

REPUBLIC OF TURKEY
ÇAĞ UNIVERSITY
SOCIAL SCIENCES INSTITUTE
ENGLISH LANGUAGE TEACHING DEPARTMENT

**INTERCULTURAL COMPETENCE AND ITS REFLECTION IN THE BELIEFS
OF TURKISH TEACHERS OF ENGLISH WITH REGARD TO THEIR
TEACHING PRACTICE**

THESIS BY

MİRAY YAĞCI

1st SUPERVISOR

Assist. Prof. Dr. Emine Gülden MERSİNLİGİL

2nd SUPERVISOR

Assoc. Prof. Dr. Julide İnözü

(Çukurova University)

MASTER OF ARTS

MERSİN, September 2016

REPUCLIC OF TURKEY

ÇAĞ UNIVERSITY

DIRECTORSHIP OF THE INSTITUTE OF SOCIAL SCIENCES

DEPARTMENT OF ENGLISH LANGUAGE EDUCATION

We certify that thesis under the title of "INTERCULTURAL COMPETENCE AND ITS REFLECTION IN THE BELIEFS OF TURKISH TEACHERS OF ENGLISH WITH REGARD TO THEIR TEACHING PRACTICE" which was prepared by our student Miray YAĞCI with number 20148046 is satisfactory for the award of the degree of Master of Arts in the Department of English Language Education.

Univ. Outside – 1st Supervisor- Head of Examining Committee: Assist. Prof. Dr. Emine Gülden MERSİNLİGİL

(Çukurova University)

Univ. Outside – 2nd Supervisor- Member of Examining Committee: Assoc. Prof. Dr. Jülide İNÖZÜ

(Çukurova University)

Univ. Inside - Member of Examining Committee: Assoc. Prof. Dr. Şehnaz SAHİNKARAKAŞ

Univ. Inside - Member of Examining Committee: Assist. Prof. Dr. Kim Raymond HUMISTON

Univ. Outside - Member of Examining Committee: Assist. Prof. Dr. Gülden İLİN

(Çukurova University)

I certify that this thesis conforms to formal standards of the Institute of Social Sciences.

23/09/2016

Assist. Prof. Dr. Murat KOÇ
Director of Institute of Social Sciences

Note: The uncited usage of the reports, charts, figures and photographs in this thesis, whether original or quoted for mother sources is subject to the Law of Works of Arts and Thought. No: 5846.

ACKNOWLEDGEMENTS

First of all, I am deeply grateful to my supervisor, Assoc. Prof. Dr. Jülide İNÖZÜ, for her guidance and suggestions during the whole process. I also owe thanks to my teachers Assoc. Prof. Dr. Şehnaz ŞAHİNKARAKAŞ, Assist. Prof. Dr. Hülya YUMRU and Assist. Prof. Dr. Kim Raymond HUMISTON for their endless efforts during the education process.

I also would like to thank to my school principal Mehmet Paksoy for his support during data collection process and to my friends Uğur Topal and Ahmet Avşar for their valuable helps.

My intimate gratitude goes to my dearest parents Namık Kemal Yağcı and Selma Yağcı who never leave me alone on my way. And, my sister, Selda Yağcı Baş was also the one who always supported me during the process.

23.09.2016

Miray YAĞCI

DEDICATION



To my baby girl niece,
Ada BAŞ...

ÖZET

KÜLTÜRLERARASI EDİNÇ VE BUNUN ÖĞRETİM UYGULAMALARINA İLİŞKİN OLARAK İNGİLİZCE ÖĞRETMENLERİNİN İNANIŞLARINA YANSIMASI

Miray YAĞCI

İngiliz Dili Eğitimi Ana Bilim Dalı, Yüksek Lisans Tezi

1. Tez Danışmanı: Assist. Prof. Dr. Emine Gülden MERSİNLİGİL

(Çukurova University)

2. Tez Danışmanı: Doç. Dr. Jülide İNÖZÜ

(Çukurova Üniversitesi)

Eylül 2016, 71 sayfa

Bu çalışmanın amacı Türkiye'deki İngilizce öğretmenlerinin kültürlerarası edinç hakkındaki görüşleri ile bunun öğretim uygulamalarına yansımaları ortaya çıkarmaktır. Çalışmaya 52 kadın ve 24 erkek olmak üzere toplam 76 İngilizce öğretmeni katılmıştır. Bunlardan 12'si ilkokul, 35'i ortaokul ve 29'u lise olmak üzere Kahramanmaraş'ta görev yapmaktadır. Veriler Sercu vs. (2005) tarafından hazırlanan bir anketin kısaltılmış formu olan başka bir anket aracılığı ile toplanmıştır. Data analizi öğretmenlerin anket maddelerine verdiği cevaplar doğrultusunda yapılmıştır. Tamamlanan anketler SPSS 21.00 yazılımı kullanılarak betimleyici ve çıkarımsal istatistiksel analizleri yapılmış ve her bir maddenin aritmetik ortalama ve standart sapma değerleri hesaplanmıştır. Araştırma sonuçları göstermiştir ki İngilizce öğretmenleri kültür öğretiminin İngiliz dili eğitiminin önemli bir hedefi olduğu inancına belirli bir ölçüde sahip olmakla birlikte öğrencilerinde kültürlerarası edinç geliştirmek amacı ile kültür boyutunu sınıf içi uygulamalarına entegre etmek konusunda net bir bakış açısına sahip değildir.

Anahtar Kelimeler: İngiliz Dili Eğitimi, Kültür ve Dil, Kültürlerarası Edinç

ABSTRACT

INTERCULTURAL COMPETENCE AND ITS REFLECTION IN THE BELIEFS OF TURKISH TEACHERS OF ENGLISH WITH REGARD TO THEIR TEACHING PRACTICE

Miray YAĞCI

Master of Arts, Department of English Language Education

1st Supervisor: Assist. Prof. Dr. Emine Gülden MERSİNLİGİL

(Çukurova University)

2nd Supervisor: Assoc. Prof. Julide İNÖZÜ

(Çukurova University)

September 2016, 71 pages

The aim of the study is revealing the views of Turkish teachers of English about IC and its reflection on their teaching practices. The participants of the study were 76 Turkish teachers of English, 52 females and 24 males. 12 of them are teaching at primary schools, 35 of them are teaching at secondary schools and 29 of them are teaching at high schools in Kahramanmaraş. Data for the study were collected by means of a questionnaire which is a shortened form of the one developed by Sercu et al. (2005). Data analysis was fulfilled according to the answers of teachers to the items in the questionnaire. Completed questionnaires were subjected to descriptive and inferential statistical analysis using SPSS 21.00 software and mean and standard deviation of each item were calculated. The results of the study show that teachers of English have the view that culture teaching is a fundamental goal of English language teaching to a certain extent, however they do not have a clear perspective to integrate culture teaching in their classroom practices to develop their learners' intercultural competence.

Key Words: English Language Teaching, Culture and Language, Intercultural Competence

ABBREVIATIONS

FLT	:	Foreign Language Teaching
ELT	:	English Language Teaching
IC	:	Intercultural Competence
ICC	:	Intercultural Communicative Competence
EFL	:	English as a Foreign Language



LIST OF TABLES

	Page
Table 1. Descriptive statistics about teachers.....	24
Table 2. Teachers' views about foreign language teaching objectives.....	26
Table 3. Teachers' views about culture teaching objectives	28
Table 4. Teachers' familiarity with the foreign culture(s).....	29
Table 5. Classroom practices related to culture teaching.....	31
Table 6. Teachers' views about intercultural dimension of foreign language teaching	33
Table 7. ANOVA results of view scores of foreign language teachers for the objectives of foreign language teaching according to the type of school they work for.....	35
Table 8. Scheffe Results.....	36
Table 9. ANOVA results of view scores of foreign language teachers for the objectives of foreign language teaching according to their occupational experiences.....	36
Table 10. ANOVA results of view scores of foreign language teachers for the objectives of culture teaching according to the type of school they work for.....	38
Table 11. ANOVA results of view scores of foreign language teachers for the objectives of culture teaching according to their occupational experiences	38

TABLE OF CONTENTS

	Page
COVER.....	I
APPROVAL PAGE.....	II
ACKNOWLEDGEMENTS	III
DEDICATION.....	IV
ÖZET	V
ABSTRACT.....	VI
ABBREVIATIONS	VII
LIST OF TABLES.....	VIII
TABLE OF CONTENTS	IX
CHAPTER 1	
1. INTRODUCTION	1
1.1. Background of the Study.....	1
1.2. Statement of the Problem	3
1.3. Research Questions.....	4
1.4. Significance of the Study	4
CHAPTER 2	
2. REVIEW OF LITERATURE	6
2.1. Culture and Language	6
2.2. Teaching Culture in Language	9
2.3. Intercultural Competence	13
CHAPTER 3	
3. METHOD	21
3.1. Introduction	21
3.2. Participants and Setting.....	21
3.3. Instrument and Research Design	21
3.4. Data Collection Procedure	22
3.5. Data Analysis Procedure.....	22
CHAPTER 4	
4. FINDINGS	24
4.1. How do Turkish EFL teachers view the objectives of foreign language education?	24

4.2. How do Turkish EFL teachers view the objectives of culture teaching?.....	26
4.3. How much familiar are Turkish EFL teachers with the foreign culture?	28
4.4. What kind of culture teaching activities do Turkish EFL teachers practice in their classes?.....	29
4.5. What is the intercultural dimension of foreign language teaching according to Turkish EFL teachers?	31
4.6. What are the views of teachers of English about the objectives of foreign language teaching, on the basis of the participants' occupational experience and school type that they work for?.....	35
4.7. What are the views of teachers of English about the objectives of teaching culture in a foreign language context, on the basis of the participants' occupational experience and school type that they work for?.....	37

CHAPTER 5

5. CONCLUSION.....	40
5.1. Overview of the Research	40
5.2. Conclusion and Discussion	40
5.2.1. Teachers' views about foreign language teaching objectives.....	40
5.2.2. Teachers' views about culture teaching objectives.....	41
5.2.3. Teachers' familiarity with the foreign culture	43
5.2.4. Classroom practices related to culture teaching	44
5.2.5. Teachers' views about intercultural dimension of foreign language teaching.....	45
5.2.6. The views of teachers of English about the objectives of foreign Language teaching, regarding participants' occupational experience and school type that they work for	47
5.2.7. The views of teachers of English about the objectives of culture teaching, regarding participants' occupational experience and school type that they work for	47
5.3. Implications of the Study	49
5.4. Limitations of the Study and Suggestions for Further Research	49
6. REFERENCES	51
7. APPENDIX	55

CHAPTER 1

1. INTRODUCTION

Communication needs a language and communication between people from different cultures with different mother tongues from all over the world needs a common language. In a globalized world, English stands as a tool for communication between people speaking different mother tongues. As stated by Alptekin (2002, p.60) "social and economic globalization has necessitated the use of an international means of communication in the world. English has become the language of international communication." When we talk about an international communication, it is inevitable to refer to culture as this is a kind of communication among people having different cultural backgrounds, so there occur two important components in an international communication: language and culture.

