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**INTERCULTURAL COMPETENCE AND FOREIGN LANGUAGE
TEACHERS: A CASE STUDY OF THREE TEACHERS IN A TURKISH HIGH
SCHOOL**

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DEDICATE



To my sons, Rodin and Aren...

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ABSTRACT**INTERCULTURAL COMPETENCE AND FOREIGN LANGUAGE
TEACHERS: A CASE STUDY OF THREE TEACHERS IN A TURKISH HIGH
SCHOOL****Gamze KOÇ****Master Thesis, Department of English Language Education****Supervisor: Prof. Dr. Şehnaz ŞAHİNKARAKAŞ****January 2018, 88 pages**

The aim of this study is to examine the language teachers of English who are positively disposed to intercultural competence teaching. The study was designed as a collective case study and the participants of the study were three language teachers of English who work at a high school in Erdemli, Mersin. As data collection instruments, the Foreign Language and Intercultural Competence teacher questionnaire, interviews, narrations, and a focus group interview were conducted. In order to analyze data, descriptive technique for the questionnaire; a priori coding technique for the interviews, narrations, and the focus group interview were used. As a conclusion of the study, it was seen that in spite of their clear positive disposition towards intercultural competence teaching, these three teachers are not quite able to conceptualize and integrate it into their teaching practices.

Keywords: Communicative competence, intercultural communicative competence, foreign language teacher

ÖZET**KÜLTÜRLERARASI İLETİŞİM BECERİSİ VE YABANCI DİL
ÖĞRETMENLERİ: BİR TÜRK LİSESİNDEKİ ÜÇ ÖĞRETMENİN VAKA
ÇALIŞMASI****Gamze KOÇ****Yüksek Lisans Tezi, İngiliz Dili Eğitimi Anabilim Dalı****Tez Danışmanı: Prof. Dr. Şehnaz ŞAHİNKARAKAŞ****Ocak 2018, 88 sayfa**

Bu çalışmanın amacı, kültürlerarası iletişim becerisini öğretmeye yönelik olumlu tutum sergileyen İngiliz dili öğretmenlerini incelemek. Araştırma, toplu vaka çalışması olarak dizayn edilmiş olup, araştırmanın katılımcıları Mersin Erdemli’de bir lisede çalışmakta olan üç dil öğretmenidir. Veri toplama araçları olarak, Yabancı Dil ve Kültürlerarası İletişim Becerili öğretmen anketi, röportajlar, öyküler, ve odak grup röportajı uygulanmıştır. Veriyi analiz etmek için, anket için betimsel teknik; röportajlar, öyküler, ve odak grup röportajı içinse önsel kodlama tekniği kullanılmıştır. Araştırmanın sonucunda, kültürlerarası iletişim becerisini öğretmeye yönelik belirgin bir olumlu tutum sergilemelerine rağmen, bu üç öğretmenin bunu tam olarak kavramsallaştıramadığı ve öğretim pratikleriyle bütünleştiremedikleri görülmüştür.

Anahtar kelimeler: İletişim becerisi, kültürlerarası iletişim becerisi, yabancı dil öğretmeni

PREFACE

Along with the globalization, encounters between people from different cultures and languages have begun to take place more frequently in recent decades. This frequency has led to an ultimate spread of English as a contact language all around the world. Therefore, English has started to play a new role namely *English as a lingua franca* which means that people from different cultures and languages communicate through English.

With the usage of English as a global lingua franca, the concept of target culture in English language teaching has extended, and the aim of culture teaching has become to grow intercultural speakers as global citizens.

More recently, foreign language teachers are expected to teach intercultural competence to their pupils. However, keeping in mind the teachers' individual differences, it is quite necessary to understand their views and beliefs about foreign language teaching in relation to intercultural competence. It is expected that the present study contributes to the field of foreign language education by examining the language teachers of English who are positively disposed to intercultural competence teaching.

Gamze KOÇ
JANUARY, 2018

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ABBREVIATIONS

CLT	: Communicative language teaching
EIL	: English as an international language
ELF	: English as a lingua franca
ELT	: English language teaching
FLE	: Foreign language education
FL&IC	: Foreign language and intercultural competence
FLL	: Foreign language learning
FLT	: Foreign language teaching
ICC	: Intercultural communicative competence
ICFLT	: Intercultural foreign language teaching

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CHAPTER I

1. INTRODUCTION

1.1. Introduction

In this chapter, background of the study, statement of the problem, purpose of the study and research questions are introduced. At the very last of this chapter, significance of the study is also described.

1.2. Background

It is an observable change that, along with the globalization, encounters between people from different cultures and languages have begun to take place more frequently in recent decades. This change has led to an ultimate spread of English as a contact language all around the world. Choudhury (2013) gives mainly three reasons for this: *technology*, which makes communication easier, faster, further and cheaper; *globalization*, by which people from different cultures get into contact more in order to do business; and increasing *populations and immigrations*, which help gather people from different cultures.

This wider usage of English has added a new role to English in communication: *English as an international language (EIL)*, and *English as a lingua franca (ELF)*. Sharifian (2009) defines EIL as English "used as an international language between speakers coming from different cultural and national backgrounds" (p. 3). Similarly, ELF is defined as "a way of referring to communication in English between speakers with different first languages" (Seidlhofer, 2005, p. 1). So as to clarify ELF better, it is necessary to view Kachru's (2006) *three concentric circles model* (inner, outer, expanding). *The inner circle* refers to the states where English is the primary language (the USA, the UK, Canada, Australia and New Zealand); *the outer circle* to the states where English is the second language, the official language, or the language of instruction (Nigeria, India, and so on); and *the expanding circle* to the states where English is used as an international language (Russia, China, Turkey, and so on). It is emphasized that there is a huge increase in the use of English in the expanding circle countries where it is neither a first language nor an official second language but a foreign language.

As Leung (2005, p. 15) indicates, native speakers of English are between 320 – 380 million, English as a second language speakers are between 300 – 500 million, and English as a foreign language speakers are between 500 – 1000 million. These numbers show that, most interactions in English take place among non-native speakers of it instead of native speakers. In this respect, presenting standard norms of English (used by native speakers) has lost its validity in the field of English language teaching (ELT) since English is now used as an international communication language across cultures and languages (Kachru, 2006).

In previous years, after Hymes (1972) had proposed the importance of sociocultural knowledge within his *communicative competence* concept, culture (British or American in particular) began to play a significant role in language learning. However, with the extensive usage of English as a global lingua franca, a new argument has arisen within the field of ELT regarding which culture should be taught or what the target culture is. Native or non-native, actually every speaker of English in all three circles shapes this target culture (Spiro, 2013). While that is the case, in order to prepare learners as global citizens, it is necessary to support them in having *critical cultural awareness* - the notion emphasized in Byram's (1997) *intercultural communicative competence* (ICC) approach. In simple terms, intercultural communicative competence is the ability to communicate successfully in intercultural encounters. Besides traditional cultural knowledge, Byram extends the concept of culture in language learning through developing additional skills and competences. Based on what he said, learners need the capacity to negotiate the differences between their own and other cultures in a positive, respectful, and an empathetic manner so as to facilitate intercultural communication (Byram, 1997, pp. 34-38).

As a result of that, language teachers who are the main source of foreign language teaching (FLT) are now expected to teach ICC to their pupils. However, Sercu (2005) suggests that in order to help learners acquire this competence, teachers themselves need to have some further knowledge, skills, and attitudes which are the main components of ICC. Moreover, they are required to be willing to teach ICC, and be in frequent contact with foreign language societies.

1.3. Statement of the Problem

The close relationship between language and culture shows that it is not likely to be proficient in a language without knowing the culture of that language. In line with this need, foreign language teaching comprises culture teaching as well. Due to the fact that English is now used as a global lingua franca, FLT curriculums and materials are designed with the purpose of developing learners as individuals who are able to communicate in intercultural encounters. However, the effect of teachers on learning cannot be ignored. Foreign language teachers need to have the knowledge of other culture(s) and conceptualize ICC in order to integrate it into their culture teaching practices. Thus, they can be successful in developing learners as intercultural speakers.

It is a well-known fact that to teach something to others, one should be competent in what s/he teaches. For that reason, it is important to research the competence of foreign language teachers in the field of ICC, which is a relatively new topic in the field of FLT. Such research should focus not only on whether or not or to what extent foreign language teachers are competent in ICC but also on the perceptions and the practices of those teachers who may be accepted competent in or may have some knowledge about ICC.

1.4. Purpose of the Study and Research Questions

The ultimate aim of this study is to examine the language teachers of English who are positively disposed to intercultural competence teaching. Within this aim, the study primarily intends to explore these teachers' perceptions of the foreign language and culture teaching. Moreover, their teaching practices regarding ICC are examined. Lastly, these teachers' familiarity with the foreign culture(s) is explored.

In accordance with the purposes above, the study seeks an answer to the following research questions:

1. How do the teachers positively disposed to intercultural communicative competence teaching perceive of the objectives of foreign language teaching?
2. How do the teachers positively disposed to intercultural communicative competence teaching perceive of the objectives of culture teaching?

3. What kinds of culture teaching activities do the teachers positively disposed to intercultural communicative competence teaching practice during their teaching time?
4. What cultural aspects do the teachers positively disposed to intercultural communicative competence teaching deal with most in their teaching time?
5. How familiar are the teachers positively disposed to intercultural communicative competence teaching with the foreign culture associated with the language they teach?

1.5. Significance of the Study

The role of the teachers in learning process is quite important. As a matter of fact, the learning within the four walls takes a shape according to the teachers, who have individual differences such as beliefs, perceptions, objectives, teaching practices, and teaching contexts. For that reason, all kinds of efforts, which are made without understanding teachers' views and beliefs, will be inadequate in the development of the educational system.

In the field of foreign language education (FLE), the purpose is now to educate learners as ICC individuals, who are successful in interactions with people from other cultures. However, in Turkey context, it is difficult to talk about an interculturalize FLE due to the test-based approach that is common in the country, and accordingly, it does not seem possible to mention teachers' integration of ICC into their teaching practices in the classroom. Nevertheless, the educators and also the teachers are aware of the importance of ICC in communication and they believe that in order to be successful in bringing learners in this competence, it is crucial to understand teachers' opinions about FLT regarding ICC.

The studies investigating foreign language teachers' opinions about FLT regarding ICC are in a limited number, and thus, they are not sufficient to develop intercultural FLE in Turkey. The present study is significant in respect of contributing to this situation.

CHAPTER II

2. LITERATURE REVIEW

2.1. Introduction to Literature Review

This chapter presents the theoretical basis of the study. Before intercultural communicative competence; it defines culture and its role in foreign language learning, and also communicative competence. Then, it presents intercultural dimension of foreign language teaching. At the end of this chapter, intercultural competence and foreign language teacher is introduced.

2.2. Definition of Culture

To better understand and interpret intercultural communicative competence (ICC), first of all it is necessary to answer the much comprehensive question: What is culture? According to Sowden (2007), the meaning of culture was limited by the artistic and intellectual traditions of a particular national group in the past. However more recently, the view has been accepted by many researchers that culture includes much broader and complex notions in itself (Choudhury, 2013; Holliday, 1994; Liddicoat, Papademetre, Scarino, & Kohler, 2003). As well as being so complex, there are several definitions of culture. Gebhard (1996) defines it as "the common values and beliefs of a people and the behaviours that reflect them" (p. 113). Based on Kramsch's (1998) definition, it is "membership in a discourse community that shares a common social space and history, and common imaginings" (p. 10). According to Byram and Morgan (1994), culture is "the knowledge and practices of people belonging to particular social groups, for example national groups" (p. vii).

Lee (2009) defines culture by separating it into two categories as Big 'C' culture and little 'c' culture. According to Lee, the general subjects like history, geography, literature, arts, religion, policy, education, festivals and customs of a particular society compose the Big 'C' culture. On the other hand, the little 'c' culture includes minor and invisible features like values, beliefs, norms, gestures, body posture, use of space, food and hobbies of that group of people. Similarly, Peterson (2011) likens culture to an *iceberg* which has two parts as *tip-of-the-iceberg* and *bottom-of-the-iceberg*. The first part *tip-of-the-iceberg* refers to all cultural themes that can be perceived with five senses

such as language, art, literature, food, music and clothing. On the other hand, the second part *bottom-of-the-iceberg* represents the cultural themes which are very important, deeper and can not be perceived with senses such as beliefs, values, viewpoints, attitudes, convictions, opinions and philosophies of a particular society.

As seen, there are various definitions of culture and we cannot decide which is the most proper one. As a matter of fact, we are just in need of being aware of the broad and complex structure of culture; big or small all the elements in a society compose the cultural features of that society and all these elements are interconnected under the concept of *culture*.

