developmental Model of Intercultural Sensitivity (DMIS), the main assumption is that as people

experience major cultural changes, they became more interculturally competent (Bennett, 2004). The DMIS consists of six stages, extending from *ethnocentrism* to *ethnorelativism*. The first three stages (denial, defence, and minimization) are presented within the concept of *ethnocentrism* which reflects the idea that individuals experience their own culture as “central to reality”. (Bennett, 2004, p. 62). The latter three stages (acceptance, adaptation, and integration) are included in *ethnorelativism* which refers to the experience of individuals’ own culture within the context of other cultures (Bennett, 2004, p. 62).

Denial → Defense → Minimization → Acceptance → Adaptation → Integration

ETHNOCENTRISM

ETHNORELATIVISM

Figure 1. Developmental model of intercultural sensitivity

Source: Bennett, 2004 p.63

In the first stage, denial, the individual sees her or his own culture as the only one that is real and true. Other cultures not acknowledged and the existence of cultural difference is denied. In the second stage, defense, the individual notices cultural differences; however, they are considered as a threat to his or her own cultural values and beliefs. “The world is organized into “us and them,” where one’s own culture is superior and other cultures are inferior” (Bennet, 2004, p. 65). In the third stage, minimization, the individual recognizes cultural differences clearly and neutralizes the threat experienced in the second stage. Although cultural differences are acknowledged, the individual minimizes them and do not take them into consideration as significant. All cultures are believed to share main universal characteristics. When it comes to ethnorelative stages of the model, a remarkable increase in intercultural competence is observed. The first ethnorelative stage, acceptance, the individual experiences his or her own culture as just one of many equally complex worldviews. People at this stage are curious about and respectful toward cultural difference, but their knowledge of other cultures does not allow them to adapt their behavior to different cultural contexts easily (Bennett, 2011). In adaptation, the second ethnorelative stage, the individual adapts himself or herself to cultural differences and gain new cultural perspectives in other cultures. The ability to develop empathy and

appropriate behaviors in other cultures are the main concepts in this stage. The last stage of ethnorelativism, integration, addresses to the “state in which one’s experience of self is expanded to include the movement in and out of different cultural worldviews. Here, people are dealing with issues related to their own ‘cultural marginality’” (Bennet, 2004, p. 72). In this stage, people are able to regard themselves as multicultural and intercultural competent individuals.

Though Bennet’s (1993) model of DMIS provides an insight into the basics of the concept, it lacks the inclusion of language education perspective. Byram’s (1997) intercultural communicative competence model is the first to apply intercultural communication to foreign and second language classrooms. The main components in this model are knowledge, skills, and attitudes.

Skills interpret and relate (<i>savoir comprendre</i>)						
Knowledge of self and other; of interaction: individual and societal (<i>savoirs</i>)	Education political education cultural awareness (<i>savoir s'engager</i>)	critical	Attitudes relativising self other (<i>savoir être</i>)			
Skills discover and/or interact <i>savoir apprendre/faire</i>)						

Figure 2. Multidimensional model of intercultural communicative competence

Source: Byram, 1997, p. 34

As seen in Byram’s (1997) model, the first component, knowledge, includes two basic components: knowledge of social processes and individual interactions, and knowledge of social groups and their practices in one’s own country. “The teaching of knowledge is to allow students to understand how people in one country perceive another country, and what influence that has on the process of interactions between individuals and social groups of the two countries” (Zhou, 2011, p.31). The second crucial dimension is skills that divide into skills of interpreting and relating, and skills of discovery and interaction. The former category of skills is defined to enhance students’ ability to interpret a document or event in another culture, and to relate it to their own culture while the latter category of skills refers to the ability to recognize “new knowledge of a culture and cultural practices and ability to operate knowledge, attitudes, and skills” (Byram, 1997, p.61). This dimension, in a way, is the indication

of learners' ability to apply their knowledge into different cultural contexts. The third component of this model is attitudes that require curiosity and openness for other cultures, and readiness to question their own values and to avoid prejudices about other cultures. (Byram, 1997). Learners should be promoted to get rid of stereotypes in their mind and get involved in discovering different perspectives in other cultures. The last component, critical cultural awareness is considered as a crucial dimension which allows individuals to "evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries" (Byram, 1999, p.63). In his model of ICC, Byram suggests that intercultural competence teaching guide students to develop a cognitive and evaluative orientation towards their own culture and other cultures and to be aware of their own cultural values and the way these values effect their perspectives of others. According to Byram (1999), there are three possible locations for the acquisition of ICC. The first one is classroom in which there is a close communication between teacher and student; the second one, fieldwork, refers to short or long term stay in the target language country; and the third one, independent learning involves personal development of the learners (Almowada ,2011, p. 76). Proposing such a model for ICC, Byram aims to create a general framework that can be applied to different contexts for language teaching and learning (Almowada, 2011). Deardorff (2006) is another researcher to develop a model for intercultural competence. In fact, there are two models proposed by Deardorff.

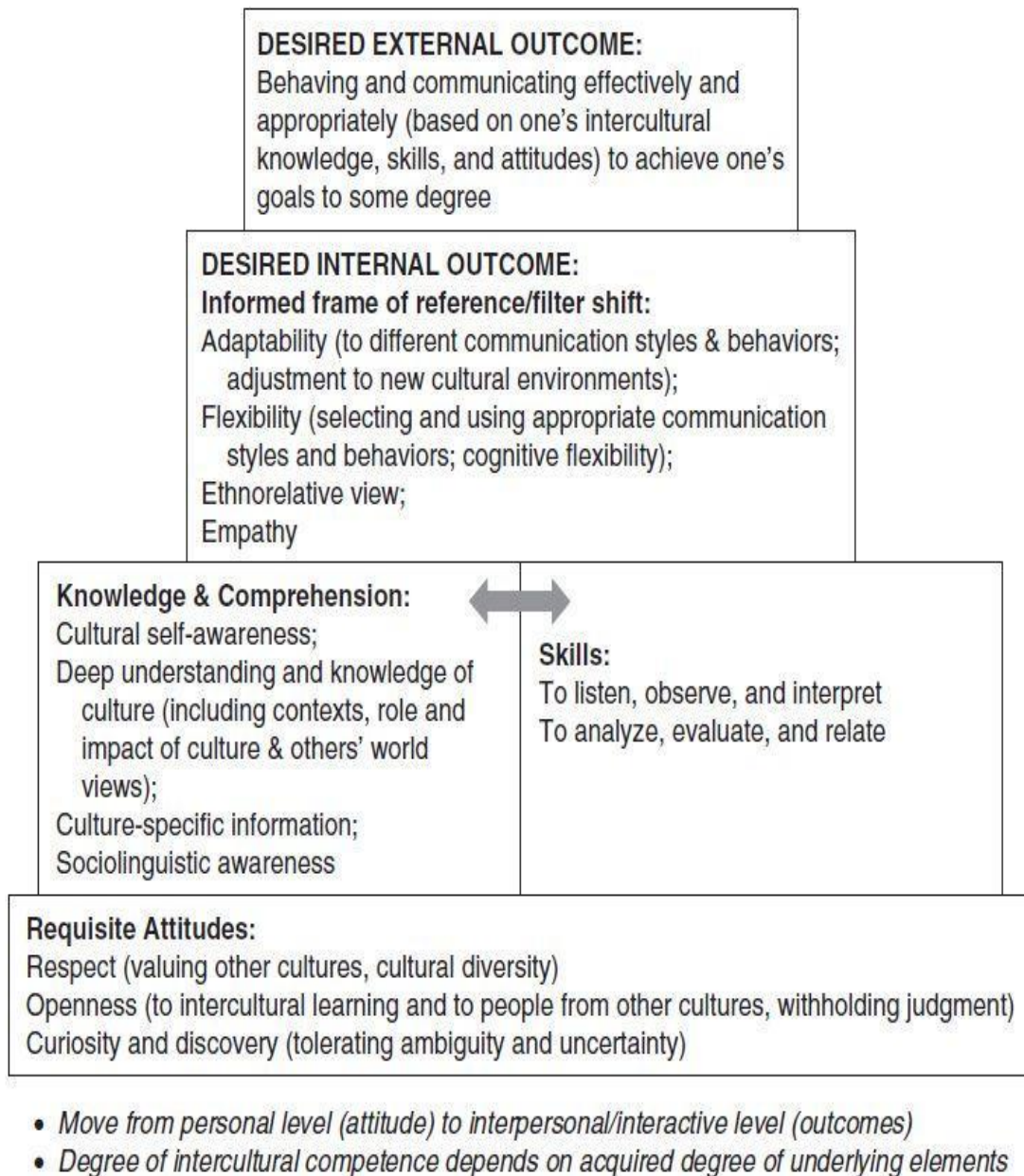


Figure 3. Pyramid model of intercultural competence

Source: Deardorff 2006, p.255

The pyramid model of intercultural competence focuses on attitudes as the basic stage to develop intercultural competence and the other dimensions are built on this component. In Deardorff (2006)'s pyramid model, attitudes, knowledge, and skills bring out the desired internal and external outcomes that are required to be regarded as a competent intercultural individual.

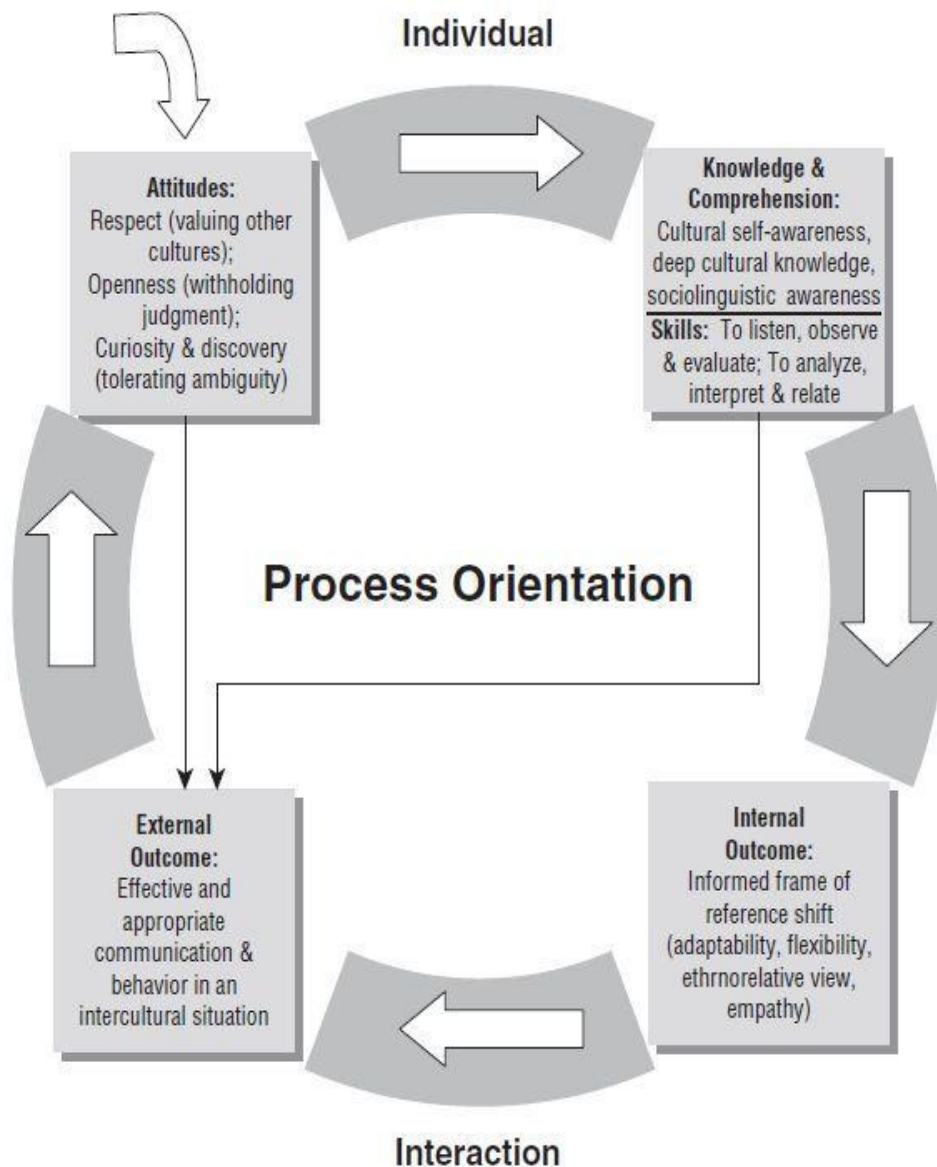


Figure 4. Process model of intercultural competence

Source: Deardorff 2006, p. 257

In process model of intercultural competence, Deardorff (2006) includes the same components as her pyramid model; however, she present these concepts in a cyclic construction so as to highlight the ongoing process within the concept of intercultural competence. The implications she points through these models is that ICC is an ongoing and lifelong process, and ICC development must be intentional, cohesive and coordinative.

2.4. Intercultural Awareness in ELT

2.4.1. Intercultural Learning in English Language Classrooms

In today's world, changing perspectives in English language teaching has led to the call for intercultural approach in English language classrooms. Numerous varieties of English and the role of English as a contact language not only between native speakers and non-native speakers, but also among non-native speakers clearly demonstrate the need for an intercultural point of view in order to form successful intercultural communications with people from different nationalities. In the past, there was a huge tendency to teach English language that is spoken by its native speakers and most of the time, becoming like a native speaker was the only goal of English language learning. Even when there is such a focus on native speakers' English, the cultural perspectives of native speakers were not given adequate importance in language classes. It was usually neglected since teaching grammar and vocabulary was regarded as the most significant. However, if the utmost aim of language learning is being able to communicate in that language, how can one isolate the cultural context in which communication occurs? "Cultures shape the ways language is structured and the ways in which language is used. "A language learner who has learnt only the grammar and vocabulary of a language is, therefore, not well equipped to communicate in that language" (Liddicoat, 2008, p. 278). It is now more important to make learners aware of cultural aspects because there are a lot more non-native English speakers than native ones, which indicates that learners are likely to encounter people from various nationalities. In this regard, they need to be competent enough to successfully interact in multicultural contexts.

Liddicoat (2008) suggests some principles to develop intercultural language learning: active construction, making connections, interaction, reflection and responsibility. Within these principles, four processes are highly important to put in practice. The process of noticing involves recognizing cultural similarities and differences and making sense of the new experience. Here, the role of teacher is to ask related questions in order to help in noticing process. The process of comparison enables learners to have a critical point of view in comparing similarities and difference between their own culture and other cultures. Moreover, learners are able to compare their previous knowledge about the target language and culture to the new information they learn about them. In the process of reflecting, learners interpret their

linguistic and cultural experience by questioning their reaction to diversity. In the process of interacting, learners are “engaged in interacting on the basis of their learning and experiences of diversity in order to create personal meanings about their experiences, to communicate those meanings, to explore those meanings and to reshape them in response to others” (Liddicoat, 2008, p.284). These stages, Liddicoat underlines, should not be taken as linear. “They are rather a set of processes through which the intercultural learner passes many times as s/he develops greater complexity of understanding” (p. 284).

Perry and Southwell (2011), touch upon some elements that need to exist in intercultural language learning, which are challenge, critical cultural awareness, teaching of subjective culture, and cultural self-awareness. Perry and Southwell (2011) also emphasize the importance of curriculum in intercultural approach in schools. They mention the International Baccalaureate Organisation (IBO) as an important curriculum provider in international education area. Similarly, Barany (2016) states that “a language educational system should inspire a student to understand, explore and think about the world around him/her through and besides learning a language whether it was foreign or native but especially a foreign language” (p. 272). Also, researchers such as Byram (1997) and Fantini (2007) draw attention to the need for integration of intercultural competence in teaching pedagogy. Such inclusion will both enhance language-learning experience and enable learners to socialize and communicate appropriately in multicultural contexts (Zhou, 2011). Teaching intercultural competence will facilitate the role of language learners as mediators between cultures, allowing them to explain their home cultures in multicultural context, and interpreting other cultures to the people in home culture (Byram, 1997).

Almowada (2011) highlights the role of teacher in intercultural language learning in terms of orienting learners in their English language learning experience. It depends on whether teachers have the aim of guiding students to become intercultural speakers of English or teaching English as a mother tongue spoken in countries such as United Kingdom and the United States. Some other researchers (Baumgart & Halse, 2000; Sercu, 2002; Corbett, 2003; Yılmaz & Özkan, 2015; Barany, 2016; Sert & Özkan, 2016) also emphasize the key role of teachers in promoting intercultural aspect of English language learning. As Sercu (2006) points it out teachers need to have an intercultural perspective and open-mindedness in the first place in order to help learners to develop an intercultural point of view. Then, they need to include

intercultural elements in their teaching materials (Demirbaş, 2013).

The idea that language learners should be provided with an intercultural perspective at an early age is another point some researchers refer to Doyé (1999), believes that intercultural learning should be introduced to children when they first start learning a foreign language, asserting that it is possible to expand intercultural communicative competence by choosing appropriate contents and strategies for their level. Littlecoat (2008) is another researchers that calls for culture teaching at the very beginning of language teaching. If teaching the culture is left until later, learners will have already created an understanding of context for the language they are learning – an understanding they will have to unlearn (p. 279).

All these approaches to intercultural aspect of the language in English language teaching indicate that learners need to be equipped with intercultural perspective as they learn English. It is clearly seen that intercultural approach in English language learning is obviously necessary in order to help learners involved in successful communications in multicultural contexts.

2.4.2. Assessment of Intercultural Communicative Competence

Although there is an emerging focus on ICC in learning a second or foreign language, it seems the question of how to measure ICC is yet to be cleared up. Some researchers developed instruments to assess ICC, but it is not clear which one is the most successful in assessing ICC. (Perry & Soutwell, 2011) To start with the oldest ICC assessment instrument, Koester and Olebe (1988) provided Behavioral Assessment Scale for Intercultural Competence (BASIC) which measures behaviors through eight domains of intercultural competence. These domains are Display of respect, orientation to knowledge, empathy, interaction management, task role behaviour, relational role behaviour, tolerance for ambiguity and interaction posture (Lustig and Koester 2006).

Chen and Starosta (2000) developed Intercultural Sensitivity Scale (ISI). This instrument is centralized on five aspects of intercultural sensitivity; engagement, respect for cultural differences, self-confidence, enjoyment and attentiveness. (Young & Sachdev, 2011; Perry & Soutwell, 2011).

Intercultural Development Inventory (IDI), developed by Hammer, Bennett, and Wiseman (2003) is another quantitative instrument. This instrument was developed

from the DMIS (M.J. Bennett 1993) and evaluates a person's experience of cultural differences rather than their behaviour or skills. (Perry & Southwell, 2011).

Some researchers such as Byram (1997), Ingulsrud et al. (2002); Jacobson, Sleicher, and Burke (1999); Mendenhall et al. (2004) highlighted the need for qualitative methods to assess ICC arguing that qualitative methods such as observations, interviews and portfolios should also be used to assess intercultural competence in a more detailed way. These researchers refer to portfolios as a qualitative method that can be used to collect rich and detailed evidence of learning over time encouraging learners have a reflective point of view on their experiences (as cited in Perry & Soutwell, 2011).

These suggested instruments to assess ICC surely help educators and learners to gain an insight into their intercultural learning experience, but they all have certain weaknesses and there is not one instrument on which researchers agree that it assesses ICC in language education comprehensively. The previously discussed instruments are not as comprehensive as to address the needs of ICC education of university students in a context where English is taught as an international language (Young& Sachdev, 2011).

2.4.3. Studies on Intercultural Awareness

Regarding the worldwide usage of English as an international means of communication, English language teaching is expected to promote the intercultural role of English in the classrooms. In this respect, some researches were concerned with intercultural awareness of ELT teachers and English language learners in different parts of the world. Timmis (2002) surveyed English language learners from fourteen countries and found out that they had a great tendency to follow native speaker models in pronunciation. Margić and Širola (2009) investigated the attitudes of students from English MA and BA programs toward different varieties of English. As a result of the study, they found out that MA students who completed English as a Global Language course were more open to the idea of English as an international language compared to BA students. However, there was still a great desire to sound like a native speaker and most of them made it clear that they would only teach native speaker norms to their students in the future. More recently, Sung (2014) examined the perceptions of English language learners in Hong Kong toward accent variety in ELT classrooms.

The results indicated conflicting ideas about the idea of exposure to multiple accents. Even though they believed the importance of exposure to different accents of English, most of the students were not open to the idea to be exposed to different accents of English in their classrooms. They were rather concerned about diverging from the native norm and they desired to follow 'standard' English pronunciation. Another recent study that explored learners' perceptions about the issue was Kang (2014)'s study that investigated the attitudes of English language learners from inner, outer and expanding circle countries towards their instructors' different accents. The students in inner and expanding circle countries showed more dissatisfaction about their pronunciation curriculum because of teachers' lack of effort of incorporating the role of English as an international language and also due to the confusion of various models of English. The learners in expanding circle countries also didn't value their teachers' accent as a perfect model of English pronunciation, which clearly signals their desire to be exposed to native speaker model of English pronunciation.

With respect to inclusion of culture concept in language teaching, several important studies were conducted so as to investigate teachers' perceptions. Byram and Risager (1999) gathered data from language teachers in UK, and Denmark using questionnaires and interviews in order to explore their views about implementing culture in language teaching. The results revealed that most of the teachers seemed willing to teach culture and there was an awareness of the importance of cultural aspect; however, they focused on dealing with linguistic aspect of the language with a great focus in the classroom since they were concerned about the evaluation of their students' linguistic knowledge in the exams. They also stated that they lacked necessary training to deal with culture dimension more seriously in the classroom. Even when they could include culture in the lesson, it centralized around the native English speakers' culture and it didn't go beyond the cultural aspect presented in textbooks, and students' own culture were given low priority.

Similar to the findings in this study, Sercu, Graciea, and Prieto (2005) found out that most of the foreign language teachers agreed on the significance of intercultural approach in language teaching, but seemed to fail in reflecting this view in their own teaching practices. In their study, 424 teachers from seven countries were analyzed in terms of their beliefs about integrating intercultural competence in their teaching and actual practices. Although most of the teachers stated their willingness to include intercultural aspect in their lessons, the findings showed that they were mainly

interested in enhancing students' linguistic competence and when culture was integrated, the lesson usually dealt with communicative competence focusing on target culture. As a result of this study, Sercu et. al (2005) suggest that it is highly important to discover teachers' point of view and their concerns so that teacher education programs can help them enhance their intercultural awareness and provide them with sufficient knowledge and practical information about how to promote this skill in their classes.

Another study providing similar results was carried out by Young and Sachdev (2011). They conducted a multimethodological research combining diaries, focus groups, and questionnaires. The results showed that experienced teachers from UK, USA and France had conflicts between their beliefs and practices in classroom. While teachers expressed a positive view toward intercultural approach to be applied in classrooms, their practices indicated poor signs of culture teaching and they seemed unable or unwilling to apply their beliefs about intercultural awareness in their classrooms.

Likewise, Zhou (2011) investigated Chinese University EFL teachers' perceptions of intercultural competence teaching and reached similar findings. The majority of teachers supported the teaching of different cultures in English language classes, but it didn't seem to have a considerable place in EFL classes. They stated their reasons for this situation by pointing to their lack of necessary cultural knowledge, the testing system, requirements of syllabus, and textbooks which fail to include adequate cultural content. Based on these results, she suggests that there is a need for teacher training programs designed to introduce and promote intercultural competence teaching, and for curriculum and teaching materials reflecting an intercultural perspective.

Almawoda (2011) surveyed with 197 English language teachers and conducted semi-structured interviews with 17 English language senior teachers. She examined the perceptions of teachers towards teaching ICC in English language teaching in secondary schools in Kingdom of Bahrain. The findings indicated that most teachers were familiar with the target cultures and they provided information about these cultures using the textbooks. Only a small number of participants regarded culture as having a deeper meaning beyond being knowledge transmitted through textbooks and tried to raise students' awareness to prepare them for intercultural encounters. It was also found out that teachers didn't feel sure about the appropriate ways to teach culture mostly due to the lack of ICC focus in teacher training field and inadequate time to

deal with cultural content in the class. The study proposed that more attention should be paid to include intercultural perspective in language teacher education and designers of teacher materials should create materials that will help teachers to promote intercultural awareness in their students.

Referring to the inadequacy of teaching materials in reflecting intercultural aspect, Starkey (2007) points to the tendency in teaching materials to link the language to the cultures of native speakers, which was revealed as a result of the research implemented on modern language teachers in UK. His paper showed that most teachers were willing to teach intercultural competence; however, they faced challenges mainly because of inappropriate syllabus and textbooks, and sometimes negative attitudes that students indicate towards foreign cultures.

Regarded as one of the main obstacles to intercultural awareness and teaching, the lack of teacher training programs that focus on intercultural awareness concept was the starting point for Owens (2005) who implemented a Staff Development Training Program in an Australian University. The main aim was to explore teachers' insight into the benefits of this program in increasing intercultural awareness and communication skills. Three workshops in nine months were offered to teachers at this university and 11 teachers participated in in-depth interviews after completing the program. According to the results, teachers considered this training program as helpful in enhancing their teaching practice fostering their intercultural awareness and providing beneficial strategies to help them apply this knowledge into their own practices in language classes.

Besides studies that inquire teachers' perceptions of intercultural awareness, some researchers also examined pre-service teachers' views in this regard. Lazar (2011) aimed at looking into Hungarian pre-service English teachers' beliefs about their role in the development of intercultural communicative competence. A detailed qualitative study was performed as a result the study revealed that pre-service teachers didn't have sufficient knowledge and training to include ICC in their future classes. Also, they show a reluctance in adding some intercultural content to the syllabus, which meant extra work and effort for them. At the end of the study, the call for incorporation of ICC in teacher education programs was highlighted.