Language is an inseparable part of culture therefore it is impossible to ignore the relation between culture and language in foreign language teaching (FLT). In communicative approach, the main focus was on just target culture while integrating culture into language teaching processes. Later on, with English's being an international language, the focus has been shifted from the target language culture towards world cultures for intercultural communication. Xiaohui and Li (2011, p. 175) argue that "in the context of globalization, English/foreign language teaching (ELT/FLT) inevitably develops toward the direction of intercultural education, especially in non-English speaking countries." Foreign language teachers have the responsibility to promote foreign language learners' intercultural competence which is emphasized as an important objective of foreign language teaching by scholars such as Byram (1997), Guilherme (2002), Corbett (2003), Sercu (2005). As a consequence, it is fundamental that foreign language teachers are aware of cultural aspects of language teaching and of the status of English as an intercultural communication tool in a globalized world. The goal of this study is to reveal the views of foreign language teachers' about intercultural competence in foreign language teaching.

1.1. Background of the Study

As it is mentioned in literature, language and culture are essential and inseparable parts of communication. Brown (2007, p. 189) shows the relation between

language and culture with the claim that "the two are intricately interwoven" and he also mentions that their separation will cause loss of their own significance. Language is a tool for communication and communication process cannot be handled without culture as the interlocutors take part in communication process with their cultural identities. Kitao (1985, p. 8) defines the relation between culture and communication with the emphasis on two important components of communication: people and their environment. Here, environment refers to culture and he states that "when people have different cultural backgrounds, culture has a very important influence on communication." It can be concluded that cultural differences might cause a series of problems in communication among people with different cultural identities if the interlocutors do not have the ability to challenge with such problems. At this point, the importance of intercultural competence (IC) emerges. The issue 'intercultural competence' will be discussed in the literature review part extensively but the definition made by Araja and Aizsila (2009, p. 220) might lead to an idea over what intercultural competence is. They define IC as "overcoming ethnocentrism, recognizing other cultures, and providing adequate behavior in one or more different cultures." It is clear that in order to create a better communication between people of different cultures, people need to be equipped with intercultural competence.

The role of foreign language teachers in learners' acquisition of intercultural competence has a big share as they generally need to raise the awareness of the learners about the differences of their own culture and foreign culture(s), help them develop positive attitudes toward foreign culture(s) and develop skills of interpretation and discover foreign culture(s). Then, the attitudes and perceptions of foreign language teachers about intercultural competence is an essential research area as foreign language teachers are recognized as the guides for the learners' acquisition of IC. Bayyurt (2006, p. 233) points out in the frame of teacher development that "it has become essential to raise English language teachers' awareness and sensitivity with regard to the strategies they need to deploy in designing their activities and adjusting their teaching so as to take into consideration the current status of English as a world language." In other words, teachers of foreign languages need to be aware of their responsibility in that globalized world and help learners to become successful intercultural communicators and need to shift their teaching habit from traditional forms towards more contemporary forms. The acquisition of IC is accepted as the goal of foreign language learning in that globalized era and in this context, taking into consideration of the teachers' role, Aguilar

(2010, p. 93) makes a definition that "the best teacher will not be defined as native speaker or non-native speaker but rather the person who can help students see the connections between their own and other cultures, as well as awaken their curiosity about difference and otherness."

1.2. Statement of the Problem

Given the status of 'global' language, English has become the means of communication among people from different cultures. In other words, in a global era, people have the opportunity to interact with others having different cultures and languages from one's own in various ways of communication. It means that people need to be intercultural speakers of foreign languages and English is accepted as a world language for intercultural communications. In this context, regarding the acquisition of English language only as the acquisition of linguistic skills and/or communicative skills is a conventional belief. Then, it would be possible to say that it is required to get away from that belief and acquire new, modern attitudes towards foreign language teaching and learning.

In foreign language teaching, it is a big challenge for the teachers of foreign languages to integrate IC into their teaching. The claim that the teachers' perceptions play an essential role in developing learners' IC is supported by Xiaohui and Li (2011, p. 175) generally with the statement that "English teachers undoubtedly will play a critical role in any pedagogical response to such challenge as teacher cognition is fundamental to any pedagogical practice or reform." Starting from that problem, the primary issue is to investigate the English language teachers' views about cultural dimension and IC in relation to ELT.

The integration of culture into foreign language teaching and developing intercultural communicative competence (ICC) has been studied by many scholars for the last decades (e.g., Corbett, 2003; Guilherme, 2002; Byram, 2008; Chen, 1990; Sercu, 2006). In Turkey, in context of English language teaching there is still a resistance towards modernization. The results of the studies in literature obviously demonstrate that the focus in ELT in Turkey is generally on linguistic and to some degree on communicative competence focusing only on the target culture and being a native-like speaker of the target language (Bayyurt, 2006; Atay, 2009; Kılıç, 2013). In this context, English language teaching needs to be shifted from traditional manner and

be modernized in terms of intercultural competence (IC) as a goal of ELT and developing learners' IC. Consequently, the current research aims at exploring the English language teachers' views particularly about culture, teaching culture and intercultural competence.

1.3. Research Questions

The research questions below will be answered in this study:

1. How do Turkish EFL teachers view the objectives of foreign language education?
2. How do Turkish EFL teachers view the objectives of culture teaching?
3. How much familiar are Turkish EFL teachers with the foreign culture?
4. What kind of culture teaching activities do Turkish EFL teachers practice in their classes?
5. What is the intercultural dimension of foreign language teaching according to Turkish EFL teachers?
6. What are the views of teachers of English about the objectives of foreign language teaching, on the basis of the participants' occupational experience and type of school that they work for?
7. What are the views of teachers of English about the objectives of culture teaching in a foreign language context, on the basis of the participants' occupational experience and type of school that they work for?

1.4. Significance of the Study

The Council of Europe (2001) expresses the importance of developing intercultural aspects in language teaching and points out in Common European Framework of Reference for Languages: Learning, Teaching, Assessment that "in an intercultural approach, it is a central objective of language education to promote the favorable development of the learner's whole personality and sense of identity in response to the enriching experience of otherness in language and culture." The role of the foreign language teachers in integrating culture into foreign language teaching process and promoting the learners to have an intercultural identity is obviously fundamental and Xiaohui and Li (2011, p. 177) point out the importance of teacher perception of IC with the statement: "FL teachers' perception of ICC and subsequently

the degree of their willingness to interculturalize FL, IC education are crucial to the realization of the ultimate goal of FL & IC education - promoting students' acquisition of IC in the FL classroom." In this context, it is crucial to reveal the attitudes and views of English language teachers about cultural dimension of foreign languages because teachers are one of the key factors for achieving the goal of training interculturally competent students.

The goal of the study is to reveal the views of Turkish teachers of English about IC and its reflection on their teaching practices. The findings of the research may be beneficial for the teachers of English, policy makers, English teacher training departments to raise awareness about IC in ELT.



CHAPTER 2

2. REVIEW OF LITERATURE

2.1. Culture and Language

In literature there is variety of definition of the term 'culture'. Brown (2007, p. 188) defines culture as "the ideas, customs, skills, arts and tools that characterize a given group of people in a given period of time." In that definition, he mentions some general components that form a culture. Liddicoat (2005) interpreting culture as a 'dynamic set of practices' implies the changing aspect of the notion 'culture', and he also states that "culture is a framework in which the individual achieves his/her identity using a cultural group's understandings of choices made by members as a resource for the presentation of the self. " By that definition, he points out the effect of culture on shaping individuals' identities and its implicit reflection on environment. Moran, Abramson and Moran (2014) makes an extensive definition of culture:

Culture is a distinctly human means of adapting to circumstances and transmitting this coping skill and knowledge to subsequent generations. Culture gives people a sense of who they are, of belonging, of how they should behave, and of what they should be doing. Culture impacts behavior, morale, and productivity at work, and includes values and patterns that influence company attitudes and actions. Culture is dynamic. Cultures change . . . but slowly (p. 11).

That definition emphasizes the transitable aspect of culture to new generations but with some gradual changes and also the definition includes some implications that culture help individuals know themselves, fit into society and it stands as a guide for individuals that has important effects on all branches of individuals' lives. Tylor (1871), as cited in Holliday, Hyde and Kullman (2004, p. 59), makes a definition of culture as "complex whole which includes knowledge, belief, art, morals, law, customs, and any other capabilities and habits acquired by man as a member of society." According to that point of view, culture can be recognized as cognitive, behavioral and affective acquisitions of individuals' in a society. Harris and Moran (1982, p. 64) as cited in Özdemir (2004, p. 18) define culture as "a communicable knowledge, learned behavioral traits that are shared by participants in a social group and manifested in their institutions and artefacts." In their definition of culture, Harris and Moran mentions usual cultural effects that can be seen on various fields of life. In other words, lives of

individuals and social life carry the traces of culture. As cited in Özdemir (p. 30) according to Thomas (1994, p. 5), culture is “the whole way of life of a people and the social practices that bound a group of people together and distinguish them from each other.” By that definition what Thomas puts emphasis on is that on one hand culture, that includes different social practices in it, forms some different groups of people; on the other hand it causes those different groups to separate from each other. Spencer-Oatey (2004, p. 4) describes culture as “ a fuzzy set of attitudes, beliefs, behavioral conventions, and basic assumptions and values that are shared by a group of people, and that influence each member’s interpretations of the ‘meaning’ of other peoples’ behavior.” In that definition, the researcher talks about the effect of ‘culture’ on relations among people. In her master’s thesis Erten (2008, p. 4) cites the description of culture by Larson and Smalley (1972) as a ‘blueprint’ that

guides the behavior of people in a community and is incubated in family life. It governs our behaviors in groups, makes us sensitive to matters of status, and helps us know what others expect of us and what will happen if we do not live up to their expectations (p. 39).

“Culture is a complex system of concepts, attitudes, values, beliefs, conventions, behaviours, practices, rituals, and lifestyle of the people who make up a cultural group, as well as the artefacts they produce and the institutions they create” according to the definition of Liddicoat, Papademetre, Scarino and Kohler (2003, p. 45).

As Özdemir (2004: 21) cites, Longman Dictionary of Applied Linguistics (1985: 154) defines language as “the system of communication by means of structured arrangement of sounds or their representation to form larger units, e.g. morphemes, words, sentences.”

Language is not simply a system for encoding and decoding linguistic meanings. It is also a marker of identity. Language shapes reality by providing categories and labels that people use to understand and communicate about their world. Each language represents the world in different ways by encoding different categories and concepts in its lexicon and grammar (Liddicoat et al, 2003, p. 44).

In other words, the researcher mentions that language can be defined in terms of both its phonological, morphological, syntactic and semantic aspects and its containment of cultural meanings and variety of world views.