2.3. The Role of Culture in Foreign Language Learning

When we are born into the society that we belong to, in the first years, we hear speeches around us and then collect informations about our own cultural features spontaneously. We start to understand the ways of our behaving, conversations in our daily life, our values, customs, tastes, kinds of clothing, and so on. The language we use and the culture we live in improve in accordance with each other and therefore, we naturally possess both the linguistic and cultural competence in our own society. What happens when we want to learn a second or foreign language? While culture is giving so much information about a particular society, is it possible to think the language apart from the culture in which it is used? Then, we need to answer the second broader question: What is the role of culture in foreign language learning (FLL)?

Sowden (2007) argues that although several methods have been tried so far in foreign language teaching, still language teachers do not exactly know how they should teach language to their learners. Even the Communicative Approach could not answer the expectations to a sufficient extent. However, after *eclecticism* was revealed as a way to find the best approach for teachers, some terms like learner training, self-directed learning, student-centred learning started to be the centre of many researchers' interest, and as a result of this, it has been agreed that a language teacher should take into account her learners' differences, backgrounds, needs and interests while deciding which method to use in their own local context (Brown, 1994; Holliday, 1994; Kumaravadivelu, 2006; Senior, 2006). In this manner, it has been recognised that culture plays a great role in foreign language classroom.

As Hesar, Konca, and Zarfsaz (2012) state "culture acts as if the flesh and language as the skeleton of a society" (p. 69); culture is highly important and can not be ignored in FLL. They agree that culture and language are strongly attached to each other and for learning a foreign language, it is not sufficient to understand the structure or use language skills effectively but in addition to that, the culture of that language should also be addressed in the language classroom. Similarly, Baker (2012) argues that because language and culture are intertwined, the cultural setting in which the language exists should be accepted while teaching and learning that language. Choudhury (2013) suggests that if learners acquire a foreign language without learning the culture, they can speak fluently but cannot be competent about realizing the social patterns of the culture in which that language is used. In order to have a full mastery of a language, it is also necessary to understand the functional ways in communicating such as how to express opinions, agree or disagree with someone, express gratitude, make requests, make offer, ask permission, give advice, and so on.

To sum up, culture has an extremely important place in foreign language learning and it is impossible to exclude it from the learning process. Our own characteristic mode of acting or speaking may lead to some misunderstandings in other cultural contexts and similarly, even if we speak a foreign language well, sometimes we possibly have difficulties in understanding why and how our interlocutor from another culture is acting or speaking like that. In that case, it is hard to say that a person can be wholly competent in a foreign language without being aware of the cultural values of the community in which that language is spoken.

2.4. Communicative Competence

As mentioned before, there are several issues to be considered while teaching a foreign language: Whether helping learners to acquire only grammatical rules of the language and use all language skills perfectly is sufficient or not; whether introducing the culture in which that language is spoken to the language classroom is necessary or not; and deciding the best method for providing learners to have a full mastery of the language that they learn. We briefly interpreted these issues above before, and in this part, we will touch upon another problematic issue: What competences should a language learner have at the end of the learning process. Specifically, we will mainly focus on the *communicative competence* within this issue.

The movement of communicative competence was first presented by Dell Hymes in 1960s against structural linguist Noam Chomsky's linguistic theory, which says that language acquisition should include having a full linguistic knowledge for being a master user of the language (Rickheit & Strohner, 2008). According to Hymes (1972), having the knowledge of grammatical rules cannot be accepted as the single way for communicating in a language. There are also rules of language use which should be known in real-life communication. He combines grammatical competence (knowledge of the rules of grammar) with sociolinguistic competence (knowledge of the rules of language use) under the concept of communicative competence and emphasizes that a normal child acquires some speech acts such as what to talk about with whom, where, when and how as well as the knowledge of grammatical rules of the sentences.

After Hymes introduced the movement, Savignon (1976) defined communicative competence as "a way of describing what it is a native speaker knows which enables him to interact effectively with other native speakers" (p. 4) and points out that knowledge of the linguistic code cannot be sufficient but also it needs much more than that for being able to use language effectively. Alternatively, Leung (2005) emphasizes that giving grammar rules regarding social context and social rules of use is a must for teaching language. By this means, the learners can take an opportunity for being a perfect user of the language or in other words, they are able to have communicative competence in language use.

Hymes started the movement of communicative competence and strongly defended that sociolinguistic competence is as important as grammatical competence in language learning, but he did not interpret that notion for foreign language teaching. They are Canale and Swain (1980) who proposed a theoretical framework for foreign language teaching (FLT) and collected four competences under the heading of communicative competence: Grammatical competence, sociolinguistic competence, discourse competence, and strategic competence. They agree that linguistic competence is originally a fundamental part of communication in language, but it can only be a component of communicative competence in order to use language effectively. The four components of the theoretical framework of Canale and Swain are clarified in more details below:

- *Grammatical competence*: Knowledge of lexical items and of rules of morphology, syntax, sentence-grammar semantics and phonology (Canale &

Swain, 1980, p. 29). With the help of this competence, learners are able to produce correct and literally meaningful utterances.

- *Sociolinguistic competence*: It addresses the extent to which utterances are produced and understood appropriately in different sociolinguistic contexts depending on contextual factors such as the status of participant, purposes of the interaction, and norms or conventions of the interaction (Canale, 1983, p. 7).
- *Discourse competence*: It concerns mastery of how to combine grammatical forms and meanings to achieve a unified spoken or written text in different genres (Canale, 1983, p. 9).
- *Strategic competence*: Verbal and nonverbal communication strategies that may be called into action to compensate for breakdowns in communication due to performance variables or insufficient competence (Canale & Swain, 1980, p. 30).

When Canale and Swain proposed that theoretical framework of communicative competence in North America, van Ek, independently from them, worked on the same concept in Europe but differently; he referred to *communicative ability* instead of communicative competence and handled the issue in more detail (Byram, 1997). In his model of communicative ability, van Ek (1986) stresses that personal and social development of the learner is also important in FLT and proposes six competences which he named as grammatical competence, sociolinguistic competence, discourse competence, strategic competence, socio-cultural competence, and social competence. In addition to Canale and Swain's four competences, van Ek presents two other components of communicative ability that are summarised below:

- *Socio-cultural competence*: Every language is situated in a sociocultural context and implies the use of a particular reference frame which is partly different from that of the foreign language learner; socio-cultural competence presupposes a certain degree of familiarity with that context (p. 35).
- *ocial competence*: Involves both the will and the skill to interact with others, involving motivation, attitude, self confidence, empathy and the ability to handle social situations (p. 65).

To sum up, what competences a language learner should have at the end of the learning process is a major issue in FLT. The notion that language learning focuses only on the knowledge of grammatical rules of the sentences has begun to change with Hymes' communicative competence concept since 1960s. Besides, the learners' acquiring how to use the social rules in the target social context also started to gain importance. The concept of communicative competence has been developed as a theoretical framework for the field of FLT by Canale & Swain and van Ek. More recently, it is acknowledged that being able to communicate effectively in a language requires having multiple competences such as linguistic, sociolinguistic, discourse, strategic, socio-cultural and social competence (Celce-Murcia, Dörnyei, & Thurrel, 1995; Leung, 2005; Savignon, 1997; Schmidt, 1983).

2.5. Intercultural Communicative Competence

Within the theoretical framework of communicative competence, the national curriculums were regulated throughout the world; authentic settings were created in the classrooms and English language teaching (ELT) course books also involved real-life communications between native speakers. Those regulations mainly took standard English (mostly British or American) of native (and implicitly elite) speakers as a model (Alptekin, 2002; Choudhury, 2013; Leung, 2005). Byram (1997) criticizes such an authority of native speaker in learning a foreign language. Then, he introduces the term *intercultural speaker* within his model of *intercultural communicative competence* (ICC). He argues that imitating a native speaker does not provide learners to be successful in interaction with others but the real issue is to be able to notice the differences and similarities between their own and other cultures.

Before defining what ICC is, it is useful to realize why Byram criticizes the use of the native speaker as a model. According to him there are two main reasons; first of all, creating a target of native-like speaking is a problem since it is impossible. The contexts in which native speakers acquire and learners learn a language are completely different from each other. For this reason, it ends up with an inevitable failure for learners to try to become skilled in a language as a native speaker. Second, the learner might separate from his/her own social and cultural identity while desiring to get involved in a new sociocultural environment. Byram identifies this situation as a *linguistic schizophrenia*. Being in line with Byram, Alptekin (2002) mentions two other

reasons to criticize "communicative competence with its standardized native speaker norms" (p. 4). According to him, it is now accepted that English has a status of *lingua franca* which means that people throughout the world uses English due to their various needs like academic studies, professional contacts, or commercial pursuits. Thus, the majority of the conversations in English occurs among nonnative speakers, but communicative competence ignores that mission of English. Furthermore, the requirement of using the authenticity while presenting a language in the classroom and ELT course books which contain the communications between only native speakers constrain teacher and learner autonomy. To summarize in general, communicative competence with its target of native-speakerness has begun to lose its validity due to the *lingua franca* status of English since 2000s. Apart from criticizing communicative competence and native-like speakerness, Deardorff (2009) handles the necessity of learning intercultural communication from a different perspective. Addressing the pressure on human needs and troubles across cultures, she suggests that people should try to understand better and communicate with each other more peacefully and successfully.

As mentioned before (in section 2.2), together with speaking a language well, one should also be aware of the culture in which that language is spoken in order to be competent in that language. However, the choice of the target culture while learning English has been expanding due to its being an international language among multiple cultures in the world. Therefore, having ICC has gained value in English language learning. Second language acquisition literature encompasses many different terms that have similar meanings with intercultural communicative competence. They can be listed as cross-cultural adaptation, intercultural sensitivity, multicultural competence, transcultural competence, global competence, cross-cultural effectiveness, international competence, global literacy, global citizenship, cultural competence, and cross-cultural adjustment (Deardorf, 2004). However, many scholars prefer to use intercultural communicative competence or intercultural competence to explain the concept. In general, the definition of ICC has been made by several researchers: For example, Spiro (2013) defines it as "the capacity to negotiate between different cultures" (p. 204). Similarly, Young and Sachdev (2011) state that ICC is "the capacity to establish and maintain relationships with individuals from a different culture while at the same time stabilising one's self identity" (p. 83). On the other hand, Crozet and Liddicoat (2000) identify it as "the ability to use language in culturally appropriate ways" (p. 3). Based on

Fantini, Arias-Galicia, and Guay's (2001) definition, ICC is "multiple abilities that allow one to interact effectively and appropriately across cultures" (p. 8). According to Wiseman (1993), ICC "involves the knowledge, motivation and skills to interact effectively and appropriately with members of different cultures" (p. 208). Chen and Starosta (1999) explain it as "the ability to effectively and appropriately executive communication behaviour that negotiate each other's cultural identity or identities in a culturally diverse environment" (p. 28).

In general, these definitions reflect the acceptable meaning of ICC as a phrase, but it is necessary to examine Byram's (1997) definition in order to comprehend the concept at full length. He identifies ICC in more details by exposing several related competences in addition to linguistic competence, sociolinguistic competence, and discourse competence. According to him, intercultural communication involves three main factors which he called as knowledge, skills, and attitudes and in the frame of these factors, he suggests five *savoirs* for ICC.

- *Savoirs/ Knowledge (self and others)*: This knowledge is about not only one's own country's cultural features such as verbal and non-verbal communication, values, beliefs, norms, but also about the cultural features of the interlocutor's country. This kind of knowledge is also important since it supports developing empathy and respect to differences.
- *Savoir être/ Attitudes (relativizing self-valuing others)*: The attitudes towards people from different cultures are generally negative prejudices or stereotypes which causes unsuccessful intercultural interaction. Neither positive nor negative, actually the necessary attitudes for successful interaction should be curiosity, openness, readiness to suspend judgement and also respect to others.
- *Savoir comprendre/ Skills of interpreting and relating*: Ability to interpret the values and beliefs of another culture and relate them to the values and beliefs of one's own culture.
- *Savoir apprendre/faire/ Skills of discovery and interaction*: Overall ability to operate knowledge, attitudes and skills in intercultural communication situations.

- *Savoir s'engager/ Critical cultural awareness*: Going beyond basic cultural awareness, it is an awareness of culturally based perspectives, practices and products of one's own and other countries in intercultural communication.

Additionally, Sercu (2005) emphasizes that Byram's five *savoirs* are also integrated and intertwined with communicative competence. Therefore, instead of thinking communicative competence apart from ICC, it can be considered as the sixth component of ICC name of which is *savoir communiquer*. On the other hand, Sen Gupta (2002) presents a number of characteristics that a person should have to overcome challenges that are encountered in intercultural communication. These characteristics are described as willingness to engage with interculturality, self-awareness of one's own world view and ability to look upon the world also from the others' view, ability to cope with anger, anxiety and fear of encountering something new, ability to show respect to others' values and beliefs, and ability to use the skills of culture learning.