Olaya and Gómez (2013) explored pre-service English teachers' attitudes toward the aspects of culture and intercultural competence referring to how these concepts were covered in their English lessons. Through questionnaires and semi-structured

interviews, the researchers found out that these concepts were rarely addressed in detail and they only had a surface knowledge of intercultural competence. Additionally, most of them had biased opinions about non-native culture variations and accents. The authors emphasize that English lessons should deal with intercultural competence in a more comprehensive way and that educators need to encourage pre-service teachers to avoid misinterpretations of diverse cultures and help them develop an intercultural perspective.

Cunningham (2015) conducted a study focusing on the effect of a study abroad program's on pre-service teachers intercultural competence. Participants took part in a one-month long international student teaching program in Mexico City and the findings revealed that it was highly useful for pre-service teachers in helping them to prepare for culturally diverse classrooms through developing cultural noticing ability among participants. Based on the positive results of the study, the researcher highlights the significance of such study abroad programs for pre-service teachers.

A more recent study was employed by Czura (2016) who aimed to explore student teachers' perceptions of ICC in an L2 classroom. Participants from three different departments took part in the study. Although they could give relatively right definitions of ICC, their perceptions were usually limited to the extent that they focused knowledge dimension of the culture. Also, the findings indicated that pre-service teachers who have philological education refers to communicative, and social aspects of ICC more than the ones in other departments. Considering the result of the study, the researcher underlined the need for intercultural teacher training courses.

There are also a few studies analyzing language learners' perspectives of intercultural competence and awareness. Xiao and Petraki (2007) studied the intercultural communication experience of Chinese students with students from different countries. It was observed that the conversations were centralizing around very basic cultural topics like weather, cooking, travelling, and families. They didn't involve in more in-depth cultural topics, and they gave their reasons for that in interviews. Most of the students remarked that their English lessons consisted of grammar-teaching instructions and only little reference to target language existed in their classes. Therefore, the authors finalize their research with strong suggestion for English language teachers to develop a teaching philosophy that embodies intercultural aspects of the language.

Jenkins (2008) demonstrates the need to be aware of students' cultural

background, needs and values in implementing an intercultural teaching. This qualitative study was based on his own experience in Saudi Arabia as an English language teacher. Being aware of students' negative approach towards some Western ideologies such as democracy, sexual orientation, or religion, he claimed to better understand their expectations and thus managed to create a safe learning environment by choosing cultural content to include in the lesson carefully (Dombi, 2013).

Researching into Vietnamese students' views about cultural diversity in English language teaching, Chinh (2013) conducted a qualitative study which offered positive findings related to students' attitudes to inclusion of cultural diversity in their language class. Learners believed that it was significant to learn about diverse cultures in the world and they also highlighted the need for their home culture to be integrated in language learning classes. They also pointed to some constraints about the issue, such as the limited hours of English lessons, teachers' lack of knowledge of diverse cultural, and misrepresentation of their home culture in textbooks. The author concludes that educators and stakeholders should take these constraints into consideration.

Wang's (2014) research into both teachers' and students' beliefs about intercultural awareness stands as the most comprehensive and the most related study within the scope of this research. Through questionnaires and interviews, the researcher analyzed the views of staff members teaching and students studying at a university in Australia with regard to significance of intercultural awareness. The findings indicated the positive perspectives of the participants towards intercultural awareness which could be increased, as suggested by the participants, by engaging with people from different cultural backgrounds with the help of technology and language exchange programs. (p.207) The challenges mentioned in the study were mostly related to lack of time to include intercultural activities and effective teaching techniques as well as appropriate teaching materials. This study provides a comprehensive framework for my study and it contributes to my study greatly by presenting a god deal of essential data regarding both teacher and student perspectives in the field.

2.5. ELT in Local Context

2.5.1. A Brief Look Into English Language Teaching In Turkey

The global influence of English has made itself the prevalent language that is taught in all levels of Turkish education system. As Doğançay-Aktuna (1998) states, in Turkey, English is the most studied foreign language and the most popular medium of instruction in after Turkish. “Whether it is spoken as a first, second or foreign language across the globe, English is truly a global phenomenon that has a wide spectrum of impacts; and Turkey is no exception in this respect” (Selvi, 2011, p.183).

The language policy underwent a major reform in 1997 and expanded the compulsory primary education from five to 8 years. Following this reform, English language classes became compulsory in primary schools from 4th grade onwards (Bayyurt, 2006). This regulation made fourth and fifth grade students take two hours of English and sixth, seventh and eighth grade student receive four hours of English classes in a week (Acar, 2004). The aim of The Ministry of National Education (MONE) was to provide greater exposure to English in lower grades and to improve the basic communicative skills of learners in the target language through the integration of the four skills (Selvi, 2014).

In 2012, another educational reform extended the compulsory education from 8 years to 12 years and divided this period into 4 years of primary school, 4 years of middle school, and 4 years of high school education (Selvi 2014; Guven, 2015). With this recent reform, students start learning foreign-language in second grade and second, third, and fourth graders receive two hours of language instruction per week. In fifth and sixth grade students have three hours of foreign language classes while seventh and eighth grade students are exposed to the foreign language for four hours per week. Grades. (Ministry of National Education, 2013).

In secondary schools, foreign language has been taught as compulsory foreign language course, elective-foreign language courses, and elective second foreign-language courses (MoNE, 2012a). As Selvi (2014) points it out, the foundation of Anatolian High Schools were considered as highly valued institutions that provide intensive foreign-language (mostly English) education. However, with the medium of instruction being English in some of these high schools, it gave rise to a lot of arguments and these schools were criticized with respect to the unavailability of qualified content teachers who knows English and the content well, students’ problems

in translation the science terms into English, not being tested in English in any university entrance exams (Selvi, 2011). In 2006, MoNE decided that English was no longer used as a medium of instruction in high schools. Nowadays, the one-year preparatory classes in high schools were made optional and have been left to the discretion of individual schools (Selvi, 2011; 2014).

In higher education, the importance given to foreign language education, especially English language, has been clearly put forward by the Higher Education Council (YÖK) in 2007. Güven (2015) indicates the place of English according to the regulation as the following:

In Turkey, intending to increase its competitiveness in this globalized world and to be a part of EU, it is required to enable students to graduate from university knowing at least one foreign language. This is a minimum condition... It is insufficient for universities to direct their language education channels to teach only one language (English) to their students. To learn more than one language should be encouraged. In this regard, universities can think of such ways as improving language preparatory classes and instructing some other subjects in the foreign language. (p.19)

English as a medium of instruction is also a widespread implementation in many higher education institutions in Turkey. Middle East Technical University, founded in 1956 in Ankara, was the first public university to provide English-medium instruction, which is followed by other universities such as Boğazici University and Bilkent University. According to Yal (2011), “the initial drive to implement EME in higher education stemmed from the assumption that scientific and technological competitiveness hinged on Turkey’s educated population’s ability to access and publish academic information in English” (p.3). English language education has become more crucial since Turkey attempted to become a member of the European Union, and therefore many universities has made English the medium of instruction (Bayyurt, 2013). In both public and private universities where English-medium instruction is provided, students take a foreign language test prepared by the administration of that university to identify their “levels”. After that, according to the “points” they received on the test, it is decided if they will go on the “prep school” or not, or if they will do which level or class they will. (Official Newspaper-Resmi

Gazete 04.12.2008 n. 27074).

Considering the English language curriculum, it can be said that there is no standard English variety that is common in all levels of education in Turkey. However, it can't be disregarded that the most prevalent English language varieties that students are exposed to in textbooks are American and British English with a focus on their surface cultural themes to a certain extent. However, some scholars have raised arguments against the dominance of native Englishes and asserted that there is a great need for textbooks that reflect local and cross-cultural purposes for using English as a lingua franca or as an international language (Coskun, 2010; Alptekin & Tatar; 2011).

2.5.2. Turkish Studies on Intercultural Awareness

Although there is not a wide range of studies on intercultural awareness in English language teaching and learning in Turkey, some studies offer an insight into the Turkish context of intercultural awareness at English language classes. Most of the studies focused on teacher perceptions on English as an international language and intercultural awareness. Akyel and İnceçay (2014) approaching the issue from a general perspective, researched into the perceptions of teachers and teacher educators about ELF and the role of ELF on language teacher education. One hundred Turkish English language teachers were surveyed and ten teachers and ten educators were included in semi-structured interviews. The study revealed that although the participants were tolerant about the different varieties of English and seemed to believe the importance of integrating both home culture and target culture, the majority of them stated they didn't put ELF into practice in their classes. The participants pointed to the need to raise teacher students' awareness about ELF in teacher education programs. The researchers also propose that teacher education programs should be modified within the concept of ELF.

Önalın (2005), getting to the core of culture teaching, investigated the teacher opinions about the definitions of culture. The findings revealed that culture is mostly regarded as comprising of beliefs and values, and visible aspect of culture was usually touched upon in the classes. Although the teachers didn't deal with culture in detail, they had positive attitudes toward integrating cultural content in their classes.

Demirbaşı (2013) wanted to find out how much preference teachers have in terms of the inclusion of intercultural elements in textbooks. According to the data from

semi-structured interviews, the teachers didn't seem to consider cultural content as a significant factor in the textbooks and only a few of them made an effort to elaborate on it or bring extra materials to focus on the cultural topics. Also, most of the teachers stated that American or UK culture is the main culture that should be taught in the class. Referring to these results, the author suggests that teachers' awareness and curiosity should be raised so that they can enhance their own perspectives as well as their students'.

Kılıç (2005) investigated the English lecturers' beliefs about intercultural competence using a questionnaire and a scale. The findings showed that the lecturers were more interested in attitudinal perspective of culture and they believed that they knew enough about the foreign cultures. However, they didn't regard culture teaching as one of the main aims of English language teaching. Based on the result of her study, she makes some recommendations such as redefining the aims of ELT in terms of acquisition of intercultural competence, preparing and selecting appropriate lesson materials with a focus on promoting intercultural competence, adopting evaluation methods to measure intercultural competence, and placing a greater importance on international projects such as Erasmus mobility programs.

Similarly, Atay, Kurt, Çamlıbel, Ersin, and Kaşlıoğlu (2009) aimed at finding out 503 teachers' opinions and attitudes on teaching intercultural competence. Questionnaire results indicated that teachers seemed to accept the important role of culture in language education, but this perspective was not reflected in their actual teaching in the class, which hinders the promotion of intercultural competence in learners. The researchers, at the end of their study, signalize the necessity to advance teacher-training programs by integrating teaching ideas and methods about cultural content in language classes.

In a more recent study, Sert and Özkan (2016) addressed the topic of cultural integration into ELT through both classroom observations and semi-structured interviews before and after the observations. The findings of the interviews indicated that out of 10 English language instructors, nine underlined the significance of teaching culture in ELT classes, and the majority of the participants believed that target culture should be the culture to be taught in the classes. However, the classroom observations showed that their classroom practices barely focused on culture teaching, which was mostly about asking a few questions about the topic related to target culture asking about the differences between target and local culture. Three factors that

hinders culture teaching were stated as obligatory pre-planned syllabus and time constraint, course book content, and highly exam-based assessment system. The study points out the vitality of in-service trainings and re-evaluation of current ELT models at prep schools.

Bayyurt (2006) conducted semi-structured interviews with Turkish teachers of English so as to discover their awareness of cultural dimension in English language teaching. The participants held positive opinions about the importance of culture teaching referring. They were closer to the idea of English as an international language by stating that culture teaching should include both English speaking nations' culture and learners' local culture.

Cansever and Mede (2016) aimed to explore the perceptions of native and non-native EFL instructors towards intercultural foreign language teaching. Employing questionnaire, semi-structured interview, and classroom observations, the researchers reached to the conclusion that both native and non-native instructors considered intercultural teaching as an important concept. The findings highlighted teachers' positive approach to cultural integration.

As well as the research into teacher perspective, there are some studies that approach the issue from pre-service teachers' angle. Coşkun (2011) studied the attitudes of forty-seven pre-service teachers in Turkey and reached the result that most of the participants favored the ideal native speaker norms believing that the English that is spoken by its native speakers such as American or British English should be the focus of English language teaching while taking no account of different varieties of English.

Another study that reveals the need for promoting the role of English as a means of international communication was carried out by Öztürk, Çeçen and Altınmakas (2009). In their study, Turkish pre-service teachers of English language reflected their idea about the ownership of English and normative standards. Their view about the issue indicated that there was a lack of awareness about ELF and they generally disregarded the multicultural role of English language

With reference to teaching culture in English classes, Atay (2005) surveyed with pre-service teachers and observed the practicum of randomly selected twelve prospective teachers. She founded out that although pre-service teachers of English at a highly valued state university in İstanbul seemed to be aware of the importance of cultural awareness, they admitted to have lacked the sufficient background and

knowledge about the target cultures.

Sarıçoban and Öz's (2014) study also ascertains the need for pre-service teachers to go abroad and have experiences in other cultures in order to gain intercultural communicative competence. The study revealed that the participants got high results on ICC tests, and academic achievement or gender was not observed as being an affective factor. However, the students who studied abroad had higher scores than others, which implies the great significance of encouraging pre-service teachers to participate in study abroad program.

In her study that integrates technology to promote intercultural competence in teacher-trainees, Harmandaoğlu (2013) conducted a qualitative study combining interviews and reports. Based on the case studies, she obtained positive results that can help pre-service teachers develop a more intercultural perspective. The findings suggested that Twitter was effective in promoting participants' intercultural competence in regard to knowledge and attitudes dimension.

Students' points of view on the issue were also analyzed in a few studies. Genç and Bada (2005) explored English language teaching students' opinions about the effects of culture class on raising their cultural awareness. Following the completion of the 28-hour culture course, the views of thirty-eight Turkish university students were investigated through a questionnaire. He found out that the findings justified the arguments in favor of culture classes in language learning and teaching since it was seen that students developed a higher understanding of English culture with the help of those cultural classes.

With a specific focus on the role of native English speaker teachers in enhancing intercultural sensitivity, Küllü-Süllü (2014) studied 435 English preparatory class students' ideas in this point. 196 of the students were taught by NNESTs while 239 of the students were taught by both NESTs and NNESTs. By analyzing participants' intercultural sensitivity scores and their opinions about NESTs and NNESTs, the researcher discovered that total IS scores of students educated by NESTs and NNESTs, were not necessarily different from each other whereas students considered NESTs as having a more positive effect on their feelings towards other cultures. Also the study illustrated that international experience and knowledge of a foreign language increases interaction confidence.

In a study carried out with 508 students studying at the preparatory schools of seven different universities, Güven (2015) looked into the attitudes of students towards

learning intercultural communicative competence. The questionnaire results demonstrated that even though the students from the departments of social sciences tended to have more positive attitudes towards learning ICC, in general students generally had positive ideas towards learning ICC, especially in a communicative way. Also, they favored watching video films and documentaries to learn cultural information in their English language classes. The researcher emphasizes that knowing student' interests and taking their preferences into account in English language teaching could enable learners to develop a higher motivation to become successful in intercultural communications.



CHAPTER III

RESEARCH METHODOLOGY

This chapter will provide a general overview of the research methodology by focusing on the key aspects that constructs the framework of the study. First of all, the research questions will be presented. Then, the interpretivist approach underlying this study will be explained in relation to the reasons for adopting this paradigm. Following that, the research design will be described with reference to the rationale for using mixed-methods research. Next, the research setting and the profile of participants will be introduced. Data collection methods, pilot study and data analysis procedures will follow this part. Finally, the chapter will focus on the trustworthiness and ethical considerations of the study.

3.1. Research Questions

The main purpose of the study is to identify whether native and non-native English speaking instructors and English language learners at a prep-school in Turkey have intercultural awareness. The study is designed to provide insight into the following research questions:

1. What are English language instructors' and learners' perceptions of intercultural awareness with regard to ownership of English?
2. What are English language instructors' and learners' perceptions of intercultural awareness with regard to cultural integration into English language education?
3. How do English language instructors and learners evaluate the efficiency of the ELP program with regard to intercultural teaching?
4. What are English language instructors' and learners' suggestions to enhance intercultural awareness in the ELP program?

3.2. Research Paradigm

The research paradigm adopted in this study is the interpretivist/constructivist one. "The goal of research, then, is to rely as much as possible on the participants'

views of the situation being studied” (Creswell, 2003, p.8).

The research paradigm can be defined as "a loose collection of logically related assumptions, concepts, or propositions that orient thinking and research" (Bogdan & Biklen, 1998, p.22). Contrary to the positivist paradigm, the researcher’s goal is not to seek for the right way of examining a certain situation (Willis, 2007). As Crotty (1998) stated, the constructivist/interpretive researcher seeks to understand the social perspective of the participants as it guides how they make sense of the world they engage in. Thus, the context and the setting of the participant is highly important in information gathering process.

Within this paradigm, the researcher, then intend to makes sense of the data based on her own experience and background. Through implementing a mixed design approach, the purpose of the researcher is to gain a more comprehensive understanding of how participants perceive and interpret their context (Mason, 1996). The constructivist/interpretive approach serves at its best as the research paradigm in this study design in accordance with the research questions of the study. In the next section, the mixed method research design and its appropriateness for the study will be explained.

3.3. Research Design

Within the scope of the study, mixed methods research design was used to collect quantitative and qualitative data. Mixed methods research is defined as integrating quantitative and qualitative approaches in order to generate new knowledge (Stange K et al (2006). It is also defined as the “research in which the investigator collects and analyzes data, integrates the findings, and draws inferences using both qualitative and quantitative approaches or methods in a single study or program of inquiry” (Tashakkori & Creswell, 2007, p.4). Although the quantitative and qualitative approaches are usually considered as including contrary foundations, as the former based on facts and numbers and the latter based on different perspectives of human experience (Cohen, 1988), they should not be regarded as complete opposites (Creswell, 2009). Bouma (2000) indicates this aspect stating “it should be clear that the difference between qualitative and quantitative research is not one of better or worse but rather one of appropriateness to the question asked” (p.174). In other words, “the “distinction between quantitative and qualitative methods is a matter of

emphasis more than a discrete boundary” (Stake, 2010, p.19). In order to provide a better understanding of the research problem, this study draws on the explanatory mixed methods design, which “consists of first collecting quantitative data and then collecting qualitative data to help explain or elaborate on the quantitative results” (Creswell, 2007, p. 560).

3.3.1. Rationale for adopting mixed method research design

In this study, I aimed to obtain more comprehensive data by combining both quantitative and qualitative research methods so as to better understand the complexity of the research problem. Mixed methods research is a highly efficient design to apply if the researcher seeks to build on the strengths of both quantitative and qualitative data (Creswell, 2012). Quantitative research method can be briefly described as explaining phenomena by collecting numerical data which are analysed using mathematically based methods (Aliaga and Gunderson (2000). This research method can be used to describe variables and examine relationships and cause-effect interactions among them (Burns & Grove 2005). On the other hand, qualitative research method is defined by Creswell (1994) as follows:

Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyses words, reports detailed views of informants, and conducts the study in a natural setting (p. 105)

As Denzin and Lincoln (2005) states, the researcher studies the issue and the participants in their natural settings and aims to interpret the things “in terms of meanings people bring to them” (p.3).

The main rationale behind using mixed methods research design in this study is to provide greater insight of perspectives about the issue. The mixed methods design “has the potential to reveal a fuller and more meaningful understanding of the concerned issues than if either dataset had been used alone” (Zhou, 2011, p.52). Making use of the strength of both methods also allowed me to enhance the validity of the study. As Tashakkori and Teddlie (2003) points out the mixed methods design allows the researcher to integrate the best of both quantitative and qualitative

methods, and the scope in order to avoid the weaknesses of both methods. In this regard, my purpose was to present a clear picture of both English language instructors and learners' perspectives on intercultural awareness by implementing questionnaires to both subjects and conducting semi-structured and focus group interviews to follow up the quantitative data so that I can elaborate on the database and obtain a more extensive point of view.

3.3.2. Case Study as Mixed Method Design

Case studies have been used for a long time in the field of education as a valuable research design method. Yin (1994) defines a case study as “an empirical inquiry that investigates a contemporary phenomena within its real life context, especially when the boundaries between phenomenon and context are not clearly evident” (p.13). Another definition of the term is provided by Creswell (2003) who regards case study design as the process of exploring a program, an event, an activity, a process, or one or more individuals in depth. A case study should be used when the aim of the researcher is to explore “how” and “why” questions about “a contemporary set of events over which the investigator has little or no control” (Yin, 1994, p.9). Case study designs are highly effective as they allow researchers to see the detailed picture of a phenomenon in its own context.

Stake (1995) provides three types of categorizations for case study design. The first type that Stake (1995) put forward is the intrinsic case study in which a single case is investigated in particular and there is no aim to generalize it to similar contexts. Instrumental case study is the second type in which the researcher needs to have “general understanding and feel that we may get an insight into the question by studying a particular case’ (p.3). Collective or multiple case study is the third type in which researchers analyze more than one case within the same context. In parallel with these explanations, the present study is considered as collective or multiple case study as I intend to inquire about both English language instructors’ and learners’ perspectives on the significance of intercultural awareness.

3.4. Sample Selection

In this mixed methods design study, purposive sampling procedure have been adopted. According to Mason (1996), sampling is the “principles and procedures used

to identify, choose and gain access to relevant units which will be used for data generation by any method” (p.83). The purposive sampling technique is “the deliberate choice of a participant due to the qualities the participant possesses” (Adam, 2014, p.160). In purposive sampling, the researcher decides what needs to be known and sets out to find people who can and are willing to provide the information by virtue of knowledge or experience (Lewis & Sheppard 2006). Among the sixteen types of purposive sampling, according to Patton (1990), convenience sampling was employed to select the participants.

Participants were purposefully selected from prep-school. It is where intensive English lessons are provided for university students in an academic year, so this was in line with the research questions that seeks to investigate English language instructors’ and learners’ intercultural awareness. In an academic year, the institution has four quarters and in each quarter English language lessons are taught for seven weeks. Learners were invited to participate to the study in the second academic term and in the third quarter because the researcher wanted to include participants who had the experience of learning English for at least two quarters. Learners’ level of English proficiency was deliberately chosen as pre-intermediate as it was important for the participants to have been exposed to certain amount of English language. Among the pre-intermediate classes, the participants in the classes the researcher taught before and was teaching that term were invited to participate in the qualitative data collection part because it would help participants to express their opinions more comfortably when they were familiar with the researcher. Also, it was convenient for the researcher to arrange the data collection tools and time to implement the tools. When it comes to the other sampling group, native and non-native English language instructors were not selected purposefully in quantitative data collection part because the number of the instructors were not that many in the institution. However, purposive sampling was employed in qualitative data collection part as the researcher aimed to include the instructor profile that best fits with the research topic and questions. The next section will give a more detailed account of the setting and participants of the present study.

3.5. Setting and Participants

3.5.1. The Research Site

The study was conducted in the Prep School Department of a private university in

Gaziantep. In this prep school, a proficiency exam is held three weeks before the academic term starts and students are placed in classes according to their proficiency levels. When the academic term starts, beginner level students are placed in A level, elementary level students are placed in B level, pre-intermediate level students are placed in C level and upper intermediate level students are placed in D level classes. Each term lasts for 7 weeks, and they pass to next level at the end of each term if their total grade is 70 or when their quiz, midterm, final and teacher evaluation marks are added together. When the students graduate from prep school, they will have B2.1 level of English according to Common European Framework of Reference for languages (CEFR) that sets out standards for foreign-language teaching at six levels (A1, A2, B1, B2, C1, C2) (Council of Europe, 2001). It mainly provides a basis for the arrangement of the syllabuses and curriculum guideline by suggesting what language learners have to learn in order to use a language for communication (Köksal & Şahin, 2012).

There are 4 courses provided for level A and Level B, and 5 courses provided for level C and Level D classes. In level A, the courses are 20-hour Main Course, 4-hour Writing, 3-hour Reading, and 1-hour English Lab, and in level B, the courses are 15-hour Main Course, 5-hour Writing, 4-hour Reading, and 1-hour English Lab. In level C and D, more focus is given to skill courses. There are 10-hour Main Course, 5-hour Writing, 5-hour Reading, 5-hour listening-speaking, and 1-hour English Lab classes.

Both native and non-native English speaking instructors teaching at prep-school department. There is not a specified course that each teacher is supposed to teach. They can teach all of the courses in all levels. However, the institution has a tendency to have native English speaking instructors teach Listening and Speaking courses because they want to expose students as much English speaking environment and native speaker accent as they can.

3.5.2. Instructor Participants

45 instructors participated in quantitative data collection part of the study. Convenience sampling was used to select instructor participants since the number of the instructors was not enough to allow me to do purposive sampling. 37 non-native English speaking and 8 native English speaking instructors were conducted a questionnaire. All of the participants taught at least two classes for two terms and they

taught at least two different courses. Table 1 gives a detailed account of the instructor participants for the quantitative data collection part.

Table 1

English Language Instructors' Profile in Quantitative Data Collection

	Number (n/N)	Percentage (%)
Gender		
▪ Male	16/45	35.6
▪ Female	29/45	64.4
Age Groups		
▪ 20-30	32/45	71.1
▪ 31-40	9/45	20
▪ 41-50	2/45	4.4
▪ 50+	2/45	4.4
Mother Tongue		
▪ Turkish	33/45	75
▪ English	8/45	18.2
▪ Arabic	2/45	4.5
▪ Kurdish	1/45	2.3
▪ Uzbek	1/45	
Teaching Experience at the Institution		
▪ 2 years and below	7/45	15.6
▪ 3-4 years	29/45	64.4
▪ 5-7 years	9/45	20

Eight participants took part in qualitative data collection part. 4 native and 4 non-native English speaking instructors were conducted a semi-structured interview. The participants all had an interest in my research topic, so they were eager to share their opinions about the issue. Table 2 gives a detailed account of the participants for the quantitative data collection part.