Language is an inseparable part of culture because people use language as a tool for learning and conveying cultures and also acquisition of a language is a cultural

learning process, so it can be discussed that language and culture are mutually related with each other. Spencer-Oatey (2004, p. 12) defines language in terms of its social aspect rather than linguistic aspects. According to her point of view “all language has a dual function: the transfer of information, and the management of social relations.” As cited in Özdemir (2004, p. 22), Damen (1987, p. 89) defines how the culture and language are related with the words: “Culture is transmitted in great part through language; cultural patterns are reflected in language.” Damen particularly emphasizes the role of language in transmission of culture to new generations and the fact that languages function as a mirror representing cultural patterns. Also, in her master’s thesis Erten (2008, p. 7) places the relation between language and culture with these words: “language is a social institution, both creating and created at large by society, in which it plays an important role. Then, language, which certainly cannot exist in a vacuum, should be understood as cultural practice, and it must be grappled with in relation to culture.” Here, she mentions that language is a socially constructed phenomenon so it cannot be isolated from culture. Kramsh (1993, p. 9) expresses interdependence of language and culture with the words: “Once we recognize that language use is indissociable from the creation and transmission of culture, we have to deal with a variety of cultures, some more international than others, some more conventionalized than others.”

It is clear in literature that culture and language have a mutual effect on each other. Jiang (2000, p. 328-329) explains the relation between language and culture with the following words: “without culture, language would be dead; without language, culture would have no shape. Without language, communication would remain to a very limited degree; without culture, there would be no communication at all. Language makes communication easier and faster; culture regulates, sometimes promotes and sometimes hinders communication.” It can be inferred from that view that it is language that keeps culture alive and it is language that shapes culture. Communication majorly takes place by means of language but it cannot exist without culture, that is to say culture has a more efficient place in communication. Brown (2007) touches upon acculturation that means culture learning, even acquiring new identity and he emphasizes the relation between culture and language with the words:

The process of acculturation can be more acute when language is brought into the picture. To be sure, culture is deeply ingrained part of the very fiber of our being, but language—the means for communication among

members of a culture—is the most visible and available expression of that culture. And so a person's world view, self identity, and systems of thinking, acting, feeling, and communicating can be disrupted by a contact with another culture. (p. 194)

2.2 Teaching Culture in a Foreign Language

Language is a tool for communication and the main goal of foreign language teaching is to enable the people having different identities communicate adequately. For a better communication with a person with different nationality and cultural background, it is needed to be familiar with the other's cultural background.

A look at the concept of culture within the scope of foreign language learning reveals that experiences acquired by students in their native language are restructured as a result of new concepts and experiences acquired while learning a new language. Students activate their prior cultural knowledge before starting the foreign language class and try to make sense of new cultural concepts by comparing and contrasting them with previous ones.(Bayyurt, 2013, p.73)

Here, Bayyurt mentions how foreign language education affects and forms new cultural concepts in learners' mind. In that definition, she focuses on the place of learners' own culture, which helps a better understanding of the foreign culture that is a very important component of intercultural foreign language education, in foreign language learning. Learning languages also requires learning cultures and having a new and wide worldview for being an adequate user of a foreign language. As Doğan (2015, p. 12) cites in her master's thesis, Gao (2006, p. 12) states that “the interdependence of language learning and cultural learning is so evident that one can conclude, language learning is culture learning and consequently, language teaching is cultural teaching” and by this statement he implies the inseparable relation between foreign language teaching and culture teaching. Kramsh (1993, p. 1) states how related culture and language teaching are with the words: “Culture in language learning is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading, and writing.” Starting from the link between culture and language, Brooks (1964, p. 45) states the strong link between teaching culture and language with the words:

Turning to culture, we deliberately shift focus away from language as such towards the people who use the language: where and how they live, what they

think, feel, and do. It is nowadays a common place in a language pedagogy that language and culture are intertwined, that it is not possible to teach a language without culture, and that culture is the necessary context for language use (as cited in Zhang & Yan, 2006, p. 72).

The relation between culture teaching and language teaching shows indispensable necessity for culture teaching in language teaching. Being only a communicatively competent user of a foreign language is not adequate; a successful foreign language user also needs to have different skills, values and attitudes related to cultural and intercultural issues. The notions 'communicative approach' and 'communicative language teaching' necessitated a cultural dimension in the process of both teaching and learning a language (Byram, Holmes & Savvides, 2013). In a globalized world, having intercultural competence is an inevitable must in order to be named as a competent communicator, which is why communicative competence needs to be accompanied by intercultural competence. Before now, in language teaching context, the communicative aspect of language was neglected, that focus was not on "the ability to use language in socially appropriate ways" but later, it was realized that the communicative competence approach is not adequate as it mainly concerns sociolinguistic compliance and kindness so it is needed to incorporate "consideration of the ways in which people of different languages think and act and how this might impact on successful communication and interaction" (Byram et al 2013, p. 251) into the interaction process. In her doctoral dissertation Gönül, (2007, p. 51) cites Jensen's (1995) comparison between traditional approaches and intercultural approach as follows:

Whereas traditional education in foreign languages and cultures has focused on factual knowledge about institutions, political systems, habits and customs and the folkloristic characteristics of the country in question, the interesting issue now is the increased focus on how the knowledge can be applied and operationalised by the learner when s/he is in contact with a foreign culture, mediating between cultures, and how the culture actor can improve and further develop his/her cultural awareness during the process. In addition, an awareness of the culture, actor's own cultural background and its importance for the perception and understanding of other cultures seems to be indispensable (p. 38)

Jensen points out the fact that instead of just theoretical knowledge, the prominent issue is putting that knowledge into practice in real-time experiences. He also underlines the place of learner's own culture in intercultural foreign language education instead of only focusing on target culture. Young and Sachdev (2011) also state the

importance of interculturality that has been stressed in foreign language learning recently. Sercu (2002) states that people speaking other languages can develop different understandings of the world from their own because of the reason that foreign language learning process includes two languages and cultures: a native and a foreign language, a native and a foreign culture. In contrary to teaching target culture as in communicative competence approach, in intercultural approach learners are exposed to cultures at a time and they compare cultures, by this way they learn both their own culture and other foreign cultures and increase their cultural awareness.

Teachers have an important role in developing intercultural competence in language learners. Teachers need to be aware that foreign language teaching is more than training solely communicatively competent students nowadays, so they need to develop their perspectives to teaching a foreign language in accordance with an everchanging world. Teachers need to be equipped with an intercultural perspective in order to reach the objectives of foreign language teaching and learning. Raising interculturally competent learners requires interculturally competent teachers first. Also, as it is stated by Skopinskaja (2003, p. 40) “one of the aims of the FL classroom is the development of the learners’ awareness of intercultural issues and their ability to communicate effectively and appropriately in a variety of situations and contexts, given the increasingly international nature of contemporary life.” It is the foreign language teachers who can supply the learners with such competence. Hyde (1998) emphasizes what teachers’ role are in terms of supplying learners with intercultural competence with the words that “teachers should equip learners with linguistic and cultural behavior which will help them communicate effectively with the other and also equip them with an awareness of difference and strategies for handling such difference” (as cited in Erten, 2008, p. 27). With that statement, Hyde implies both communicative and intercultural dimension of language learning and he puts emphasis on cultural awareness and skills that are fundamental factors helping learners develop intercultural competence. Sercu (2006) explains the teachers' role with respect to knowledge, skills and attitudes. According to him, teachers should have knowledge about both the foreign culture and also their own culture in order to be able to show the learners the similar and different aspects of cultures and to help learners develop intercultural competence by choosing appropriate content, tasks and materials. Regarding skills, he states that teachers

should help the students develop skills to relate and compare the foreign culture and their own culture and to empathize with the foreign culture. According to Sercu, teachers should also tend to integrate intercultural competence into their teaching and be willing to achieve the goal of promoting the learners acquire intercultural competence. Ryan and Sercu (2005) states what foreign language teachers need in terms of interculturalising foreign language education as follows:

If teachers are to pass on culture-specific and culture-general knowledge to their pupils, demonstrate to their pupils how they can relate and compare cultures, prepare their pupils for intercultural contact situations and help them to better understand their own cultural identity, they will need a thorough understanding of the target cultures as well as of their own culture, next to some understanding of foreign cultures in general (p. 39).

Byram (1997) reveals the relation between FLT and culture with the explanation that FLT requires developing a critical cultural awareness of both foreign culture and one's own culture in learners. He (p. 47) regards FLT as a means to acquire intercultural communicative competence "through learning a language and its relationship to the cultural practices and identities interlocutors bring to an interaction". Byram et al (2002, p. 8) also express their opinions about teachers' task in intercultural foreign language teaching process as "developing attitudes and skills as much as knowledge" because it is impossible to forecast all the knowledge that the learners may need and they emphasize the aim of teaching intercultural dimension as "not transmission of information about foreign country." As it is cited in Erten (2008, p. 25) Lessard-Clouston (1997) explains briefly what culture teaching is like as follows:

First, students need to develop 'knowledge' of and about the second/foreign culture, but this receptive aspect is seen to be insufficient. Learners also need to master some 'skills' in culturally appropriate ways of communication and behavior for the target culture. Finally, cultural 'awareness' is necessary if the students are to develop an understanding of the target culture, as well as their own culture (p. 11)

In that statement, the researcher puts emphasis on three factors related to intercultural competence which are knowledge, skills and cultural awareness. In her doctoral dissertation, Gönül (2007) estipulates what foreign language teachers need to do in terms of intercultural dimension of foreign language teaching. According to her, learners need to be encouraged;

- 1) to develop an awareness of the target culture together with its linguistic aspects,
- 2) to investigate and reflect upon his own culture and to compare it with the target culture,
- 3) to be aware of the cultural differences in an intercultural setting, to develop positive attitudes such as tolerance, empathy, etc., and to be as competent as possible in order to manage this intercultural interaction successfully (p. 9).