To sum up, ICC has a complex and comprehensive meaning which is formed according to the different approaches of scholars. It includes the basic humanistic properties such as empathy, respect, understanding, and tolerance which are essential for living in peace. An effective intercultural communication also requires to have multiple skills of communication such as interpreting, relating, discovery, and interaction as well as critical cultural awareness and knowledge of one's own and the other's culture. But above all, curiosity, openness, readiness and willingness (motivation) to engage with intercultural communication are musts for being an interculturally competent person.

2.6. Intercultural Dimension of Foreign Language Teaching

It has been recognised in 1970s that foreign language teaching is more than the grammatical knowledge and skill of a language; it also involves using that language in appropriate ways, that is a shift towards the social and cultural aspects of a language in communicating with others (Byram, Gribkova, & Starkey, 2002; Liaw, 2006; Liddicoat, 2005). That cornerstone of innovation in FLT was put forward by the Communicative Language Teaching (CLT) in which learners are required to have also sociolinguistic competence, discourse competence, and strategic competence as well as grammatical

competence. Together with the new perspective that CLT brought into FLT, all methods of teaching such as the materials used, the description of what is to be learnt, and assessment of learning changed in worldwide (Byram et al., 2002). Besides these changes, Aguilar (2007) mentions the critical aspects of CLT such as the ideal speaker is to imitate the native speaker of the language or native teachers are better than nonnative ones. According to her, the international interaction occurs not just with the native speaker of the target language, (as discussed in section 2.4), but it also and even mostly occurs between nonnative speakers of that language whose mother tongues are different from each other. Thus, the target language plays an intercultural communicative role in interactions between people of different cultural identities and accordingly, FLT aims to help language learners become an intercultural speaker who will be successful in communication with people from different cultures.

It has become clearer now that learning a foreign language leads learners to see cultural viewpoint of the people who speak that language (Atay, Kurt, Çamlıbel, Ersin, & Kashioglu, 2009). Along with gaining such an importance, the role of culture in FLT has undergone a change over time. Sercu (2004) describes this change as "the aim of culture teaching changed from familiarity with the foreign culture over cultural awareness to intercultural competence" (p. 5). Within his assumption, cultural awareness refers to insight, attitude and identity development. Associated with intercultural competence, he emphasizes the performance and behavioural aspects. On the other hand, Liaw (2006) elaborates the development of culture teaching in a foreign language classroom by means of giving four stages: *The factual transmission method*, which refers to rote learning of factual knowledge of highbrow and lowbrow information; *the cross-cultural contrastive approach*, which involves comparing and contrasting the similarities and differences between learners' own and the target cultures; *the communicative approach*, in which learners take on the role of the others so as to gain insight into the foreign culture; and *the intercultural competence perspective*, in which learners should gain insight into their own culture as well as into the foreign culture (pp. 49-50). In the same vein, Crozet, Liddicoat, and Lo Bianco (1999) outline four paradigms of culture teaching in FLT: *The traditional approach*, teaching of literature through written language; *the culture studies approach*, learning cultural knowledge about countries such as history, geography and institutions; *the culture as practices approach*, culture as a collective way of acting through language; and *intercultural language teaching*, understanding how worldviews come into being

(pp. 17-20). Further, they identify three fundamental aspects of intercultural foreign language teaching (ICFLT), the first one of which is ‘the teaching of a linguaculture’, second ‘the comparison between learners’ first language/culture and target language/culture’, and the last ‘intercultural exploration’ (p. 21).

Developing the intercultural approach in FLT does not mean developing completely new methods or competences for learners in the classroom. Many of the practices known from CLT can still be used by teachers but the additional aim of language teaching is to help learners have a critical cultural awareness and a deep understanding of similarities and differences between foreign cultures. Likewise, Byram (1997) argues that the linguistic competence, sociolinguistic competence and discourse competence of the CLT cannot be ignored while conceptualization of his model, (as discussed in section 2.4), but rather the ICC should be integrated into these competences and traditional practices as shown in Figure 1.

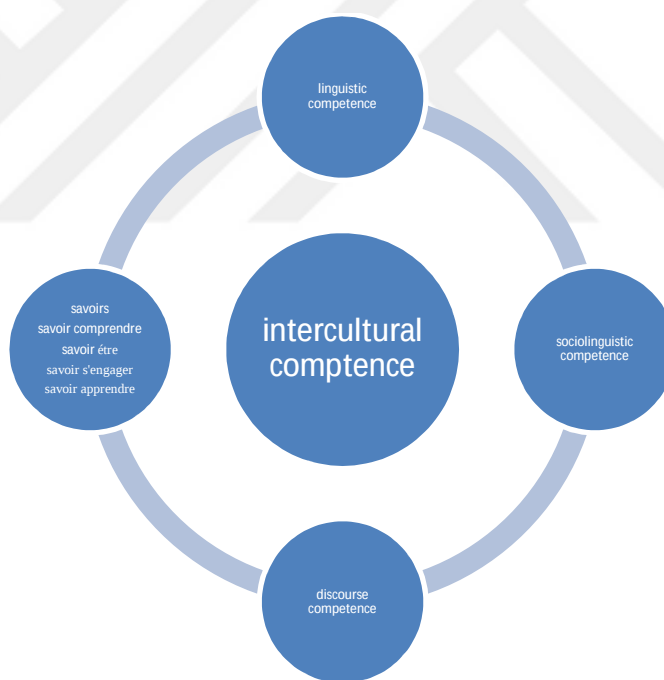


Figure 1. Components of intercultural communicative competence

Source: Michael Byram, 1997

Reviewing the literature about ICFLT in the classroom, it can be achieved that various auxiliary applications suggested by many scholars are available. Belz (2002) focuses on *telecollaboration* which she defines as "the application of global communication networks in foreign language education" (p. 2). In a similar focus,

referring to telecollaboration O'Dowd (2009) suggests *online intercultural exchange* with the aim of developing intercultural awareness of learners by means of bringing together them in different countries. Then, he proposes two models of online intercultural exchange, one of which is *e-tandem model* (two native speakers of different languages communicate together), and the other *blended intercultural model* (involves international class-to-class partnerships under the guidance of the partner teachers) (p. 3). On the other hand, Planken, van Hooft, and Korzilius (2004) address two kinds of activities that help students develop intercultural awareness and foreign language competence as *awareness rising tasks* and *production tasks*. Awareness raising tasks aim to raise students' awareness of different intercultural contexts through observing and analysing various communication examples in foreign language using their first language. Then, students practice foreign language and communicative ability by participating in different interaction activities in production tasks (p. 313). In the same vein but more specifically, Liddicoat (2005) gives four stages of language and culture teaching in intercultural teaching approach: *Awareness raising*, which requires learners to compare their own culture with the new culture introduced to them by using authentic video materials; *skills development*, which means practicing new information with short and supported communicative tasks; *production*, which is acting out the cultural and linguistic knowledge in role plays; and *feedback*, in which learners negotiate with the teacher about their feelings while acting in a specific manner (pp. 4-5). Baker (2012) revisits the same subject by presenting a set of suggestions which can be used to develop intercultural awareness within the ELT classroom. He divides these suggestions into six strands as exploring local cultures, exploring language learning materials, exploring the traditional media and arts through English, exploring electronic media through English, cultural informants, and face-to-face intercultural communication" (pp. 68-69).

To conclude, it has been clearer that recent views on the learner's own cultural identity brought about the notion of ICC in FLT. However as we mentioned above, developing the intercultural approach in FLT does not mean developing new methods, but instead integrating it into the familiar methods and practices. The main important point which has to be realized here is that the role of foreign language has begun to shift towards developing human relations with people of other countries such as cross-cultural understanding, tolerance and respect to cultural differences.

2.7. Intercultural Competence and Foreign Language Teacher

Along with the introduction of ICC into FLT, it has been adopted that foreign language has an intercultural communicative role in interactions between people from different cultures, and accordingly, the aim of FLT is also to help learners become successful in such interactions (as discussed in section 2.5). Under this circumstance, as Pedich, Draghicescu, Issaiass, and Sabec (2003) state "the language teacher who is the backbone of the teaching system, becomes the mediator between two - or more – cultures" (p. 7). According to them, the education system is taken shape by official syllabuses and course books, but how the education is put into practice in the classroom depends on the teachers' individual thoughts. Therefore, it is highly important to try to understand the teachers' views and beliefs about language education regarding ICC in order to support the existing education system.

On the other hand, Sercu (2005) who contributes to the subject quite a lot with his studies on foreign language and intercultural competence defines foreign language education as intercultural since learners connect to a culturally different world through learning a foreign language in the classroom. According to him, all language teachers are now expected to teach ICC instead of communicative competence to their learners. Then he adds that, in order to teach ICC, foreign language teachers are required to have additional knowledge, skills, and attitudes besides the ones necessary for teaching communicative competence in foreign language. First of all, they should be willing to teach ICC and know how to do so. In addition, they need to be in a frequent and varied contact with target language community; therefore, they can help learners compare their own culture with other culture(s), develop empathy from others' point of view, and respect to differences.

Foreign language teachers are now anticipated to help learners acquire ICC. However, in order to meet such an expectation, teachers initially need to possess ICC as it is not likely to teach something that they do not know. In that case, it can be clearly stated that, looking at teachers' views, competencies, and also practices in the classroom is a must for better understanding and supporting the intercultural foreign language education process. As a result of the studies investigating teachers' views, competences, and practices, it is generally agreed that, teachers are willing to improve in the way of becoming ICC and strongly desire to support students in that way as well, but their conceptualization of ICC or teaching practices are not yet appropriate with respect to

the characteristics of ICC (Han & Song, 2011; Sercu, 2003; Sercu, 2005; Young & Sachdev, 2011). As reasons for this insufficiency in interculturality, Young & Sachdev (2011) discuss the lack of support in testing, in textbooks, and in institutional syllabi for teachers. Related to the same subject, Sercu (2005) conducts a large scaled research project with foreign language teachers from seven different countries in Europe to explore teachers' beliefs and practices regarding ICC. He finds in his study that, teachers are not be able to allow time to culture teaching frequently due to lack of time, lack of student interest in the target culture, lack of student familiarity with the target culture, and curricular overload.

From another point of view, Pedich et al. (2003) investigate the relationship between individual teachers and their views about the principles of ICC. According to the results of their study, teachers are aware of the importance of ICC in FLT, but their perception level of the issue changes depending on different personal factors such as age, experience, the teaching context, and the education the teacher received. Additionally, the study reveals that, teachers who stay or take education abroad are better in perceiving the basic rules of ICC and more successful in teaching cultural elements of the language in the classroom through using their own personal intercultural experiences. This is also supported by Fungchomchoei and Kardkarnklai (2016), who indicate that teachers' views and capability of perceiving the fundamentals of ICC take on a shape according to their personal exposure to foreign cultures.

Moreover, and most importantly, the studies which aim to examine teachers' views about ICC dimension of FLT emphasize the significant role of teacher education in targeted intercultural teaching (Dejaeghere & Cao, 2009; Fungchomchoei & Kardkarnklai, 2016; Han & Song, 2011; Sercu, 2003; Strugielska & Piatkowska, 2016). This is an inevitable result of teachers' not being able to conceptualize and integrate ICC into their teaching practices although they accept the remarkable influence of it on foreign language communication. Bearing in mind the role of teachers in developing learners' intercultural competences, the studies suggest that, teachers need to be trained for intercultural teaching through professional pre-service and in-service development programs.

2.8. Studies Conducted in Turkish Context

To be precise, English language teaching in Turkey is weak since *teaching to test* is the dominant approach in the country, and accordingly, the aim of the teacher is still to teach structural aspects of English (Ortaçtepe, 2015). While the situation is this, it does not seem possible to mention teachers' integration of ICC into their teaching practices in the classroom. As also Karabinar and Guler (2012) and Tomak (2012) mention, teachers believe the requirement of blending culture and language during the teaching process in Turkey. However, because of some drawbacks such as time constraints and excessively intense syllabi, they are not able to allow adequate time to culture in lessons. Further, Karabinar and Guler and Tomak draw attention to professional development of teachers as well, and they suggest that essential culture teaching methods and techniques should be taught to teachers within teacher training courses and activities so that they will be able to develop ICC. Another study conducted by Atay, Çamlıbel, Ersin, Kaslioglu, and Kurt (2009) revisits the same subject and undermines that English language teachers in Turkey are not able to catch much opportunity to contact with English language speakers which leads them to be unfamiliar with the culture of English speaking countries, and naturally, to practice cultural elements of the language in the classroom only once in a while. In the same vein, Saricoban and Oz (2014) reinforce this notion about teachers' unfamiliarity with the target culture through finding a positive correlation between studying abroad and ICC levels of English language teachers. Under this finding, they conclude that pre-service teachers are in need to be encouraged about participating in study abroad programs and improve their ICC.