Table 2

English Language Instructors' Profile in Qualitative Data Collection

	Number (n/N)	Percentage (%)
Gender		
▪ Male	4/8	50
▪ Female	4/8	50
Age Groups		
▪ 20-30	4/8	50
▪ 31-40	3/8	37.5
▪ 41-50	1/8	12.5
Mother Tongue		
▪ Turkish	3/8	37.5
▪ English	4/4	50
▪ Uzbek	1/4	12.5
Teaching Experience		
▪ 2 years	1/8	12.5
▪ 4-6 years	3/8	37.5
▪ 16-20 years	4/8	50

3.5.3. Learner Participants

92 English language learners participated in the quantitative data collection part of the study. As I have mentioned in sample selection part, participants were selected from pre-intermediate level classes. The reason behind not including beginners and elementary level students was that they weren't exposed to as various English language teachers as the others. All of the participants had the experience of being taught by native and non-native speaker teachers at least for two terms. Table 3 gives a detailed account of the learner participants for the quantitative data collection part.

Table 3

English Language Learners' Profile in Quantitative Data Collection

	Number (n/N)	Percentage (%)
Gender		
▪ Male	31/92	66.3
▪ Female	61/92	33.7
Age Groups		
▪ 17-20	31/92	66.3
▪ 21-25	61/92	33.7
Mother Tongue		
▪ Turkish	89/92	96.7
▪ Kurdish	2/92	2.2
▪ Arabic	1/92	1.1
Other Foreign Languages		
▪ German	8/92	8.69
▪ Kurdish	6/92	6.52
▪ Arabic	5/92	5.43
▪ Russian	1/92	1.08
Overseas Experience	15/92	16.3

24 learners were included in the qualitative part of the study. These participants were the ones who accepted to take part in the qualitative part of the study after they were conducted a survey. These pre-intermediate level students were all the researcher's students to whom she taught once or she was teaching at that time so that they would express their opinions more comfortably in focus group interviews. Table 4 gives a detailed account of the learner participants for the qualitative data collection part.

Table 4

English Language Learners' Profile in Qualitative Data Collection

	Number (n/N)	Percentage (%)
Gender		
▪ Male	14/24	58.3
▪ Female	10/24	41.6
Age Groups		
▪ 18-20	16/24	66.6
▪ 20-22	8/24	33.3

3.6. Data Collection Tools

In this study, three types of data collection tools were used: 1) questionnaires, 2) semi-structures interviews, 3) focus group interviews. In quantitative data collection part, semi-structured questionnaires were conducted to both English language instructors and learners. In qualitative data collection part, semi-structured interviews were used to explore instructors' detailed views about the issue while learners were included in focus group interviews. In the following sections, these data collection tools will be described in detail.

3.6.1. Questionnaires

This study used semi-structured questionnaire in which structured questions were combined with others that allow flexible answers in an open-ended way (Desai & Potter, 2006). Semi-structured questionnaires are powerful tools that consist of both a clear structure and open-ended format so participants can comment on them freely and in the way that best fits them (Cohen & Manion, 2000).

Questionnaires are among the most commonly used data collection tools in educational research field (McDonough & McDonough, 1997; Wray, 1998; Burns, 2000). Brown (2001) defines questionnaires as "any written instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting from among existing answers" (p.6).

The questionnaires used in this study were adapted from Sercu et al.'s (2005) international questionnaire, and the questionnaires used in Alkawoda's (2011), and Wang's (2014) studies. A pilot study was conducted and the questionnaire was

redesigned to provide a more reliable and valid data with a Cronbach's alpha score of 0.659 in instructors' questionnaire and 0.683 in English language learners' questionnaire. The questionnaires for instructors and learners were designed to have similar questions. The questionnaires for learners were prepared both in English and Turkish and learners were provided with a choice so that they would feel comfortable enough to respond the questionnaires efficiently and avoid any miscomprehension that may stem from their English language skills. The questionnaire included a consent form in the beginning and some of the volunteer participants were asked to take part in the interviews. Participants were informed about the research and its purpose and the ones who agreed to take part in the study completed the questionnaire.

The questionnaire consisted of three main parts. The first part was designed to have information about participants' background information such as gender, age, mother tongue for both instructors and learners while teaching English experience at the institution was asked to instructors and foreign language knowledge and overseas experience was asked to learners. Besides the demographic information part, there were total 31 statements that participants were asked to respond to in instructors' questionnaire, and 23 statements were included in learners' questionnaire. The second part included four open-ended questions in which participants were offered choices or asked to write one and required to give reasons for their choices. This part allowed the participants to express their ideas freely and provided comprehensive insight for the research. The instructors shared their opinions about their objectives of teaching English, and which accent and culture they expose the learners in classes while learners are asked their objectives of learning English, which culture and accent they want to be exposed to in English language classes. In instructors' questionnaire, the third part mainly consisted of 27 questionnaire items and 24 of them were structured in Likert scale format that provided choices for each statement. The choices indicated the degree of agreement on the statements. Two of the questions provided three choices and participants were asked to choose among them, and the last question was an open-ended one. The questionnaire items in this part were categorized under four parts: definition of culture and intercultural competence, intercultural awareness and English language teaching, classroom activities to enhance intercultural awareness, and personal experience in the English language program. In learners' questionnaire, the third part had 19 questionnaire items in Likert scale format. The categorization of the questionnaire items in the third part was as follows: intercultural awareness and

learning English, classroom activities learners were exposed to enhance intercultural awareness, and personal experience in the English language program. The internal consistency reliability of the questionnaire items were examined and the problematic questions were revised in the final questionnaire. The questionnaire used in the study is inserted into Appendix part.

3.6.2. Semi-structured Interviews

Semi-structured interviews were conducted with instructor participants in order to gain a deeper understanding of the research problem and obtain supplementary data to explore participant perspectives in detail. Flick (2007) highlights this aspects by arguing that “from questionnaire data, the (meaning) context of the single answer can hardly ever be reconstructed without explicitly using additional methods, like complementary interviews with a part of the sample” (p.101

As a qualitative research tool, interviews are widely used especially to explore perspectives in social sciences. Interviews are defined as “conversations between researcher and participant in which the researcher seeks to elicit the participant’s subjective point of view on a topic of interest to the researcher” (Cannold ,2001, p. 179).

As Verma and Mallick (1999) point it out, participants in these types of interviews are expected to answer some pre-determined questions and they are allowed to be flexible while answering the questions to a certain extent. In regard to these guidelines, the interview questions were based on the responses to the questionnaires to investigate in-depth views and reasoning of participants. 8 questions were asked to instructors about their perceptions of intercultural awareness. The interview questions are presented in Appendix part.

3.6.3. Focus-Group Interviews

In focus group interviews, the researcher adopts the role of a moderator and explains the purpose of the meeting, starts the interview and helps the interview run smoothly (Krueger, 1994). Focus group interviews were conducted with learner participants in this study.

Among the diverse qualitative methods, focus group interviews have become very popular and widely used in research studies. A focus group is “a group of individuals

selected and assembled by researchers to discuss and comment on, from personal experience, the topic that is the subject of the research” (Powell & Single, 1996, p.499). In Kruger’s (1998) point of view, it is a carefully planned discussion that is designed to obtain perceptions on a specified environment. Focus group interviews are highly valued tools to explore various points of views and how they are expressed as well as to gain new insight and information about the research topic from a new angle (Kitzinger & Barbour, 1999; Barnett, 2002; Nassar-McMillan & Borders, 2002).

Three groups of learners were included in this part and each of them was conducted focus group interviews in different days. The questions were designed regarding the responses to the questionnaire and they were in line with the questions in instructor interviews. Learners were informed about the topic and the design of focus group interviews beforehand so as to clarify the research point and allow them some time to contemplate the issue. The duration of the interviews were between 35 and 52 minutes. In two group studies, some students had to leave early and some arrived late and participated in the study in the middle of the interview. It didn’t affect the efficiency of the study as the learners were focused on the questions and helped the latecomers to summarize what happened until then. During the interviews, the researcher asked the questions to learners one by one, but within the course of the study, they commented on each others’ opinions, which helped make the process more effective. The focus group interviews were very useful in terms of encouraging divergent thinking and generating new perspectives and ideas in learners. The focus-group interview questions are presented in Appendix part.

3.7. Data Collection Procedure

3.7.1. Pilot study

I conducted a pilot study in order to check the effectiveness of the questionnaire and interview questions . A pilot study can be defined as a “small scale version or trial run in preparation for a major study” (Polit, Beck, & Hungler, 2001, p. 467). Conducting a pilot study enables researchers to check and refine their methods and procedures for data collection and analysis (Murray, 2009). Also, they are valuable in terms of helping researchers to get familiar with the research context. More significantly, pilot studies are carried out in order to ensure the effectiveness of the research tools and avoid any ambiguities (Burns, 2000).

16 English language instructors and 16 pre-intermediate level English language learners at the prep-school of the institution took part in the piloting of the questionnaires. Also, semi-structured interview questions were trialled with 5 instructors. At the end of the pilot study, the researcher gained significant feedback, which guided her to enhance the data collection tools. In the light of this feedback, she reconstructed the questionnaire and added some open-ended questions to allow freedom for the participants to express their opinions more comfortably. In addition, interview questions were redesigned so that they initiate deeper understanding and perspective in the participants. It was, also the pilot study to give the researcher the idea of conducting focus group interviews so that more insight would be gained from the study. Based on the results of the pilot study, the final version of questionnaire and semi-structured interview questions were formed.

3.7.2. Main Data Collection Procedure

3.7.2.1. Quantitative Data Collection

Following the pilot study and necessary revisions on the data collection tools, I started to collect the quantitative data for my main data in February, 2015. First of all, I conducted the questionnaire with instructors who agreed to respond to the questionnaire. A total of 45 ($n= 8$ Native English Speakers, $n= 37$ Non-native English speakers) instructors completed the questionnaire. They were informed about the purpose of the study and ethical considerations and asked to sign the consent form. The questionnaire was handed to the instructors in paper and pencil format and they returned the questionnaires in a week. As a following step, the second questionnaire was conducted with English language learners to whom the researcher taught before or was teaching at the time. Before conducting the questionnaire, small meetings were arranged with 130 students and gave information about the purpose of the study and ethical considerations. A total of 92 volunteers signed the consent form and were assured that their confidentiality and anonymity would be preserved. Learners were offered both Turkish and English version of the questionnaire so that they would choose whichever language they would feel comfortable to understand and respond to. Because most of the learners' ($n= 89$) mother tongue was Turkish and the others ($n= 3$) knew Turkish very well, they all chose to respond to the Turkish version of the questionnaire. The questionnaires were returned to me in a week.

3.7.2.2. Qualitative Data Collection

The second phase of the data collection included semi-structured interviews with the instructors and focus group interviews with the learners. Upon completing the pilot study and the quantitative data collection, the interview questions were enhanced and designed to be in line with the questions in the questionnaire. First, some of the instructors who were involved in the first part were invited to the second phase of the study. The volunteers (n= 4 Native English Speakers, n= 4 Non-native English speakers) were administered the interview. The non-native participants were offered to choose Turkish or English as a language to be interviewed in, and all of them preferred to respond the questions in English. In the beginning of the interview, participants were reminded of the purpose of the study and ethical issues. For each interview, the research asked the predetermined questions to participants, but allowed them to express themselves freely and asked some follow up questions or revised some of the questions according to their experience in the issue. All the interviews were audio recorded so that the researcher can listen to the conversations later and she wouldn't distract the participants' attention by taking notes during the interviews. The interviews lasted around 10 minutes. After the sessions, the researcher transcribed the data verbatim.

Second, the learners were invited to take part in the focus group interview. Before this phase; however, the researcher held a meeting with the volunteers (n= 24) and reminded them about the purpose of the study and explained the focus group interview procedure. The learners were also informed about the topic of the focus group study and provided with some example questions to be asked so they would have a time to think about it and they wouldn't feel stressed during the course of the focus group study. Moreover, the researcher gave them the option of choosing the language to be used during the interviews and all of them stated that they would express themselves in Turkish more comfortably and easily. On the day of the interview, learners were once again reminded about the ethical issues and made sure they felt comfortable expressing their opinions. There were total 3 focus group sessions, and each of them was hold in different days. All of the sessions were audio recorded. During the interviews, some students had to leave early and some attended the session late; however, it didn't affect the quality of the interviews as they were repeated the questions or answered the questions before they leave the sessions. Each session took

approximately 40 minutes. The researcher transcribed the data in English verbatim with a colleague to make sure the transcriptions would reflect the original ideas of the students.

Table 5

Data Elicitation Procedures

Timeline	Data Elicitation Procedures
January 2015	Piloting stage I Constructing the questionnaire items Conducting the questionnaires with instructors and learners
February 2015	Piloting stage II Constructing an interview guide for semi-structured interviews. Conducting semi-structured interviews with instructors
March 2015	Main data collection Conducting the questionnaires with instructors and learners Conducting semi-structured interviews with instructors
April 2015	Conducting focus group interviews with learners
April-May 2015	Interview transcriptions
June-July 2015	Data Analysis of the questionnaires
August- September 2015	Data Analysis of the semi-structured interviews and focus group interviews

3.8. Data Analysis Procedures

3.8.1. Quantitative Data

The data generated from the questionnaires were computer-coded. As the researcher wanted to analyze numerical data, Statistical Package for Social Sciences (SPSS) was considered to be the most appropriate tool. SPSS, edition 13.0 was used to perform data analyses. Descriptive statistics are used to organize, summaries, analyze and present participants' response in a convenient and informative way, using mean, mode, and median values to examine the demographic and frequency data (Munro,

2005). The reliability of the modified and proofread questionnaires revealed a Cronbach's alpha score of 0.659 in instructors' questionnaire and 0.683 in English language learners' questionnaire.

This score indicated high reliability for the survey to be used in the study. The data obtained from instructor and learner questionnaires were analyzed through descriptive statistics, frequency analysis and tables in SPSS. The analysis was done under the categories specified in the questionnaires.

For the instructors' questionnaire, there were total 7 categories: preference for native or non-native speakers in terms of communication, culture, and accent, attitudes toward learners' culture, definition of culture, definition of intercultural competence, intercultural awareness and ELT, classroom activities to raise intercultural competence, and personal experience in the ELP program.

For the learners' questionnaire, the categories were similar: preference for native or non-native speakers in terms of communication, culture, and accent, attitudes toward their own culture, intercultural awareness and English language learning, classroom activities to raise intercultural competence, and personal experience in the ELP program.

The frequency of the items was shown in the tables with the count, percentages and chi square values. There were some negative statements in the questionnaire, and they were grouped under the same category and "strongly agree" and "agree" values were interpreted as negative responses and "strongly disagree" and "disagree" values were interpreted as positive responses.

The open-ended parts of the questionnaires were analyzed through coding in NVivo 10, which is indicated in qualitative data analysis part.

3.8.2. Qualitative Data

The qualitative data analysis was performed with NVivo 10, a software system designed for qualitative analysis. It is "a powerful way to do sophisticated data coding and it supports several ways to build theories, either local or more general" (Ozan, 2004:594). Thematic analysis and grounded theory constructed the qualitative data analysis in this study.

Thematic analysis formed the basis of the qualitative data analysis in this study. It is a process of encoding qualitative data and it allows the researcher to analyze various

of types of information in a systematic manner which enhances the accuracy or sensitivity of the research and increases the researcher's understanding about people, events and situations (Boyatzis, 1998). There are six steps to apply thematic analysis according to Braun and Clarke (2006, p. 87):

- Becoming familiar with the data;
- Generating initial codes;
- Searching for themes;
- Reviewing themes;
- Defining and naming themes;
- Producing the report.

Grounded theory is another method used to analyze the qualitative data. It can be defined as "the discovery of theory from data systematically obtained from social research" (Glaser and Strauss, 1967, p 2). Charmaz (2006) states that grounded theory is a set of methods which provide guidelines to analyze qualitative data to "to construct theories 'grounded' in the data themselves" (p. 2). Constant comparative analysis in grounded theory methodology was used to analyze the data in this study. Constant comparative analysis requires the researcher to take one piece of data (e.g. one interview, one statement or one theme) and compare it to all other pieces of data that are either similar or different. During this process, the researcher begins to look at what makes this piece of data different and/or similar to other pieces of data. This method of analysis is inductive, as the researcher begins to examine data critically and draw new meaning from the data (Glaser, 1965).

In this study, first of all, the recordings of the interviews and focus group interviews were transcribed and the participants' answers to the open ended questions in the questionnaire were written on Word document. Then, all the transcripts and documents were imported to NVivo. Among the three types of thematic analysis (theory driven, prior research driven, and data driven), this qualitative data was analyzed through data driven coding because "it forces you to pay close attention to what the respondent is actually saying and to construct codes that reflect their experience of the world, not yours or that of any theoretical presupposition you might have" (Gibbs, 2007; p52). The responses of the participants were read along line by line and emerging themes through the data were categorized under the main headings

which reflected the topics of the interviews, focus group interviews and open-ended part of the questionnaire. For validation, the researcher conducted member check that is a significant tool to ensure trustworthiness in a qualitative research (Lincoln & Guba, 1985). Then, focused coding was carried out to identify sub-themes and main themes and the relevant meaning units were put into the same coding groups. While the number of categories was increasing, the researcher constantly compared the data, “leading to more abstract categories until a central or core category is conceptualised” (Glaser & Strauss, 1967). Also, intercoder reliability was established by having two additional coders recode descriptions. Then, the data was analyzed to explore participants’ perceptions of intercultural awareness.

3.9. Trustworthiness of the Study

The present study was undertaken using a mixed-method approach, so it includes both quantitative and qualitative research. Thus, the trustworthiness of the study will be discussed in terms of reliability, and validity referring to the quantitative phase, and credibility, dependability, confirmability, and transferability referring to the qualitative phase of the study.

Reliability is defined Joppe (2000) as: “the extent to which results are consistent over time and an accurate representation of the total population under study” (p.1). Reliability of a study is shortly considered as consistency. In this study, the questions and statements in the instructors’ and learners’ questionnaire were consistent since both questionnaires were designed to measure the same concepts under the same categorization. Also, the internal consistency reliability test was conducted and measured the consistency of results across items with Cronbach’s Alpha. According to Nunnally (1967), all Cronbach’s Alpha coefficient values above 0.6 are regarded as acceptable. In this study, the reliability analysis of the questionnaire was indicated as 0.659 in instructors’ questionnaire, and 0.683 in English language learners’ questionnaire. These scores show the reliability of the instruments. In addition to this test, the researcher’s being the only one to conduct the questionnaires and exhibiting friendliness and support to all participants minimized data collector bias.

Validity of a study is “the degree to which an instrument measures what it is intended to measure” (Polit & Hungler 1993, p.48). In order to enhance the content validity of the questionnaire, questionnaires included a variety of questions on

participant's perceptions of intercultural awareness. Furthermore, all questionnaires were distributed to participants by the researcher personally, which ensured consistency in administering the questionnaires. Use of a simple language and clear instructions enabled subjects to understand the questions and respond effectively. Also, before the main study, a pilot study was performed to ensure the reliability and validity of this research study. The items that didn't ensure reliability and validity were omitted and the questionnaire was redesigned on completing the pilot study. Additionally, reflecting the points of view of two different groups in the study as instructors and learners increased the reliability and validity of the study.

For qualitative phase of the study, Lincoln and Guba (1985) proposed four criteria to establish trustworthiness of the research: credibility, transferability, dependability, and confirmability. Credibility can be defined as "adequate representation of the constructions of the social world under study" (Bradley, 1993, p.436). In this study, the researcher aimed to increase credibility by ensuring prolonged engagement with the informants by selecting the participants among the ones that have good communication with the researcher. Credibility is also ensured by familiarizing with the theoretical background that constructs the framework of the study prior to and during the process of study. Triangulation was another method that is used to make the study more credible. It refers "the use of two or more methods of data collection in the study of some aspect of human behavior" (Burns, 2000, p. 419). This study employed triangulation by including multiple sources of data and participants, which were instructors and English language learners, and performing multiple instruments, which were questionnaires, interviews and focus group interviews in this case. Transferability, the second criteria, is also significant to show that the findings have applicability in other contexts (Lincoln & Guba, 1985). Although the qualitative research includes subjectivity from the researcher making generalizations for other cases may not be valid, the researcher in this study tried to enhance the transferability by detailing the research methods, contexts, and assumptions underlying the study (Seale, 1999). Thus, the readers will be provided with adequate information "to be able to judge the applicability of the findings to other settings that they know (Seale, 1999, p. 45). The dependability of the research refers to "the coherence of the internal process and the way the researcher accounts for changing conditions in the phenomena" (Bradley, 1993, p.437). Confirmability of the research is defined "the extent to which the characteristics of the data, as posited by the researcher, can be

confirmed by others who read or review the research results” (Bradley, 1993, p.437). To ensure both dependability and credibility, the researcher provided a thorough description of the context of the study, profile of the participants, and data collection methods. Full details of the data were also indicated so that the readers of the research can “examine the data, confirm, modify, or reject the first researcher’s interpretations” (Mackey & Gass, 2005, p. 180).

3.10. Ethical Issues

Ethical considerations are highly significant in all stages of research process. As Plowright (2011) point out, there are some key points to be taken into account in terms of ethics. First of all, approval was received from the university’s ethics committee to conduct the study at the research site. Then, the participants were selected on voluntary basis and they were informed about the purpose of the study and ensured about the confidentiality and anonymity issues. Prior to data collection phase, the consent forms were distributed to the volunteer participants and they were asked to sign it. Participants’ rights were clearly explained in the consent forms. It was made sure that the questions and statements were understood thoroughly. During the interviews, the researcher did her best to avoid any attitudes that would give them discomfort. Participants were assured that their identity would be kept confidential and the names were not mentioned in the study. Instead, each participant was given numbers to represent who they were. In all process of the research, the researcher tried to build trust and create a safe and comfortable atmosphere for the participants so that they could make their points freely in a stress-free environment. All the data obtained during the research was kept securely and it was used only for the study purposes.

CHAPTER IV

RESULTS

This chapter will present the quantitative and qualitative data analysis results. First of all, the results obtained from through quantitative data will be provided with regard to the English language instructors' and learners' points of view indicated on the questionnaires. Following that, the qualitative data analysis results will be outlined through the open-ended questions in questionnaires, instructors' semi-structured interview and the learners' focus group interview findings.

4.1. Quantitative Data Analysis Results

The findings derived from the questionnaires will be presented with regard to the categories defined in the questionnaires. Firstly, the questionnaire findings from the instructors' questionnaire will be demonstrated. Following that, the learners' questionnaire findings will be displayed in this part.

4.1.1. English Language Instructors' Questionnaire Findings

The questionnaire was designed to explore 45 instructors' views about intercultural awareness. It was composed of three main parts. The first part included demographic information about the participants, which was presented in the research design section. Besides the demographic information part, the questionnaire included 31 questionnaire items. The second part consisted of four open-ended questions that explored participants' opinions about their objectives of teaching English, and which accent and culture they expose the learners in class. The participants were asked to choose among three choices and give their reasons for their choices in this part. They were also asked to specify what they referred to as "other". Their choices will be shown in this section, but the reasons for their choices will be revealed in qualitative data analysis results section. The third part aimed to investigate participants' views about definition of culture, definition of intercultural competence, intercultural awareness and English language teaching, classroom activities to enhance intercultural awareness, and personal experience in the English language program. Among 27 questionnaire items, 24 of them were in five point-scale format, and two of them were

in three point-scale format. The last question was an open-ended one that asked about the underlying reasons which prevents the effort to focus on intercultural awareness. The findings in this part will also be addressed in qualitative data analysis results section. The findings of the quantitative data will be presented under the categories outlined in the questionnaire.

4.1.1.1. Instructors' Views Towards Native and Non-native English Speakers (NESS/NNESS) in Aspects of ELT Objective, Culture, and accent

The instructors were asked to indicate their views towards native and non-native English speakers regarding their preferences in English language teaching. The participants stated whether they prefer only native English speakers, native and/or non-native English speakers, or other as they specify their aims to teach English, the culture, and the accents they expose students to.

Table 6 presents the results of the questions exploring their views on these issues. The participants indicated varying responses in these three aspects. A majority of 73.3 % the instructors reported that they aim to motivate learners to communicate native and/or non-native English speakers while this number decreases to 53.3% in relation to their preferences for culture to expose learners in class. 40 % expressed that they preferred to expose students the native English speakers' cultures, and the preference for native English speakers increased with regard to which accent to teach learners in class. 55.6 % of the instructors stated their preferences to teach in favor of native English speaker accents.

Table 6

Instructors' Views Towards NESs and NNEs in Aspects of ELT Objective, Culture, and Accent

		NESs		NESs and/or NNEs		Other	
		f	%	f	%	f	%
Q1	Instructors' English language teaching aim is to motivate learners to communicate	5	11.1	33	73.3	7	15.6
Q2	Instructors' preference for culture to expose learners in class is of	18	40	24	53.3	3	6.7
Q3	Instructors' preference for accent to expose learners in class is of	25	55.6	17	37.8	3	6.7

The instructors were also asked about their preference for including learners' culture in their English language classes. A great majority of the instructors (82.2 %) reported that they were willing to include learners' culture in their classes.

Table 7

Instructors' Views Towards Learners' Culture in ELT

		Yes		No		Not sure		Chi – Square Sig.
		f	%	f	%	f	%	
Q4	Instructors' preference for learners' own culture to be included in class	37	82.2	1	2.2	7	15.6	.000

4.1.1.2. Instructors' Views Towards Definitions of Culture

Questionnaire items 5, 6, and 7 aimed to investigate instructors' views towards definitions of culture. Table 8 indicates that the instructors believe all three aspects given are included in the definition of culture. Although majority of the instructors included all three points in definition of culture, the highest ranking was for the behavioral patterns of people.

Table 8

Instructors' Views Towards Definitions of Culture

		Strongly agree		Agree		Not sure		Disagree		Strongly disagree		Chi – Square Sig.
		f	%	f	%	f	%	f	%	f	%	
Q5	The geo-political aspects of a nation	19	42.2	16	35.6	6	13.3	1	2.2	3	6.7	.000
Q6	The artistic dimension	26	57.8	11	24.4	7	15.6	1	2.2	0	0	.000
Q7	Behavioral patterns of people	35	77.8	9	20	1	2.2	0	0	0	0	.000

4.1.1.3. Instructors' Views Towards Definitions of Intercultural Competence

Instructors' opinions about the concept of the “intercultural competence” were assessed through their choices among listed definitions in questionnaire items 8, 9, 10, 11, and 12. Table 9 shows that participants generally agreed with all the definitions except very few negative responses. However, there were two most highly ranked definitions; how to communicate interculturality with others, and non-judgmental communication with other cultures.