2.3. Intercultural Competence (IC)

According to Kitao's view (1985), cultural anthropology can be defined as the starting point of intercultural communication (IC) but he also claims that anthropology was the lack of clear theoretical arguments then. The term 'intercultural communication' was first emerged by Edward T. Hall in 1950s. He first related culture and communication in his book 'Silent Language' (Rogers, Hart & Miike, 2002). It is claimed in literature that IC as a subject in universities first took its place in 1960s at very low rates but by the late 1970s, there became an increase in holding IC courses. It is mentioned in Kitao's work that publications in IC increased in the 1960s, but most full length texts have come out since 1970. Kramsh (2001, p. 204) declares 1980s as the emergence of 'intercultural communication' as an important component in TESOL. He also states that "educational materials advocating the teaching of language and culture and the teaching of language as culture were introduced in the late 1980s and 1990s (Valdes 1986; Byram 1989; Harrison 1990; Kramsch 1993; Heusinkveld 1996; Fantini 1997)." Council of Europe (2001) whose mission is to provide common objectives of foreign language education puts emphasis on intercultural dimension of foreign language education, so the main goal of foreign language education is shifted from being just communicative competence, it is now intercultural competence in addition to communicative competence. Meyer (1991, p. 137) defines intercultural competence in terms of being able to "behave adequately and in a flexible manner" when the learner comes across "representatives of foreign cultures. In his definition, he emphasizes the learner's awareness of cultural differences and being able to cope with the problematic situations originated from these unavoidable differences. He also adds "intercultural competence includes the capacity of stabilizing one's self identity in the process of cross-cultural mediation, and helping other people to stabilize their self-identity" so, he emphasizes here the shortcoming part of communicative competence in terms of

unawareness of both the target culture and one's own culture. In her doctoral dissertation, Gönül (2007, p. 2) cites from Camillieri (2002, p. 12) as "intercultural competence means an increase in the internal information- processing capacity in such a way that communication becomes easier and more successful between people of different cultural backgrounds. It means a higher level of mental alertness to variation and an acceptable level of self-confidence needed to respond accordingly." That definition touches upon the issue that intercultural competence is a cognitive development and it is a kind of situation in which minds are open to variations and can cope with those variations successfully and appropriately. Özdemir (2004, p. 40) defines intercultural competence in simpler words as "a competence of a person to cope with key challenging features of intercultural communication such as cultural differences, unfamiliarity, otherness, and the tensions and conflicts that can accompany this process."

In an intercultural communication, the individuals or social groups taking part in interaction have different languages, different ethnic identities, different nationalities and different world views that affect communication. Intercultural competence has five components that are knowledge, skills of interpreting and relating, skills of discovery and interaction, critical cultural awareness and attitudes (Byram, 1997). Contrary to popular belief, knowledge (savoir) does not primarily refer to knowledge about a specific culture. It mainly refers to knowledge about social groups and identities, social processes and samples of those processes and products in societal and individual interaction. We have three kinds of skills that need to be mentioned when we talk about intercultural dimension of foreign language teaching. Skills of interpreting and relating (*savoir comprendre*) is one of them which refers to "interpreting what is said, written or done by someone having a different identity and relating it to someone's own culture." Skills of discovery and interaction (*savoir apprendre / faire*) is another kind of skill and it can be defined as a skill of "finding out new knowledge about a different culture, integrating it with the existing knowledge and being able to use it in a real-time interaction. Finally, critical cultural awareness (*savoir s'engager*) is a kind of skill that requires someone to critically evaluate values, practices and products belonging to both his/her own culture and other cultures. Intercultural attitude (*savoir être*) can be defined as learners' being open to other cultures, not having a strict belief about their own values, beliefs and behaviors, having

more flexible and relativistic understanding about culture. As cited in Özdemir (2004, p. 43), Jensen (1995, p. 45-46) emphasizes the importance of attitude in intercultural communication in terms of “reducing ethnicity, increasing mutual understanding, sustaining negative attitudes and developing positive attitudes, empathizing and being open to other individuals and their cultures”. Genç and Bada (2005) points out below that foreign language education needs to be promoted by culture teaching in order to prevent learners from a narrow worldview and help them have an intercultural perspective:

Most people are so ethnocentric that when they begin to study another language their restrictedness in their own culture prevents them from seeing the world via different ways of looking. Overcoming the limits of monocultural perspective and reaching the realm of different perspective could be facilitated by studying another culture (p. 75).

Byram (1997, p. 49-54) refines intercultural competence in terms of possible objectives included in five factors in his model as follows:

Attitudes: Curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.

Objectives:

- willingness to seek out or take up opportunities to engage with otherness in a relationship of equality; this should be distinguished from attitudes of seeking out the exotic or of seeking to profit from others;
- interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena both in one's own and in other cultures and cultural practices;
- willingness to question the values and presuppositions in cultural practices and products in one's own environment;
- readiness to experience the different stages of adaptation to and interaction with another culture during a period of residence;
- readiness to engage with the conventions and rites of verbal and non-verbal communication and interaction

Knowledge: of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual

interaction.

Objectives (knowledge about / of):

- historical and contemporary relationships between one's own and one's interlocutor's countries
- the means of achieving contact with interlocutors from another country (at a distance or in proximity), of travel to and from and the institutions which facilitate contact or help resolve problems
- the types of cause and process of misunderstanding between interlocutors of different cultural origins
- the national memory of one's own country and how its events are related to and seen from the perspective of one's interlocutor's country
- the national memory of one's interlocutor's country and the perspective on it from one's own
- the national definitions of geographical space in one's own country and how these are perceived from the perspective of other countries
- the national definitions of geographical space in one's interlocutor's country and the perspective on them from one's own
- the processes and institutions of socialization in one's own and one's interlocutor's country
- social distinctions and their principal markers, in one's own country and one's interlocutor's
- institutions, and perceptions of them, which impinge on daily life within one's own and one's interlocutor's country and which conduct and influence relationships between them
- the processes of social interaction in one's interlocutor's country.

Skills of interpreting and relating: Ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own.

Objectives (ability to):

- identify ethnocentric perspectives in a document or event and explain their origins;
- identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present;
- mediate between conflicting interpretations of phenomena

Skills of discovery and interaction: Ability to acquire new knowledge of a

culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.

Objectives (ability to):

- elicit from an interlocutor the concepts and values of documents or events and to develop an explanatory system susceptible of application to other phenomena;
- identify significant references within and across cultures and elicit their significance and connotations;
- identify similar and dissimilar processes of interaction, verbal and non-verbal, and negotiate an appropriate use of them in specific circumstances;
- use in real-time an appropriate combination of knowledge, skills and attitudes to interact with interlocutors from a different country and culture, taking into consideration the degree of one's existing familiarity with the country and culture and the extent of difference between one's own and the other;
- identify contemporary and past relationships between one's own and the other culture and country;
- identify and make use of public and private institutions which facilitate contact with other countries and cultures;
- use in real-time knowledge, skills and attitudes for mediation between interlocutors of one's own and a foreign culture.

Critical cultural awareness/political education: An ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries.

Objectives (ability to):

- identify and interpret explicit and implicit values in documents and events in one's own and other cultures;

- make an evaluative analysis of the documents and events which refers to an explicit perspective and criteria;
- interact and mediate in intercultural exchanges in accordance with explicit criteria, negotiating where necessary a degree of acceptance of them by drawing upon one's knowledge, skills and attitudes.

With words as follows Lussier et al. (2007) explains what critical cultural awareness in a foreign language learner means and how it works:

There is a need for students to reach the level of “critical” awareness and to take into account other identities, beliefs and values in reference to their own. They may need to reshape their own values and integrate new perspectives so that they eventually become intercultural mediators when facing conflict-ridden situations (p. 27).

In this definition, the writers mention that critical cultural awareness provides learners to reflect what they obtained about other cultures on their own cultural beliefs and values thus helps them reconstruct their existing views in the light of new perspectives in order to be able to cope with possible conflicts arising from cultural differences. Byram et al (2002, p. 5) describes intercultural communication as “communication on the basis of respect for individuals and equality of human rights as the democratic basis for social interaction.” Here, the researchers especially draw attention to respect others and believe in equality of all human beings within the frame of intercultural communication. According to Byram et al, intercultural competence includes the ability to have shared understanding among people with different social identities, the ability to “interact with people as complex human beings with multiple identities and their own individuality.” With the words below, Byram et al points out that intercultural dimension of foreign language teaching includes both linguistic aspects which are needed for appropriate and correct communication in writing and speaking and intercultural aspects which are needed for a better communication among people having different cultural backgrounds and identities:

Language teaching with an intercultural dimension continues to help learners to acquire the linguistic competence needed to communicate in speaking and writing, to formulate what they want to say/write in correct and appropriate ways. But it also develops their intercultural competence

i.e. their ability to ensure a shared understanding by people of different social identities, and their ability to interact with people as complex human beings with multiple identities and their own individuality (p. 9).

Sercu (2002, p. 62) describes intercultural competence as "a concept typical of postmodernist views of society, with their interest in cultural difference and the relationship to 'the Other', no matter whether this 'Other' is different from a national, ethnic, social, regional, professional or institutional point of view." As it can be understood from that definition, Sercu mainly remarks intercultural competence as representing openness and tolerance to different cultures and different identities. Also in their study, Araja and Aizsila (2009, p. 220) explain intercultural competence as "to overcome ethnocentrism, recognize other cultures, and provide adequate behavior in one or more different cultures."

According to Sercu (2006, p. 57), the term 'intercultural competence' includes the term 'communicative competence' in it so it has " a linguistic, sociolinguistic and discourse component." Intercultural approach is not only associated with the target culture, it also presents learners with other cultures and their own cultures in order to enable them to make comparisons and criticize different cultures. Different from communicative approach, the main objective of intercultural approach is to grow up learners who can empathize with people from different cultures, who have no prejudice against different identities and who are eager to be in interaction with different cultures and have more experiences. Damen (1987, p. 247) explains what the objectives of intercultural teaching might be as Erten (2008, p. 26) cites in her master's thesis:

1. to expand cultural awareness of both the student's native culture and the target culture;
2. to increase tolerance and acceptance of the existence of different values, attitudes, and belief systems as part of a target culture;
3. to encourage a seeking to understand the new and cultural patterns;
4. to develop intercultural communicative skills in areas in which cross-cultural similarities occur;
5. to develop a perspective of cross-cultural awareness that recognizes cultural differences and fosters understanding of the strength found in diversity;
6. to develop an attitude of acceptance toward change and personal adjustment; to foster personal flexibility in order to open avenues for

learning and growth throughout a lifetime; and to understand that culture shock is a natural process.

In brief, Damen points out that cultural awareness of a foreign language learner is an important factor for intercultural competence. He also mentions foreign language learners' attitudes like openness to new cultures and skills like challenging with cultural differences encountered and seeing the beneficial sides of recognizing these differences. In their definition, Liddicoat et al (2003) point out the learners' native language and their own cultures besides the foreign language and culture in intercultural language education as follows:

Intercultural language learning involves developing with learners an understanding of their own language(s) and culture(s) in relation to an additional language and culture. It is a dialogue that allows for reaching a common ground for negotiation to take place, and where variable points of view are recognized, mediated, and accepted (p. 46).

According to Sercu (2002, p. 63) being an interculturally competent language user not only requires being communicatively competent in a language but also requires "the acquisition of particular skills, attitudes, values, knowledge items and ways of looking upon the world." In other words Sercu (2006, p. 55) states that "the main objective of language learning is no longer defined strictly in terms of the acquisition of communicative competence in a foreign language" and he adds teachers are responsible for teaching intercultural communicative competence so they need to have the required "knowledge, skills and attitudes" to achieve that goal.

CHAPTER 3

3. METHOD

3.1. Introduction

The chapter presents participants and setting of the study, instrument, research design, data collection and data analysis procedures. The study aims to investigate the views of Turkish teachers of English about intercultural competence (IC) in foreign language teaching. The study specifically aims at finding answers to the research questions mentioned in the introduction part of the study.