To conclude, FLT has gained a new purpose which is to help foreign language learners acquire ICC in order to be successful in communications with people from different countries. In line with this purpose, teachers who are the keystones of the education system have the major responsibility, and for this reason, it is highly important that teachers are required to possess the necessary characteristics of ICC. Several studies which aim to investigate teachers' views, competencies and teaching practices in respect of ICC reveal that, teachers generally approve of the significant place of ICC in FLT. Besides, some factors such as teachers' personal differences, willingness to teach ICC, familiarity with the target culture, time constraints, and institutional syllabi are influential on teachers' conceptualization and integration of ICC

into their teaching practices. Related studies suggest that supporting teachers' professional development about intercultural teaching is a must for enhancing an intercultural foreign language education. In line with this need, effective teacher training programs should be organized both for pre-service and in-service teachers.



CHAPTER III

3. METHODOLOGY

3.1. Introduction to Methodology

At the very beginning of this chapter, the context of the study and the participants are described, and then, the research design of the study, the data collection instruments, and the data analysis are presented in details. At the end of this chapter, the information about trustworthiness of the study is given.

3.2. The Context and The Participants

The study was conducted in a High School, in Mersin, Turkey in spring and autumn terms of 2017. It is the biggest and most crowded public high school in Erdemli, Mersin. Its students come from some different countryside areas of Erdemli by school buses. They are the children of low-income families and their academic achievement level is low. At this school, the lessons start at 08.30 in the morning and finish at 15.50 in the evening.

Totally seven language teachers of English, one of whom is the researcher of this study, work at this school. The participants of the study were selected among these teachers by the help of purposive sampling method. The purpose was to find out the teachers who are positively disposed towards ICC teaching. For this aim, *Intercultural Foreign Language Teaching* section of *Foreign Language and Intercultural Competence Teacher* questionnaire (FL&IC) by Sercu (2005) was used (see Appendix 1). Sercu (2005, pp. 120-121) explains such positively disposed teachers as follows:

- believe that culture and ICC teaching is important
- are willing to teach ICC
- believe that ICC can be taught at school
- help all students acquire ICC without exception (not only focusing on ethnic minority groups)

In this section, the teachers were asked to score a number of statements on a five-point-scale, ranging from 1 (completely disagree) to 5 (completely agree). In order

to select the teachers having the highest positive beliefs, the negatively stated items were reversed and the means were calculated accordingly (Table 1).

As it is seen in Table 1, all six teachers appear to have positive beliefs towards teaching ICC. However, the three teachers who have the highest score (T1=4,54; T2=4,20; T3=3,75) were selected as the participants of the present study for the purpose of clear understanding of their perceptions, teaching practices regarding intercultural foreign language teaching (ICFLT), and their familiarity with foreign cultures.

Table 1.

Teachers Positively Disposed towards Intercultural Competence Teaching

Teachers	Mean
T1	4,54
T2	4,20
T3	3,75
T4	3,50
T5	3,50
T6	3,50

After that, these three teachers were asked whether they would volunteer in participating in the study and they all accepted. Finally, they were asked to find a nick name for themselves in order to use during the research process. According to this, T1 is Zeki, T2 is Barış, and T3 is Sima within the study.

3.3. Research Design

The research is designed as a collective case study with the aim of examining these three teachers' perceptions, teaching practices regarding ICFLT, and also their familiarity with the foreign culture. Yin (1984) defines the case study research design as "an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used." (p. 23). In simple terms, the case study method allows the researcher to use various tools and deeply understand the data within a particular setting (Zainal, 2007).

Case study design has two specific types depending on the number of the cases in the study. In a single type of case study, the case might be one person or a single group. On the other hand, collective case study includes more than a single case in order to better understand the phenomenon within a specific context (Baxter & Jack, 2008). The cases of the present study are three language teachers of English in a high school context, in Erdemli, Mersin. In this respect, the research is designed as a collective case study.

3.4. Data Collection Instruments and Data Analysis

In order to reach data, a number of different data collection tools were conducted within the study. The study mainly seeks an answer to five research questions by means of collecting data through various tools and analysing them with related techniques. To make clearer, each of the research questions is given with their related data collection tools and data analysis techniques in Table 2.

Table 2.

Data collection instruments and data analysis

RQ	Instrument	Analysis
1. How do the teachers positively disposed to ICC teaching perceive of the objectives of foreign language teaching?	Questionnaire Interview Focus group interview	Descriptive A priori coding
2. How do the teachers positively disposed to ICC teaching perceive of the objectives of culture teaching in FLT?	Questionnaire Interview	Descriptive A priori coding
3. What kinds of culture teaching activities do the teachers positively disposed to ICC teaching practice during their teaching time?	Questionnaire Narration	Descriptive A priori coding
4. What cultural aspects do the teachers positively disposed to ICC teaching deal with most in their teaching time?	Questionnaire Narration	Descriptive A priori coding
5. How familiar are the teachers positively disposed to ICC teaching with the foreign culture associated with the language they teach?	Questionnaire Interview Focus group interview	Descriptive A priori coding

As it is clear in Table 2, in order to collect data, the FL&IC teacher questionnaire developed by Sercu (2005) was conducted as a quantitative data collection tool (see Appendix 2). Including mainly closed and open ended questions, the questionnaire consisted of three main sections: (1) You as a teacher, (2) Culture in foreign language teaching, and (3) Your familiarity with the foreign culture(s) associated with the foreign language you teach. To interpret the data gathered from the questionnaire, descriptive data analysis technique was used in the study.

Second, semi-structured interview was used as a qualitative data collection tool. Five interview questions were developed in accordance with the main sections of the questionnaire (see Appendix 3). In other words, the interview questions mainly seeks answers to the teachers' perceptions, teaching practices regarding ICFLT, and their familiarity with the foreign culture. The interview questions were asked in participants' native language, in Turkish, so that they could clearly understand the questions and express themselves in a more relaxed manner. The interviews were recorded by a smart phone, and then, transcribed verbatim. Lastly, the recorded data gathered from the semi-structured interviews were analysed by a priori coding technique. The codes were determined considering the concepts in Sercu's FL&IC Teacher questionnaire (see Appendix 4). However, the codes emerged in the participants' recorded data were not disregarded as well while making analysis.

Next, narration was used as another qualitative data collection tool in order to get the participants' experiences about their culture teaching practices. They were asked to narrate an experience they had while preparing or practicing a culture teaching activity. The participants wrote their narrations on a paper in their native language, in Turkish. Then, the data gathered from the narrations were analysed by a priori coding (as it is described above), and also, emergent coding.

After the analysis was done, a focus group interview was carried out with the aim of confirming the findings and discussing other issues that could possibly emerge. It was an unstructured focus group interview. The findings of the research were shared with the participants, and they were asked to tell whether they would add something. Additionally, when needed, some specific questions were asked so as to make their statements clearer. The focus group interview was carried out in Turkish, and recorded. Then, the recorded data was transcribed and content analyzed.

3.5. Trustworthiness

The credibility of the study was assessed by co-operating with the supervisor of the researcher for each participants' recorded data. Moreover, focus group interview helped us to member check with the participants of the study. In the focus group interview, the participants were asked to tell whether the researcher had accurately described their reported data.



CHAPTER IV

4. FINDINGS

4.1. Introduction to Findings

In this chapter, descriptive data analysis is used for the FL & IC Teacher questionnaire, a priori coding technique is used for analyzing the interview, the narration, and the focus group interview. In this sense, the findings of these instruments are totally interpreted under the subtitles of five research questions of the study.

4.2. How Do the Teachers Positively Disposed to ICC Teaching Perceive of the Objectives of Foreign Language Teaching?

The purpose of this research question is to understand the three teachers' perceptions of what they try to achieve while teaching foreign language to their students. For this question, the data was collected through the FL&IC teacher questionnaire developed by Sercu (2005), the interview, and the focus group interview. In the questionnaire, eight possible objectives of FLT were listed randomly and the participants were asked to rank them in order of importance. These objectives were grouped under three categories: Language learning objectives, culture learning objectives, and general/language skills learning objectives (see Table 3). While analyzing these objectives, only the highest and the lowest three objectives selected by the teachers were considered as presented in Table 4. The brackets in the table represents the categories for each objective.

Analysis of this data regarding the categories reveals some similarities among the perceptions of the three teachers. For example, the most highly perceived objectives are language learning and culture learning objectives: Both Barış and Sima perceive of language learning objectives as the most important and culture learning the next; Zeki, on the other hand, sees only culture learning as the most important objective. It is also observed that, all three teachers agree that general/language skills learning objectives as the least important objective. In general, it is possible to state that the most highly favoured objective categories are language learning and culture learning categories, and the least is general/language skills learning category.

Table 3.

Objectives of Foreign Language Teaching (adapted from Sercu, 2005, p. 21)

Categories	Objectives
Culture learning objectives (CL)	2. Promote pupils' familiarity with the culture, and the civilisation of the countries where the language, which they are learning, is spoken. 5. Promote the acquisition of an open mind and a positive disposition towards unfamiliar cultures. 8. Assist pupils to develop a better understanding of their own identity and culture.
Language learning objectives (LL)	3. Assist pupils to acquire a level of proficiency in the foreign language that will allow them to read literary works in that foreign language. 1. Enthuse pupils to learn foreign languages. 7. Promote the acquisition of a level of proficiency in the foreign language that will allow the learners to use the foreign language for practical purposes.
General skills/language skills learning objectives (G/LSL)	4. Assist pupils to acquire the skills that will be useful in other subject areas in life (such as memorise, put into words, formulate accurately, give presentation, etc.). 6. Promote the acquisition of learning skills that will be useful for learning other foreign languages.

Table 4.

Teachers' Perceptions of the Objectives of Foreign Language Teaching

	The highest 3 objectives			The lowest 3 objectives		
	1st	2nd	3rd	6th	7th	8th
Bariş	O.1 (LL)	O.7 (LL)	O.8 (CL)	O.2 (CL)	O.3(LL)	O.4(G/LSL)
Sima	O.1 (LL)	O.8 (CL)	O.7 (LL)	O.5 (CL)	O.6 (G/LSL)	O.4(G/LSL)
Zeki	O.5 (CL)	O.2 (CL)	O.8 (CL)	O.3 (LL)	O.6 (G/LSL)	O.4(G/LSL)

O = Objective

LL = Language learning

CL = Culture learning

G/LSL= General/language skills learning

Because this finding gives only the general picture of the teachers' perceptions related to the foreign language teaching objectives, a more in-depth analysis was carried out that specifically focused on some of the objective items under the general categories. This analysis was supported by some other qualitative data. Accordingly, it seems that 'Enthusing pupils for learning foreign languages' (O.1), which is one of the language learning objectives, has a prior order of importance for these teachers. What they mean by ordering this objective as the most important one becomes clearer with the answers they gave within the interview. In the interview, the question '*Can you describe your objectives while teaching foreign language to your pupils?*' was asked to the teachers. Their responses to this question show that they try to raise their students' motivation for learning English by telling about the importance of knowing it. Sima, for example, points out the advantages of learning English as seen in the following excerpt:

Actually, only by learning English, pupils can open a window into all over the world and communicate with everybody from whichever country they are. I always stress this point to my pupils. [Interview data]

As seen, Sima tries to convince her students that learning a language will help them communicate with other cultures. Similarly, Zeki tells his students that learning English is the gateway to other cultures emphasizing that English is a world language as presented in the following excerpt:

I try to tell my students why they are learning English...I tell the benefits of learning it. For example, I say that if they want to expanse to the world, they will do it by means of English. [Interview data]

On the whole, it is possible to state that the participant teachers try to help their learners learn English by telling them the advantages of learning a foreign language. The second preferred language learning object ‘Promoting proficiency to use the foreign language for practical purposes’ (O.7) is also supported by the interview data of one of the teachers, Barış as seen in the following excerpt:

My primary purpose is to provide students to communicate with people from other cultures, understand what they hear and read, and express themselves clearly in English. [Interview data]

According to Barış, students’ proficiency level in foreign language is important as they can communicate with foreign people easily and comfortably. Thus, developing students’ ability to use English in practice is one of his prior objectives while teaching the foreign language.