Table 9

Instructors' View Towards the Definitions of Intercultural Competence

		Strongly agree		Agree		Not sure		Disagree		Strongly disagree		Chi – Square Sig.
		f	%	f	%	f	%	f	%	f	%	
Q8	How to communicate intercultural with others.	20	44.4	16	35.6	7	15.6	0	0	2	4.4	.000
Q9	Non-judgmental communication with other cultures.	23	51.1	13	28.9	7	15.6	2	4.4	0	0	.000
Q10	A field of research that studies how people understand each other across group boundaries.	15	33.3	13	28.9	12	26.7	5	11.1	0	0	0.169
Q11	How two different cultures relate to each other in terms of differences and similarities.	20	44.4	12	26.7	4	8.9	9	20	0	0	.007
Q12	Analyzing and adapting ones behavior when interacting with others.	13	28.9	18	40	7	15.6	6	13.3	1	2.2	.001

4.1.1.4. Instructors' Views Towards Positive Statements About Intercultural Awareness In English Language Teaching

Five statements were listed which reflected opinions in favor of intercultural awareness, and instructors were required to respond to these statements. Table 10 displays instructors' views in this respect. It is worth noting that there was a high level of agreement to these statements. Among these statements, Q14 and Q15 were the most highly rated ones. 55.6 % of the instructors strongly agreed and 26.7 % of them agreed with the statement that suggests the more students know about other cultures the more tolerant they are. The statement that proposes all teachers and students should acquire intercultural competence was considered as significant by 46.7 % strongly agreeing and 35.6 % agreeing with the statement.

Table 10

Instructors' Views Towards Positive Statements About Intercultural Awareness In English Language Teaching

		Strongly agree		Agree		Not sure		Disagree		Strongly disagree		Chi – Square Sig.
		f	%	f	%	f	%	f	%	f	%	
Q13	In the language classroom, teaching culture is important.	18	40	18	40	6	13.3	3	6.7	0	0	.001
Q14	The more students know about other cultures the more tolerant they are.	25	55.6	12	26.7	7	15.6	1	2.2	0	0	.000
Q15	All teachers and students should acquire intercultural competence.	21	46.7	16	35.6	4	8.9	3	6.7	1	2.2	.000
Q16	Providing cultural information enhances motivation towards learning English.	19	42.2	14	31.1	10	22.2	2	4.4	0	0	.003
Q21	Culture teaching should be integrated into English language teaching.	14	31.1	22	48.9	6	13.3	3	6.7	0	0	.072

4.1.1.5. Instructors' Views Towards Negative Statements About Intercultural Awareness In English Language Teaching

The negative statements were also included in the questionnaire. Questionnaire items 17, 18, 19, and 20 asserted ideas against intercultural awareness in ELT. In this case, strongly agree and agree choices were considered as reflecting negative opinions on intercultural awareness. The findings in Table 11 are in keeping with the ones in Table 10. Most of the instructors, once again, indicated their views that values intercultural awareness in ELT. The least highly rated statement was the one that says you have to teach intercultural competence only when there are international students in the class. Only 2.2% strongly agreed and 4.4% agreed with this statement. It is also interesting to see that there were only 4.4 % instructors who were not sure about the statement that points out language and culture can't be taught in an integrated way.

The rest 40% of the participants strongly disagreed and 42.2% disagreed with the statement while 11.1 % of the participants strongly agreed and 2.2 % agreed with the statement. This statement was defined as the highest negatively and at the same time positively rated statement among the other statements in this category.

Table 11

Instructors' Views Towards Negative Statements About Intercultural Awareness in English Language Teaching

		Strongly agree		Agree		Not sure		Disagree		Strongly disagree		Chi – Square Sig.
		f	%	f	%	f	%	f	%	f	%	
Q17	Intercultural skills cannot be acquired at school.	0	0	6	13.3	9	20	18	40	12	26.7	.004
Q18	Teaching intercultural competence is important only if it is necessary for the students	0	0	4	8.9	9	20	21	46.7	11	24.4	.000
Q19	Only when there are international students in your classes do you have to teach intercultural competence.	1	2.2	2	4.4	6	13.3	19	42.2	17	37.8	.000
Q20	Language and culture cannot be taught in an integrated way. You have to separate the two.	1	2.2	5	11.1	2	4.4	19	42.2	18	40	.000

4.1.1.6. Instructors' Classroom Practices to Raise Intercultural Awareness

This part aimed to reveal classroom applications of instructors' view towards intercultural awareness in ELT. Instructors' classroom practices were explored through questionnaire items 22, 23, 24, 25, 26, 27, 28. Findings indicate that the majority of the instructors apply activities to enhance learners' intercultural awareness, which was in line with their beliefs presented in Table 10 and Table 11. As it is shown in Table 12, questionnaire item 26, which states "I ask my students to compare an aspect of their own culture with that aspect in the English speaking" was the highest

rated statement with 48.9 % strongly agree and 40 % agree choices. In addition, this statement was the only one that none of the instructors strongly disagreed or disagreed. Questionnaire item 28, on the other hand, was the lowest rated statement which puts forward decorating the classroom with posters illustrating particular aspects of different cultures around the world. Only 8.9% of the participants strongly agreed and 11.1 % of the participants agreed with this item. It reveals that most of the instructors didn't prepare adequate materials for the classroom environment in order to expose students to cultural diversity.

Table 12

Instructors' Classroom Practices to Raise Intercultural Awareness

		Strongly agree		Agree		Not sure		Disagree		Strongly disagree		Chi – Square Sig.
		f	%	f	%	f	%	f	%	f	%	
Q22	I tell my students what I heard or read about the English speaking countries /cultures.	20	44.4	18	40	5	11.1	1	2.2	1	2.2	.000
Q23	I ask my students to think about what it would be like to live in the English speaking countries.	15	33.3	22	48.9	5	11.1	3	6.7	0	0	.000
Q24	I talk to my students about my experiences in the English speaking countries.	25	55.6	10	22.2	6	13.3	2	4.4	2	4.4	.000
Q25	I ask my students about their experiences in English speaking countries.	15	33.3	21	46.7	6	13.3	2	4.4	1	2.2	.000
Q26	I ask my students to compare an aspect of their own culture with that aspect in the English speaking cultures.	22	48.9	18	40	5	11.1	0	0	0	0	.000
Q27	I use pictures, videos, etc. to introduce my students other cultures.	19	42.2	17	37.8	7	15.6	2	4.4	0	0	.001
Q28	I decorate my classroom with posters illustrating particular aspects of different cultures around the world.	4	8.9	5	11.1	14	31.1	11	24.4	11	24.4	.084

4.1.1.7. Instructors' Experiences of Intercultural Awareness in the English Language Program

The final part of the quantitative data instrument consisted of two statements that examine instructors' views toward their experience of intercultural awareness at the institution. The participants were asked to evaluate to what extent the English language program they have been working deals with intercultural awareness adequately and report whether they felt the need to devote more time for intercultural teaching. The responses showed varying opinions of the instructors on these topics. The number of positive and negative responses was almost same for the questionnaire item 29. Instructors seemed to be in conflict with each other as 31.1 % accepted that the English language program dealt with intercultural awareness adequately while 28.9% denied this statement. More interestingly, the number of not sure/sometimes responses was higher than the positive and negative answers. Referring to the statement in questionnaire item 30, almost half of the instructors (48.9 %) reported that they had the need to devote more time for intercultural teaching. Only 11.1 % of the instructors responded to the statement as "no" whereas 40 % of them responded to the statement as not sure/sometimes. An open-ended follow up question to this section was included in the questionnaire in order to find out the reasons for their responses in this part. The data gathered from that question will be presented in qualitative data analysis results.

Table 13

Instructors' Experiences Of Intercultural Awareness In The English Language Program

		Yes		No		Not sure/ Sometimes		Chi – Square Sig.
		f	%	f	%	f	%	
Q29	The English language program I have been teaching deals with intercultural awareness adequately.	14	31.1	13	28.9	18	40	.627
Q30	Do you have the feeling that you would like to devote more time to “intercultural teaching” during your English language classes?	22	48.9	5	11.1	18	40	.005

4.1.2. English Language Learners' Questionnaire Findings

92 English language learners were administered the questionnaire that is designed in line with the questionnaire items in instructors' questionnaire. Mainly, the questionnaire for learners and the instructors aimed to explore participants' views on the same topics. It was composed of three main parts. The first part included demographic information about the participants, which was presented in the research design section. Besides the demographic information part, the questionnaire included 23 questionnaire items. The second part consisted of 4 open-ended questions which investigate learners' opinions on their objectives to learn English, and which accent and culture they prefer to be exposed to in English language class. The participants were asked to choose among three choices and give their reasons for their choices in this part. They were also asked to specify what they referred to as “other”. Their choices will be shown in this section, but the reasons for their choices will be revealed in qualitative data analysis results section. The third part consisted of 18 questionnaire items in five-point Likert scale and one questionnaire item in three-point Likert scale. This part aimed to reveal learners' views on four categories with regard to intercultural awareness: intercultural awareness and learning English, classroom activities learners were exposed to enhance intercultural awareness, and personal experience in the English language program. The learners were provided with an “other” choice in one

of the questionnaire items, and they were asked to specify their choice. The findings of that part will be indicated in qualitative data analysis results part.

4.1.2.1 Learners' Views Towards NESs and NNEs in Aspects of ELT Objective, Culture, and Accent

The learners were asked to reflect their views towards native and non-native English speakers regarding their preferences in learning English. The participants stated whether they prefer only native English speakers, native and/or non-native English speakers, or other as they specify their aims to learn English, the culture, and the accents they prefer to be exposed to.

As illustrated in Table 14, there was an increase in the rankings for native speakers as the aspects of culture and accent were included. While only 6.5% of the learners specified their aims as to communicate native English speakers only, this number increases to 35.9 % in culture they want to be exposed to, and it indicated the highest ranking in the accent they preferred to be exposed to. 81.5% of the learners pointed out that they wanted to learn about the accents of native English speakers in their English language classrooms. These findings were parallel to the ones obtained from instructors' questionnaire.

Table 14

Learners' Views Towards NESs and NNEs In Aspects of ELT Objective, Culture, And Accent

		NESs		NESs and NNEs		Other		Chi-Square Sig.
		f	%	f	%	f	%	
Q1	Learners' English language learning aim is to communicate	6	6.5	61	66.3	25	27.2	.000
Q2	Learners' preference for culture to be learned in class is of	33	35.9	57	62	2	2.2	.000
Q3	Learners' preference for accent to be exposed in class is of	75	81.5	15	16.3	2	2.2	.000

Learners' opinions about the inclusion of their own culture in their English language classes were analyzed, as well. Table 15 makes clear that most of the learners (79.3 %) wanted their own culture to be addressed during their English

language learning process. 13 % of the participants stated that they were not sure, and only 7.6 % of the learners didn't prefer the English lesson to include their own culture. The findings of this questionnaire item coincides with instructors' views which also showed a big tendency to include learners' culture in their lessons.

Table 15

Learners' Views Towards Their Own Culture in ELT

		Yes		No		Not sure		Chi – Square Sig.
		f	%	f	%	f	%	
Q4	Learners' preference for their own culture to be included in class	73	79.3	7	7.6	12	13	.000

4.1.2.2. Learners' Views Towards Positive Statements About Intercultural Awareness in Learning English

Learners' perceptions of intercultural awareness were assessed through six positive statements about the concept. Questionnaire items 5, 6, 7, 8, 9, and 13 included statements in favor of intercultural teaching and learning in English language classes. Table 16 presents the responses given by the participants in this category. Similar to the responses in instructors' questionnaire, most of the learners indicated a high level agreement with all of these statements. Among these statements, Q5, which claims that learning about cultures is important in learning English, was the most highly rated one with 63% strongly agreeing and 28.3 % agreeing with the statement. Although this statement was parallel to the statement in Q13 that says culture should be integrated in English language teaching, the number of positive responses to this statement decreased to 42.4 % strongly agreeing and 26.1% agreeing with it. It was the least favored statement among others. There was the same number of responses of "not sure" as the ones in "agree" for this statement.

Table 16

Learners' Views Towards Positive Statements About Intercultural Awareness in Learning English

		Strongly agree		Agree		Not sure		Disagree		Strongly disagree		Chi – Square Sig.
		f	%	f	%	f	%	f	%	f	%	
Q5	In the language classroom, learning about cultures is important	58	63	26	28.3	5	5.4	1	1.1	2	2.2	.000
Q6	The more I know about other cultures, the more tolerant I am	62	67.4	16	17.4	8	8.7	5	5.4	1	1.1	.000
Q7	All students should acquire intercultural competence	49	53.3	24	26.1	15	16.3	4	4.3	0	0	.000
Q8	Teaching English should focus on helping students to develop an open mind towards unfamiliar cultures	41	44.6	31	33.7	12	13	7	7.6	1	1.1	.000
Q9	Learning about other cultures enhances my motivation to learn English	40	43.5	30	32.6	16	17.4	3	3.3	3	3.3	.000
Q13	Culture teaching should be integrated into English language teaching	39	42.4	24	26.1	24	26.1	5	5.4	0	0	.000

4.1.2.3. Learners' Views Towards Negative Statements About Intercultural Awareness in Learning English

The negative statements about intercultural awareness were included in questionnaire items 10, 11, and 12. Strongly agree and agree choices were considered as reflecting negative opinions on intercultural awareness. In general, learners showed positive attitudes toward intercultural awareness and the responses that were against intercultural awareness were much fewer than the ones favoring the concept, which was in line with the results in the same category of instructors' questionnaire. To mention the negative views in this category, the participants indicated consistency

with their responses in the previous part. According to Table 17, the learners that strongly agreed and agreed with Q12, which asserts language and culture can't be integrated, were higher in number than the ones that indicated agreement with the other two statements. 7.6 % of the participants strongly agreed and 6.5% of them agreed with this statement.

Table 17

Learners' Views Towards Negative Statements About Intercultural Awareness in Learning English

		Strongly agree		Agree		Not sure		Disagree		Strongly disagree		Chi – Square Sig.
		f	%	f	%	f	%	f	%	f	%	
Q10	Learning intercultural competence is important only if it is necessary (e.g. travelling)	2	2.2	5	5.4	22	23.9	26	28.3	37	40.2	.000
Q11	Students should learn about intercultural competence only when there are international students in the classes	2	2.2	3	3.3	21	22.8	22	23.9	44	47.8	.000
Q12	Language and culture cannot be taught in an integrated way. You have to separate the two	7	7.6	6	6.5	16	17.4	25	27.2	38	41.3	.000

4.1.2.4. Learners' Views Towards Instructors' Classroom Practices to Raise Intercultural Awareness

In this section of the questionnaire, learners were asked to reflect their opinions about the activities employed by their instructors in order to raise their intercultural awareness. Questionnaire items 14 to 20 aimed to explore learners' views about the topic in five point Likert scale design. The last questionnaire item in this part, Q21, was designed in three-point scale and it will be presented in a different table. As provided in Table 18, the findings show that the number of positive responses to the

statements was higher than the number of negative statements. However, there was a considerable number of respondents who chose “not sure” and expressed their disagreement; which was different from the results of instructors’ questionnaire in the same category. To start with the highest rated statement, Q14 and Q16 came out as the most agreed questionnaire items by the learners. 39.1 % of the learners strongly agreed and 37 % of them agreed with the item 14, which states “My teachers tell us about what they heard (or read) about the English speaking countries or their cultures”. The same number of positive responses were obtained from the item 16, which says “My teachers talk to us about their own experiences in the English speaking countries.” Although the most highly ranked statement by instructors was asking students to compare aspects of cultures, this statement wasn’t rated by a great majority of the students. 28.3 % of the learners strongly agreed and 30.4% of the learners agreed with the statement, which was a lot lower than the percentages for the same statements in instructors’ questionnaire. On the other hand, the findings indicated consistency with the instructors with regard to the least frequently used activities in class. Questionnaire item 20, which states that the teachers decorate the classroom with posters illustrating aspects of different cultures around the word, was the lowest rated statement among others. 20.7 % of the participants strongly agreed and 19.6 % of them agreed with it. However, it is worth mentioning that there was almost same amount of positive responses for this item as negative ones. The learners’ views, similar to the instructors’ views, demonstrated that English language classrooms were not decorated with cultural concepts adequately enough to raise their intercultural awareness.

Table 18

Learners' Views Towards Instructors' Classroom Practices To Raise Intercultural Awareness

		Strongly agree		Agree		Not sure		Disagree		Strongly disagree		Chi – Square Sig.
		f	%	f	%	f	%	f	%	f	%	
Q14	My teachers tell us about what they heard/read about English speaking countries/ cultures	36	39.1	34	37	18	19.6	4	4.3	0	0	.000
Q15	My teachers ask us to think about what it would be like to live in the English speaking countries	25	27.2	31	33.7	21	22.8	10	10.9	5	5.4	.000
Q16	My teachers talk about their own experiences in the English speaking countries	34	37	36	39.1	14	15.2	7	7.6	1	1.1	.000
Q17	My teachers ask us about our experiences in English speaking countries.	23	25	20	21.7	21	22.8	22	23.9	6	6.5	.030
Q18	My teachers ask us to compare an aspect of our own culture with the one in English speaking cultures	26	28.3	28	30.4	19	20.7	17	18.5	2	2.2	.000
Q19	My teachers use pictures, videos, etc. to introduce us other cultures	34	37	33	35.9	12	13	9	9.8	4	4.3	.000
Q20	My teachers decorate my classroom with posters showing particular aspects of different cultures around the world	19	20.7	18	19.6	19	20.7	17	18.5	19	20.7	.996

The questionnaire item 21 was analyzed separately as it was scaled on three point Likert design. This statement aimed to reveal learners' opinions about which culture their instructors mainly expose them in their classes. As displayed in Table 19, a majority of the learners (69.7 %) marked that their teachers usually teach them the

culture of native English speakers. The findings were not parallel to what instructors underlined in their questionnaire with regard to the same topic. The number of instructor responses that expresses their choices for native speaker cultures to be exposed to students was lower than native and/or non-native English speakers, which was the vice versa in learners' responses. Thus, it was noticed that what instructors state about what they do in relation to culture teaching was different from what learners' perceptions of which culture instructors focuses more on.

Table 19

Learners' Views Towards Instructors' Cultural Preference in English Language Classes

		NESs		NESs and/or NNESs		Other		Chi – Square Sig.
		f	%	f	%	f	%	
Q21	Teachers usually teach the culture of	62	69.7	22	24.7	5	5.6	.000

4.1.2.5. Learners' Experiences of Intercultural Awareness in the English Language Program

The last part of the learners' questionnaire consisted of two statements that examine instructors' views toward their experience of intercultural awareness at the institution. The participants were asked to evaluate to what extent the English language program they have been working deals with intercultural awareness adequately and state whether they want to learn more about other non-native cultures and accents. As in instructors' responses, learners' responses also showed a similar pattern in Q22, which asks participants to evaluate their English language program in terms of its efficiency to deal with intercultural awareness. Table 20 indicates that the responses showed varying opinions of the learners. While 40.7 % of the learners chose "not sure" as a response to the item 23, almost the same amount of responses (39.6 %) were registered for "yes", and 19.8 % of the learners chose "no" for this statement. Different from instructors' questionnaire, learners' questionnaire included a statement

that aims to find out learners' willingness to learn about other non-native cultures and accents. The responses to questionnaire item 23 demonstrated that learners held positive views towards learning about other non-native cultures and accents. A considerable amount of participants (76.9 %) expressed their willingness in this issue. While the findings were consistent with their choices in the second part of the questionnaire in relation to their preferences to learn cultures, they were not in line with learners' choices in terms of accents in the second part in which they indicated a greater tendency to learn native speaker accents in their classes.

Table 20

Learners' Experiences Of Intercultural Awareness in The English Language Program

		Yes		No		Not sure		Chi – Square Sig.
		f	%	f	%	f	%	
Q22	The English language program I have learnt deals with intercultural awareness adequately	36	39.6	18	19.8	37	40.7	.023
Q23	Do you want to learn more about other non-native cultures and accents?	70	76.9	9	9.9	12	13.2	0.000

4.2. Qualitative Data Analysis Results

This study employed the computer software NVivo 10 in order to analyze the qualitative data gathered from English language instructors and learners. In this part, firstly, the findings from open-ended questions in the questionnaires will be indicated. Following that, the results of semi-structured interviews and focus group interviews will be presented. The findings will be presented through tables that reflect the themes and example excerpts will be displayed for each theme emerged in related categories.

4.2.1. Findings of the Open-Ended Questionnaire Parts

Five open-ended questions were asked to English language instructors in order to explore their views about their English language teaching objectives, cultures they expose students to, accents they expose students to, inclusion of students' own culture, and barriers to intercultural awareness. There were four open-ended questions in

English language earners' questionnaire. They were asked to state their views about their English language learning objectives, cultures they want to be exposed to, accents they want to be exposed to, and inclusion of students' own culture. This section of the questionnaire required participants to choose among given options, or add their own choices under the "other" title. The participants were also asked to provide reasons about their choices. The multiple-choice responses were presented in quantitative data analysis results. In this part, participants' responses as "other" and the reasons they wrote for their choices will be indicated under some main and sub-themes. It is important to note here that some of the participants did not prefer to respond to the open-ended questions.

4.2.1.1. English Language Instructors' Responses to Open-Ended Questions

English language instructors' responses to open-ended questions were analyzed and the themes emerged from their responses are shown below in Table 21. These themes will be presented in details under the related categories.

Table 21

English Language Instructors' Responses to Open-Ended Questions

1. What are your objectives of teaching English?	Code Frequencies
A. To motivate my students to communicate with NESs	2
Idealized status of native speakers	2
B. To motivate my students to communicate with NESs and NNEs	15
World language status of English	8
Practical reasons	3
Overcoming biases	2
Motivation	2
C. Other	4
Academic life	4
2. Which cultures do you expose students to in English language classrooms?	
A. The cultures of NESs	11
Syllabus and textbook	5
Ownership of English	4
Familiarity with the culture	2
B. The cultures of NESs NNEs	14
World language status of English	5
Broadening students' horizons	3
Overcoming biases	3
Motivation	2
Practical reasons	1
C. Other	3

(Table 21 continue)

No exposition to any culture	3
3. Which accents do you expose students to in English language classrooms?	
A. The accents of NESs	11
Ownership of English	7
Intelligibility	3
Syllabus	1
B. The accents of NESs and NNESs	13
World language status of English	4
Practical reasons	4
Textbook	3
Instructors' accent	2
C. Other	2
Turkish accent	2
4. Do you include students' own culture in English language classrooms?	
A. Yes	24
Motivation	21
- motivation to learn English	17
- motivation to understand other cultures	4
Culture exchange	2
Preserving L1 culture	1
B. No	1
Learning English better	1
C. Not sure	2
Reflecting the culture	1
Time limitation	1
5. If you can't focus on culture teaching, what may be the reason(s) for that?	32
Syllabus and time limitation	21
Learners' lack of motivation	7
Teaching method	2
Instructors' lack of motivation	1
Learners' low level of English	1

4.2.1.1.1. What Are Your Objectives of Teaching English?

The participants were asked about their objectives of teaching English and three choices were provided for this question: to motivate my students to communicate native speakers of English, to motivate my students to communicate native and non-native speakers of English, and other. Themes emerged under these categories and their frequencies are represented in Table 22 below.

Table 22

Instructors' Objectives of Teaching English

Categories/Themes	Code Frequencies
A. To motivate my students to communicate with NESs	2
Idealized status of native speakers	2
B.To motivate my students to communicate with NESs and NNEs	15
World language status of English	8
Practical reasons	3
Overcoming biases	2
Motivation	2
C.Other	4
Academic life	4

A. To Motivate My Students to Communicate With NESs

The theme of idealized status of native speakers emerged in relation to the objective of motivating students to communicate NESs. Among the participants who chose this objective, only two participants stated their reasons. They referred to the idealized status of native speakers as their reasons.

TP16: Students need to be open-minded without discrimination towards others.

B. To Motivate My Students To Communicate With NESs and NNEs

Under the second category, to motivate students to communicate NESs and NNEs, four main themes were found out. The most common theme was related to the world language status of English. Eight participants mentioned this reason, and an example from the excerpt pointing to this theme is shown below.

TP35: Because of the globalization, most of the people in the world are speaking English. So, it would be restrictive to motivate the students to communicate native speakers of English

Three participants pointed to the practical reasons. They believed it was important to teach students English so that they could communicate well when they are in certain situations.

TP15: Students should use the language in all situations and with speakers from all areas.

There were two participants who stated their reasons for this category as overcoming biases toward other people and preventing discrimination.”

TP16: Students need to be open minded without discrimination towards others.

The last theme emerged under this category was related to students’ motivation to learn English. Two participants indicated their reasons in relation to this theme.

TP42: They can learn different cultures and they can be motivated

C. Other

This category was responded by four participants and all of their responses were related to “academic life” theme. These participants stated that their objective of teaching English is to help students succeed in their academic lives. One example excerpt is revealed as examples below.

TP6: To motivate them use English in their departments for general comprehension

4.2.1.1.2. Which Cultures Do You Expose Students to in English Language Classrooms?

Similar to the previous question, three choices were provided for this one: the cultures of native English speakers, the cultures of native and non-native English speakers, and other. Themes emerged under these categories and their frequencies are represented in Table 23 below.

Table 23

Instructors' Culture Preferences to Expose Students

Categories/Themes	Code Frequencies
A. The cultures of NESs	11
Syllabus and textbook	5
Ownership of English	4
Familiarity with the culture	2
B. The cultures of NESs NNEs	14
World language status of English	5
Broadening students' horizons	3
Overcoming biases	3
Motivation	2
Practical reasons	1
C. Other	3
No exposition to any culture	3

A. The cultures of NESs

Three main themes emerged under this category. The most frequent one was syllabus and textbook related reasons. Five participants explained that they expose students the cultures of native English speakers since the textbook or the syllabus required it this way. One of the excerpts is presented below.