3.2. Participants and Setting

The participants of the study were 76 Turkish teachers of English, 52 females and 24 males. Twelve of the participants are teaching at primary schools, 35 of them are teaching at secondary schools and 29 of them are teaching at high schools in Kahramanmaraş. Regarding the educational background, 8 of them have obtained MAs and the rest have BA degrees. The years of teaching experiences of the teachers are ranging from 1 year to 16 years and over.

3.3. Research Design and Instrument

A quantitative descriptive study design and procedures were used to conduct this research with the purpose of finding out the views of Turkish teachers of English regarding the concept of IC, and the reflection of their views on their teaching practices. The participants answered the questions in the questionnaire and the researcher described the responses regarding the frequencies and averages.

Data for the study were collected by means of a questionnaire. The questionnaire is a shortened version of the one developed by Sercu et al. (2005) (See Appendix) which investigates foreign language teachers' beliefs in terms of cultural dimension of language teaching and the place of IC and culture in their teaching practices. The original questionnaire consists of 11 sections but in shortened one, only six sections were used because other sections were beyond the scope of the present study. Also, some items that are not suitable for Turkish context were omitted or rewritten according to the Turkish context.

The questionnaire contains 6 sections. The first section aims at finding out personal information about the participants. The second section investigates the teachers' beliefs about the objectives of foreign language teaching by means of an eight 5-point Likert scale items. The third section aims at finding out the beliefs of teachers about culture teaching in foreign language teaching context. The section consists of nine 5-point Likert scale items. The fourth section investigates teachers' familiarity with the foreign culture(s) by means of ten 4-point Likert scale items. The fifth section investigates classroom practices related to culture teaching that teachers may use by means of 12 3-point Likert scale items. The last section of the questionnaire aims at investigating teachers' opinions on intercultural foreign language teaching by means of twenty-three 5-point Likert scale items. Regarding the reliability of research internal consistency reliability was examined. The reliability results were obtained from the study conducted on 76 participants. The results reached a score of .91 as the Cronbach's Alpha value of the overall questionnaire. The Cronbach's Alpha value of part 2 is .88; of part 3 is .87; of part 4 is .92; of part 5 is .74; of part 6 is .79. These data indicate that the research is reliable.

3.4. Data Collection Procedure

The researcher fulfilled the official requirements such as visiting schools and taking the permission of the head of schools and teachers. The teachers were given hard copies of the questionnaire, they were informed about the aim of the study. The participant teachers were given explanations about how to fill in the questionnaire orally. They were given two days to complete the questionnaire. After the completion of the questionnaires, they were collected by the researcher. Then, the data gathered from the participants were used for analysis.

3.5. Data Analysis Procedure

Data analysis was fulfilled according to the answers of teachers to the items in the questionnaire. Completed questionnaires were subjected to descriptive and inferential statistical analysis using SPSS 21.00 software and mean and standard deviation of each item were calculated. All the results obtained from the collected and analyzed data were interpreted in terms of the overall beliefs of Turkish teachers of English about IC in language teaching process. Additionally, the Kolmogorov-Smirnov

test was used for the data normality test. The Cronbach's Alpha value of part 2 is, 877 and of part 3 is, 866. Coefficient of internal consistence values related to these parts are nearly 0,9 and very high, so it suggests that the items could serve a common purpose. As a result, those were found to be normally distributed dependent variable points according to the independent variables. Therefore, a parametric test One Way ANOVA was applied to see the relation between demographic variables (Occupational experiences and School type) and the objectives of foreign language teaching and the objectives of culture teaching as the data related to part 2 (N=76, Kolmogorov-Smirnov $Z = 1.163$, $p=.13>.05$) and part 3 (N=76, Kolmogorov-Smirnov $Z = .701$, $p=.71>.05$) were found to be normally distributed dependent variable points according to the independent variables.



CHAPTER 4

4. FINDINGS

This part of the study presents the findings of the research conducted at primary, secondary and high schools in Kahramanmaraş in order to find out the views of teachers of English regarding the objectives of foreign language teaching, objectives of culture teaching, familiarity with the foreign culture, frequency of culture teaching practices and intercultural dimension of foreign language teaching according to Turkish EFL teachers. The demographic information, frequency analysis of the findings and results of ANOVAs are presented. The findings will be reported by relating to the research questions.

In the first section of the questionnaire, some personal data about the participants were collected as it is seen in Table 1.

Table 1

Descriptive statistics about teachers

Variables		Frequency	Percent
Gender	Female	52	68,4
	Male	24	31,6
Educational Background	Bachelor degree	68	89,5
	Master's degree	8	10,5
Occupational Experience	0-5 years	25	32,9
	6-10 years	23	30,3
	11-15 years	15	19,7
	16 years and over	13	17,1
School Type	Primary school	12	15,8
	Secondary school	35	46,1
	High school	29	38,2

4.1. How do Turkish EFL Teachers View the Objectives of Foreign Language Education?

The items in the second part of the questionnaire provide a response to the first research question of the study concerning the participant teachers' views about the

objectives of foreign language education. This section consists of eight statements on a 5 Likert scale ranging from "strongly agree" to "strongly disagree." According to the results obtained from frequency analysis as seen in Table 2, the item that has the highest mean score ($\bar{X}=4,43$) is *promoting the students for learning foreign languages*. The item can be assumed as an objective not related with any cultural aspect of foreign language teaching. The objective having the second highest mean score ($\bar{X}=4,29$) is *promoting the students to understand their own identity and culture better*. *Promoting the students for being open and positive toward unfamiliar cultures* is graded as ($\bar{X}=4,20$) the third most important goal of ELT. These two items can be evaluated as objectives that have close relation with cultural aspect of foreign language teaching. The last three frequent objectives in the research are *promoting the students' acquisition of learning skills for learning other foreign languages* ($\bar{X}=4,03$), *promoting the students' familiarity with English cultures* ($\bar{X}=3,93$) and *promoting the students to acquire a certain proficiency in the foreign language to be able to read literary works* ($\bar{X}=3,72$).

Table 2

Teachers' Views about Foreign Language Teaching Objectives

Statements	N	Min.	Max.	Mean	Std. Dev.
1. Promoting the students for learning foreign languages.	76	2	5	4,43	,772
2. Promoting the students' familiarity with English cultures.	76	1	5	3,93	,984
3. Promoting the students to acquire a certain proficiency in the foreign language to be able to read literary works.	76	1	5	3,72	1,028
4. Promoting the students' acquisition of skills useful for other subject areas and life in general.(e.g. memorize, summarize, give a presentation etc.)	76	1	5	4,17	,915
5. Promoting the students for being open and positive toward unfamiliar cultures.	76	1	5	4,20	1,033
6. Promoting the students' acquisition of learning skills for learning other foreign languages.	76	1	5	4,03	,909
7. Promoting the students' acquisition of a certain proficiency in the foreign language to use it for practical purposes (e.g. overseas travel).	76	1	5	4,08	1,030
8. Promoting the students to understand their own identity and culture better.	76	1	5	4,29	,935

*1,00 - 1,79 = Strongly disagree; 1,80 - 2,59 = Disagree; 2,60 - 3,39 = Undecided; 3,40 – 4,19 = Agree; 4,20 – 5,00 = Strongly agree

4.2 How do Turkish EFL Teachers View the Objectives of Culture Teaching?

The items in the third part of the questionnaire provide a response to the second research question of the study concerning the participant teachers' views about the

objectives of culture teaching. This section consists of nine statements on a 5 Likert scale ranging from "strongly agree" to "strongly disagree." As it is seen in Table 3, according to the results the item *providing information about daily life and routines of the foreign culture(s)* has the highest mean score ($\bar{X}=4,46$). The item can be said to refer to certain information about the foreign culture, so it is just related with the knowledge dimension of culture teaching which can be said not to have the priority in terms of intercultural foreign language education. The items ranked as the second and third culture teaching objectives *promoting awareness of cultural differences* ($\bar{X}=4,37$) and *developing openness and tolerance towards other peoples and cultures* ($\bar{X}=4,34$) nearly have the same mean scores according to the obtained results. These two items can be evaluated as the two important objectives that will help learners to have an intercultural competent perspective. The items ranked the last three objectives by the participants are *promoting increased understanding of students' own culture* ($\bar{X}=4,17$), *providing information about shared values and beliefs* ($\bar{X}=4,14$) and *providing information about the history, geography and politics of the foreign culture(s)* ($\bar{X}=3,83$). However, the item *promoting increased understanding of students' own culture* can be said to be one of the most important culture teaching objectives as 'learners' own culture' is a very important component of intercultural foreign language education.

Table 3

Teachers' Views about Culture Teaching Objectives

Statements	N	Min.	Max.	Mean	Std. Dev.
1. Providing information about the history, geography and politics of the foreign culture(s).	76	1	5	3,83	,915
2. Providing information about daily life and routines of the foreign culture(s).	76	2	5	4,46	,701
3. Providing information about shared values and beliefs.	76	1	5	4,14	,860
4. Providing experiences presenting various cultural expressions (e.g. literature, music, theatre, film etc.).	76	2	5	4,26	,700
5. Developing openness and tolerance towards other peoples and cultures.	76	1	5	4,34	,873
6. Promoting awareness of cultural differences.	76	2	5	4,37	,746
7. Promoting increased understanding of students' own culture.	76	2	5	4,17	,915
8. Promoting the ability to empathize with people living in other cultures.	76	2	5	4,20	,731
9. Promoting the ability to handle intercultural communication situations.	76	2	5	4,21	,718

*1,00 - 1,79 = Strongly disagree; 1,80 - 2,59 = Disagree; 2,60 - 3,39 = Undecided; 3,40 – 4,19 = Agree; 4,20 – 5,00 = Strongly agree

4.3. How Much Familiar are Turkish EFL Teachers With The Foreign Culture?

The items in the fourth part of the questionnaire provide a response to the third research question of the study concerning the participant teachers' familiarity with the country, culture, people associated with the foreign language they teach. This section consists of ten statements on a 4 Likert scale ranging from 'very familiar' to 'not familiar at all'. As shown in Table 4, the teachers ranked *daily life and routines, living*

conditions, food and drink etc. ($\bar{X}=3,22$) as their first mostly familiar aspect of the foreign culture(s). The results show that *youth culture* ($\bar{X}=2,95$) and *education, professional life* ($\bar{X}=2,92$) are the second and third highly scored items. The participants are equally familiar with the two aspects of English cultures: *Traditions, folklore, tourist attractions* ($\bar{X}=2,89$) and *literature* ($\bar{X}=2,89$). Teachers are least familiar with *international relations* ($\bar{X}=2,61$).