With respect to culture teaching objectives, Table 4 indicates some similarities among the priorities of the three teachers. The most highly perceived objective by Barış and Sima is ‘Developing a better understanding in pupils about their own identity and culture’ (O.8). On the other hand, while ranking this objective as the third order of importance, Zeki sees ‘Promoting the acquisition of an open minded and a positive disposition towards unfamiliar cultures’ (O.5) as the most important objective, and ‘Promoting pupils’ familiarity with the foreign culture’ (O.2) the next. Overall, these teachers prefer teaching foreign cultures in order to help their students develop a better understanding of their own culture while learning about foreign cultures with a positive disposition towards them. The detailed interpretation of the teachers’ culture learning objectives will also be presented under the subtitle of the third research question (see Section 4.3).

Moreover, as seen in Table 4, all the three teachers do not seem to put much emphasis on neither ‘The general skills that will be useful in other subject areas in life’ (O.4) nor ‘The learning skills that will be useful for learning other foreign languages’ (O.6), both of which are within the general/language learning skills objectives category. This finding was explicitly shared with the participant teachers in the focus group interview. They all agreed that these objectives were not easy to achieve in their contexts, especially considering the number of students in their classes. Sima, for example, addressed to the density of class sizes as presented in the following excerpt:

Actually, we'd like to allow more time for teaching these skills, but our classes' sizes are about 30-35 students, so we can't. Because, I think teaching such kinds of skills requires dealing with the students one-to-one.

[Focus Group Interview data]

This excerpt reveals that even if they may believe that teaching the students general skills to be beneficial in other subjects or language skills in learning other languages is important, it is highly difficult to achieve it due to the density of class sizes. They believe that such objectives can be achieved if they have time to take care of the students individually.

To synthesize the findings listed above, these teachers are basically interested in language learning objectives of FLT which mainly include motivating students for learning English and developing their ability to use it in practice. Improving a better understanding in students about their own culture has the following priority as a culture learning objective of FLT. Finally, these teachers give the least significance to general/language skills learning objectives of FLT which involve teaching to students some required skills for learning other subjects or languages.

4.3. How Do the Teachers Positively Disposed to ICC Teaching Perceive of the Objectives of Culture Teaching?

For this question, the data was collected through the FL&IC teacher questionnaire developed by Sercu (2005) and the interview. In the questionnaire, nine possible objectives of culture teaching in FLT were listed randomly and the participants were asked to rank them in order of importance. These objectives were grouped under three dimensions of ICC: Knowledge dimension, attitudinal dimension, and skills dimension (see Table 5). While analyzing these objectives, only the highest and lowest three objectives selected by the teachers were considered as presented in Table 6. The brackets in the table represents the dimensions for each objective.

Table 5.

Objectives of Culture Teaching

Dimensions	Objectives
Knowledge dimension (KD)	1. Provide information about the history, geography and political conditions of the foreign culture(s). 2. Provide information about daily life and routines. 3. Provide information about shared values and beliefs. 4. Provide experiences with a rich variety of cultural expressions (literature, music, theatre, film, etc.)
Attitudinal dimension (AD)	5. Develop attitudes of openness and tolerance towards other peoples and cultures.
Skills dimension (SD)	6. Promote reflection on cultural differences. 7. Promote increased understanding of students' own culture 8. Promote the ability to empathise with people living in other cultures. 9. Promote the ability to handle intercultural contact situations.

Analysis of this data regarding the dimensions of culture teaching shows some similarities and minor differences among the perceptions of the three teachers. The most highly perceived objectives are attitudinal and skills-based: Both Barış and Zeki perceive of attitudinal objectives as the most important and skills-based objectives the second; on the other hand, Sima perceives of skills-based objectives as the most

Table 6.

Teachers' Perceptions of the Objectives of Culture Teaching

	The highest 3 objectives			The lowest 3 objectives		
	1st	2nd	3rd	7th	8th	9th
Bariş	O.5 (AD)	O.7 (SD)	O.2 (KD)	O.4(KD)	O.6 (SD)	O.1 (KD)
Sima	O.7 (SD)	O.5 (AD)	O.2 (KD)	O.4(KD)	O.9 (SD)	O.1 (KD)
Zeki	O.5 (AD)	O.8 (SD)	O.9 (SD)	O.1(KD)	O.6 (SD)	O.4 (KD)

O = Objective

KD = Knowledge dimension

AD = Attitudinal dimension

SD = Skills dimension

important and attitudinal objectives the second; while Zeki does not see knowledge-based objectives as important, Barış and Sima perceive of them as the third important objective. In general, it is possible to state that the most highly favoured objective dimensions are attitudinal and skills dimensions, and the least is knowledge dimension.

Like in the analysis of foreign language teaching objectives, a more in-depth analysis was carried out for culture teaching objectives, focusing on some of the objective items under the general dimensions. This analysis was also supported by some other qualitative data. Accordingly, it seems that all three teachers appear to give priority to 'Developing attitudes of openness and tolerance towards other peoples and cultures' (O.5) as an attitudinal dimension of ICC. This finding corresponds with the statements the teachers gave within the interview. In the interview, the question '*What do you think your primary purposes are while teaching culture of foreign language you teach?*' was asked to them. Their response reveal that, they tend to perceive of the objectives of culture teaching mostly attitudinal. They all reported that they often emphasize the cruciality of avoiding prejudgements, respecting to differences, and being tolerant towards other culture(s) in their culture teaching time. Barış, for example, points out the gains of learning foreign cultures as seen in the following excerpt:

Learning a foreign culture help the students gain many things. Even, they should also learn the cultures changing regionally within their own country. This gives them a different perspective and tolerance. Therefore, they will be more powerful while communicating with anybody in the world. [Interview data]

As seen, Barış believes that learning other cultures makes students be tolerant towards differences and be more effective in communication. Similarly, Sima tries to tell her students the importance of respecting to differences in communication as presented in the following excerpt:

I think that the students shouldn't be prejudiced towards other cultures because every culture may have some differences. For this reason, we should be understandable in order not to have some problems while communicating. So, I always tell the students that we must accept everyone as they are. [Interview data]

On the whole, it is possible to state that the participant teachers primarily focus on building up some positive attitudes like openness, respect, and tolerance towards other cultures while teaching culture.

In terms of skills dimension, Table 6 shows that these teachers appear to give preference to 'Promoting increased understanding of students' own culture' (O.7); on the other hand, 'Promoting reflection on cultural differences' (O.6) seems to have less importance. However, this finding does not appear to be quite consistent with the statements they gave during the interview. For example, Barış reported that he tries to make students realize the differences between their own culture and other cultures, and thus, he helps them build up a better understanding of their own culture as presented in the following excerpt:

Comparing cultural differences, students can not only know the other cultures, but also understand their own culture better. I mean, learning other cultures will help them to become closer to their own culture. [Interview data]

As seen, Barış intends to make students' own culture more intelligible for them while introducing the other cultures. However, he believes that it can be possible by comparing the differences between them. Similarly, Zeki points out that making comparison may also help students to see the similarities between their own and other cultures as presented in the following excerpt:

I always talk to my students about foreign cultures. For example, I show them the differences and also similarities between our own culture and other cultures. I exemplify all of them. Therefore, they can learn reasoning these similar and different points as well. [Interview data]

Overall, interview data analysis reveals that the participant teachers try to promote students' reflection on cultural differences and deeper understanding of their own culture.

With respect to knowledge dimension, as seen in Table, the favourable objective for all three teachers is 'Providing information about daily life and routines' (O.2). It is additionally seen that, these teachers are not much interested in neither 'history, geography, and political conditions' (O.1) nor 'literature, music, theatre, and film of the foreign cultures' (O.4). This finding is also supported by the interview data of Sima as seen in the following excerpt:

I usually give examples about the daily life of other cultures. For example, I mention their preferences about food and dress, their style of greeting, and their living conditions. Besides, I show the students how foreign people use their body language in daily communication. [Interview data]

In general, it is possible to suggest that these teachers mostly prefer giving information about minor themes such as daily life, preferences, living conditions, and kinesics instead of the more grand themes like history, geography, and literature.

In addition to these objectives above, another objective of culture teaching emerges in the interview data of Zeki. He points out the positive effects of culture teaching on students' motivation level in learning a foreign language as presented in the following excerpt:

I think, learning other cultures makes students wonder, it motivates them. Just giving the structure of the language makes them bored. However, if you get culture involved, learning becomes more enjoyable for students. [Interview data]

As seen, besides teaching grammatical structure of the language, Zeki uses culture to make learning more amusing for the students since he thinks that this raises their motivation level in foreign language learning.

To sum up, all three teachers primarily aim to develop their students' positive attitudes such as avoiding prejudgements, respecting to differences, openness, and tolerance towards other culture(s) while teaching culture. They also pay attention to skills dimension of ICC which mainly includes enhancing pupils' understanding of their own culture by comparing it with other culture(s). Then, giving information about daily life and routines of other culture(s) has an additional priority for these teachers with respect to knowledge dimension of ICC.

The teachers were also asked to indicate their average distribution time for 'language teaching' and 'culture teaching' in the questionnaire. Table 7 shows the percentages of these teaching times as stated by the teachers.

Table 7.

Percentage of Teachers' Teaching Time Over Language Teaching and Culture Teaching

Teachers	Language Teaching	Culture Teaching
Bariş	80%	20%
Sima	60%	40%
Zeki	40%	60%

As seen in Table 7, it is likely to say in general that these teachers devote more time to language teaching than to culture teaching. When they were asked whether they would like to devote more time to culture teaching, they all selected the same option 'yes, up to a certain extent'. This finding indicates that, in spite of their clear willingness, they do not focus on culture teaching very often. The reasons they gave for this were related to 'overloaded curriculum' and 'lack of time'. Further, they mentioned their students' low proficiency level, which made them devote more time for preparation for the national examinations students have to take to enter the university.

4.4. What Kinds of Culture Teaching Activities Do the Teachers Positively Disposed to ICC Teaching Practice During Their Teaching Time?

The purpose of this research question is to understand what kinds of culture teaching activities the teachers practice and how frequently they do so. For this question, the data was collected through the FL&IC teacher questionnaire developed by Sercu (2005) and the narrations, in which the participants wrote their experiences about their culture teaching practices. In the questionnaire, seventeen possible culture teaching activities were listed and the participants were asked to indicate for each activity how often they practice it (never-1, once in a while-2, often-3) during their teaching time. As Sercu (2005, p. 77) maintains, some of these activities address the cognitive dimension but also attitudinal or skills dimensions of ICC. While analyzing these activities, only the seven activities, which are often (means between 2.01-3.00) practiced by the teachers are presented in Table 8. The brackets in the table represent the dimensions for each activity.

Table 8.

Frequency of Culture Teaching Activities Practiced

Culture teaching activities	Bariş	Sima	Zeki	Mean
1) I tell my pupils why I find something fascinating or strange about the foreign culture(s). (cognitive, attitudinal)	3	3	3	3.00
2) I tell my pupils what I heard (or read) about the foreign country or culture. (cognitive)	3	3	2	2.66
3) I ask my pupils to think about what it would be like to live in the foreign culture. (cognitive, attitudinal, skills)	2	3	3	2.66
4) I talk with my pupils about stereotypes regarding particular cultures and countries or regarding the inhabitants of particular countries. (cognitive, attitudinal)	2	3	3	2.66
5) I use videos, CD-ROMs or the Internet to illustrate an aspect of the foreign culture. (cognitive)	2	2	3	2.33
6) I talk to my pupils about my own experiences in the foreign country. (cognitive, attitudinal)	1	3	3	2.33
7) I ask my pupils to compare an aspect of their own culture with that aspect in the foreign culture. (skills)	2	2	3	2.33

As it is seen in Table 8, all three teachers mainly practice culture teaching activities referring to cognitive and attitudinal dimensions of ICC. In general, they prefer sharing with students what they know about foreign cultures (activities 1,2,3,4,6), talking about differences and stereotypes (activities 1 and 4), and using technology to show some aspects of foreign cultures (activity 5). This finding confirms the teachers' previous reports in relation with their culture teaching objectives, which are supporting the acquisition of cultural knowledge and developing positive attitudes towards other culture(s). In terms of skills dimension, asking students 'To think about what it would be like to live in the foreign country' (activity 3) and 'To compare an aspect of their own culture with that aspect in the foreign culture' (activity 7) are the activities that are practiced more frequently. On the whole, it is possible to state that these teachers try to practice the culture teaching activities regarding all dimensions, especially cognitive and attitudinal dimensions. This finding is also supported with the narration data of the teachers.