TP4: In many English books cultures indicated are British and American culture

The second theme was related to the ownership of English. The participants believed English belongs to native English speakers. Therefore, they preferred to expose students to these cultures.

TP9: Language and culture can't be separated.

The third theme in this category was familiarity with the culture. Two participants referred to this theme as their reasons to expose students to native English speaker cultures. Both of the participants pointed out that it was the cultures of native English

speakers that they were familiar with.

TP11: Because I'm only familiar with Native English speaking culture.

B. The cultures of NESs and NNEs

Five themes were discovered under this category. The most referred reason was related to the world language status of English. Five participants reported that English is the global language, so students should not be limited to learn only native English speaking cultures. The example below is extracted from a participant's response highlighting this theme.

TP33: Students should be aware of the people who speak it. English is represented around the world.

The second theme emerged under this category was broadening students' horizons. Three participants believed that teaching students the cultures of both native and non-native English speakers would enhance their vision. One of the responses is displayed below.

TP39: To open new horizons in our students' minds, we should introduce them to as many cultures as possible.

The third theme, overcoming biases, were mentioned by three participants, as well. Their responses revealed that teaching various cultures will be useful for students to have respect and for different cultures and overcome their biases.

TP41: Students should know how to be tolerant and respectful to other cultures.

Motivation was the next theme, which was referred to by two participants responding to this category. They implied that learning about the cultures of both native and non-native English speakers increases students' motivation.

TP18: Learning about other cultures is fun for them.

The last theme was related to practical reasons. Only one participant stated that students might have to be in a situation where they need to know the different cultures. That is why teaching them different cultures was considered important by the participant.

TP38: They might have to speak English in other countries and cultures so it would be beneficial for them

C. Other

Three participants responded in this category, and all of them argued that teachers should not expose students any specific culture. They believed that it was not ethical or it was not their job to teach students certain cultures. One of the examples is indicated below.

TP32: There should not be exposition since as teachers we just teach the language.

4.2.1.1.3. Which Accents Do You Expose Students to in English Language Classrooms?

Participants were offered three choices in this question, as well: the accents of native English speakers, the accents of native and non-native English speakers, and other. Themes emerged under these categories and their frequencies are represented in Table 24 below.

Table 24

Instructors' Accent Preferences to Expose Students

Categories/Themes	Code Frequencies
A. The accents of NESs	11
Ownership of English	7
Intelligibility	3
Syllabus	1
B. The accents of NESs and NNEs	13
World language status of English	4
Practical reasons	4
Textbook	3
Instructors' accent	2
C. Other	2
Turkish accent	2

A. The accents of NESs

Four main themes emerged under this category. The most frequent one was related to the issue of ownership of English. Seven participants explained that they expose students the accents of native English speakers because they held the view of “ideal speaker” referring to native English speakers. According to these participants, native English speakers' accent reflected correct pronunciation or it was privileged simply because they were considered as original accent. Below is an example excerpt concerning this theme.

TP18: They must hear native English speaking accent to learn it from the original.

The second theme was intelligibility. Three participants thought that native English speaker accents are easier to understand and to be understood by others, and this was their reason to expose students native English speakers' accents.

TP23: If they understand native accent, they will understand others too.

Syllabus was the third theme emerged in this category. One participant stated that the students are tested on these accents in their exams at pre-school, so this was the reason for him/her to expose students the cultures of native English speakers.

TP14: Because they are the accents they mostly will encounter and they will be tested on these in the exam.

B. The accents of NESs and NNEs

Five themes were found out under this category. World language status of English was reported by four participants as the reasons to expose students the accents of native and nonnative English speakers.

TP29: English is a world language so all accents are important

Practical reasons was the second category, which was reported by the same number of participants as in the category of world language status of English. Below is an example excerpt related to this theme.

TP15: So they can understand and effectively use the language indifferent situations

Third theme was textbook, which was referred to by three participants. These participants put forward that they expose students both native and non-native English speakers' accents due to the listening texts in the textbook used in their lessons.

TP11: In our course books, we sometimes have audios in different accents

The theme instructors' accent emerged as the fourth theme, which was reported by one participant. It was implied that the teachers' accent was a non-native accent, and textbook included native accents. Therefore, students were exposed to both of them.

TP37: Even if we don't want, our mother tongue interferes our accent

C. Other

In this category, two participants expressed their views that support the exposition of Turkish accent of English. They expressed their satisfaction with Turkish accent of English and believed this was the right accent students should be exposed to.

TP19: I'm flexible in this aspect. We created Turkish accent. Every nation may improve an accent for another language.

4.2.1.1.4. Do You Include Students' Own Culture in English Language Classrooms?

Participants were provided with three choices in this question: yes, no, and not sure. Themes emerged under these categories and their frequencies are represented in Table 25 below.

Table 25

Instructors Views Toward Inclusion of Students' Own Cultures

Categories/Themes	Code Frequencies
A. Yes	24
Motivation	21
- motivation to learn English	17
- motivation to understand other cultures	4
Culture exchange	2
Preserving L1 culture	1
B. No	1
Learning English better	1
C. Not sure	2
Reflecting the culture	1
Time limitation	1

A. Yes

Three main themes and two subthemes emerged in this category. Most of the participants agreed that including students' culture in the lesson increases their motivation to learn English and understand other cultures. Among 21 participants, 17

of them pointed to the motivation to learn English while four participants referred to motivation to understand other cultures.

TP38: Just to make them feel more attached to the lesson, it is a good idea to make connections between students' culture. They feel closer and learning is achieved.

Culture exchange was the second theme that was reported by two participants. They underlined the importance of learning each other's culture, and the necessity of knowing one's own culture first to understand other cultures.

TP16: We share the same world, so we should learn each other's cultures

The last theme was related to preserving L1 culture. One participant mentioned this topic stating that it was important not to drift away from one's roots while learning English.

TP31: Because I don't want them to forget about their own culture

B. No

Only one participant gave their reason for choosing this answer. It is pointed out that students do not need to be exposed to their own culture in English language classes since it was the target language and its culture that they should learn about.

TP4: They are learning English, so to learn better, they need to learn the target language.

B. Not sure

Reflecting the culture and time limitation were the two themes under this category. One of the participants indicated that she/he can't reflect the culture in class in the way she/he wants while the other participant highlighted time limitation as his/her answer.

TP19: Culture is something that I can't reflect as I want in the class

4.2.1.1.5. If You Have the Feeling You Would Like to Devote More Time to “Culture Teaching”, But Don’t Get Round to It, What May Be the Reason(S) For That?

The last open-ended question in instructors’ questionnaire aimed to explore their opinions about the reasons for inadequate focus on culture in English language classes. The participants were asked to state their opinions about this issue. There was a high amount of responses for this category. Themes emerged under these categories and their frequencies are represented in Table 26 below.

Table 26

Handicaps to Culture Teaching

Categories/Themes	Code Frequencies
Handicaps to culture teaching	32
Syllabus and time limitation	21
Learners’ lack of motivation	7
Teaching method	2
Instructors’ lack of motivation	1
Learners’ low level of English	1

As seen in Table 26, the most frequently reported theme in this category was syllabus and time limitation. 21 participants agreed that the biggest problem was the need to follow the syllabus, thus not having enough time to focus on culture teaching in the class.

TP23: In order to catch the curriculum, we need to hurry up and there is not enough time to cover cultural issues

Learners’ lack of motivation was the second most reported theme. Seven participants revealed that students were unwilling and unmotivated to learn about other cultures in the class.

TP13: Students have little or no interest in anything except their own culture

The third theme, teaching method, was pointed to by two participants who explained that they didn't know how to teach culture. Therefore, it prevents them to focus on this issue as much as they wanted to.

TP1: I'm not sure about what kind of way I should follow to teach it and whether or not it would be a good idea to do something different from the syllabus given.

Instructors' lack of motivation and learners' low level of English was other themes in this category. One participant referred to these themes and stated that she/he was unmotivated to teach culture and students' low level of English also affected her negatively.

TP19: As I am demotivated to teach, and students' level is low.

4.2.1.2. English Language Learners' Responses to Open-Ended Questions

English language learners' responses to open-ended questions were analyzed and the themes emerged from their responses are shown below in Table 27. These themes will be presented in details under the related categories.

Table 27

English Language Learners' Responses To Open-Ended Questions

1. What are your objectives of learning English?	Code Frequencies
A. To communicate with NESs	1
Personal interest	1
B. To communicate with NESs and NNEs	43
Personal interest	17
World language status of English	9
Broadening one's horizon	9
Practical reasons	6
Career	2
C. Other	23
Career	12
Obligation	9
Practical reasons	2
2. Which cultures do you want to be exposed in English language classroom?	
A. The cultures of NESs	21
Ownership of English	11

(Table 27 Continue)	
Personal interest	6
Practical reasons	4
B. The cultures of NESs NNEs	34
Personal interest	16
Broadening one's horizon	9
World language status of English	4
Motivation	3
Overcoming biases	2
3. Which accents do you want to be exposed in English language classroom?	
A. The accents of NESs	52
Ownership of English	34
Intelligibility	9
Practical reasons	5
Aesthetical reasons	2
Familiarity with the accent	1
B. The accents of NESs and NNEs	12
Practical reasons	6
World language status of English	4
Intelligibility	2
4. Do you want your culture to be included in English language classrooms?	
A. Yes	44
Culture exchange	20
Preserving L1 culture	18
Motivation	6
B. No	5
No need	5
C. Not sure	4
Barriers to learning English	2
Differences between two cultures	2

4.2.1.2.1. What Are Your Objectives of Learning English?

The participants were asked about their objectives of learning English and three choices were provided for this question: to communicate with native speakers of English, to communicate with native and non-native speakers of English, and other. Themes emerged under these categories and their frequencies are represented in Table 28 below.

Table 28

Learners' Objectives of Learning English

Categories/Themes	Code Frequencies
A. To communicate with NESs	1
Personal interest	1
B. To communicate with NESs and NNEs	43
Personal interest	17
World language status of English	9
Broadening one's horizon	9
Practical reasons	6
Career	2
C. Other	23
Career	12
Obligation	9
Practical reasons	2

A. To Communicate With NESs

Only one theme emerged because there was one participant who provided a reason for his/her choice in this category. It was seen that the participant's personal interest for the cultures of native speakers was the reason for his/her objective of learning English.

SP49: Because I am interested in English culture

B. To Communicate With NESs and NNEs

There was a considerable amount of responses gathered in this category. Four main themes were discovered. The most popular theme was personal interest which was mentioned by 17 participants. They expressed their interests for different people around the world, so they wanted to communicate both NESs and NNEs through English language.

SP74: I love to learn about different people and points of view.

World language status of English was the second most frequently referred theme together with broadening one's horizon theme. Nine participants drew attention to the global usage of English for their reasons to learn English to communicate both NESs and NNESs.

SP63: English is now the common language. If I know it, I can communicate with different people around the world.

In the same way, nine participants stated that they wanted to learn English to communicate with both NESs and NNESs so that they could broaden their horizon and extend their vision.

SP28: My point of view enhances when I communicate with different people

The next theme, practical reasons were pointed out by six participants. They believed it was significant to be able to communicate with both NESs and NNESs in case they would be in such a situation one day.

SP66: Because I have some international people around me and I can't communicate with them. This makes me feel uncomfortable.

Career was the last theme in this category, and two participants reported that it was the reason for them to choose this option. Considering their career in the future, they believed the importance of communicating with different people around the world in English.

SP90: Due to my future job and so that I can be successful in international relations.

C. Other

Two of the themes emerged in this category was the same with the ones in the previous one; however, these participants stated that they wanted to learn English not because they wanted to communicate NESs or NNESs, but they had other goals. The first theme, which was mentioned by 12 participants, was career. Their objective of

learning English was to improve themselves in their careers and to become more successful because English language knowledge is one of the most needed things to have better career opportunities.

SP33: English will help me find job opportunities.

Obligation emerged as the second most frequently reported topic in this category. Nine participants indicated that they learn English not because they want to but they have to because of the requirement of their departments at the university.

SSP19: Because I have to learn it here.

The last theme in this category was practical reasons. Two participants stated they need to know English since it would help them in some stages of their lives.

SP50: I may have to solve a problem when I am in a foreign country.

4.2.1.2.2. Which Cultures Do You Want to Be Exposed in English Language Classroom?

Similar to the previous question, three choices were provided for this one: the cultures of native English speakers, the cultures of native and non-native English speakers, and other. It is important to state that nobody provided reasons for the other category. Themes emerged under these categories and their frequencies are represented in Table 29 below.

Table 29

Learners' Culture Preferences to Expose Students

Categories/Themes	Code Frequencies
A. The cultures of NESs	21
Ownership of English	11
Personal interest	6
Practical reasons	4
B. The cultures of NESs NNEs	34
Personal interest	16
Broadening one's horizon	9
World language status of English	4
Motivation	3
Overcoming biases	2

A. The Cultures of NESs

The most frequently mentioned theme was related to ownership of English in this category with a number of 11 responses. Similar to the instructors, some learners believed English belongs to native English speakers and they need to learn their cultures to learn English in a better way. Therefore, they preferred to be exposed to the cultures of native English speakers.

SP75: I don't want to learn about a culture where English is not the mother tongue

Personal interest theme was coded as the second most frequent theme, and pointed out by six participants. Learners explained that they were interested in these specific cultures of native English speakers, so they wished to be exposed to them in the class.

SP76: I am curious about these cultures and the way they live

Four participants referred to practical reasons to learn about the native English speaking countries' cultures. They revealed that it would be good for them to know

some information about these certain cultures considering some situations they may have to face in the future.

SP88: We will be in contact with native English speakers most of the time

A. The cultures of NESs and NNEs

Five main themes were found out in this category. Personal interferes was referred to as the most frequent reason, which was reported by 16 participants. According to these participants, the basic reason for their choice was their interest in different cultures around the world.

SP41: Even if English is not their mother tongue, I still want to learn about different people's cultures

The second theme emerged under this category was broadening one's horizon. Nine participants believed that learning about the cultures of both native and non-native English speakers would enhance their vision and broaden their horizon.

SP68: Learning about new things enhances people's points of view

The next theme, world language status of English was pointed out by four participants. They supported the idea that English does not belong to its native speakers only. Therefore, the cultures of these native speakers should not be regarded as the only representative of English. They believed that because many people around the world speak English, their culture is also worth learning about in English lessons.

SP29: We should know not only about American or English culture but also about different cultures because English is the world language.

The fourth theme was motivation, and it appeared four times in participants' responses to this category. These students implied they would feel more motivated to

learn when they were exposed to different cultures in the class.

SP79: It makes the lesson more interesting

Overcoming biases was another theme that was found out in the responses of two participants. They believed that it was of high importance to learn about different cultures so as to overcome one's prejudices against other cultures and to be more respectful toward them.

SP48: I am open to learning about different cultures

4.2.1.2.3. Which Accents Do You Want to Be Exposed in English Language Classroom?

Participants were offered three choices in this question, as well: the accents of native English speakers, the accents of native and non-native English speakers, and other. It is important to state that nobody provided reasons for the other category. Themes emerged under these categories and their frequencies are represented in Table 30 below.

Table 30

Learners' Accent Preferences to Be Exposed To

Categories/Themes	Code Frequencies
A. The accents of NESs	52
Ownership of English	34
Intelligibility	9
Practical reasons	5
Aesthetical reasons	2
Familiarity with the accent	1
B. The accents of NESs and NNEs	12
Practical reasons	6
World language status of English	4
Intelligibility	2

A. The Accents of NESs

Five themes emerged in this category. A considerable amount of responses pointed to the theme of ownership of English. 34 participants agreed that English belongs to native speakers, so they should learn about their accents that are regarded as the original and correct by most of the participants.

SP52: Native speakers speak the most correct English

The second most frequent theme was intelligibility. Nine participants thought that native speaker accents were more intelligible than others.

SP56: It is difficult for us to understand other accents

Practical reasons were stated by five participants who believed it was important to learn native speaker accents since they may have to encounter some situation where they face people speaking in native accents.

SP67: I may work at the same workplace with them

Two participants referred to aesthetical reasons. They wanted to be exposed to these accents simply because they loved certain aesthetical aspects of native speaker accents.

SP79: These accents are more polite

Familiarity was the last theme that emerged once in participants' responses in this category. The participants stated that native speaker accents were the accents that they were familiar with.

SP63: Because we are familiar with these accents in the classrooms

B. The Accents of NESs and NNEs

Three main themes emerged in this category. Practical reasons were revealed in six participants' responses. Their responses demonstrated that they believe it is a must to know about these accents since they may have to communicate with people with different accents.

SP39: Eventually, I will have to talk to all kinds of people with different accents

The second theme, world language status of English was underlined by four participants who argued that native speaker accents are not the standard accents because English does not only belong to those people.

SP90: English is spoken internationally, so we have to learn about different accents

Intelligibility was the last theme appeared in this category. Two participants stated that understanding non-native accents was easier than understanding native accents.

SP89: Not every foreigner is English, so we need to be able to understand them

4.2.1.2.4. Do You Want Your Culture to Be Included in English Language Classrooms?

Participants were provided with three choices in this question: yes, no, and not sure. Themes emerged under these categories and their frequencies are represented in Table 31 below.

Table 31

Learners' Views Toward The Inclusion of Their Own Culture in ELT

Categories/Themes	Code Frequencies
A. Yes	44
Culture exchange	20
Preserving L1 culture	18
Motivation	6
B. No	5
No need	5
C. Not sure	4
Barriers to learning English	2
Differences between two cultures	2

A. Yes

It is crucial to note that a great number of students supported the inclusion of their own culture in their classes. Culture exchange, preserving L1 culture, and motivation were the themes emerged in this category. Culture exchange was the most frequent theme, and reported by 20 participants. They highlighted the importance of learning each other's culture, and wanted to see that their own culture is being learnt by others.

SP76: If there are international students, I want to learn about their culture and I want them to learn about my culture as well

Next most frequent theme was related to the preserving L1 culture. 18 participants pointed out that their culture should not be forgotten and cultural values should be preserved while learning English.

SP48: I don't want to give up on my roots

Motivation was the last theme in this category, and it was reported by six participants. Their responses showed that these participants felt more motivated to learn in English

classes when they witness a piece of information about their own culture.

SP77: It will catch my attention and it will be more interesting

B. No

In this category all of the five participants regarded the inclusion of their own culture in English class as unnecessary because they believed they needed to know about the target language culture, not their own culture.

SP74: Because we are learning about a different language and different culture

C. Not sure

Some of the participants indicated that they were not sure whether it is a good thing for their own culture to be included in the lesson or not. Two of the participants thought that it could prevent English learning process if L1 culture is focused.

SP47: It may affect the period of time that we learn English

Differences between L1 culture and L2 culture was another reason for two of the participants to choose this option. They underlined the differences between these cultures and implied that it may be difficult to integrate both of them in a meaningful way in the lesson.

SP53: Two cultures are on extreme edges

4.2.2. Findings of Semi-Structured Interviews

The results of the semi-structured interview with the instructors will be presented through the theme and sub themes that emerged from the interview questions. English language instructors' responses to interview questions were analyzed in NVivo 10 and the themes emerged from their responses are shown below in Table 32. These themes will be presented in details under the related categories.

Table 32

English Language Instructors' Responses to Interview Questions

Categories/ Themes	Code Frequencies
1. Ownership of English	16
Standard English and accent	8
- Strict definition of standard English	4
- Idealization of native speaker accents	4
Intercultural view of English	8
- Intercultural perceptions toward English	4
- Intercultural perceptions toward different accents	4
2. Teaching culture in English language classroom	8
Adequate focus on culture teaching	5
Limited focus on culture teaching	3
3. Which culture to teach?	13
The culture addressed in the textbook	1
The cultures of NESs	4
The cultures of NESs and NNESs	8
4. Definition of intercultural awareness	8
Knowing about other cultures and respecting the differences	5
Interactional aspect	2
Removal of boundaries	1
5. Importance of intercultural awareness	8
Yes	8
- World language status of English	4
- Teaching English effectively	3
- Interactional reasons	1
6. Classroom activities to enhance intercultural awareness	15
Use of visual images, audios and videos	5
Comparing and contrasting cultures	4
Assigning students to prepare presentations about different cultures	2
Asking students to share their experiences	2
Reading news or stories	1
Sharing their cultural knowledge and experience with the students	1
7. Instructors' reflection on their success to raise intercultural awareness	8

(Table 32 Continue)

Yes	2
No	2
To some extent	4
8. Suggestions to enhance intercultural awareness	15
Raising teachers' awareness	4
Organizing cultural activities in the school	2
Taking advantage of multicultural atmosphere at school	2
Making more space for intercultural activities in the syllabus	1
Informing students about cultural differences and increasing their tolerance	1
Selecting intercultural based lesson materials	1
Making it a school policy	1
Organizing trips to different countries	1
Enhancing the education policy to make people more open-minded	1
Arranging exchange programs	1

4.2.2.1. Ownership of English

The first question of the interview aimed to find out instructors' belief about the ownership of English. Their responses revealed two main themes: standard English and accent, and intercultural view of English. It was interesting to see that while half of the participants indicated strict views about ownership of English, the other half displayed more intercultural point of view towards the issue.

Standard English theme included two sub-themes. Four responses were found out for both strict definition of Standard English and idealization of native speaker accents themes. The common view among the participants who agreed that there is a standard English was that it was the English that was spoken by native speakers. A majority of these participants also indicated similar beliefs under the second sub-theme, idealization of native speaker accents. They believed that there was a standard accent of English and native speaker accent was mostly considered as the ideal English accent.

Intercultural view of English included two sub-themes, and there were four responses for both of the sub-themes: intercultural perceptions toward English and intercultural perceptions toward different accents. The participants' responses reflected intercultural point of view in that they believed English did not belong to

native speakers only and it was natural and acceptable for different varieties of English emerging in different parts of the world. Likewise, these participants pointed out that there should not be a standard accent. According to their responses, as long as it is intelligible, the different accents people have do not matter.

Table 33 below demonstrates example excerpts for each theme under the category of ownership of English.

Table 33

Example Excerpts for the Themes of Ownership of English Category

Categories/ Themes	Excerpts	Coding Frequency
1. Ownership of English		16
Standard English and accent		8
- Strict definition of standard English	<i>TI8: Uhh, I suppose we could say as a common, British English is where it started from. American English is also very widespread.</i>	4
-Idealization of native speaker accents	<i>TI3: While they are learning, in early stages, there should be a standard. It should either be American or British. They shouldn't be flattered with different accents.</i>	4
Intercultural view of English		8
-Intercultural perceptions toward English	<i>TI6: I listened to the interview by Jeremy Harmer. Four days ago and he said that it actually depends on the person who is speaking, so everybody has got their own standard. I think the most important thing here is to be able t communicate and understand.</i>	4
-Intercultural perceptions toward different accents	<i>TI5: It is the same. No standard accent no standard English.</i>	4

4.2.2.2. Teaching Culture in English Language Classroom

The instructors were asked about whether they could focus on teaching culture in English language classes. 5 participants stated that they could teach culture in their classes while 3 of the participants pointed out that they could not actually focus on cultural aspects in their classes.

The first theme, adequate focus on culture teaching, was established through the responses of five participants. They explained that culture is an important aspect of teaching a language, so they tried to do their best to introduce cultural points in their

classes.

Limited focus on culture teaching was the second theme that emerged from the responses of the 3 participants. Some of these participants thought that it was not one of the vital things to focus on in English classes, some said that they didn't focus on it unless the textbook referred to it, and some instructors indicated that they couldn't teach culture due to students' reluctance.

Table 34 below demonstrates example excerpts for each theme under the category of ownership of English.

Table 34

Example Excerpts for the Themes of Teaching Culture in English Classes

Categories/ Themes				Excerpts	Coding frequency
2. Teaching culture in English language classroom					8
Adequate teaching	focus	on	culture	<i>T11: Exactly. I focus on culture because I believe language teaching comes with the culture. Without teaching the culture, teaching that language will be insufficient and incomplete and one-sided.</i>	5
Limited teaching	focus	on	culture	<i>T17: I don't because it is not really my job but I think that a lot of it is already in the textbooks. My job is to teach English to non-native speakers so I'm focusing on language skills.</i>	3

4.2.2.3. Which Culture to Teach?

Instructors' culture teaching experiences were studied through the questions reflecting this category. The participants were asked which culture they tended to teach in class and whether they also included non-native English speakers' culture as well. The responses for these two questions were combined under one category, and they created three main themes: the cultures of NESs, the cultures of NESs and NNEs, and the cultures addressed in the textbook.

The culture addressed in the textbook was the theme that was referred by 1 participant. He stated that the culture they focus on in the class reflected the culture represented in the textbook.

The culture of NESs theme consisted of four responses. It is important to note

that most of the native English speaker teachers stated that they focused on teaching the native cultures, and some instructors believed that English was its native speakers' language and so was the culture.

The most frequently responded theme was the culture of NESs and NNEs. 8 responses were recorded in this theme. These participants pointed out that they did their best to introduce different cultures from all around the world in their classes. Most of them said that they encouraged learners to compare and contrast different cultures showing them or talking to them about some aspects of different cultures.

Table 35 below demonstrates example excerpts for each theme under the category of which culture to teach.

Table 35

Example Excerpts for the Themes of Which Culture to Teach.

Categories/ Themes	Excerpts	Coding frequency
3. Which culture to teach?		13
The culture addressed in the textbook	<i>T12: For example, I'm teaching reading. My reading— you know let me tell my experience in the class. And I covered a reading passage about thanksgiving and if they don't know anything about that tradition, it is hard for them to cover that fast.</i>	1
The cultures of NESs	<i>T16: Well, I do not teach mine; I just show them. I try to teach them actually the culture of language I'm teaching. Crosstalk. From Britain and some from America.</i>	4
The cultures of NESs and NNEs	<i>T11: Very often. For example, personally I'm interested in Italian culture, so I talk about that, and German culture. German people are famous for being punctual and being on time and being very disciplined. So, what you teach them makes more sense.</i>	8

4.2.2.4. Definition of Intercultural Awareness

The participants were asked to provide their own definitions of intercultural awareness in order to gain a deeper understanding of their perspective in this issue. While majority of the participants agreed on a similar definition of the term, the others provided different definitions in their own terms, which caused a variety in the themes.