Table 4

Teachers' Familiarity with the foreign culture

Statements	N	Min.	Max.	Mean	Std. Dev.
1. History, geography, political system	76	1	4	2,83	,839
2. Different ethnic and social groups	76	1	4	2,62	,748
3. Daily life and routines, living conditions, food and drink etc.	76	1	4	3,22	,858
4. Youth culture	76	1	4	2,95	,831
5. Education, professional life	76	1	4	2,92	,876
6. Traditions, folklore, tourist attractions	76	1	4	2,89	,776
7. Literature	76	1	4	2,89	,858
8. Other cultural expressions i.e., music, drama, art	76	1	4	2,78	,826
9. Values and beliefs	76	1	4	2,80	,817
10. International relations (political, economic and cultural) with students' own country and other countries.	76	1	4	2,61	,834

*1,00 - 1,74 = Not familiar at all; 1,75 - 2,49 = Not sufficiently; 2,50 - 3,24 = Sufficiently; 3,25 – 4,00 = Very familiar

4.4. What Kind of Culture Teaching Activities do Turkish EFL Teachers Practice in Their Classes?

The items in the fifth part of the questionnaire provide a response to the fourth research question of the study concerning the culture teaching activities the participant

teachers practice in their classes. This section consists of twelve statements on a 3 Likert scale ranging from "often" to "never." As it is seen in Table 6, the highest ranked item by the participants is *I tell my students what I heard/read about the foreign culture* ($\bar{X}=2, 63$). The item refers to a kind of culture teaching activity which does not help learners discover, relate or analyze the foreign culture, that is, such kind of a culture teaching activity causes learners to be passive information receivers during courses. The items having the second and third highest mean scores are *I use videos, CDs or the Internet to show an aspect of the foreign culture* ($\bar{X}=2, 34$) and *I ask my students to tell about their own culture in the foreign language* ($\bar{X}=2, 33$). Using videos, CDs, the Internet might help learners to be exposed to real and concrete information about the foreign culture but that kind of an activity will not be adequate for acquisition of intercultural competence. Telling one's own culture in a foreign language might have a positive effect on the learner to develop positive attitudes toward the foreign culture. The last three items having the least mean scores according to the obtained results are *I decorate the classroom with posters presenting particular aspects of the foreign culture* ($\bar{X}=1, 83$), *I bring objects originating from the foreign culture to the classroom* ($\bar{X}=1, 70$) and *I supply contacts with native foreigners by means of live chat on the internet in classroom* ($\bar{X}=1, 42$).

Table 5

Classroom practices related to culture teaching

Statements	N	Min.	Max.	Mean	Std. Dev.
1. I tell my students what I heard/read about the foreign culture.	76	1	3	2,63	,512
2. I ask my students to explore the foreign culture independently (e.g. making researches).	76	1	3	2,24	,608
3. I use videos, CDs or the Internet to show an aspect of the foreign culture.	76	1	3	2,34	,684
4. I share my own experiences in the foreign country with my students.	76	1	3	1,99	,856
5. I supply contacts with native foreigners by means of live chat on the internet in classroom.	76	1	3	1,42	,638
6. I ask my students to tell about their own culture in the foreign language.	76	1	3	2,33	,500
7. I bring objects originating from the foreign culture to the classroom.	76	1	3	1,70	,731
8. I ask my students to take part in role-play activities in which people from different cultures meet.	76	1	3	2,13	,618
9. I decorate the classroom with posters presenting particular aspects of the foreign culture.	76	1	3	1,83	,681
10. I ask my students to compare their own culture with the foreign culture in any aspect.	76	1	3	2,14	,647
11. I talk with my students about the aspects of the foreign culture which I feel negatively.	76	1	3	1,95	,671
12. I talk with my students about prejudices against particular cultures, countries, inhabitants.	76	1	3	2,13	,660

*1, 00 - 1, 66 = Never; 1, 67 - 2, 32 = Sometimes; 2, 33 - 3, 00 = Often

4.5 What is the Intercultural Dimension of Foreign Language Teaching According to Turkish EFL Teachers?

The items in the sixth part of the questionnaire provide a response to the fifth

research question of the study concerning the intercultural dimension of foreign language teaching according to the participant teachers. This section consists of twenty-three statements on a 5 Likert scale ranging from "strongly agree" to "strongly disagree." As it can be seen in Table 6, most of the participants are 'strongly agree' that *foreign language teaching should not only touch upon foreign cultures. It should also deepen students' understanding of their own culture* ($\bar{X}=4, 32$). The item can be claimed to be closely related with the primary understanding of intercultural competence as it points out both foreign cultures and learners' own culture. It is also seen in the table that the participants agree to a certain extent that *teaching culture is as important as teaching the foreign language* ($\bar{X}=4, 18$), *foreign language teaching should enhance students' understanding of their own cultural identities* ($\bar{X}=4, 17$) and *providing additional cultural information makes students more tolerant towards other cultures and peoples* ($\bar{X}=4, 16$). These three items can be said to be the items that positively support the intercultural dimension of foreign language teaching. The last three items having the lowest mean scores are *only when there are ethnic minority community students in your classes do you have to teach intercultural competence* ($\bar{X}=2, 63$), *intercultural education has no effect whatsoever on students' attitudes* ($\bar{X}=2, 43$) and *language and culture cannot be taught in an integrated way. You have to separate the two* ($\bar{X}=2, 39$). According to the findings, the teachers are agree to a certain extent that *intercultural skills cannot be acquired at school* ($\bar{X}=3, 41$), *before you can teach culture or do anything about the intercultural dimension of foreign language teaching, students have to possess a sufficiently high level of proficiency in the foreign language* ($\bar{X}=3, 54$), *intercultural education reinforces students' already existing stereotypes of other peoples and cultures* ($\bar{X}=3, 68$), *when you only have a limited number of teaching periods, culture teaching has to give way to language teaching* ($\bar{X}=3, 72$) and *a foreign language teacher should present a positive image of the foreign culture(s) and society* ($\bar{X}=3, 76$). It can also be seen that there are some contradictions in participant teachers' responses. For example, the teachers agree on the idea that intercultural skills cannot be acquired at school or undecided whether learners can acquire intercultural skills in foreign language classrooms or just acquire additional cultural knowledge while they also agree that intercultural competence is best undertaken cross-curricularly and also while they agree that they will to promote

intercultural skills in their teaching. Additionally, the participant teachers agree that intercultural education reinforces the existing stereotypes of learners about others and other cultures while they also show agreement on the ideas that the more learners know about the foreign culture, the more tolerant they are and providing additional cultural information makes students more tolerant towards other cultures and people. Another contradiction can be seen in the results that the participants agree that when the teacher has a limited number of teaching periods, the priority belongs to language teaching rather than culture teaching while they also agree the idea that teaching culture is as important as teaching the foreign language.

Table 6

Teachers' views about Intercultural Dimension of Foreign Language Teaching

Statements	N	Min.	Max.	Mean	Std. Dev.
1. Teaching culture is as important as teaching the foreign language.	76	1	5	4,18	,948
2. I would like to teach intercultural competence through my foreign language teaching.	76	2	5	4,05	,862
3. Intercultural skills cannot be acquired at school.	76	1	5	3,41	1,122
4. It is impossible to teach the foreign language and the foreign culture in an integrated way.	76	1	5	2,84	1,189
5. The more students know about the foreign culture, the more tolerant they are.	76	1	5	4,00	,952
6. Providing additional cultural information makes students more tolerant towards other cultures and peoples.	76	2	5	4,16	,767
7. I would like to promote the acquisition of intercultural skills through my teaching.	76	1	5	4,09	,751
8. Foreign language teaching should not only touch upon foreign cultures. It should also deepen students' understanding of their own culture.	76	2	5	4,32	,836

9. 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.	76	1	5	4,05	,922
10. Intercultural education is best undertaken cross-curricularly.	76	2	5	3,84	,784
11. A foreign language teacher should present a positive image of the foreign culture(s) and society.	76	1	5	3,76	1,057
12. Intercultural education reinforces students' already existing stereotypes of other peoples and cultures.	76	1	5	3,68	,927
13. Foreign language teaching should enhance students' understanding of their own cultural identities.	76	2	5	4,17	,755
14. Before you can teach culture or do anything about the intercultural dimension of foreign language teaching, students have to possess a sufficiently high level of proficiency in the foreign language.	76	1	5	3,54	1,194
15. When you only have a limited number of teaching periods, culture teaching has to give way to language teaching.	76	2	5	3,72	,918
16. In international contacts misunderstandings arise equally often from linguistic as from cultural differences.	76	2	5	3,70	,817
17. Every subject, not just foreign language teaching, should promote the acquisition of intercultural skills.	76	2	5	3,82	,860
18. Intercultural education has no effect whatsoever on students' attitudes.	76	1	5	2,43	1,063
19. Only when there are ethnic minority community students in your classes do you have to teach intercultural competence.	76	1	5	2,63	1,056
20. Language and culture cannot be taught in an integrated way. You have to separate the two.	76	1	5	2,39	1,255
21. Language problems lie at the heart of misunderstandings in international contacts, not cultural differences.	76	1	5	3,07	1,100

22	In the foreign language classroom students can only acquire additional cultural knowledge. They cannot	76	1	5	3,11	1,040
23	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.	76	1	5	2,80	1,347

*1,00 - 1,79 = Strongly disagree; 1,80 - 2,59 = Disagree; 2,60 - 3,39 = Undecided; 3,40 - 4,19 = Agree; 4,20 - 5,00 = Strongly agree

4.6. What are the Views of Teachers of English about the Objectives of Foreign Language Teaching on the Basis of the Participants' Occupational Experience and Type of School That They Work for?

Table 7 presents One Way ANOVA results regarding the objectives of foreign language teaching according to school type.

Table 7

ANOVA results of view scores of foreign language teachers for the objectives of foreign language teaching according to the school type that they work for

Source of Variance	Sum of Squares	df	Mean Square	F	p
Between Groups	194,766	2	97,383	3,296	,043
Within Groups	2156,642	73	29,543		
Total	2351,408	75			

The results revealed that there is a statistically meaningful difference between the participants' views about the objectives of foreign language teaching and the school type they work for $F(2, 73) = 3.296, p < .05$. However, according to the results of Scheffe test done to determine within which groups these differences are there is no significantly meaningful difference between the two groups.

Table 8

Secheffe Results

(I) School Type	(J) School Type	Mean Difference (I-J)	Std. Error	p
Primary school	Secondary school	3,69048	1,81824	,135
	High school	,72989	1,86565	,926
Secondary school	Primary school	-3,69048	1,81824	,135
	High school	-2,96059	1,36485	,102
High school	Primary school	-,72989	1,86565	,926
	Secondary school	2,96059	1,36485	,102

According to the mean scores of the participants, it is revealed that the scores of primary school teachers ($\bar{X}=34,83$) and of high school teachers ($\bar{X}=34,10$) are relatively higher than the score of secondary school teachers ($\bar{X}=31,14$). When the scores are divided by the number of items, it is revealed that high level of participation can be observed at the range of 'strongly agree' and 'agree'. The participant teachers of all groups mentioned above can be said to have a similar and a positive views about foreign language teaching objectives.