Accordingly, the findings of the narrations reveal that all three teachers prefer practicing cognitive, attitudinal, and skill-based culture teaching activities together. As an example, Zeki reports that he often gives information about foreign cultures and helps the students make comparison by using technology as seen in the following excerpt :

One day in the classroom, I showed my students the streets of London on the smart board by using Google Earth (Cognitive)...Another day, they watched the video of a trip in Paris on You Tube (Cognitive). While they were watching, they compared these cultures with their own culture (Skills). It was an interesting experience for them. I think, I provided them to sympathize with these cultures (Attitudinal). [Narration data]

As seen, through practicing the cognitive activities, Zeki also assists his students to improve their skills of comparing cultural differences and develop sympathy towards other cultures as an attitude. Similarly, Sima tells that she generally talks to her students about her own experiences with people from other cultures as presented in the following excerpt:

One day, while I was telling to my students one of my memories with a Scotch friend (Cognitive, Attitudinal), they told that they had found the eating habits of foreign people ridiculous. Then, I explained that it was related to the culture they lived in (Attitudinal). In a similar way, also our habits might seem strange to them (Skills). I gave some examples about this. Now, I think that they can develop empathy in such situations (Skills, Attitudinal). [Narration data]

As seen in the narration data of Sima, she prefers sharing her own experiences with people from foreign cultures. While doing so, she also promotes students' skills of being able to empathize with people from other culture(s) and develop positive attitudes like removing misconceptions and tolerating ambiguity. Furthermore, Barış tells one of his experiences while giving to his students a project homework as presented in the following excerpt:

As a project homework, I wanted my students to search a foreign country in terms of some cultural aspects (Skills, Cognitive)...There was also the belief system of that country within those aspects. Then, one of my students said to me that there hadn't been a need to search their belief system, they had already been irreligious. I was very surprised against those words...That event showed me how my students were prejudiced against foreign cultures. After that, I decided to mention the different features of other cultures more often in order to provide my students to be more tolerant of different cultures (Cognitive, Attitudinal). [Narration data]

As understood from the narration data of Barış, he wants to promote his students' skills of exploring some aspects of a foreign culture by giving a research task. In that process, he realizes a negative attitude of students, which is prejudging people from other cultures, then he decides to improve their attitudes of tolerance by talking about the differences more often.

To sum up, it is possible to refer that all three teachers appear to practice cognitive, attitudinal, and also skill-based culture teaching activities during their teaching time. With respect to cognitive dimension, they prefer providing pupils to be familiar with some aspects of other cultures. Then, they pay attention to developing

pupils' attitudes of openness and tolerance towards foreign people and cultures. In relation to skills dimension, they mainly tend to improve pupils' ability to compare cultural differences, and empathize with people living in other cultures.

4.5. What Cultural Aspects Do the Teachers Positively Disposed to ICC Teaching Deal with Most in Their Teaching Time?

The purpose of this research question is to understand what cultural aspects the teachers deal with in their teaching time and how extensively they do so. As with the previous question, the data was collected through the FL&IC teacher questionnaire developed by Sercu (2005) and the narrations, in which the participants wrote their experiences about their culture teaching practices. In the questionnaire, a number of cultural aspects were listed and the participants were asked to indicate for each aspect how extensively they touch upon it in class (never-1, sometimes-2, often-3). Table 9 presents particular cultural aspects with the order of extensity the teachers deal with in their teaching time.

It is seen in Table 9 that, all three teachers most extensively deal with 'Daily life and routines, living conditions, food and drink', and 'Traditions, folklore, tourist attractions' as particular aspects of foreign cultures. Right after these, 'Youth culture', 'Education, professional life', and 'Values and beliefs' come as the aspects touched upon extensively in the classroom by these teachers. While the other aspects seem to be dealt with sometimes, the teachers indicate that they almost never touch upon 'Different ethnic and social groups', and 'Literature' of foreign cultures. Overall, as with the participant teachers' culture teaching objectives, it is possible to state that they mostly

Table 9.

Extensivity of Particular Cultural Aspects Dealt with in Class

Cultural aspects	Barış	Sima	Zeki	Mean
Daily life and routines, living conditions, food and drink	3	2	3	2.66
Traditions, folklore, tourist attractions	3	2	3	2.66
Youth culture	2	2	3	2.33
Education, professional life	2	2	3	2.33
Values and beliefs	2	2	3	2.33
History, geography, political system	1	2	3	2.00
Other cultural expressions (music, drama, art)	2	2	2	2.00
International relations (political, economic and cultural)	2	2	2	2.00
Different ethnic and social groups	1	2	2	1.66
Literature	2	2	1	1.66

deal with giving information about minor cultural aspects of foreign countries in their teaching time.

This finding is also supported with the narration data of the teachers. Barış, for example, gave his students an assignment to search for some cultural aspects of a foreign country; and the possible topics to look for were more related to the minor features of that country, which can be seen in the following excerpt:

As a project homework, I wanted my students to search a foreign country in terms of some cultural aspects. The cultural aspects, which I gave as subtitles to be searched were: Dressing, food, customs, and folklore. There was also the belief system of that country within those aspects. [Narration data]

Zeki shows the tourist attractions and living conditions of the target culture by opening Google Earth on the smart board as presented in the following excerpt:

...We wandered around London and its main sights together with the students. They were so amazed to see the protection of old buildings and the cleanness of the environment. They couldn't see any garbage. They liked the bicycle paths very much...[Narration data]

To summarize, it is possible to suggest that all three teachers generally deal with the routine cultural aspects of other lives in their teaching time. Here, what is referred by routine cultural aspects is everything about the way of life such as preferences of food and clothing, values and beliefs, and living conditions. In addition to these, they also often touch upon the tourist attractions and traditions of other culture(s) in the classroom.

4.6. How Familiar Are the Teachers Positively Disposed to ICC Teaching with the Foreign Culture Associated with the Language They Teach?

For this research question, the data was collected through the FL&IC teacher questionnaire developed by Sercu (2005), the interviews, and the focus group interview. The aim of the question is to find out how familiar the teachers are with the culture associated with the foreign language they teach. Besides the degree of familiarity with the foreign culture, the frequency of travelling to the foreign country, and the frequency of getting into contact with foreign culture are the additional issues that were investigated under this question. For that reason, the findings of this inquiry were interpreted under three dimensions.

4.6.1. Familiarity with the Foreign Culture

In this section, the same cultural topics with the previous question were listed in the questionnaire and the participants were asked to indicate how familiar they were with each topic by selecting 'very familiar (4), sufficiently familiar (3), not sufficiently familiar (2), or not familiar at all (1)'. Table 10 shows how familiar the teachers feel themselves with the different cultural topics, which are ranked from most familiar to least familiar in light of the mean scores.

As seen in Table 10, the teachers report themselves as very familiar with 'Daily life and routines' and 'History, geography, political system'. They appear to be sufficiently familiar with some other cultural topics, such as different ethnic and social

groups, education life, traditions, folklore, tourist attractions, and international relations. However, they do not see themselves sufficiently familiar with youth culture, literature, values and beliefs, and other cultural expressions, such as music, art, and drama. This analysis reveals that the participant teachers do have knowledge about variety of topics related to other cultures to some extent.

The analysis of the interview data also supports this familiarity. In the interview, they were asked the question '*How familiar do you consider yourself with the foreign culture of which you teach the foreign language?*'. They reported themselves as familiar

Table 10.

Familiarity with the Foreign Culture

Cultural topics	Barış	Sima	Zeki	Mean
Daily life and routines, living conditions, food and drink	3	3	4	3.33
History, geography, political system	4	2	4	3.33
Different ethnic and social groups	3	2	4	3.00
Education, professional life	2	2	4	2.66
Traditions, folklore, tourist attractions	3	2	3	2.66
International relations (political, economic and cultural)	3	2	3	2.66
Youth culture	2	2	3	2.33
Literature	3	2	2	2.33
Other cultural expressions (music, drama, art)	2	2	3	2.33
Values and beliefs	2	2	3	2.33

with a number of cultural aspects of the foreign countries such as lifestyles, viewpoints, music, youth culture, food, history, political system, and traditions. For example, Zeki told that he learned many things about the culture of Australia during his three-month stay in there as presented in the following excerpt:

In that process, I have learned how they actually speak, how their accent is, which words they choose, their way of life, view of life... Then I have learned their history... I have seen how a government treats to its people, and the concepts of justice and equality...Also I have learned their festivals and special ceremonies...[Interview data]

Comparing this finding with the finding of the previous question, it is possible to state that these teachers prefer dealing with the cultural aspects they are familiar with during their teaching time, which means that they most extensively touch upon the routine cultural aspects of other cultures as they have sufficient knowledge about these topics. An interesting finding also appears: The teachers almost never touch upon different ethnic and social groups and literature in the classroom although they report sufficient familiarity with these topics. This contradiction was asked to the teachers in the focus group interview. The reasons they gave for this were related to ‘syllabus’ and ‘time constraints’. Barış, for example, explained this as seen in the following excerpt:

Actually, we want to mention all the cultural topics that we know but we don't have enough time for this. So, we can mostly enrich the cultural topics available in the syllabus by exemplifying them. For this reason, we are not able to touch upon ethnic and social groups, or literature. [Focus Group Interview data]

As seen, in spite of their sufficient familiarity with literature, different ethnic and social groups, the participant teachers do not deal with these topics in the classroom. Overall, it is possible to state that they do not have enough time to deal with all cultural aspects of the foreign language they teach.

4.6.2. Frequency of Travels to the Foreign Country

In order to understand the participant teachers' familiarity with the foreign culture, they were asked to indicate in the questionnaire how frequently (often-3, once in a while-2, never-1) they travel to the foreign country primarily associated with the foreign language they teach. Table 11 shows different kinds of travels to the foreign country along with the frequency the teachers travel in light of the mean scores.

Table 11.

Frequency of Travels to the Foreign Country

Kinds of travels	Barış	Sima	Zeki	Mean
Tourist stays (lasting longer than two days) in the foreign country	1	1	3	1.66
Visits to relatives or friends	1	1	3	1.66
Participation in a teacher training programme or a language course	1	2	2	1.66
Work visits, e.g. within the framework of an exchange project	1	2	1	1.33
School trips (one or two days)	1	1	1	1.00

Based on the means in Table 11, it is likely to say in general that these teachers do not often travel to the foreign country. However, when the table is analysed in detail, it is seen that all the three teachers are diverse from each other about travelling to the foreign country: For example, only Zeki often travels to the foreign country with private purposes like ‘Tourist stays’ and ‘Visits to relatives or friends’; Sima, on one hand, sometimes travels to the foreign country with professional purposes like ‘Work visits’ and ‘Teacher training programme or a language course’; on the other hand, Barış does not travel to the foreign country for any purposes. However, they have a common point that they all never go on school trips to the foreign country.

When the teachers were asked the question ‘*In what ways did you create opportunities for yourself to experience other culture(s)?*’ within the interview, they mentioned the travels to the foreign country and also the other contacts with the foreign culture together. For this reason, their statements will totally be cited during the analysis of the findings of the next section.

4.6.3. Frequency of Other Contacts with the Foreign Culture

In this section, the participant teachers were asked to indicate in the questionnaire how often (never-1, once in a while-2, often-3) they get into contact with the foreign culture, people, or country while they are at home. Table 12 shows the frequency of the teachers’ other contacts with the foreign culture in light of the mean scores.

Table 12.

Frequency of Other Contacts with the Foreign Culture

Kinds of contacts	Barış	Sima	Zeki	Mean
Media contacts (via newspapers, television, radio)	3	3	3	3.00
Contacts with people originating from the foreign country who live in my country	2	2	1	1.66
Contacts with foreign teachers or pupils who visit my school	1	2	1	1.33
Visits to the cultural institute representing the foreign country in my country	1	1	1	1.00
Contacts with foreign language assistants (usually natives from the foreign country) in my school	1	1	1	1.00

As seen in Table 12, these teachers appear to get into contact with the foreign culture once in a while. The most favourite contact for all three teachers is ‘Media contact’, which includes newspaper, television, and radio. Next, ‘Contacts with people originating from the foreign country’ and ‘Contacts with foreign teachers and pupils’ are the following favourite contacts. On the other hand, the teachers indicate that they never visit the cultural institute or get into contact with foreign language assistants in their school.

The finding of the previous section and this section are supported with the interview data of the teachers. Accordingly, Zeki reports that he made a number of long visits to different foreign countries, and now, he is in contact on social media with the people from these countries as presented in the following excerpt:

I stayed in Australia for three months and in Italy for eight months and I am still in contact with my friends, whom I met there on WhatsApp. Besides, I try to go absolutely on a trip to a different country every year. I think, those travels added a lot of things to me. I know a lot about their cultures, and thanks to this, I teach culture in the classroom more comfortably. [Interview data]

As seen, Zeki travelled to foreign countries many times and he emphasizes that these contacts helped him develop a better understanding of foreign cultures that is

useful for teaching culture in the classroom. On the other hand, Barış and Sima report that although they have not been in foreign countries sufficiently, they often search and follow foreign cultures in order to learn about them. Sima, for example, tells the different kinds of contacts she has with foreign cultures as seen in the following excerpt:

In order to know about the foreign culture, I always watch foreign soap operas on the internet, listen to foreign music, and read books in English. Besides these, I follow foreign cultures on social media and I sometimes have contacts with foreign people who live in my country. I think, by the help of these experiences, I'm familiar with foreign cultures as much as I can. [Interview data]

On the whole, it is seen that Barış and Sima appear to be sufficiently familiar with the foreign culture through frequent contacts with it while at home. On the other hand, Zeki has a more insider view of the foreign cultures by the help of long tourist stays.