Among 8 participants, 5 of them regarded intercultural awareness basically as understanding the differences between cultures. In their opinion, having an

intercultural awareness meant noticing that there are other people having different ideas, values, and cultures and accepting these differences with a sympathy and tolerance.

The second theme, interactional aspect was mentioned by two of the participants who underlined that intercultural awareness means being aware of the interaction between cultures.

The third theme emerged from the response of one participant who considered intercultural awareness as removal of boundaries.

Table 36 indicates example excerpts for each theme under the category of definition o intercultural awareness.

Table 36

Example Excerpts for the Themes of Definition of Intercultural Awareness

Categories/ Themes	Excerpts	Code Frequencies
4. Definition of intercultural awareness		8
Knowing about other cultures and respecting the differences	<i>TI1: So it means knowing about cultures and behaving accordingly.</i>	5
Interactional aspect	<i>TI4: It is just that being aware of how cultures affect each other I guess.</i>	2
Removal of boundaries	<i>TI2: Intercultural awareness for me is removal of boundaries and creating an intercultural and global mind around world.</i>	1

4.2.2.5. Importance of Intercultural Awareness

Instructors' beliefs about the importance of intercultural awareness were also investigated, and it was observed that all of the participants highlighted its importance in their responses to the question. Three sub-themes emerged from their answers as they were explaining why they thought it was important.

The theme of world language status of English included responses from 4 participants who stressed the role of English as the global language. They explained that English was not a language spoken only as a mother tongue any more, thus students need to be aware of different cultures where English is used as a second, third or a foreign language.

Three responses were recorded in the second theme, teaching English effectively.

These participants stated that raising intercultural awareness in English language classes created a more effective language learning environment.

The last theme in this category was interactional reasons which was mentioned by a participant who thought it would be beneficial for students to have intercultural awareness in situations where they need to communicate with people from different cultures.

Table 37 indicates example excerpts for each theme under the category of importance of intercultural awareness

Table 37

Example Excerpts for the Themes of Importance of Intercultural Awareness

Categories/ Themes	Excerpts	Code Frequencies
5.Importance of intercultural awareness		8
Yes		8
- World language status of English	<i>T11: Definitely, because English is not only spoken in England. It is the world language and the world does not consist of only England, so intercultural awareness is crucial in language teaching. We shouldn't miss it.</i>	4
- Teaching English effectively	<i>T17: Of course it is. If you are teaching a language to somebody who is not a native speaker, that's what you are trying to do, help them learn how to do, so you have to be aware of that.</i>	3
- Interactional reasons	<i>T13: It is important because students will meet, hopefully, they will get the chance to meet people from different cultures and they will have to use English. They need to understand what behaviors are acceptable when you are with people from certain cultures.</i>	1

4.2.2.6. Classroom Activities to Enhance Intercultural Awareness

The participants were asked about what activities they do in the class in order to enhance intercultural awareness. This question allowed us to explore their classroom practices in this issue.

A lot of themes emerged in this category since instructors differed in their choices of activities used in the class to raise students' intercultural awareness. The most frequent themes were the use of visual images, audios and videos, and comparing and

contrasting cultures. The use of visual images, audios, and videos was mentioned five times while comparing and contrasting cultures was reported four times.

The next two themes were assigning students to prepare presentations about different cultures, and asking students to share their experiences. Each of these were mentioned twice.

The other themes in the list appeared once only.

Table 38 indicates example excerpts for each theme under the category of classroom activities to enhance intercultural awareness

Table 38

Example Excerpts for the Themes of Classroom Activities to Enhance Intercultural Awareness

Categories/ Themes	Excerpts	Code Frequencies
6. Classroom activities to enhance intercultural awareness		15
Use of visual images, audios and videos	<i>TI6: I post videos about different cultures and accent on schoology and have my students watch the videos and comment on them.</i>	5
Comparing and contrasting cultures	<i>TI3: Until probably the past year, we just had mainly Turkish students usually, but now we have a bigger flock of Syrian students, so to raise intercultural awareness, I try to let them talk about things in Turkish cultures and Syrian culture but we are kind of in a situation where with the Syrian students, it is kind of sad when they talk.</i>	4
Assigning students to prepare presentations about different cultures	<i>TI2: if I let them make some presentation about other cultures, that's a good way of making them aware of I intercultural environment.</i>	2
Asking students to share their experiences	<i>TI1: And if here are students in the class from other countries or if there are Turkish students who have been abroad, I give chance to them to talk about their own experiences.</i>	2
Reading news or stories	<i>TI1: I read news or I read stories from other cultures.</i>	1
Sharing their cultural knowledge and experience with the students	<i>TI4: I tell them about where I'm from and I tell them about how the place I'm from is unique at some way and ask them why where they are from is unique in what ways? ... And you know trying to find a common ground between these two things.</i>	1

4.2.2.7. Instructors' Reflection on Their Success to Raise Intercultural Awareness

Instructors were also asked to reflect on their own success to raise students' intercultural awareness so as to enable them to develop a critical view on the issue. The participants indicated different points of view.

2 participants stated that they regarded themselves as successful since they believed they put adequate effort to raise students' intercultural awareness. Other 2 participants, on the other hand, claimed that they didn't do enough. Thus, these instructors didn't consider themselves as successful. The rest of the participants were the ones who thought they tried to do things so that they could raise students' intercultural awareness; however, they had difficulty in reaching their aim in this aspect for some reasons.

Table 39 displays example excerpts for each theme under the category of instructors' reflection on their success to raise intercultural awareness

Table 39

Example Excerpts for the Themes of Instructors' Reflection on Their Success to Raise Intercultural Awareness

Categories/ Themes	Excerpts	Code Frequencies
7. Instructors' reflection on their success to raise intercultural awareness		8
Yes	<i>TI1: I feel that I try to do my best to raise my students' intercultural awareness, so I don't pass that and I feel good.</i>	2
No	<i>TI3: No, no... I'm not successful.</i>	2
To some extent	<i>TI2: Yeah, partly because you know I'm quite willing to create such awareness but that does not depend on me only and you know it also requires some efforts from the students</i>	4

4.2.2.8. Suggestions to Enhance Intercultural Awareness

The last question of the interview aimed to find out instructors' suggestions to enhance students' intercultural awareness in English language classes. For this question, they provided quite a lot of suggestions thus creating twelve different themes in this category.

The most frequently reported suggestion from instructors was to raise teachers' intercultural awareness in the first place. It was reported 4 times. They highlighted the crucial role of teachers as role models and guides in language learning process. Hence, they argued that the first step should be to make sure teachers have the awareness and some things should be done to form that awareness if they do not have it.

The next popular themes were organizing cultural activities in the school, and taking advantage of multicultural atmosphere at school. They were each mentioned 2 times.

The other themes emerging in this category were reported once by the participants.

Table 40 indicates example excerpts for each theme under the category of classroom activities to enhance intercultural awareness

Table 40

Example Excerpts for the Themes of Suggestions to Enhance Intercultural Awareness

Categories/ Themes	Excerpts	Code Frequencies
8. Suggestions to enhance intercultural awareness		15
Raising teachers' awareness	<i>T11: Of course, to teach intercultural awareness, first instructors should know about it and then they can reflect what they know onto the students. Therefore, first, teachers' awareness should be increased</i>	4
Organizing cultural activities in the school	<i>T18: Of course, we could also introduce clubs.</i>	2
Taking advantage of multicultural atmosphere at school	<i>T14: I think that we could probably utilize the diversity of students more like African students, Iraqi students and Syrian students. Whenever I have any of them in my class, it always helps because Turkish students are always trying to explain what is happening in their conversation to students or trying to get information from them or give them information.</i>	2
Making more space for intercultural activities in the syllabus	<i>T15: We have pacing and we have to finish everything on time and that doesn't give us you know enough time to focus on something different.</i>	1
Informing students about cultural differences and increasing their tolerance	<i>T13: I think one of the big things we can do for our intuition is to show our students that there are other cultures and that there are many different ways to do things. One way is not right, the other one is not wrong, it is just different. They need to understand that things are different in cultures and it is okay, it is not weird or strange, it is just different. But it does not mean that you should think less of that culture</i>	1

(Table 40 Continue)

Selecting intercultural based lesson materials	<i>TI2: e can choose some interesting book, like countries, you know that is one of the solutions in the class because when we introduce that book related to countries in the class, in some way or another we manage to get their attention to other countries</i>	1
Making it a school policy	<i>TI6:It needs to be institutionalized. It should be happening on all levels, so starting from administration may be even the cleaning people need to be made aware. The culture does not mean only American British. I think that Kurdish people or Syrians.. You know all those minorities; subcultures also need to be integrated.</i>	1
Organizing trips to different countries	<i>TI5: We can make— that could be a dream but— we can maybe arrange travel to different countries.</i>	1
Enhancing the education policy to make people more open-minded	<i>TI7: I think that the polices in education generally needs to give more encouragement to students to be more-open minded and open to learning rather than less, so I think that is where the turn is.</i>	1
Arranging exchange programs	<i>TI8 :I think as a university, we should encourage our students to go abroad as a part od their course, not just as a special entertainment for 30 chosen students. Every one of them should have this opportunity. It could also be done on exchange basis. They would benefit so well from it.</i>	1

4.2.3. Findings Of Focus Group Interviews

The results of the focus group interview with the learners will be presented through the theme and sub themes that emerged from the focus group interview questions. English language learners' responses to the questions were analyzed in NVivo 10 and the themes emerged from their responses are indicated below in Table 41. These themes will be presented in details under the related categories.

Table 41

English language learners' responses to focus group interview questions

Categories/ Themes	Code Frequencies
1. Objective of learning English	43
To go abroad for certain reasons	9
-to travel abroad	5
-to live abroad	2
-to study abroad	2
-to work abroad	2
For job opportunities	7
Medium of instruction in the department	5
Requirement of the profession	5
To communicate people around the world	5

(Table 41 Continue)

To contribute the development of the country	2
To pass the prep-school exams	2
For academic studies	1
For personal growth	1
To become westernized	1
To teach English to one's own children	1
2. Attitudes toward NESTs and NNESTs	26
NESTs over NNESTs	12
-Students put more effort to communicate with them and learn	5
-More knowledgeable in terms of language	3
- Better accent	2
- Fun way of teaching	2
It depends on the teacher	10
- Teaching capabilities	7
- Intelligibility	3
NNESTs over NESTs	4
- Simplification of the language	4
-For beginners of English	1
-To understand the language in detail	3
3. Preference of different Englishes	25
American English	12
- Intelligible	5
- Sounds attractive	3
- Taught at schools	2
- Sounds natural	1
- Widespread use	1
World Englishes	7
-Common way of learning the language	5
-Views against the language impose	1
-To communicate with other people	1
Native Englishes	5
-To prevent conflicts and misunderstandings	3
-Original English	1
-To be understood by native speakers	1
British English	1
-aesthetical reason	1
4. Importance of learning culture	24
To behave accordingly	6
Language and culture bound together	4
To understand the language better	4
To prevent misunderstandings	3
For personal growth	3
To become more tolerant toward others	2
To adapt the life abroad	1
To indicate sincerity	1
5. Which culture to learn	
The cultures of NESs and NNESTs	11
-to understand others better	5
- curiosity and interest for other cultures	1
-culture exchange	1
-to behave accordingly	1
-to have awareness	1

(Table 41 Continue)

-for personal growth	1
-to indicate sincerity	1
The cultures of NESs	7
-impossible to learn all cultures	2
-More likely to go to these countries	2
-Ownership of English	3
6. Students' preferences for teachers in terms of culture teaching	29
NESTs	10
-Familiarity with the culture	10
No difference/both	10
-sharing their experience in other cultures	3
-mentioning culture when necessary or not pay attention to it	7
NNESTs	9
- researching about other cultures for the class	2
- sharing their experiences	7
7. Intercultural awareness at the university	34
Negative perceptions	23
-Teacher related reasons	9
-lack of attention by teachers	5
-lack of cultural experience of teachers	1
-lack of lesson preparation on teachers' side	1
-too much focus on language side	2
- Institution related reasons	7
- lack of cultural organizations	2
-lack of student variety	3
-lack of time	2
- Limited L2 environment	5
- Students' negative attitude or lack of interest	2
Positive perceptions	11
-Teachers' effort	7
- Cultural organizations	2
-Student and teacher variety at the university	2
8. Suggestions to enhance intercultural awareness	33
Extra-curricular cultural activities	23
-organizing cultural activities	13
-organizing exchange programs	8
- organizing trips to other countries	2
Raising student effort	3
-to show interest and ask questions	2
-to watch foreign movies	1
Arranging separate culture lessons	2
Teacher effort	2
Arranging international classrooms	1
Designing brochures to raise awareness	1
Teacher and student variety	1

4.2.3.1. Objective of Learning English

The first question of the focus group interview aimed to enrich the data gathered from the questionnaire for the same question and to gain a deeper understanding of

learners' purposes to learn English. 11 themes and four sub themes were generated through their responses to the question.

The most frequently occurring theme was to go abroad for certain reasons. Among these reasons, the most popular one was to travel abroad. These learners stated that it was an important reason for them to learn English. Following that, living, studying, and working abroad sub-themes were mentioned by the learners.

The second theme revealed by learners' responses was for job opportunities. It emerged seven times during the interviews. They believed English will help them find job opportunities in the future. The next three frequent themes, which were mentioned five times, were medium of instruction in the department, requirement of the profession, and to communicate people around the world. Some of the learners, in a way stated that they learn English because they have to since their lessons at the faculty will be in English, or because their future professions will require them to know English. Also, some learners were eager to learn English so that they can communicate with others around the world. Following these, two learners stated that they want to learn English so that they can contribute to the development of their country and the same number of the students pointed out that they learn English only to pass the prep-school exams. The last four themes were each indicated by only one learner.

Table 42 displays example excerpts for each theme under the category of objective of learning English

Table 42

Example Excerpts for the Themes of Learners' Objective of Learning English

Categories/ Themes	Excerpts	Code Frequencies
1. Objective of learning English		43
To go abroad for certain reasons		9
-to travel abroad	SI3: English is not necessary for my department, but I like to travel. It is an advantage to know English to go abroad.	5
-to live abroad	SI15: My department is interior architecture. I have always dreamed of being an architect and living abroad, especially New York.	2
-to study abroad	SI1: I want to study abroad because there is a huge difference between learning English in Turkey and learning English abroad.	2
-to work abroad	SI11: If I learn English, since our university provides us with international certificate. I will have an opportunity to work abroad with that certificate. It is like this when you think about it in terms of professional life	2
For job opportunities	SI12: besides that and all the job opportunities depend on knowing English. It also help us financially, so I think it is a very beneficial thing to learn English.	7
Medium of instruction in the department	SI5: For example, my department is international relations. English is compulsory for me.	5
Requirement of the profession	SI13: My current goal is to learn English for my department. I need to know English to become a head nurse.	5
To communicate people around the world	SI23: It is very important to know other people from different cultures and understand them.	5
To contribute the development of the country	SI17: I want to introduce my culture to them and help Turkey become a developed country. If each person in Turkey knew a language besides their mother tongue, I believe Turkey will go ten step further.	2
To pass the prep-school exams	SI1: for the exams at the school	2
For academic studies	SI7: I learn English in order to improve myself in my subject area, to do masters and doctorate degree.	1
For personal growth	SI11: Also, it is good to learn about different cultures since it helps us improve ourselves.	1
To become westernized	SI12: I agree, I think we should learn English because if we are to consider our history, we have been following western world's lead and they are speaking English.	1
To teach English to one's own children	SI17: For instance, let's say I will live abroad in the future, or I will send my child there. I may give English education to my child myself. They will take me as an example	1

4.2.3.2. Attitudes Toward NESTs and NNESTs

Learners' points of views about native and non-native English speaking teachers were analyzed in order to explore their teachers' strengths and weaknesses through the eyes of the students. Three main themes emerged in the interviews: NESTs over NNESTs, NNESTs over NESTs, and it depends on the teacher. There were more learners who favored NESTs in certain aspects than the ones who favored NNESTs.

13 responses were recorded for NESTs over NNESTs theme and five sub-themes were discovered. The most popular reason for learners' preferences for NESTs seemed to be the fact that students put more effort to communicate with NESTs, which encourages them to learn English better. The second reason students provided was their belief about NESTs being more knowledgeable since it was their language. The next two themes each mentioned two times were better accent, and fun way of teaching. They believed NESTs had better accents and the lesson in a more enjoyable way.

10 responses were provided for the second theme. These learners stated that it was not right to differentiate teachers as NESTs and NNESTs since whether native or non-natives they are, it all depends on their teaching capabilities and intelligibility as they are speaking English.

For the theme NNESTs over NESTs, there were four responses and they were all related to the simplification of language sub-theme. The learners pointed out that having a NNEST in the early stages of learning English process would be better since NNESTs could simplify the language, and students were more advantageous in that they could have more opportunities to analyze the language in detail and switching to L1 when necessary.

Table 43 displays example excerpts for each theme under the category of objective of learning English

Table 43

Example Excerpts for the Themes of Learners' Attitudes Toward NESTs and NNESTs

Categories/ Themes	Excerpts	Code Frequencies
2.Attitudes toward NESTs and NNESTs		26
NESTs over NNESTs		12
-Students put more effort to communicate with them and learn	<i>SI10: I agree with my friend. NESTs are useful in this aspect. For instance, when we have NNESTs, we knew they can speak Turkish and when we have difficulty understanding they can speak Turkish to teach us. However, we have to explain ourselves to NESTs somehow in English and this prepared us for the future.</i>	5
-More knowledgeable in terms of language	<i>SI10: NESTs knew this language since they were born and they are trying to teach their language to us. This is how I think.</i>	3
- Better accent	<i>SI19: Because, Turkish teachers may not teach us the accent exactly. However, NESTs help us absorb/internalize the language better.</i>	2
- Fun way of teaching	<i>SI15: They teach English in more enjoyable way. They teach us through experience.</i>	2
It depends on the teacher		10
- Teaching capabilities	<i>SI3: I agree with you. It depends on how successful they are in improving themselves in the area.</i>	7
- Intelligibility	<i>SI5: For example, there are some teachers whose accents are intelligible and it has a positive effect on us. Some teachers speak as if there is a native speaker before them and they suppose we understand them. We have difficulty in that aspect.</i>	3
NNESTs over NESTs		4
- Simplification of the language		4
-For beginners of English	<i>SI4: If you are a beginner, NESTs seem to be speaking very fast. You can't communicate with them, they can't explain things to you. You don't understand them, so I believe you should have non-native English speaking teachers if you are a beginner.</i>	1
-To understand the language in detail	<i>SI20: But, sometimes, we can learn about the details better with NNESTs. Sometimes, we may not understand the details when NESTs are teaching. We try to understand but we can't.</i>	3

4.2.3.3. Preference of Different Englishes

Learners' attitudes toward different types of English's around the world were explored by asking them which English they prefer to learn about. Four main themes emerged: American English, Native Englishes, World Englishes, British English.

Most of the students preferred American English. When they were asked about their reasons, among 12 of them, five responses were recorded for the reason that American English was intelligible. Three of them thought it sounded attractive while two students stated it was because American English was the English that was commonly taught in most schools. The other two sub-themes, each mentioned by one learner, were that it sounded natural and it had a widespread use around the world.

The second theme emerged in this category was World Englishes. These learners didn't believe they needed to learn Native Englishes, and they preferred to be aware of different Englishes spoken by many people in different parts of the world. Three participants stated that they learned English in the same way as other non-native speakers learned, so it was a significant effect for them to learn about different Englishes. Also, one participant mentioned his opposition to the language imperialism as one other participant wished to communicate with different people around the world.

The third theme was Native Englishes. Five responses were provided for this theme and these learners emphasized that English spoken by native speakers was their choice since it prevented conflicts and misunderstandings, it was the original English, and they wanted to be understood by native speakers of English.

British English theme was indicated by only one participant who was attracted to the language since it sounded very polite.

Table 44 displays example excerpts for each theme under the category of preference of different Englishes.

Table 44

Example Excerpts for the Themes of Learners' Preference of Different Englishes

Categories/ Themes	Excerpts	Code Frequencies
3.Preference of different Englishes		23
American English		12
- Intelligible	<i>SI14: I do not understand British accent, and I find it really difficult to understand. It is complicated for me and they speak very fast, but I can understand American English very well. Well, at least I think I do. I understand American accent better than other non-native accents.</i>	5
- Sounds attractive	<i>SI5: We learn American English and it sounds more attractive to me and more intelligible. In British English, we don't understand many words, they swallow the words.</i>	3
- Taught at schools	<i>SI4: Because it is the English we learned at schools.</i>	2
- Sounds natural	<i>SI21: I think people should learn American English and other varieties are not natural.</i>	1
- Widespread use	<i>SI1: Of course, the most widespread type of English. American English...</i>	1
World Englishes		7
-Common way of learning the language	<i>SI16: For instance, English is not my mother tongue and I'm learning it now and sometimes I can't pronounce some words and if the person I'm talking to can't produce them or tries to pronounce them they way I do, I feel I will understand them much better.</i>	5
-Views against the language impose	<i>SI24: Well, the main reason for his variety is that America and England are the great powers in the world beyond doubt. That's why they have more effect on the world than the other countries. Considering the history, one way or another they have imposed English on other countries.</i>	1
-To communicate with other people	<i>SI17: if we hear these different accents here at school, in the future if we meet with people who speak in similar way to our teachers, I may have the chance to understand what they are speaking about</i>	1
Native Englishes		5
-To prevent conflicts and misunderstandings	<i>SI20: They need to choose between these two. It is okay that we can adapt it into our own language, but other people may infer different meanings from what we say. Therefore, we should use either British or American English.</i>	3
-Original English	<i>SI19: In my opinion, there shouldn't be any. Whatever the original, like British or American English, it should be used</i>	1

(Table 41 Continue)

-To be understood by native speakers	<i>SI20: I think we shouldn't use any other accent. For example, I am in level D right now and I have a classmate from Syria. He speaks English with his own accent and our teacher (NEST) can't understand him whenever he speaks English, but s/he can understand us. S/he asks her to repeat what he said again and again. So, in this case a native English speaker can't understand her own language.</i>	1
British English		1
-aesthetical reason	<i>SI8: Esthetically, British English is better, I think, American English has strong accent.</i>	1

4.2.3.4. Importance of Learning Culture

Learners were asked whether it was important to learn about cultures in English language classes, and they all agreed that it was quite important. Eight themes were created through their reasons for this answer.

The most frequently mentioned reason was to behave accordingly. Six learners pointed out that when you knew the culture, you could behave accordingly and not offend anybody. Also, there were four learners who highlighted the inseparable bound between language and culture, and four who said they understood the language better when the culture was included in the process. In addition to these reasons, three participants stated that it was important to prevent misunderstandings and three indicated its contribution to one's personal growth. Two responses were recorded for the reason of becoming more tolerant toward others while there was one response each for the themes to adapt life abroad and to indicate sincerity.

Table 45 displays example excerpts for each theme under the category of importance of learning culture

Table 45

Example Excerpts for the Themes of Importance of Learning Cultures

Categories/ Themes	Excerpts	Code Frequencies
4. Importance of learning culture		24
To behave accordingly	<i>SI21: And in this way... When we go abroad to work or live there, our behaviors may look weird to them, and to be able to understand their behaviors as well, we need to know their language and culture.</i>	6
Language and culture bound together	<i>SI1: Language is a culture after all. Since we were children, we have learnt what comprises culture.</i>	4
To understand the language better	<i>SI24: I think it is definitely important. For instance, we have sayings and idioms. The reason why these things emerge is our culture. When they are uttering some words or sentences, we should know where these words or saying come from, how they came out. It is very important to be able know these things.</i>	4
To prevent misunderstandings	<i>SI9: Because while we are communicating with other people, we need to know what they like and dislike... Because many misunderstandings may occur.</i>	3
For personal growth	<i>SI7: To increase our general knowledge.</i>	3
To become more tolerant toward others	<i>SI2: We become more tolerant</i>	2
To adapt the life abroad	<i>SI5: About the adaptation— if we only learn about the grammar and go abroad, it becomes almost impossible to hold on to life there. If we learn about their culture, it will have a more positive effect on us.</i>	1
To indicate sincerity	<i>SI20: It will bring along sincerity and remove formality.</i>	1

4.2.3.5. Which Culture to Learn

Following the question about the importance of culture, the learners were also asked which culture they would like to learn about while they were learning English. Two main themes were found out: the cultures of native English speaking people, and the cultures of native and non-native English speaking people. It is important to note that there were more responses recorded for the culture of native and non-native English speaking people than the cultures of native English speaking people.

11 responses were discovered for the cultures of NESs and NNEs. The most

frequently stated sub-theme was to understand others better. Learners implied that the more culture they knew about the more people they would understand better. The other sub-themes under this category were all mentioned by one participant each.

The second theme, the cultures of NESs consisted of seven responses. Three participants underlined that English belonged to native speakers, and they should learn about the cultures of native speakers. There were two participants who stated that it was impossible to learn all cultures and two participants that said it was more likely for them to go to these countries in the future.