Table 9 presents One Way ANOVA results regarding the objectives of foreign language teaching according to occupational experience.

Table 9

ANOVA results of view scores of foreign language teachers for the objectives of foreign language teaching according to their occupational experiences

Source of Variance	Sum of Squares	df	Mean Square	F	p
Between Groups	21,850	3	7,283	,225	,879
Within Groups	2329,558	72	32,355		
Total	2351,408	75			

The results revealed that there is no statistically meaningful difference between the participants' views about the objectives of foreign language teaching and their

occupational experiences $F(3, 72) = .225, p > .05$. That is, all mean scores related to the occupational experience are similar. According to the mean scores of the participants, it is revealed that the scores of 0-5 years experienced teachers are ($\bar{X} = 33, 24$), of 6-10 years experienced teachers are ($\bar{X} = 32, 04$), of 11-15 years experienced teachers are ($\bar{X} = 33, 13$), of 16 and over years experienced teachers are ($\bar{X} = 33, 23$). When the scores are divided by the number of items, it is revealed that high level of participation can be observed at the range of 'agree'. The participant teachers of all groups mentioned above can be said to have a very similar and a positive views about the objectives of foreign language teaching.

4.7. What are The Views of Teachers of English about the Objectives of Culture Teaching in A Foreign Language Context on the Basis of the Participants' Occupational Experience and Type of School That They Work for?

Table 10 presents One Way ANOVA results regarding the objectives of culture teaching according to school type.

Table 10

ANOVA results of view scores of foreign language teachers for the objectives of culture teaching according to the type of school they work for

Source of Variance	Sum of Squares	df	Mean Square	F	p
Between Groups	55,390	2	27,695	1,111	,335
Within Groups	1819,597	73	24,926		
Total	1874,987	75			

The results revealed that there is no statistically meaningful difference between the participants' views about the objectives of culture teaching and school type they work for $F(2, 73) = 1.111, p > .05$. According to the mean scores of the participants, it is revealed that the scores of primary school teachers ($\bar{X} = 39, 67$), of secondary school teachers ($\bar{X} = 37, 23$) and of high school teachers ($\bar{X} = 38, 21$) are similar. When the scores are divided by the number of items, it is revealed that high level of participation

can be observed at the range of ‘strongly agree’ and ‘agree’. The participant teachers of all groups mentioned above can be said to have a similar and a positive views about culture teaching objectives.

Table 11 presents One Way ANOVA results regarding the objectives of culture teaching according to occupational experience.

Table 11

ANOVA results of view scores of foreign language teachers for the objectives of culture teaching according to their occupational experiences

Source of Variance	Sum of Squares	df	Mean Square	F	p
Between Groups	80,608	3	26,869	1,078	,364
Within Groups	1794,379	72	24,922		
Total	1874,987	75			

The results revealed that there is no statistically meaningful difference between the participants’ views about the objectives of culture teaching and their occupational experiences $F(3, 72) = 1.078, p > .05$. That is, all mean scores related to the occupational experience are similar. According to the mean scores of the participants, it is revealed that the score of 0-5 years experienced teachers is ($\bar{X}=39, 08$), of 6-10 years experienced teachers is ($\bar{X}=36, 78$), of 11-15 years experienced teachers is ($\bar{X}=37, 27$), of 16 and over years experienced teachers is ($\bar{X}=38, 85$). When the scores are divided by the number of items, it is revealed that high level of participation can be observed at the range of ‘strongly agree’ and ‘agree’. The participant teachers of all groups mentioned above can be said to have a similar and a positive views about culture teaching objectives.

As a conclusion, the findings reveal that the prior objective of foreign language teaching according to the participants is related with linguistic objectives. However, cultural objectives are highly among the objectives of foreign language teaching according to the participants’ responses. In terms of the objectives of culture teaching, the participants prioritize knowledge dimension of culture teaching. However, the participants’ responses show that attitudinal dimension and skills dimension of culture

teaching are also highly among the objectives of culture teaching. Taking into consideration the participants' familiarity with the foreign culture, it is revealed that the participants consider themselves as mostly familiar with daily life and routines. In terms of culture teaching activities that the participants may practice, the responses show that the participants most frequently prefer practicing cognitive and teacher-centered culture teaching activities. According to the obtained responses, in terms of the intercultural dimension of foreign language teaching, the participants mostly think that foreign language teaching needs to both touch upon foreign cultures and deepen the learners' understanding of their own culture. It can be said that the most favored responses are positively related with intercultural competence teaching. However, as it is mentioned above it can also be seen that there are several contradictions in participants' responses related with the intercultural dimension of foreign language teaching. They may be said not to have a clear mind about the intercultural dimension of foreign language teaching.

According to the results of One Way ANOVA, it can be seen that the teachers' views about foreign language teaching objectives and culture teaching objectives do not show statistically meaningful differences according to the school type that they work for and their occupational experiences.

CHAPTER 5

5. CONCLUSION

5.1. Overview of the Research

The fundamental aim of the study is to reveal the views of Turkish teachers of English regarding culture and ICC and its reflection on their teaching practices. The study was conducted by means of a questionnaire on 76 Turkish teachers of English working at primary, secondary and high state schools in Kahramanmaraş.

5.2. Conclusion and Discussion

This part of the study presents the conclusion and discussion of the findings regarding the research questions. Teachers' views about foreign language teaching objectives, Teachers' views about culture teaching objectives, Teachers' familiarity with the foreign culture, Classroom practices related to culture teaching, Teachers' views about intercultural dimension of foreign language teaching, The views of teachers of English about the objectives of foreign language teaching on the basis of the participants' occupational experience and type of school they work for and the views of teachers of English about the objectives of culture teaching in a foreign language context on the basis of the participants' occupational experience and type of school they work for are discussed in this part of the study according to the research results.

5.2.1. Teachers' Views about Foreign Language Teaching Objectives

This part of the study presents the discussion regarding English language teachers' views about the objectives of foreign language teaching. From the results it can be concluded that the teachers mostly think that promoting the students for learning foreign languages is a prior objective of foreign language teaching which was categorized as a language learning objective by Sercu et al. (2005, p. 21). This might be because the participants give priority to using foreign languages for practical purposes but interestingly the results show that the teachers also strongly agree on promoting the students' understanding of their own identity and culture better. This might indicate that the participants consider culture teaching in intercultural aspects and they help their learners discover and relate different cultures rather than presenting learners only the

knowledge of the foreign culture. Additionally, promoting the students for being open and positive towards unfamiliar cultures is among objectives for foreign language education, which were categorized under culture learning. It can also be seen that these three items have rather similar mean scores. These findings might be assumed that teachers conserve their tendency towards traditional language learning objectives as they may see both themselves and the curriculum insufficient for culture teaching in an intercultural perspective but they are also in favor of intercultural foreign language teaching approach, as they may be aware of the necessity of intercultural competence in the world of intercultural communication. In an international investigation, Sercu et al. (2005) found out that the participants of the research gave the priority to language learning objectives like using the foreign language for practical purposes, not so much culture learning objectives and the researchers also points out the clear interest of the participants in promoting their pupils to learn foreign languages similar to our findings. According to results of the research made by Kılıç (2013, p. 57), the participants do not firstly prioritize culture learning objectives but they remark main objectives of foreign language education as language learning objectives that develop learners' linguistic skills, and general skills objectives. A similar research was conducted by Xiaohui and Li (2011, p. 180) and the results show that the majority of the participants define the most important foreign language teaching objective as developing communicative competence and language proficiency and the least important objective of foreign language teaching is related with the aspects of practical purposes according to the participants. In the research by Doğan (2015), the results show that the participants are in favor of the objectives of foreign language teaching related with knowledge dimension of language, the learners' level of proficiency and skills for using the target language practically. On the other hand, the objectives that are related with cultural aspects are among the least supported objectives. According to the obtained results in research of Atay, Kurt, Çamlıbel, Ersin and Kaslıoğlu (2009), participants give priority to language learning objectives and general learning skills objectives rather than culture learning objectives.

5.2.2. Teachers' Views about Culture Teaching Objectives

This part of the study presents the discussion regarding English language teachers' views about the objectives of culture teaching. The results show that teachers

may focus on knowledge dimension of culture teaching because they seem to have a common idea that the most important objective of culture teaching is providing the learners with knowledge of daily life and routines about the foreign culture(s) so, it can be interpreted as a result that is away from the main understanding of intercultural competence approach since that objective just represents provision of information. That idea of the participants might be because of a preconceived understanding of culture teaching and the traditional content of coursebooks that present cultural issues in terms of daily life and routines. Also the participants might mostly see themselves proficient on the information of daily life and routines related with the foreign culture. However, the second and the third most ranked objectives are promoting awareness of cultural differences and developing openness and tolerance towards other peoples and cultures. These are among the basic objectives of teaching culture in foreign language education that address skills dimension and attitudinal dimension of culture teaching objectives conforming understanding of intercultural competence approach and helping learners develop intercultural competence. This might be because the participants think that in culture teaching, respect for the differences is the starting point for the development of intercultural competence. In addition, the participants strongly agree to some extent on providing experiences that present various cultural expressions (e.g. literature, music, theatre, film etc.) that refer to knowledge dimension of intercultural competence where only the information is passed on to the learners according to the study of Sercu et al. (2005, p. 25). It can be said that this is not a preferable kind of culture teaching objective as it cannot be adequate for learners' in order to develop intercultural skills. Other two items that are strongly agreed by the participants are promoting the ability to empathize with people living other cultures and promoting the ability to handle intercultural communication situations that are categorized under skills dimension of intercultural competence by Sercu et al. (2005) that represent main understanding of intercultural competence approach. In terms of comparing two objectives related to skills dimension of intercultural competence, similar to the results of the research of Sercu et al. (2005), the participants in that research also do not express strong agreement on the objective 'promoting increased understanding of students' own culture' while they strongly support the objective 'promoting awareness of cultural differences'. It might be because the participants have the idea that such kind of an objective is not related with foreign language teaching but other subject areas. In the study of Sercu et al (2005, p. 27), it is found out that participants primarily support the

objective ‘developing attitudes of openness and tolerance towards other peoples and cultures’ but they also prefer passing information on in culture teaching to promoting intercultural skills. Kılıç (2013, p. 52) found the same result with Sercu et al (2005) that participants primarily support the objective, categorized under attitudinal dimension of intercultural teaching, ‘developing openness and tolerance towards other people and cultures’. According to the obtained results in Kılıç’s (p. 57) study, it is concluded that the participants generally favours attitudinal dimension of culture teaching objectives. Likewise, according to the results of a research conducted by Atay et al (2009) the items that are related with the skills dimension were mostly supported by the participants of the study while the least supported objectives are related with knowledge dimension of culture teaching objectives. According to the results of the research by Doğan (2015), similar to the research results above, the participants mostly consider giving information of daily life and routines of the target culture as the most prior objective of culture teaching. According to the participants’ responses culture teaching objectives related with knowledge dimension and skills dimension are among the highly preferred objectives. Additionally, in the research by Xiaohui and Li (2011, p. 180-181), different from the research results above, participants mostly preferred giving priority to the knowledge dimension of culture teaching that is passing information on about shared values and beliefs in the target culture. It can also be inferred from the results that the participants are not adequately aware of the concept of intercultural competence as they seem not to give deserved importance to a very important issue of IC that is understanding of the learners’ own culture besides the target cultural aspects.