Consequently, it is likely to state that the participant teachers have a number of different kinds of contacts in order to be familiar with the foreign culture. While Zeki frequently travels to foreign countries, Sima and Barış more often follow foreign cultures by means of some other contacts such as media, being in touch with foreign people who live in their country, participation in training programmes, and work visits. Additionally, all three teachers are sufficiently familiar with mainly daily life and routines of other cultures, and a number of other cultural topics. In the classroom, they usually prefer dealing with the routine aspects, traditions, and tourist attractions of other cultures which are extensively appear in the syllabus. However, these teachers almost never touch upon the other cultural aspects, especially literature, different ethnic and social groups due to their reported time constraints.

CHAPTER V

5. CONCLUSION

5.1. Introduction to Conclusion

This chapter presents first the summary and discussion section, then the implications section of the study. At the end of this chapter, limitations and suggestions for further studies is also given.

5.2. Summary and Discussion

The present research is designed as a collective case study with the aim of examining three language teachers of English who are positively disposed to intercultural competence teaching. In order to collect data from these teachers, the FL&IC teacher questionnaire, the interview, the narration, and the focus group interview were used.

The findings show that all the three teachers give most priority to language learning objectives of FLT which mainly include enthusing students for learning English and developing their proficiency to use it for practical purposes. They are also interested in improving their students' understanding their own and others' culture. From this finding, it is possible to suggest that these teachers are intent on developing intercultural communicative competence as well as communicative competence in their students. However, supporting students in acquiring skills that will be useful for learning other subjects or other languages (general/language skills learning objective) has the least priority for these teachers due to the density of their class sizes.

Based on the findings of the study, it is possible to state that the culture teaching objectives of all the three teachers are mostly attitudinal. They basically take care of developing attitudes of respect to differences, openness, and tolerance towards other culture(s) in their FLT context. Improving students' understanding of their own culture by comparing it with other culture(s) has an additional priority for them with respect to skills dimension of ICC. Moreover, they pay attention to knowledge dimension, which includes giving information about daily life and routines instead of literature, history, geography, and political conditions of the foreign culture(s). From this finding, it is possible to state that these teachers prefer giving information about small 'c' culture

such as daily life, values, beliefs, gestures, food and drink more than Big 'C' culture such as history, geography, policy, and literature of the foreign countries.

According to the findings of the open-ended question in the questionnaire, all the three teachers devote more time to language teaching than to culture teaching in the classroom. They would like to focus on culture teaching more often; however, they are not able to do it because of some reasons: Overloaded curriculum, lack of time, and preparation for the examinations students have to take. This finding shows some similarities with the findings of some studies investigating language teachers' views and practices (Karabinar & Guler, 2012; Ortaçtepe, 2015; Sercu, 2005; Tomak, 2012). As they revealed, the foreign language teachers are not able to allow time to culture teaching frequently due to lack of time, lack of support in testing, in textbooks, and institutional syllabi.

From the questionnaire and the narrations of the teachers, it is possible to conclude that all the three teachers practice mainly cognitive and attitudinal, and then skill-based culture teaching activities during classroom teaching time. As a cognitive culture teaching activity, they give priority to helping students to be familiar with some aspects of other cultures by using technology, telling their own experiences, or asking students to explore a cultural aspect independently. Then, they attach importance to improving students' attitudes of tolerance and respect towards people from other culture(s). Concerning skill-based culture teaching activities, they prefer supporting students' capability in comparing differences and empathizing with people living in other cultures. The teachers were listed seventeen culture teaching activities in the questionnaire but they indicated only seven of them as often being practiced in the classroom. Moreover, these seven activities are related to mostly cognitive and attitudinal dimensions of ICC. This finding shows that these teachers practice skills-based culture teaching activities rarely and variety of the activities practiced is also limited with a small number. On the whole, as some researchers agree (Han & Song, 2011; Sercu, 2003; Sercu, 2005; Young & Sachdev, 2011), the teachers are willing to improve in the way of teaching ICC, but their teaching practices are not yet appropriate with respect to the characteristics of ICC.

Based on the findings of the study, it is likely to state that all the three teachers most extensively prefer giving information about the routine aspects, in other words, the way of life of other culture(s) in classroom teaching time. They often deal with the tourist attractions and traditions of other culture(s). As Sercu (2005) implies, the

textbooks might be indicated as a reason for this preference. The textbooks of English mostly contain some cultural elements such as daily life and routines, food and drink, dressing, and tourist attractions of other countries. Thus, it is seen that these teachers prefer proceeding in parallel with the textbooks while teaching culture in their FLT context.

The findings of the study reveal that all the three teachers are very familiar with the routine aspects of other cultures and sufficiently familiar with some other cultural topics. However, in the classroom, they do not prefer dealing with all of them, especially different ethnic and social groups, and literature due to the syllabus and time constraints. As it was stated in the previous finding, these teachers are not able to go out of the appointed syllabus since they feel they have to touch upon all the cultural topics in the syllabus in a limited time.

In order to teach ICC to students, foreign language teachers are expected to have an insight view of other culture(s). As some other researchers (Fungchomchoei & Kardkarnklai, 2016; Pedich et al., 2003) point out, the foreign language teachers' ability to enhance students' critical cultural awareness and capability of perceiving the fundamentals of ICC take on a shape according to their personal exposure to foreign cultures. The teachers in this study probably have gained this view by travelling to foreign countries or being familiar with foreign culture(s) through other varied and frequent contacts with it while at home. However, their total means indicate that they get into contact with foreign cultures once in a while. This frequency does not seem to be sufficient to perceive the basic rules of ICC and to be successful in teaching all the cultural elements of the target language in the classroom.

The results of the present study briefly reveal that, in spite of their clear positive disposition towards intercultural competence teaching, the participant teachers do not quite know how to do so yet. First of all, they still give most priority to language learning objectives of FLT on one hand. On the other hand, their culture teaching objectives are mostly attitudinal. Moreover, they practice mainly cognitive and attitudinal culture teaching activities in the classroom, which means that they prefer giving information about some routine aspects of other culture(s) and helping students to develop a positive disposition towards unfamiliar cultures. However, they do not sufficiently integrate skills dimension of ICC to their classroom teaching time. The most important reason for this is probably the inadequacy of the intercultural teacher education in Turkey. As a natural result of this lack, foreign language teachers are not

able to conceptualize and integrate ICC into their teaching practices in spite of their awareness of its significance in communication, which was also highlighted by some other researchers as well (e.g. Dejaeghere & Cao, 2009; Fungchomchoei & Kardkarnklai, 2016; Han & Song, 2011; Sercu, 2003; Strugielska & Piatkowska, 2016).

5.3. Implications

As discussed in the previous section, teachers' conceptualization of ICC has a vital role in fostering the integration of ICC in the FLT syllabi. It is very reasonable not to expect this to happen in a short time, through some visits to foreign countries or some contacts with foreign cultures. It does take time. For that reason, teachers need to be professionally trained through pre-service and in-service programs in order to have an opportunity for developing themselves about intercultural teaching.

In addition, these three teachers report that they would like to devote more time to culture teaching in the classroom. However, due to the overloaded curriculum, lack of time, and the examinations students have to take, they are not able to do this. Especially in Turkey context, these are the main drawbacks that restrict the language teachers in teaching. As Ortaçtepe (2015) emphasizes, test-based approach is still dominant in the country, and thus, the teachers basically aim to prepare learners for the examinations by teaching overloaded structural topics in the curriculum. As a solution, the overloaded curriculum needs to be lessened and more and varied cultural topics of the target language included. Therefore, the language teachers can have more time to teach culture in the classroom.

Further and most importantly, the study reveals that these teachers do not get into contact with the foreign culture very often. This may stem from the lack of opportunity to contact with English language speakers in Turkey. Even so, the foreign language teachers should be supported (financially, administratively, professionally) to travel to foreign countries, participate in teacher training programmes, language courses, or exchange projects more often in foreign countries. Thus, they will be sufficiently familiar with the foreign culture and be more effective in developing students' intercultural competences.

5.4. Limitations and Suggestions for Further Studies

The first limitation of the present study is sample size. The participants of the study were three language teachers of English who are working at a high school, in Erdemli, Mersin. For that reason, the generalizability of the findings of the study is not expected. Future research can take place with other teachers in different contexts, which may lead to some generalizations.

In addition, the present study was limited by report-based data collection tools such as questionnaire, interview, narration, and focus group interview. In order to better observe language teachers' ICC practices, an ethnographic study may be more helpful. Thus, the researcher would have a chance to observe the case(s) in their real context and collect data not only from the participant teachers but also from the students, their colleagues, and or some other parties, which would provide the researcher(s) with lots of rich data.

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7. APPENDICES

Ek. 1. Intercultural Foreign Language Teaching Questionnaire

This study is conducted by Gamze Koç who studies at the English Language Teaching Master Programme in Çag University, under the supervision of Assoc. Prof. Dr. Şehnaz Şahinkarakaş who works at the English Language Teaching Department in Çag University. The data collected from this study will be used in the researcher's master thesis. The aim of the study is to examine language teachers' willingness to teach intercultural competence as well as the factors of ICC they have.

Your participation in this study is voluntary and the purpose is to take your personal opinions about the subject. Thank you for your participation in advance.

We would like you to score a number of statements on a five-point-scale, ranging from 'completely agree' to 'completely disagree'. The statements concern intercultural foreign language teaching. Each time select the option that best matches your opinion.

statements	Completely agree	Agree	Undecided	Disagree	Completely disagree
1. In a foreign language classroom, teaching culture is as important as teaching the foreign language.					
2. Intercultural education is best undertaken cross-curricularly.					
3. A foreign language teacher should present a positive image of the foreign culture and society.					
4. Before you can teach culture or do anything about the intercultural dimension of foreign language teaching, pupils have to possess a sufficiently high level of proficiency					

in the foreign language.					
5. Intercultural skills cannot be acquired at school.					
6. It is impossible to teach the foreign language and the foreign culture in an integrated way.					
7. I would like to promote the acquisition of intercultural skills through my teaching.					
8. Intercultural education has no effect whatsoever on pupils' attitudes.					
9. The more pupils know about the foreign culture, the more tolerant they are.					
10.) In international contacts misunderstandings arise equally often from linguistic as from cultural differences.					
11. Foreign language teaching should enhance pupils' understanding of their own cultural identity.					
12. All pupils should acquire intercultural competence, not only pupils in classrooms with ethnic minority community children.					
13. When you only have a limited number of teaching periods, culture teaching has to give way to language teaching.					
14. Every subject, not just foreign					

language teaching, should promote the acquisition of intercultural skills.					
15. A foreign language teacher should present a realistic image of a foreign culture, and therefore should also touch upon negative sides of the foreign culture and society.					
16. If one wants to be able to achieve anything at all as regards intercultural understanding one should use texts written in the mother tongue and discuss these texts in the mother tongue, even when in a foreign language classroom.					
17. In the foreign language classroom pupils can only acquire additional cultural knowledge. They cannot acquired intercultural skills.					
18. Only when there are ethnic minority community pupils in your classes do you have to teach intercultural competence.					
19. Language and culture cannot be taught in an integrated way. You have to separate the two.					
20. I would like to teach intercultural competence through my foreign language teaching.					
21. Intercultural education reinforces pupils' already existing stereotypes of other peoples and cultures.					
22. Providing additional cultural					

information makes pupils more tolerant towards other cultures and peoples.					
23. Language problems lie at the heart of misunderstandings in international contacts, not cultural differences.					
24. Foreign language teaching should not only touch upon foreign cultures. It should also deepen pupils' understanding of their own culture.					

Thank you very much!

Ek.2. FL&IC Teacher Questionnaire

SECTION ONE: You as a teacher

The questions in this section concern your perceptions of what it is that you try to achieve with your pupils.

1.1. What do you try to do as a teacher?

The following four questions ask you to make a forced choice. For every pair of statements please tick the statement that best matches your view regarding your teaching. We know it will often be difficult for you to choose, that one choice may only have a slight edge over the other.

(1) ☐ I want to be on good terms with my pupils.

☐ I want to fulfil the curricular requirements for my subject.

(2) ☐ I try to impart to my pupils the skills, knowledge and attitudes which they will need in life.

☐ I try to enthuse my pupils for my subject.