Table 46 displays example excerpts for each theme under the category of which culture to learn

Table 46

Example Excerpts for the Themes of which Culture to Learn

Categories/ Themes	Excerpts	Code Frequencies
5. Which culture to learn		18
The cultures of NESs and NNESs		11
-to understand others better	<i>SI16: I agree, we should learn as much as we can. At least, we should learn about the basics of these cultures. As she mentioned before, her friends wore different clothes on Monday, they are not British, but when we know about some information about their culture, we do not regard them as unusual.</i>	5
- curiosity and interest for other cultures	<i>SI24: We shouldn't limit it to American or British culture. Whatever you are interested in—for example, we are learning English now that's we are learning about American or British culture.</i>	1
-culture exchange	<i>SI1: I want to say something. For example, we go to Çanakkale or İstanbul, we see many tourists there. They learn about our country and culture, or when we go to Çanakkale, there are other people besides Turkish people. If they learn about my culture, why shouldn't I learn about theirs?</i>	1
-to behave accordingly	<i>SI9: The way we act and behave is important while we are commuting with them.</i>	1
-to have awareness	<i>SI9: To have an awareness about each culture, it is beneficial for us to know about each culture.</i>	1

(Table 46 Continue)

-for personal growth	<i>SI18: I think we should learn about as many cultures as possible. It contributes to our general knowledge</i>	1
-to indicate sincerity	<i>SI24: I think, culture brings along sincerity and sincerity unites people. Therefore, it should be learned.</i>	1
The cultures of NESs		7
-Ownership of English	<i>SI19: Well, English... Of course the owner of English is British or American people. We should learn the cultures of these two countries. I think the others are artificial since they form it afterwards integrating their own culture in it. I think we need to learn what is original.</i>	3
-impossible to learn all cultures	<i>SI13: There are too many cultures to learn about. We can't learn all of them.</i>	2
-More likely to go to these countries	<i>SI13: It is not reasonable to learn about a country's culture if we don't plan to go there. It is unnecessary.</i>	2

4.2.3.6. Students' Preferences for Teachers in Terms of Culture Teaching

The learners were asked to choose between NESTs and NNESTs in term of successful culture teaching in the lesson. Interestingly, there was not a consensus among them since there was almost the same number of responses for NESTs as NNESTs and no difference/both themes.

The ten responses that regarded NESTs as more successful were related to NESTs' familiarity with the culture. Since they were born in the culture and knew more about it, they were considered more knowledgeable in this regard.

The second theme, no difference/both included ten responses as well. These participants thought that there was not a difference between them, and it depended on the teacher himself/herself. Most of the responses were for the sub-theme that suggested both of these mentioned culture when necessary or didn't pay attention to it all. There were three responses; however, which indicated that both NESTs and NNESTs shared their experiences in other cultures.

The third theme, NNESTs consisted of nine responses. Among them, seven responses were discovered for the sub-theme, sharing their experiences. In these learners' opinion, NNESTs were regarded more successful in this respect. Also, two responses were recorded for the theme researching about other cultures for the class. The learners indicated that NNESTs might not be as knowledgeable as NESTs about native cultures, but they researched about different cultures before the class, and came to class prepared.

Table 47 displays example excerpts for each theme under the category of students' preferences for teachers in terms of culture teaching

Table 47

Example Excerpts for the Themes of Students' Preferences for Teachers in Terms of Culture Teaching

Categories/ Themes	Excerpts	Code Frequencies
6. Students' preferences for teachers in terms of culture teaching		29
NESTs		10
-Familiarity with the culture	<i>SI6: Uhh, NNESTs, I think do not know about cultures a lot because English is not their mother tongue or they haven't been there before.</i>	10
No difference/both		10
-sharing their experience in other cultures	<i>SI2: I think there is no difference between them. If they have some experiences about work or travel there, they talk about it.</i>	3
-mentioning culture when necessary or not pay attention to it	<i>SI9: They teach us English, but I do not think we learn a lot of cultural information. Only when necessary, do they give us some cultural information.</i>	7
NNESTs		9
- researching about other cultures for the class	<i>SI8: I think NNESTs give more examples about cultures. At least they look into some cultural points before they come to class, like British do that Americans do that... NESTs only talk about cultures they were raised in.</i>	2
- sharing their experiences	<i>SI1: I agree as well, they teach us the language (NESTs), but they do not teach us about their culture very much. Usually it is NNESTs that tell us about culture if they have been abroad.</i>	7

4.2.3.7. Intercultural Awareness At the University

Learners were also asked to evaluate the efficiency of their own institution about the topic of intercultural awareness. The number of negative perceptions was a lot more than the positive perceptions.

The first theme, negative perceptions, included 23 responses for different sub-themes. Four sub-themes were discovered through the responses: teacher related reasons, institution related reasons, limited L2 environment, and students' negative attitude or lack of interest. The most popular theme was teacher related reasons, with

nine responses. It was divided into four sub-themes as well. Five responses were provided for the sub-theme of lack of attention by teachers. They believed that teachers were not interested in reflecting cultural aspect in the class. Two of the responses stated that teachers focused too much on language side, thus ignored cultural aspect. Lack of cultural experience and preparation was the next sub-themes mentioned by one participant each. When it comes to the institution related reasons sub-theme within negative perception theme, seven responses were indicated and lack of cultural organizations, student variety and time were stated as sub-themes. Learners pointed out that there were not adequate cultural activities in the school. Also, the student variety was not as much as they wanted it to be. Time was also a reason because the institution did not spare any specific time for cultural organizations. Limited L2 environment was another sub-theme that emerged in five responses. Since there was no other chance for learners to speak English outside, they felt it was disadvantageous. The last sub-theme indicating negative perception was students' negative attitude or lack of interest. Although there were more instructors mentioning this topic in the interviews, there were only two responses for this sub-theme provided by students.

The second theme was positive perceptions that included three sub-themes: teachers' effort, cultural organizations, and student and teacher variety at the university. It was rather interesting to observe that teacher related reasons theme was also the most frequently mentioned one among positive perceptions. Cultural organizations and student and teacher variety, which were also mentioned in negative perceptions theme, was discovered in this theme as well. This shows us that learners indicated differing opinions and there wasn't a consensus in these issues.

Table 48 displays example excerpts for each theme under the category of intercultural awareness at the university

Table 48

Example Excerpts for the Themes of Intercultural Awareness at the University

Categories/ Themes	Excerpts	Code Frequencies
7. Intercultural awareness at the university		34
Negative perceptions		23
-Teacher related reasons		9
-lack of attention by teachers	<i>SI1: They think like “ I should just teach my lesson “</i>	5
-lack of cultural experience of teachers	<i>SI24: Actually, I think they want to give importance, but maybe they don't have enough experience and it changes form one teacher to another</i>	1
-lack of lesson preparation on teachers' side	<i>SI21:But, they don't have to live there in order to share this information with us. If they know English, they are teachers after all, they can prepare some brochures, and videos for us. The teachers shouldn't say “I have never been to Italy, and I don't know anything about it.”</i>	1
-too much focus on language side	<i>SI1: I agree. In the course of the lesson, some movies about the cultures may be shown in the class. It should not be all about lesson and grammar. We should be informed about cultures as well.</i>	2
- Institution related reasons		7
- lack of cultural organizations	<i>SI4: I think our university can invite some international students from different cultures to our school, like some culture day activity, and attract our attention. We can't experience the culture here and we don't have enough opportunities.</i>	2
-lack of student variety	<i>SI13: I think due to the lack of student diversity. For instance, there was 19 students in the class and but only two of them were from Africa. It would be better if their number was more.</i>	3
-lack of time	<i>SI10: I think both teachers and students are making an effort to teach and learn lessons. There is an exam coming soon and we have to catch up the syllabus for that to finish it on time. However, not everything is about the lessons and grammar all the time.</i>	2
- Limited L2 environment	<i>SI5: I mean, there are not many international people living around us. Even if there is one, she or he can show us some cultural aspects, but since that does not happen we are not aware of these cultural things.</i>	5
- Students' negative attitude or lack of interest	<i>SI17: For instance, I had a friend from Mali in my class. There were 19 Turkish</i>	2

(Table 48 Continue)

	<i>students and only s/he was from another country. My friends were not respectful toward his/her. They always talked in Turkish. We had a whatsapp group and they wrote in Turkish all the time, so my friend from Mali even thought about leaving the group.</i>	
Positive perceptions		11
-Teachers' effort	<i>SI16: For instance, our international teachers understand our culture and teach the lessons respecting our culture. That's a nice thing that they are aware of our culture.</i>	7
- Cultural organizations	<i>SI14: I like this thing a lot, for example Korean students came here and introduced their culture to us in a social event. At least we are learning about different cultures when this happens.</i>	2
-Student and teacher variety at the university	<i>SI15: Intercultural awareness have an important role in our school. It is an international university.</i>	2

4.2.3.8. Suggestions to Enhance Intercultural Awareness

The last question of the focus group interview aimed to find out what suggestions learners could make in order to enhance intercultural awareness. Seven main themes emerged through their responses.

It was highly noticeable that a great number of the students underlined the need for extra-curricular activities. Among 23 responses for this theme, 13 of them pointed to organizing cultural activities, eight of them were recorded for exchange programs, and two of them were for the trips to other countries. The learners indicated that the cultural atmosphere of the university was very limited, and very few were done in terms of cultural organizations. Hence, if there were more cultural activities to be organized, it would definitely raise learners' intercultural awareness.

The second theme was about raising the students' effort. Three responses were provided in this theme stating that students needed to show interest and ask questions, and watch some foreign movies or TV shows to increase their intercultural awareness.

The next two themes that included two responses each were arranging separate culture lessons, and teacher effort. The other three themes, which are arranging international classrooms, designing brochures to raise awareness, and teacher and student variety, were mentioned once each in the interview.

Table 49 displays example excerpts for each theme under the category of

suggestions to enhance intercultural awareness

Table 49

Example Excerpts for the Themes of Suggestions to Enhance Intercultural Awareness

Categories/ Themes	Excerpts	Code Frequencies
8. Suggestions to enhance intercultural awareness		33
Extra-curricular cultural activities		23
-organizing cultural activities	<i>SI19: For instance, we have classes all the time, and we go out from one and enter another. I think, there should be like Italian day one day, and American day another.</i>	13
-organizing exchange programs	<i>SI13: I think they should send some students abroad to study for a year depending on their departments, like nursery or physical therapy departments.</i>	
- organizing trips to other countries	<i>SI5: Our university is an international school. Actually, they can organize trips, not like once a year but once a month to countries where English is spoken as mother tongue for a month.</i>	2
Raising student effort		3
-to show interest and ask questions	<i>SI24: Of course, the main factor here is that students should learn English and its culture very well. If the students do not want to do anything, nobody can force him/her to do that.</i>	2
-to watch foreign movies	<i>SI6: I believe we do not create enough opportunities to raise our intercultural awareness, so we should watch movies about those cultures.</i>	1
Arranging separate culture lessons	<i>SI18: I think they can make it into a separate lesson. It will be more permanent</i>	2
Teacher effort	<i>SI24: However, they can be motivated and encouraged by teachers. Teachers need to attract students' attention. They need to know what students interests are . Teachers need to think from the point of students.</i>	2
Arranging international classrooms	<i>SI6: I think, while they are placing us in the classes, they should try to include at least one or two international students in each classroom.</i>	1
Designing brochures to raise awareness	<i>SI18: Or, they can prepare some advertisement like brochures about different cultures or interesting information. I have never seen such things here.</i>	1
Teacher and student variety	<i>SI7: They can bring more international students to our university.</i>	1

CHAPTER IV

DISCUSSION

The present study aimed to explore English language instructors' and learners' perceptions of intercultural awareness at a university preparatory school through the implementation of mixed-method approach. This chapter focuses on the discussion of the results obtained from both quantitative and qualitative data. The quantitative and qualitative findings were combined in this part so as to provide an in-depth understanding of participants' perceptions. The results of the study will be discussed with reference to the research questions.

5.1. What Are the English Language Instructors' and Learners' Perceptions of Intercultural Awareness With Regard To Ownership of English?

The instructors' and learners' beliefs about ownership of English were investigated through several questions in the form of questionnaires and interviews. Both parties displayed contradictory attitudes towards the ownership of English in different aspects.

When the participants were asked about their objectives to teach and learn English in the questionnaires, majority of both instructors and learners indicated an intercultural point of view in that they were aware of the world language status of English and its importance in enabling communication between not only native English speakers but also different non-native English speakers around the world. This view also reflected the opinion of Smith (1981) who underlines the role of English as an international language and claims that one does not have to be a Westerner to use English. Most of the learners, in the focus group interviews, stated that English was especially significant for those who want to go abroad for certain reasons and look for job opportunities. However, there were a small number of learners who were not intrinsically motivated to learn English that was a compulsory requirement in their majors at the university.

Instructors' views toward the ownership of English were also explored in interviews through their beliefs about "standard English". While almost half of the instructors were opposed to this idea and believed English does not belong solely to native speakers, half supported this view and considered the English language spoken

by native speakers as the standard form of English and their accent as the standard accent used. They were unable to come to a consensus on this topic. However, both instructors and learners were in the same opinion in relation to their views toward English accents. Contrary to their intercultural point of view regarding their objectives to teach and learn English, both parties generally favored native English accents to teach and learn in the English language classes, which was in line with the findings in some related studies. (Timmis, 2002; Öztürk, Çeçen & Altınmakas, 2009; Coşkun, 2011; Kang, 2014; Sung, 2014). Two most frequent reasons for this idea were stated as the ownership of English and intelligibility. A considerable amount of participants believed that native English accents were the original accents the true reflection of English language. This finding holds with Muftwene 's (2001) view that English spoken in native countries is treated as "legitimate" English while non-native English speakers are considered as speaking "illegitimate" spring of English. Also, the participants pointed out that native speaker accents were more intelligible, which makes communication much easier. This was clearly stated in learners' focus group interviews as a primary reason for their preference of American English, especially.

In order to approach the issue from a more specific point of view, the learners' attitudes toward NESTs and NNESTs were investigated. Similarly, this aspect also included more positive attitudes toward native speakers. According to the learners, it was better for them to have NESTs since they put more effort to communicate with them, which enhances their English language learning process. Thus, having the same L1 as the teacher was considered as a negative factor by most of them. In addition, NESTs were valued because they were believed to be more knowledgeable in terms of the target language. These advantages of NESTs were also expressed by Medgyes (1992) and Philipson (1992) who underlined one of the strengths of NESTs as their command of English. In the study, NNESTs were basically favored in that they could simplify the language and clarify ambiguous points in the language as they are teaching. On the other hand, there were quite as many neutral responses as for NESTs. Regardless of whether teachers are native speakers or not, the most crucial factors in determining their efficiency was indicated as teaching capabilities and intelligibility of the teachers were cited as the crucial factors. This finding carries a major importance for English language education in many parts of the world considering the favoritism towards NESTs' in terms of their recruitment in many educational institutions around the world irrespective of teaching qualifications. Hence, it is quite likely in many

schools that the quality of English language education is reduced since native speakers are hired as English language teachers only because English is their mother tongue. With regard to learners' preferences for instructors in terms of culture teaching; however, the learners didn't indicate a common belief. Their responses included almost the same amount of supporting views toward both NESTs and NNESTs. In addition, there were as many responses for "no difference/both of them" theme as for NESTs and NNESTs. NESTs were considered successful because of their familiarity with that culture while NNESTs were favored for their sharing experience in different cultures and researching about cultural points for the class. Both of them, on the other hand, were regarded same by some participants in the aspect that they share their experiences and mention culture only when necessary. These conflicting views are very likely to result from learners' different experiences with different instructors during the two terms.

5.2. What Are English Language Instructors' and Learners' Perceptions of Intercultural Awareness With Regard to Cultural Integration Into English Language Education?

Both the instructors' and the learners' view were investigated in different aspects in order to gain an insight into their beliefs and experiences about teaching and learning culture in English language classes. Both parties underlined the importance of cultural integration in classes and most of the cultural activities were reported as being done in the class; however, they didn't seem to be reflected well enough in the actual classroom practices when instructors' self-evaluation on the issue were taken into consideration. First of all, instructors' definitions of "culture" and "intercultural competence" and "intercultural awareness" are of high importance since it provides a general outline of their perceptions in the issue. The results showed that a great majority of the instructors regarded culture more as behavioral patterns of people rather than the artistic dimension and geopolitical aspect. It was similar to Bates' and Plog's (1990) definition of the culture. Their understanding of the term indicates that their main focus in teaching culture consists of two of the goals put forward by Tomalin and Stempleski (1993): to help students to develop an understanding of the fact that all people exhibit culturally conditioned behaviours and to become more aware of conventional behaviour in common situations in the target culture. It can be

said that, the instructors' point of view reflected the evolutionary perspective of culture. (Keesing, 1974) .In addition, the instructors were asked about the definition of intercultural competence. The most frequent responses were provided for the definitions that suggest how to communicate interculturally with others, and non-judgmental communication with other cultures, which was in line with the findings in Almawoda's (2011) study. Considering Byram's (1997) intercultural competence model and Deardroff's (2006) process model of intercultural competence, the instructors seem to regard the three main dimensions, knowledge, skills, and attitude, as essential to have an intercultural competence. When it comes to the definitions of intercultural awareness provided by the instructors in their interviews, they mostly identify the term as knowing about other cultures and respecting the differences. This corresponds to conceptual intercultural awareness notion in Baker's (2011) framework of cultural awareness. Among the three levels in this concept, the participants' definitions include the first level, which involves a basic awareness of one's own culture and others, and the second level, which refers to being aware of possible areas of miscommunication and misunderstanding between cultures. There were only two participants who included interactional aspect of intercultural awareness in their definitions, and only one participant referred the term as removal of boundaries, which is considered as an understanding that could arise in the third level of Baker's (2011) conceptual framework. In this regard, the participants seemed to have a limited perspective in defining the term of intercultural awareness. On the other hand, the instructors seemed to have a broader point of view in pointing to the importance of intercultural awareness in English language teaching process when they were asked about it. All of the interviewees highlighted the significance of intercultural awareness, and most of them touched upon the role of English as a world language.

The learners were not asked to give a definition of these terms because naturally, they were not as informed or experienced about the scope of these terms as the instructors. That is why the learners were put through a mini-seminar that informs them about these terms and the frameworks of the study so that they would be more conscious in the process of the discussion in focus group interviews.

Concerning the instructors' and learners' view toward teaching and learning about cultures in English language classes, both parties agreed on its significance. Similar to the findings of related studies in the field (Önalın, 2005; Bayyurt, 2006; Chinh, 2013; Yılmaz & Özkan, 2015; Cansever & Mede, 2016; Sert & Özkan, 2016), the

participants held positive opinions about integration of culture. Behaving accordingly, understanding the language better, preventing misunderstandings, the bond between language and culture and enhancing one's points of view came out as the popular underlying reasons in this respect. Almost all of these things are specified as the goals of teaching cultural components in Çakır's (2006) study. The responses of both parties were also in the same line of thought with respect to preferences of cultures to teach and learn. While there were a considerable number of participants who preferred to teach and learn about the cultures of NESs only, there were more participants who expressed their willingness to teach and learn about the cultures of both NESs and NNEs. Discussing the main themes emerged in this issue, the preferences for the cultures of NESs were mainly due to textbook related reasons, ownership of English, and personal interests. Thus, it is seen that textbooks are significant factors in determining which culture to teach, especially when there is a strict syllabus and limited time to do extra activities and introduce different cultures. It is also important to note that some of the participants still believe English belongs to NESs, so they want to teach or learn about their cultures. Personal interest emerged as another factor that affects the culture preferences of both parties to teach and learn about. The preferences for the cultures of NNEs, on the other hand was mainly due to the world language status of English, the need to broaden one's horizon, overcoming biases and interest in other cultures. Their responses indicates that learning about as many cultures as possible help enhance their worldview and encourage them to be more open-minded. It is, therefore, a must for both learners and teachers to be aware of cultural differences so as to realize that everyone in the world is not "just like me" (Brown, 1994). We can say that these participants, who were more in number than the former ones, had more intercultural point of view considering these reasons underlying their responses. In regard to participants' opinions about the inclusion of learners' own cultures in English language classes, instructors and learners shared similarities in their responses for this question, as well. The considerable majority of the participants agreed on the positive effect of including students' culture in class. The participants concurred with Byram's (1997) view that the inclusion of learners' own culture promotes students to develop a comprehensive understanding toward their own culture taking a critical approach to one's own values and beliefs. The reasons both instructors and learners mentioned in the study for the inclusion of learners' own culture were exactly the same. Nevertheless, it was interesting to see that the frequency of

occurring themes in instructors' and learners' questionnaires were in reverse order. Most of the instructors underlined the motivation effect whereas it was only mentioned by one learner. Likewise, culture exchange and preserving L1 culture were the most frequent themes in learners' responses while they were referred by only a few instructors. This indicates that learners were more worried about drifting away from their own cultural values and they felt secure and proud when their cultures were somehow included in the lesson. This finding underlines the critical cultural awareness concept of Byram (1997) in that learners are not expected to be isolated from their own cultural identity; on the contrary, they should be aware of their own values in order to interpret the similarities and differences between their own and other cultures in intercultural communication.

In parallel with their positive beliefs about the importance of culture, the instructors and the learners revealed a high level of agreement on promoting intercultural awareness in English language classes. It is crucial to note that both parties seemed to have an open-minded perspective in this regard. A great majority of the participants believed that providing cultural information enhances motivation towards learning English, which is along the lines of the results in Saluveer (2004) and Wang's (2014) studies. It is also agreed that the more students know about other cultures, the more tolerant they are, which is similar to the findings of the study by Cansever and Mede (2016). Hence, culture should be integrated into English language teaching. They also confirmed the need for both instructors and learners to acquire intercultural competence. In this sense, the role of teachers stands out as particularly crucial. They need to have an open-minded perspective in the first place so that they can help learners develop an intercultural point of view (Sercu, 2006).

The activities applied in English language classes were also another aspect that was addressed in the study concerning the related research question. In general, except for one activity, most of the instructors and learners agreed that most of the activities listed in the questionnaires were applied in the classrooms. The most popular activities instructors said they did in the class were asking students to compare an aspect of learners' culture with other culture while the learners didn't rate this activity as high as the instructors did. The instructors participating in the interview also mentioned that they encourage students to make comparisons between cultures as well as exposing them to visuals and videos about other cultures. The learners; on the other hand, indicated that the most popular activities instructors did was telling about their

experiences in other countries and sharing their knowledge about other countries. This may imply that teachers might not be as student-centered as they would like to believe when the learners' responses are taken into consideration. The only statement that both instructors and learners responded negatively was decorating the classroom with posters showing particular aspects of different cultures around the world. The notable disagreement with this statement by two parties showed that the instructors weren't as effective in preparing adequate materials for the classroom environment as they were in doing other activities.

In order to offer an insight into instructors' self-reflection on their success to raise intercultural awareness, they were asked in the interviews to report whether they considered themselves effective enough in this respect. The participants' answers were divided into three categories as "yes", "no", and "to some extent" which almost included same amount of responses. This finding was consistent with what they reported for the question asking about their focus on culture teaching. While half of the instructors in the interview stated that they tried to do their best to include cultural aspect of the language in class, half expressed that they had a limited focus on culture. It was discovered that the instructors mostly didn't regard themselves as successful either because they thought it was not a primary objective of English language class or they faced some challenges that somehow prevented them from doing things to promote intercultural awareness, which was also reflected in similar studies in Turkish context (e.g. Atay, 2005; Atay et al., 2009; Yılmaz & Özkan, 2015; Sert & Özkan, 2016). These challenges will be discussed in the following part.

5.3. How Do English Language Instructors and Learners Evaluate the Efficiency of The ELP Program With Regard to Intercultural Teaching?

Considering the efficiency of their own institution in terms of intercultural teaching, both instructors and learners seemed mostly responded to "not sure", which suggests they have some reservations about the issue. It was obvious from their responses that they wish to expose and be exposed to more intercultural aspects in the class; however, they could not focus on this aspect adequately enough due to some challenges. The learners mostly evaluated the ELP program as inadequate in terms of its contribution to raise their intercultural awareness. It was interesting to see that instructor related reasons were categorizes under both positive and negative

perceptions toward the efficiency of the ELP program. While some learners regarded instructors' effort as the most effective aspect of the ELP program in positive perceptions, instructor related reasons were also reported in negative perceptions as the most frequent reasons for the limited intercultural environment at their ELP program together with and institution related reasons.

The learners' comments put forward that instructors did not pay enough attention to cultural side and they focused too much on the language side. Concerning the instructors' responses in this respect, it was found out that syllabus and time limitation was the most frequently reported reasons for not being able to focus on cultural side of the language in the class. The fact that the syllabus was very busy and there was almost no time to do extra intercultural activities in the class emerged as a significant barrier to raising intercultural awareness. Moreover, we can also relate the learners' statements saying their instructors mostly focused on the cultures of NESs to the syllabus and textbook. Since they explained that they had to follow the syllabus and textbook, it is very likely that instructors focused on the cultures reflected in those and did not include other cultures in their lessons as extra information due to the lack of time. Because the textbook was mainly exposing native English speaking cultures, they were the ones to be taught in the class. This finding was also referred as the popular reasons to prevent intercultural awareness in other studies in the field, as well (Byram & Risager, 1999; Byram, Gribkova & Starkey, 2002; Xioao And Petraki, 2007; Zhou, 2011; Almawoda, 2011; Chinh, 2013; Demirbaş, 2013; Wang 2014; Yılmaz & Özkan, 2015; Sert & Özkan, 2016). When it comes to the institution related reasons the learners mentioned, the lack of cultural organizations, time and student variety were seen as drawbacks. The learners complained that there weren't as many extra-curricular cultural organizations as they wished in their ELP program. In addition, the learners wished to have more students with different cultural backgrounds. Although it was an international university, the international students mostly comprised of Syrians, Iraqis. The war and conflicts in these areas was the biggest factor for them to get an education in Turkey that stands as the closest country that can provide them educational opportunities.

Limited L2 environment was also another barrier that learners pointed to as preventing them to have enough intercultural awareness. The learners stated that there was almost no situation or environment for them to be exposed to diverse cultural aspects once they leave the class. That they could not practice English with other

people speaking English was seen as a problem by some since they felt they were not exposed to diverse cultural environments outside the university. In this regard, their ELP program stands as the only opportunity for learners to experience a multicultural atmosphere, but their expectations did not seem to be addressed efficiently enough considering their responses.

The next most frequently mentioned reason for the barriers to intercultural awareness mentioned by instructors was the lack of motivation on learners' side, which was only reported by two learners in the interviews. It was among instructors' concern raised in both questionnaires and interviews that the learners were not motivated to learn about other cultures and some of them had prejudices against other cultures, which was also one of the findings of the study carried out by Olaya and Gómez (2013). Hence, the instructors reported to have faced resistance from some learners, which prevented them from creating a multicultural environment in the class. In this respect, it should be considered as natural for learners to have some kind of reservations and prejudices since they may feel like they have to drift away from their own cultural roots and adapt to a new culture, and they may also link it with linguistic imperialism (Alptekin, 1993; Stock, 2004).

5.4. What Are English Language Instructors' and Learners' Suggestions to Enhance Intercultural Awareness in The ELP Program?

The last research question of the study aimed to give voice to both instructors and learners with reference to the suggestions to raise intercultural awareness. Following their concerns about the issue, they were asked to offer some solutions in order to have a more intercultural atmosphere in the ELP program. Various suggestions were made by both parties in this issue.

The majority of the instructors underlined the need to raise teachers' intercultural awareness in the first place while only two learners made this suggestion. The instructors strongly believed that the first thing to do should be to increase awareness in teachers by organizing seminars, workshops or other events about the significance of an intercultural perspective in English language teaching. This suggestion was also indicated in various studies in the field. (Atay, 2005; Owens, 2005; Sercu, Graciea, & Prieto, 2005; Atay, Kurt, Çamlıbel, Ersin, & Kaslioglu, 2009; Almowada, 2011; Lazar, 2011; Zhou, 2011; Demirbaş, 2012; Olaya & Gómez, 2013; Wang, 2014; Akyel

& İnceçay, 2014; Cunningham, 2015; Barany, 2016, Sert & Özkan, 2016).

The second most frequently offered suggestion by instructors was related to extra-curricular cultural organizations which was the most popular suggestion pointed out by the learners. Both parties believed that their institution should be more active in terms of these types of organizations. It was considered as a necessary component for both parties to be exposed to such cultural events apart from the lessons in order to broaden their horizons and encourage them to have a more intercultural point of view by overcoming their biases toward other cultures. Among these cultural organizations, culture days, trips to other countries, and exchange programs were offered, which was similar to Kılıç's (2005) and Sarcoban and Öz's (2014) suggestions in their studies. Considering the fact that the ELP program is the only place where these students were exposed to English and various cultures English was spoken, these cultural activities would have a remarkable effect on raising their intercultural awareness.

There were other less frequently mentioned suggestions as well. Some instructors pointed to the need to have more space for intercultural activities in the syllabus, which was also among major concerns of educators that highlight the importance of intercultural teaching. Here, the need to have a more multicultural syllabus arises as some researchers have pointed this out (Perry & Southwell, 2011; Larzen-Ostmark, 2008; Byram, 1997 and Fantini, 2007). The importance of student effort was another point made by learners who thought it was necessary to do some activities themselves such as watching TV series in English, and asking some questions about cultures to their teachers or other people. Several instructors also mentioned the reluctance of students to learn about other cultures, negating any efforts the instructors attempted. Arranging culture lessons was a suggestion made by two learners who believed it would be beneficial to be exposed to different cultures in lesson in which the direct focus is to teach about other cultures to students. In this way, the cultural points would not have to be made in between grammar or other skills within such busy syllabus. In fact, the results of some studies (Bada, 2005; Margić & Širola, 2009) indicated the positive effect of having culture classes on raising students' intercultural awareness.

CHAPTER VI

CONCLUSION

The last chapter will provide an overall conclusion of the study. Based on the findings of this thesis, pedagogical implications will be discussed, and limitations of the study will be explained as well as recommendations for future studies.

6.1. Conclusion

This study aimed to identify perceptions of native and non-native English speaking instructors and English language learners toward intercultural awareness. The study took place at a private university pre-school in Turkey. The main focus of the study was directed on participants' perceptions toward the ownership of English, cultural integration in English language teaching, intercultural efficiency of the ELP program, and suggestions to enhance intercultural awareness.

Quantitative and qualitative data results demonstrated that the majority of the participants seemed to acknowledge the world language status of English; however, they were unable to come to a consensus with regard to ownership of English. While some still believed that the concept of standard English exists and it is the form of English spoken by NESs, some believed NESs were not the owner of the language. On the other hand, the majority of the participants had an agreement about their preferences for native speaker accents over non-native speaker accents. With reference to their opinions about NESTs and NNESTs, the learners didn't indicate a common view.

In regard to cultural integration in English language teaching, both instructors and learners both parties agreed on the significance of cultural integration in English language teaching. There were more participants with an intercultural point of view expressing their willingness to teach and learn about the cultures of both NESs and NNESTs. Also, most of the instructors and learners agreed that some intercultural activities were applied in the classrooms, but the instructors weren't considered as effective in preparing adequate materials for the classroom environment as they were in doing other activities.

The findings also indicated that the ELP program could not be considered as successful enough to raise intercultural awareness adequately because of the syllabus,

textbooks, time limitation, lack of cultural organizations, limited L2 environment, lack of motivation on learners' side. Following their concerns about the issue, they were asked to offer some solutions in order to have a more intercultural atmosphere in the ELP program. Organizing teacher training seminars and extra-curricular cultural activities, creating more space for intercultural activities in the syllabus, encouraging students to engage in intercultural exercises, arranging culture lessons were the suggestions made by both parties in this issue.

6.2. Pedagogical implications

This study sheds light on English language instructors' and learners' views toward intercultural awareness at a university prep-school. The major outcome of the study is that the instructors' and learner' perceptions of intercultural awareness were limited in the sense that although they seemed to be aware of the importance of intercultural aspect in English language teaching and learning, they lacked a thorough understanding of the concept. The findings with regard to their English language teaching and learning experience also indicated that the ELP program could not be considered as successful enough to raise intercultural awareness adequately.

The main findings of this study yield significant pedagogical implications for educational practice. First and foremost, this study has made it clear that English language-teaching curriculum plays an important role in raising intercultural awareness. Because the curriculum focused too much on language side, cultural perceptions were not paid adequate attention. Hence, there is a need for the curriculum to include intercultural aspects as well as linguistic dimension and school policies needs to be revised accordingly. Since the curriculum is fundamental for instructors, it needs to reflect intercultural dimension of the language so that they can focus more on culture teaching in the class. In line with the curriculum, teaching materials should also be selected accordingly in order to expose learners not only native English speaking cultures, but also as many various non-native English speaking cultures as they can. In this way, teachers do not face the challenge of bringing extra materials to class and trying to make space and time to teach cultural points in between.

The findings call for in-service teacher training programs that will enhance their intercultural awareness in the first place, and provide them with necessary theoretical and practical grounds for intercultural competence teaching in their classes. The fact

that there were still some instructors who lacked intercultural perception in English language teaching and who felt restricted in terms of pedagogical knowledge and practice for intercultural teaching pointed to this need. Considering the way they learnt the language, their limited point of view would be acceptable because the ideal model of native speakers underlay the goal of English language teaching for so long in the near past. Therefore, they are not likely to be able to reflect an intercultural perspective in the class as teachers, and learners are the ones to be affected negatively in this regard. It is apparent that teachers have a key role in language learning in regards to the guidance of students toward success and intended outcomes. That is why teachers need to be equipped with essential skills and mindset in these teacher-training programs, which will allow them to achieve the goal of intercultural teaching.

The results also points to the obvious need for extra-curricular cultural activities implemented by ELP Programs. As noted by both instructors and learners in the study, more exposure to cultural aspects are needed apart from what is taught in the lessons. Such cultural activities are particularly vital in countries where English is taught as a foreign language since there is very little chance for students to come across a situation in which they get to experience different culture other than their own. In this respect, it is of utmost importance that ELP programs establish an intercultural atmosphere within the school through organizing various cultural activities ranging from posters and brochures to culture days, from exhibitions to theater performances, and from student clubs to exchange programs. With the help of these cultural events, it is hoped that both learners and instructors will make the most of it in order to develop intercultural awareness.

6.3. Suggestions for Future Research

Future studies should be conducted in order to shed light on the issue of intercultural awareness. Since the scope of this study was relatively narrow, more studies are needed to extend the scope of the study. Further research that cover more than one university in order to have a more comprehensive population. Also, a follow-up longitudinal study can be conducted in order to provide an insight into participants' development over a certain period of time and observe any changes in participants' perceptions. A possible research could include same participants after some revisions are made based on the findings of the study to enable more intercultural teaching, and

it could investigate whether these revisions help increase intercultural awareness in the institution. It may provide a more in-depth understanding of the participants' perceptions. Furthermore, it would be useful if future studies enrich the data collection process through classroom observations possibly providing more extensive findings. Further research needs to be done so as to extend the scope of the study with as many NESTs as NNESTs working at the same institution and investigate whether there are significant differences in their beliefs about the issue, and what they stem from. It surely will enable researchers to reach more data and various perspectives with regard to points of views toward intercultural awareness.



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APPENDICES

Appendix 1. English Language Instructors' Questionnaire

Researcher: Burcu Yılmaz

Academic Institution: Çukurova University

In order to help me with my master study at Çukurova University, I would be very grateful if you could participate in my study. This will involve a questionnaire. Some of you will be asked to participate in an interview and classroom observation.

I would like to use these results for publication, but can assure you that your responses will be kept absolutely confidential. Information identifying you will not be disclosed under any circumstances. I would also like to point out that participation is voluntary and you may withdraw and refuse to participate at any time. If you have any questions about the study and/or your participation, then please don't hesitate to contact me anytime burcu.yilmaz89@gmail.com. You may also contact me to require a copy of the results.

Signing below indicates that you are 18 years of age or older and indicates your consent to participate in the research.

Thank you very much for your help.

Participant's signature: _____

Date: _____

Part 1- Background information:

1. Gender a. Male b. Female

2. Age a. 20-30 b. 31-40 c. 41-50 d. over 50

3. Your mother tongue: _____

4. Years of teaching English

a. 2 years and below b. 3-4 years c. 5-7 years d. 8 and more

Part 2- Please choose one answer below.

a) What are your objectives of teaching English?

- a. To motivate my students to communicate native speakers of English
- b. To motivate my students to communicate with people from different cultures
(native and non-native)
- c. other _____

Please explain your reasons with a few sentences:

2. Which cultures do you expose your students to in English language classrooms?

- a. the cultures of native English speakers (British, American, Australian)
- b. different native and non-native cultures around the world
- c. other _____

Please explain your reasons with a few sentences:

3. Which accents do you expose your students to in English language classrooms?

- a. native speakers' accent
- b. as many as native and non-native speakers' accent around the world
- c. other _____

Please explain your reasons with a few sentences:

4. Do you include students' own culture in English language classrooms?

- a. Yes
- b. No
- c. Not sure

Please explain your reason with a few sentences:

Part 2- Views towards intercultural awareness

Directions: Please indicate your response by using the following criteria:

5= Strongly Agree 4= Agree 3= Not Sure 2= Disagree 1= Strongly Disagree

	What is “culture”?	Weighted Scores				
5	The geo-political aspects of a nation (e.g. history, geography, economics and political developments).	5	4	3	2	1
6	The artistic dimension (e.g. literature, music, art, etc.).	5	4	3	2	1
7	Behavioral patterns of people (e.g. Customs, daily life, standard of living, religion, etc.).	5	4	3	2	1
	What is “intercultural competence”?	Weighted Scores				
8	How to communicate intercultural with others.	5	4	3	2	1
9	Non-judgmental communication with other cultures.	5	4	3	2	1
10	A field of research that studies how people understand each other across group boundaries.	5	4	3	2	1
11	It is how two different cultures relate to each other in terms of differences and similarities.	5	4	3	2	1
12	Analyzing and adapting ones behavior when interacting with others.	5	4	3	2	1

	Intercultural awareness and English language teaching	Weighted Scores				
13	In the language classroom, teaching culture is important.	5	4	3	2	1
14	The more students know about other cultures the more tolerant they are.	5	4	3	2	1
15	All teachers and students should acquire intercultural competence.	5	4	3	2	1
16	Providing cultural information enhances motivation towards learning English.	5	4	3	2	1
17	Intercultural skills cannot be acquired at school.	5	4	3	2	1
18	Teaching intercultural competence is important only if it is necessary for the students (e.g. travelling)	5	4	3	2	1
19	Only when there are international students in your classes do you have to teach intercultural competence.	5	4	3	2	1
20	Language and culture cannot be taught in an integrated way. You have to separate the two.	5	4	3	2	1
21	Culture teaching should be integrated into English language teaching.	5	4	3	2	1
	Classroom activities to enhance intercultural awareness					
22	I tell my students what I heard (or read) about the English speaking countries or their cultures.	5	4	3	2	1
23	I ask my students to think about what it would be like to live in the English speaking countries.	5	4	3	2	1
24	I talk to my students about my own experiences in the English speaking countries.	5	4	3	2	1
25	I ask my students about their experiences in English speaking countries.	5	4	3	2	1
26	I ask my students to compare an aspect of their own culture with that aspect in the English speaking cultures.	5	4	3	2	1
27	I use pictures, videos, etc. to introduce my students other cultures.	5	4	3	2	1

28	I decorate my classroom with posters illustrating particular aspects of different cultures around the world.	5	4	3	2	1
Personal experience in English language program						
29	Please choose only one answer below. The English language program I have been teaching deals with intercultural awareness adequately. a. Yes b. No c. Not sure					

30. Do you have the feeling that you would like to devote more time to “intercultural teaching” during your English language classes?

1. Yes _____
2. No _____
3. Sometimes _____

31. If you have the feeling you would like to devote more time to “culture teaching”, but don’t get round to it, what may be the reason(s) for that?

Appendix 2. English Language Learners' Questionnaire

Researcher: Burcu Yılmaz

Academic Institution: Çukurova University

In order to help me with my master study at Çukurova University, I would be very grateful if you could participate in my study. This will involve a questionnaire. Some of you will be asked to participate in an interview and classroom observation.

I would like to use these results for publication, but can assure you that your responses will be kept absolutely confidential. Information identifying you will not be disclosed under any circumstances. I would also like to point out that participation is voluntary and you may withdraw and refuse to participate at any time. If you have any questions about the study and/or your participation, then please don't hesitate to contact me anytime burcu.yilmaz89@gmail.com. You may also contact me to require a copy of the results.

Signing below indicates that you are 18 years of age or older and indicates your consent to participate in the research.

Thank you very much for your help.

Participant's signature: _____

Date: _____

Part 1: Background information

1. Gender a. Male b. Female

2. Age a. 20-30 b. 31-40 c. 41-50 d. over 50

3. Your mother tongue: _____

4. Mother tongue: _____

5. Have you ever been abroad? _____

Where did you go? _____

How long have you been there? _____

Part 2- Please choose one answer below.**1. What are your objectives of learning English?**

- a. to communicate with native speakers of English
- b. to communicate with people from different cultures (native and non-native)
- c. other _____

Please explain your reasons with a few sentences:

2. Which culture do you want to be exposed to in English language classrooms?

- a. the cultures of native English speakers (British, American, Australian)
- b. different native and non-native cultures around the world
- c. other _____

Please explain your reasons with a few sentences:

3. Which accent do you want to be exposed to in English language classroom?

- c. native speakers' accent
- d. as many as native and non-native speakers' accent around the world
- c. other _____

Please explain your reasons with a few sentences:

4. Do you want your culture to be included in English language classrooms?

- a. Yes
- b. No
- c. Not sure

Please explain your reason with a few sentences:

Part 3- Views towards intercultural awareness

Directions: Please indicate your response by using the following criteria:

5= Strongly Agree 4= Agree 3= Not Sure 2= Disagree 1= Strongly Disagree

Intercultural competence: the ability to communicate effectively and appropriately with people of other cultures. In interactions with people from foreign cultures, a person who is interculturally competent understands the culture-specific concepts of perception, thinking, feeling, and acting.

	Intercultural awareness and learning English	Weighted Scores				
5	In the language classroom, learning about cultures is important	5	4	3	2	1
6	The more I know about other cultures, the more tolerant I am	5	4	3	2	1
7	All students should acquire intercultural competence	5	4	3	2	1
8	Teaching English should focus on helping students	5	4	3	2	1

	to develop an open mind towards unfamiliar cultures					
9	Learning about other cultures enhances my motivation to learn English	5	4	3	2	1
10	Learning intercultural competence is important only if it is necessary (e.g. travelling)	5	4	3	2	1
11	Students should learn about intercultural competence only when there are international students in the classes	5	4	3	2	1
12	Language and culture cannot be taught in an integrated way. You have to separate the two	5	4	3	2	1
13	Culture teaching should be integrated into English language teaching	5	4	3	2	1
	Classroom activities to enhance intercultural awareness	Weighted Scores				
14	My teachers tell us about what they heard (or read) about the English speaking countries or their cultures	5	4	3	2	1
15	My teachers ask us to think about what it would be like to live in the English speaking countries	5	4	3	2	1
16	My teachers talk to us about their own experiences in the English speaking countries	5	4	3	2	1
17	My teachers ask us about our experiences in English speaking countries.	5	4	3	2	1
18	My teachers ask us to compare an aspect of our own culture with that aspect in the English speaking cultures	5	4	3	2	1
19	My teachers use pictures, videos, etc. to introduce us other cultures	5	4	3	2	1
20	My teachers decorate my classroom with posters illustrating particular aspects of different cultures around the world	5	4	3	2	1

21	My teachers usually teach us the cultures of _____ a. native English speakers (British, American, Australian) b. different countries (native and non-native) c. other _____
	Personal experience in English language program Please choose only one answer below.
22	The English language program I have learnt deals with intercultural awareness adequately a. Yes b. No c. Not sure
23	Do you want to learn more about other non-native cultures and accents? a. Yes b. No c. Not sure

Appendix 3. English Language Instructors' Interview Questions

1. How long have you been teaching English?
2. Do you believe that there exists a standard English and accent? Why?
3. Do you focus on teaching culture in your classrooms? If yes, which cultures do you tend to teach?
4. How often do you introduce the cultures of non-native speakers of English to your students?
5. How would you define “intercultural awareness”?
6. Do you think “intercultural awareness” is important in teaching and learning English? Why?
7. How do you incorporate “intercultural awareness” into your language teaching?
8. Do you consider yourself as successful in raising students' intercultural awareness? If not, what can be the reasons for that?
9. What can be done to improve intercultural awareness in English language teaching ?

Appendix 4. English Language Learners' Focus Group Interview Questions

1. The importance of learning English is beyond argument. People have different purposes for learning English. What is your purpose of learning English, and what do you plan to do with this language in the future?
2. When you think about your native and nonnative English speaking teachers, can you compare your teachers in terms of their advantages and disadvantages?
3. There are many people speaking English and many varieties of English. Many people consider some certain types of English as more attractive than others. What is your preference in this aspect?
4. Speaking like a native speaker or not is a much-debated topic. While some people support the idea of speaking like a native speaker, some disagree and say “why do we have to speak like them? If I can speak English in an intelligible way, it is enough.” What do you think about this?
5. Do you think is it important to learn about culture while you are learning English? How important is that?
6. When we refer to culture, which culture do you think should students learn about in our classes?
7. How do your native and non-native English speaking teachers teach culture? How are they different or same in this aspect?
8. Do you think it is important to have intercultural awareness while learning English? Is it an important skill that students should have? Why?
9. Is intercultural awareness given enough importance at your institution? Why?
10. What should be done to improve intercultural awareness?

Appendix 5. An Example of NVivo Nodes for Instructors' Interviews

The screenshot displays the NVivo software interface. The top menu bar includes: NVivo, File, Edit, Create, Data, Analyze, Query, Explore, Layout, View, Window, and Help. The status bar at the top right shows the date and time as Mon 23:50 and the user as Burcu Yilmaz.

The main window is titled "Teacherscodes" and features a toolbar with icons for Close All, Close, Zoom, Detail View, Coding Stripes, Highlight, Node, Node Matrix, and Classification. Below the toolbar, there are tabs for Application, Window, Coding, and Detail View.

The left sidebar contains a tree view of the project structure:

- SOURCES**
 - Internals
 - Externals
 - Memos
- NODES**
 - Nodes
 - Cases
 - Node Matr...
- CLASSIFICA...**
 - Source Cla...
 - Case Clas...
- COLLECTIO...**
 - Sets
 - Memo Links
 - Annotations
- QUERIES**

The main area shows a list of nodes under the heading "1.Ownership of English". The list includes columns for Name, Sources, References, and Created On. The nodes are:

- 1.Ownership of English (8 sources, 16 references, 2 Jan 201)
- Standard English and... (5 sources, 8 references, 6 Mar 201)
- Intercultural view tow... (5 sources, 8 references, 6 Mar 201)
- 2.Teaching culture in Eng... (8 sources, 8 references, 28 Dec 201)
- Limited focus on cultu... (3 sources, 3 references, 3 Jan 201)
- Adequate focus on cul... (5 sources, 5 references, 3 Jan 201)
- 3.Which culture to teach (8 sources, 14 references, 2 Jan 201)
- Culture addressed in t... (1 source, 2 references, 3 Jan 201)
- Native Speaker Cultures (4 sources, 4 references, 3 Jan 201)
- Native and non-native... (6 sources, 8 references, 3 Jan 201)
- 4.Definition of intercultur... (8 sources, 8 references, 28 Dec 201)
- Removal of boundaries (1 source, 1 reference, 5 Jan 201)
- Knowing about other... (5 sources, 5 references, 5 Jan 201)
- Interactional aspect (2 sources, 2 references, 5 Jan 201)
- 5.Importance of IA (8 sources, 8 references, 28 Dec 201)
- Yes (8 sources, 8 references, 5 Jan 201)
- 6.Classroom activities to... (8 sources, 15 references, 28 Dec 201)
- Reading news or stories (1 source, 1 reference, 5 Jan 201)
- Sharing their cultural k... (1 source, 1 reference, 5 Jan 201)
- Asking students to sh... (2 sources, 2 references, 5 Jan 201)
- Use of visual images,... (4 sources, 5 references, 5 Jan 201)
- Comparing and contra... (4 sources, 4 references, 5 Jan 201)
- Assigning students to... (2 sources, 2 references, 5 Jan 201)
- 7.Reflecting on their suc... (8 sources, 8 references, 28 Dec 201)
- No (1 source, 1 reference, 5 Jan 201)
- Yes (3 sources, 3 references, 5 Jan 201)
- To come outst... (4 sources, 4 references, 5 Jan 201)

The right pane shows the "Reference" view for the selected node "1.Ownership of English". It displays a list of references with their source paths and the number of references coded. The references are:

- Internals\\P1 Transcript (2 references coded, 7.68% coverage)
- Internals\\P10 Transcript (2 references coded, 7.29% coverage)

The bottom status bar shows the current view: NODES > Nodes > 1.Ownership of English.

Appendix 6. An Example of NVivo Nodes for Learners' Focus Group Interviews

1.Objective of learning English

Name	Sources	References	Created
1.Objective of learning English	3	43	26 Jan
For academic studies	2	4	26 Jan
Job opportunities	3	7	26 Jan
Medium of instruction...	3	5	26 Jan
Personal growth	1	1	26 Jan
Requirement of the pr...	2	5	26 Jan
To become westernized	1	1	26 Jan
To communicate peop...	2	5	26 Jan
To contribute the deve...	2	2	26 Jan
to go abroad for certa...	2	9	8 Mar
To introduce one's ow...	1	1	26 Jan
To pass the prep-scho...	2	2	26 Jan
To teach English to on...	1	1	26 Jan
2.Attitudes toward NESTs...	3	26	26 Jan
It depends on the tea...	2	10	26 Jan
NESTs over NNESTs	3	12	26 Jan
NNESTs over NESTs	2	4	26 Jan
3.Preference of different...	3	23	26 Jan
American English	3	12	26 Jan
British English	1	1	26 Jan
Native Englishes	1	5	26 Jan
World Englishes	2	5	26 Jan
4.Being like a native spe...	3	28	26 Jan
No	3	15	26 Jan
Yes	3	13	26 Jan
5.Importance of learning...	3	24	26 Jan
for personal growth	2	2	26 Jan

Summary **Reference**

[Internals\\Transcripts from](#)
15 references coded,

FP1: Firstly, we use English in our daily life, I

P1: for the exams at the school...

P1: I want to study abroad because there is a h
Turkey and learning English abroad.

P1: To live there and to learn English.

P2: Well, here (in Turkey) Learning English is
apply for a job...in our cv...they first ask when
[incomprehensible] Although it is not taught w
to have good job opportunities. [cross talk].

P5: For example, my department is internation

P5: Yes, due to work reasons, job opportunitie

Coding Density

To work abroad
To introduce one's own culture
To travel abroad
For academic studies
To contribute the development of the country
Requirement of the profession-major
To communicate people around the world
To go abroad for certain reasons
Medium of instruction in the department
To live abroad

OPEN ITEMS

1.Objective of learning English

NOES > Nodes > 1.Objective of learning English

CURRICULUM VITAE

PERSONAL DETAILS

Name-Surname : Burcu Yılmaz
Year of Birth : 07.08.1989
Place of Birth : Devrekani/ KASTAMONU
E-mail Address : burcu.yilmaz89@gmail.com

EDUCATION

2013- 2016 : Çukurova University Post Graduate, English Language Teaching
 Institute of Social Sciences / ADANA
2007-2011: Middle East Technical University / ANKARA
 Foreign Language Education
2009-2010: Keele University / Staffordshire- UNITED KINGDOM
 (ERASMUS Exchange Program)
2003-2007: Göl Anatolian Teacher Training High School / KASTAMONU
1996- 2003: Candaroğulları Primary School / KASTAMONU

WORK EXPERIENCE

2011-2016: English language instructor, Zirve University

CONFERENCES

2nd International Conference on Literature and Language in Education and Research,
 CLEaR2015- September 24-26, 2015
 International Journal of Arts and Sciences Annual Multidisciplinary Conference, IJAS
 2015 May 26-30, 2015.
 The 2nd International Language, Culture and Literature Workshop June 8-10, 2016

LANGUAGES

Mother tongue: Turkish

Other languages: English C2*

(*) *Common European Framework of Reference for Languages (CEF) level*