(3) ☐ I try to impart to my pupils the skills, knowledge and attitudes they will need to further their proficiency in the foreign language they are learning.

☐ I try to coach my pupils on their way to adulthood.

(4) ☐ I want to pass on expert knowledge regarding my subject to my pupils.

☐ I want to support my pupils when they have personal problems.

1.2. How do you perceive the objectives of foreign language teaching?

Below, eight possible objectives of foreign language teaching have been listed. Please rank them in order of importance through assigning each objective a number between 1 and 8. You assign the number '1' to the objective which you consider **most important**, '2' to the objective which you consider second in importance, and so on.

You have to assign a number to each objective, and you can only assign each number once.

(1) Enthuse my pupils for learning foreign languages.

1 2 3 4 5 6 7 8

(2) Promote my pupils' familiarity with the culture, the civilisation of the countries where the language which they are learning is spoken.

1 2 3 4 5 6 7 8

(3) Assist my pupils to acquire a level of proficiency in the foreign language that will allow them to read literary works in the foreign language.

1 2 3 4 5 6 7 8

(4) Assist my pupils to acquire skills that will be useful in other subject areas and in life (such as memorise, summarise, put into words, formulate accurately, give a presentation, etc.).

1 2 3 4 5 6 7 8

(5) Promote the acquisition of an open mind and a positive disposition towards unfamiliar cultures.

1 2 3 4 5 6 7 8

(6) Promote the acquisition of learning skills that will be useful for learning other foreign languages.

1 2 3 4 5 6 7 8

(7) Promote the acquisition of a level of proficiency in the foreign language that will allow the learners to use the foreign language for practical purposes.

1 2 3 4 5 6 7 8

(8) Assist my pupils in developing a better understanding of their own identity and culture.

1 2 3 4 5 6 7 8

1.3 What do you understand by 'culture teaching' in a foreign language teaching context?

Below, nine possible objectives of culture teaching have been listed. Please rank them in order of importance through assigning each objective a number between 1 and 9. You assign the number '1' to the objective which you consider **most important**, '2' to the objective which you consider second in importance, and so on. As with the previous

question, you have to assign a number to each objective, and you can only assign each number once.

(1) Provide information about the history, geography and political conditions of the foreign culture(s).

1 2 3 4 5 6 7 8 9

(2) Provide information about daily life and routines.

1 2 3 4 5 6 7 8 9

(3) Provide information about shared values and beliefs.

1 2 3 4 5 6 7 8 9

(4) Provide experiences with a rich variety of cultural expressions (literature, music, theatre, film, etc.).

1 2 3 4 5 6 7 8 9

(5) Develop attitudes of openness and tolerance towards other peoples and cultures.

1 2 3 4 5 6 7 8 9

(6) Promote reflection on cultural differences.

1 2 3 4 5 6 7 8 9

(7) Promote increased understanding of students' own culture.

1 2 3 4 5 6 7 8 9

(8) Promote the ability to empathise with people living in other cultures.

1 2 3 4 5 6 7 8 9

(9) Promote the ability to handle intercultural contact situations.

1 2 3 4 5 6 7 8 9

1.4. How is your teaching time distributed over 'language teaching' and 'culture teaching'?

Please tick the option that best corresponds with the average distribution of teaching time over 'language teaching' and 'culture teaching'.

☐ 100% language teaching–0% culture teaching

☐ 80% language teaching–20% culture teaching

☐ 60% language teaching–40% culture teaching

☐ 40% language teaching–60% culture teaching

☐ 20% language teaching–80% culture teaching

☐ 100% integration of language-and-culture teaching

1.5. Do you have the feeling that you would like to devote more time to ‘culture teaching’ during your foreign language teaching classes, but that somehow you never get round to it?

Please tick the answer that best matches your opinion.

- ☐ Yes, very much so
- ☐ Yes, up to a certain extent
- ☐ No, not particularly
- ☐ No, not at all
- ☐ No opinion

1.6. If you have the feeling you would like to devote more time to ‘culture teaching’ but do not get round to it, what may be the reasons for that?

Please type in any reasons you see in the area below.

SECTION TWO: Culture in foreign language teaching

2.1. What kind(s) of culture teaching activities do you practise during classroom teaching time?

Below a number of possible culture teaching activities have been listed. Please indicate for each activity how often you practise it during classroom teaching time.

(1) I ask my pupils to think about the image which the media promote of the foreign country.

- ☐ Often ☐ Once in a while ☐ Never

(2) I tell my pupils what I heard (or read) about the foreign country or culture.

- ☐ Often ☐ Once in a while ☐ Never

(3) I tell my pupils why I find something fascinating or strange about the foreign culture(s).

☐Often ☐Once in a while ☐Never

(4) I ask my pupils to independently explore an aspect of the foreign culture.

☐Often ☐Once in a while ☐Never

(5) I use videos, CD-ROMs or the Internet to illustrate an aspect of the foreign culture.

☐Often ☐Once in a while ☐Never

(6) I ask my pupils to think about what it would be like to live in the foreign culture.

☐Often ☐Once in a while ☐Never

(7) I talk to my pupils about my own experiences in the foreign country.

☐Often ☐Once in a while ☐Never

(8) I ask my pupils about their experiences in the foreign country.

☐Often ☐Once in a while ☐Never

(9) I invite a person originating from the foreign country to my classroom.

☐Often ☐Once in a while ☐Never

(10) I ask my pupils to describe an aspect of their own culture in the foreign language.

☐Often ☐Once in a while ☐Never

(11) I bring objects originating from the foreign culture to my classroom.

☐Often ☐Once in a while ☐Never

(12) I ask my pupils to participate in role-play situations in which people from different cultures meet.

☐Often ☐Once in a while ☐Never

(13) I decorate my classroom with posters illustrating particular aspects of the foreign culture.

☐Often ☐Once in a while ☐Never

(14) I comment on the way in which the foreign culture is represented in the foreign language materials I am using in a particular class.

☐Often ☐Once in a while ☐Never

(15) I ask my pupils to compare an aspect of their own culture with that aspect in the foreign culture.

☐Often ☐Once in a while ☐Never

(16) I touch upon an aspect of the foreign culture regarding which I feel negatively disposed.

☐Often ☐Once in a while ☐Never

(17) I talk with my pupils about stereotypes regarding particular cultures and countries or regarding the inhabitants of particular countries.

☐ Often ☐ Once in a while ☐ Never

2.2. Please specify any other activities you practise in the area below.

2.3. How extensively do you deal with particular cultural aspects?

Below a number of cultural aspects have been listed. Please indicate for each aspect how extensively you touch upon it in class.

(1) History, geography, political system

☐ Often ☐ Sometimes ☐ Never

(2) Different ethnic and social groups

☐ Often ☐ Sometimes ☐ Never

(3) Daily life and routines, living conditions, food and drink etc.

☐ Often ☐ Sometimes ☐ Never

(4) Youth culture

☐ Often ☐ Sometimes ☐ Never

(5) Education, professional life

☐ Often ☐ Sometimes ☐ Never

(6) Traditions, folklore, tourist attractions

☐ Often ☐ Sometimes ☐ Never

(7) Literature

☐ Often ☐ Sometimes ☐ Never

(8) Other cultural expressions (music, drama, art)

☐ Often ☐ Sometimes ☐ Never

(9) Values and beliefs

☐ Often ☐ Sometimes ☐ Never

(10) International relations (political, economic and cultural) with students' own country and other countries

☐Often ☐Sometimes ☐Never

SECTION THREE: Your familiarity with the foreign culture(s) associated with the foreign language you teach

The questions in this section concern your familiarity with the foreign culture(s) associated with the foreign language you teach.

3.1. How familiar are you with the country, culture, people primarily associated with the foreign language you teach?

You choose '**very familiar**' when you feel you are so familiar with that topic that it would be very easy for you to talk about it extensively in your foreign language classroom'. You pick '**sufficiently familiar**' when you feel you are familiar enough with a particular topic that you could say something about it during your classes. When you choose '**not sufficiently familiar**' you indicate that you yourself think that you are not well informed about a particular topic. You pick '**not familiar at all**' when you feel you don't really know anything about that particular cultural aspect.

(1) History, geography, political system

☐Very familiar ☐Sufficiently ☐Not sufficiently ☐Not familiar at all

(2) Different ethnic and social groups

☐Very familiar ☐Sufficiently ☐Not sufficiently ☐Not familiar at all

(3) Daily life and routines, living conditions, food and drink etc.

☐Very familiar ☐Sufficiently ☐Not sufficiently ☐Not familiar at all

(4) Youth culture

☐Very familiar ☐Sufficiently ☐Not sufficiently ☐Not familiar at all

(5) Education, professional life

☐Very familiar ☐Sufficiently ☐Not sufficiently ☐Not familiar at all

(6) Traditions, folklore, tourist attractions

☐Very familiar ☐Sufficiently ☐Not sufficiently ☐Not familiar at all

(7) Literature

☐ Very familiar ☐ Sufficiently ☐ Not sufficiently ☐ Not familiar at all

(8) Other cultural expressions (music, drama, art)

☐ Very familiar ☐ Sufficiently ☐ Not sufficiently ☐ Not familiar at all

(9) Values and beliefs

☐ Very familiar ☐ Sufficiently ☐ Not sufficiently ☐ Not familiar at all

(10) International relations (political, economic and cultural), with students' own country and

other countries.

☐ Very familiar ☐ Sufficiently ☐ Not sufficiently ☐ Not familiar at all

3.2. How frequently do you travel to the foreign country primarily associated with the foreign language you teach?

(1) Tourist stays (lasting longer than two days) in the foreign country

☐ Often ☐ Once in a while ☐ Never

(2) Visits to relatives or friends

☐ Often ☐ Once in a while ☐ Never

(3) Participation in a teacher training programme or a language course

☐ Often ☐ Once in a while ☐ Never

(4) School trips (one or two days)

☐ Often ☐ Once in a while ☐ Never

(5) Work visits, e.g. within the framework of an exchange project

☐ Often ☐ Once in a while ☐ Never

3.3. How often do you get into contact with the foreign culture/ people/ country primarily associated with the foreign language of which you have most hours while you are at home?

(1) Media contacts (via newspapers, television, radio)

☐ Often ☐ Once in a while ☐ Never

(2) Visits to the cultural institute representing the foreign country in my country

☐ Often ☐ Once in a while ☐ Never

(3) Contacts with people originating from the foreign country who live in my country

☐Often ☐Once in a while ☐Never

(4) Contacts with foreign language assistants (usually natives from the foreign country) in my school

☐Often ☐Once in a while ☐Never

(5) Contacts with foreign teachers or pupils who visit my school

☐Often ☐Once in a while ☐Never

3.4. Please specify any other contacts you have in the area below.

THANK YOU VERY MUCH

Ek.3. Interview Questions

1. Do you think that it is important to know about the culture of people with whom you communicate? Can you explain why or why not?
2. How familiar do you consider yourself with the foreign culture of which you teach the foreign language?
3. In what ways did you create opportunities for yourself to experience other cultures?
4. Can you describe your objectives while teaching foreign language to your pupils?
5. What do you think your primary purposes are while teaching culture of foreign language you teach?

Ek.4. Coding Scheme for Data Analysis

LL	Language learning objectives of foreign language teaching
CL	Culture learning objectives of foreign language teaching
G/LSL	General/language skills learning objectives of foreign language teaching
KD	Knowledge dimension of intercultural competence
AD	Attitudinal dimension of intercultural competence
SD	Skills dimension of intercultural competence
HGP	History, geography, political system
DESG	Different ethnic and social groups
DLR	Daily life and routines, living conditions, food and drink
YC	Youth culture
EPL	Education, professional life
TFTA	Traditions, folklore, tourist attractions
LIT	Literature
MDA	Music, drama, art
VB	Values and beliefs
IR	International relations
TFC	Travels to the foreign country
CFC	Getting into contact with foreign culture/ people/ country while at home

Ek. 5. Ethics Committee Approval Form

[illegible]

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8. CURRICULUM VITAE

Name Surname : Gamze KOÇ

Birth Place and Year: Mersin / 1982

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Address: Menderes Mh. 35413 Sk. Alis Life St. A Blok 7/14, Mezitli/Mersin

Educational Status (institution and year)

High School : 19 Mayıs Anatolian High School, Mersin / 1996-2000

University : Anadolu University, Eskişehir / 2001-2006

Master : Çağ University, Mersin / 2016-2018

Duty: English Language Teacher

Institution/ Institutions and Year :

Doğanköy Secondary School, Maraş / 2007-2008

Halil Akgün Secondary School, Mersin / 2008-2014

Üç Ocak Primary School, Mersin / 2014- 2016

Erdemli Akdeniz Anatolian High School, Mersin / 2016-