5.2.3. Teachers' Familiarity with the Foreign Culture

This part of the study presents the discussion regarding English language teachers' familiarity with the foreign culture. According to the results, it can be claimed that teachers are sufficiently familiar with the culture of the language they teach. Same with the results of the research made by Sercu et al. (2005), the participants of the present study are mostly familiar with aspects of daily life and routines, living conditions, food and drink and the like. This may be seen as the reason why the teachers mostly perceive the objective of culture teaching as providing information about daily life and routines of the foreign culture. This might be because the participants can easily find this kind of information from the course books or through media. The participants

are least familiar with international relations and this might be simply because they do not deal with such matters. It is certain that the issue in intercultural language education is not just transmission of knowledge but supplying development of attitudinal dimension and skills dimension to learners in order that they reach intercultural competence proficiency level. However, that kind of cultural knowledge and familiarity may be beneficial for teachers and contribute to their intercultural teaching process. Kılıç (2013) found out in her study that teachers are mostly familiar with daily life and routines, living conditions, food and drink etc. of the foreign culture they teach as it is resulted in this present study and in the study of Sercu et al. (2005). It is also interesting that no participants in these studies confirm that they are unfamiliar with any aspects of culture associated with the language they teach, so it might mean that the participants believe in their proficiency in providing information to the learners about the cultural aspects related with the language they teach. In the study of Xiaohui and Li (2011, p. 182) the results show that the participants are mostly familiar with the foreign culture in terms of daily life and routines as in the present study. In contrary to the present study, the participants have the least familiarity with youth culture.

5.2.4. Classroom Practices Related to Culture Teaching

This part of the study presents the discussion about the frequency of culture teaching activities in English language teaching context. The results revealed from the data demonstrate that the most frequent culture teaching activity according to the responses is telling what is heard or read about the foreign culture. Such an activity can be remarked as a teacher-centered and cognitive activity, as Sercu et al. (2005, p. 77-78) mentioned, where the teacher talks about his/her own experiences and the learners are in a position of passive receivers of knowledge. This might be because the participants don't regard themselves proficient enough to develop learners' cultural skills and attitudes or just presenting knowledge about the foreign culture comes to their mind when they think about culture teaching. Also according to the results, participants claim that they benefit from some technological devices as a means of cultural teaching activities. Such activities can also be accepted as traditional teacher-centered and cognitive culture teaching activities but the participants may intent to help learners familiarize with the foreign culture by this way. However, asking students to tell about their own culture in foreign language can be labeled as a learner-centered activity where

learners may develop intercultural skills. This result may show us that the participants are aware of one of the important components of intercultural competence, that is the learners' own culture. It can be concluded from the results about culture teaching activities that the dominant tendency in culture teaching activities is passing information on rather than helping learners develop their intercultural skills independently by means of some other activities like exploring cultures, making comparison of cultures etc. According to the findings the only culture teaching practice that is 'never' made by the participants is supplying contacts with native foreigners by means of live chat on Internet in the classroom. This might be because the teachers have no opportunity to find native foreigners to invite to their classroom by means of using Internet or even they may have some technological problems at schools that keep them away from using Internet. They may also think that such activities are time consuming and not easy in practice. According to the results of the study by Xiaohui and Li (2011, p. 182-183) the culture teaching activities carried out by the participants in foreign language context mostly are unable to go beyond providing the learners with knowledge of the foreign culture. Although in the present study the most frequent activity is seen as informing the students what is heard/ read about the foreign culture, in the study of Atay et al (2009) it is among the least frequent culture teaching practices according to the responses. The results of the research made by Doğan (2015) also shows that the participants mostly are in favor of culture teaching activities presenting the learners some information or experiences related with the foreign culture rather than activities improving intercultural competence.

5.2.5. Teachers' Views about Intercultural Dimension of Foreign Language Teaching

This part of the study presents the discussion regarding English language teachers' views about intercultural dimension of English language teaching. According to the obtained results, it can be seen that the participants are primarily conscious about the importance of learners' own culture in terms of developing intercultural competence. It is also seen that according to the participants' responses cultural dimension is remarked as important as language teaching in foreign language education. The participants might be aware of inseparableness of culture and language. Also, it can be concluded from the results that the participants have the idea that knowledge of

cultural aspects help learners develop attitudinal skills related to intercultural competence. They might consider that the knowledge learners obtain may expand their worldview and make them more respectful and tolerant against differences. These findings might be suggesting that the teachers have a tendency towards an understanding of intercultural foreign language approach rather than traditional approaches. However, it can be seen that there are some contradictions in participants' responses. For example, the participants agree that intercultural skills cannot be acquired at school and undecided that in the foreign language classroom students can only acquire additional cultural knowledge, they cannot acquire intercultural skills. However, they also agree on teaching intercultural competence through their foreign language teaching, on promoting the acquisition of intercultural skills through their teaching and on the idea that intercultural education is best undertaken cross-curricularly. In addition, the participants agree on the item that claims intercultural education reinforces students' already existing stereotypes of other peoples and cultures. However, they also confirm their agreement on the items that claim the more students know about the foreign culture, the more tolerant they are and that claims providing additional cultural information makes students more tolerant towards other cultures and peoples. These results indicate some contradictions. Also there is another inconsistency in participants' responses that while they agree that culture teaching is as important as language teaching, they also show their agreement on declaring that if time is limited, the priority has to be given to language teaching rather than culture teaching. However, the teachers' disagreement with the items that expresses ineffectiveness of intercultural education on learners' attitudes and the separation of language teaching and culture teaching can be regarded as satisfactory because these statements are contrary to the understanding of intercultural foreign language teaching approach. On the other hand, according to the findings, it is unsatisfactory in terms of intercultural foreign language education to see that the teachers agree to a certain extent that 'before you can teach culture or do anything about the intercultural dimension of foreign language teaching, students have to possess a sufficiently high level of proficiency in the foreign language' and 'a foreign language teacher should present a positive image of the foreign culture(s) and society'. This is unsatisfactory because it is obvious that according to the understanding of intercultural competence, culture teaching/learning or being interculturally competent does not primarily depend on a high level proficiency in foreign language. According to the study of Sercu et al. (2005, p. 137), such teachers

supporting that integration of language and culture is impossible, that intercultural skills cannot be acquired at school, that intercultural competence teaching has no positive effect on learners' attitudes and perceptions but has negative effects on them are "unfavorably disposed towards the integration of intercultural competence in foreign language education." In the study of Xiaohui and Li (2011, p. 185-186), the participants mostly touch upon the importance of culture teaching by supporting the idea that teaching culture and teaching language have equal importance but it can also be inferred from the results that there are also some highly supported ideas which are not suitable for the understanding of intercultural foreign language teaching such as impossibility of acquiring intercultural skills at school and of integration of teaching foreign culture and foreign language. It can be concluded that there are some inconsistent responses in the research.

5.2.6. The Views of Teachers of English about the Objectives of Foreign Language Teaching on the Basis of the Participants' Occupational Experience and Type of School that They Work for

The results show that the participants' occupational experiences and the school type they teach at do not change their views about the objectives of foreign language teaching. Regarding their occupational experiences and school type they teach at, it can be said that all participant teachers have similar views about the objectives of foreign language teaching. In other words, according to the obtained results, it might be inferred that neither occupational experience nor the school type is a determining factor that shapes the teachers' views about the objectives of foreign language teaching.

5.2.7. The Views of Teachers of English about the Objectives of Culture Teaching in a Foreign Language Context on the Basis of the Participants' Occupational Experience and Type of School that They Work for

The results show that the participants' occupational experiences and the school type they teach at do not change their views about the objectives of culture teaching. The teachers of primary, secondary and high school can be said to have similar views about culture teaching objectives in foreign language teaching context. Also, as it is revealed from the results, all of the participant teachers with different occupational experiences have similar views about the objectives of culture teaching. It might be

inferred that neither occupational experience nor the school type is a determining factor that shapes the teachers' views about the objectives of culture teaching.

As a conclusion, according to the results of the research it might be said it is satisfactory to see that the participants are strongly in favour of foreign language objectives related with cultural learning despite the fact that the priority goes to a language learning objective. This might be because of teachers' own traditional educational background. However, as said above, it is satisfactory because it can be inferred from the result that teachers are aware of the importance of cultural dimension in the context of foreign language teaching and they want to train interculturally competent students. It can be concluded that, in terms of culture teaching objectives the participants define culture teaching as passing on knowledge but they also strongly support the development of intercultural attitudes and skills. It might be said that the participants cannot give up some traditionally settled ideas so they give priority to traditional objectives. This might be because of the content of coursebooks limited to the culture teaching objectives which are superficial and just at the level of knowledge. In terms of the familiarity with the foreign culture, the participants think that they are sufficiently familiar. It might be due to their travels abroad or of the opportunity to get a lot of information through media and technology. The results related with culture teaching activities show us that the participants often tend to use activities consisting of knowledge transfer. This might be because transfer of knowledge comes to the participants mind when culture teaching activities mentioned. In addition, it might also because of overcrowded classes, the need for catching up with the curriculum requirements. Bringing authentic materials, decorating the class with culture related materials are not preferred by the participants so much. They might think that such culture teaching activities are time consuming, expensive or not easy in practice. In terms of understanding the intercultural dimension of foreign language teaching, participants show a satisfactory tendency especially towards attitudinal and skills dimension of intercultural competence. It might be said that teachers have a positive understanding of intercultural dimension of foreign language teaching and they are willing to place intercultural competence education in their teaching process. However, as it is mentioned before there are some contradictions and it might be because the teachers do not exactly have a clear mind about the understanding of intercultural competence. As a result it can be said that for a better intercultural foreign language education, the teachers should be trained in accordance with intercultural competence

approach in order for the development of interculturally competent learners. Teachers need to be familiar with the foreign cultures to a sufficient extent, they need to know their own culture well in order to be able to relate it with other cultures, explain the similarities and differences and help their learners have such skills, teachers should help the learners respect and understand other cultures and other people. They should choose appropriate culture teaching activities and materials that will help intercultural development of learners. The results might be concluded that the teachers are hopefully on the way to being intercultural foreign language teachers, however, they need to improve themselves in terms of understanding of intercultural competence education.

5.3. Implications of the Study

The study presents some implications for foreign language teaching area. This study helps us see the views of teachers of English about the intercultural dimension of English language teaching. It can be said that teachers need more support to have a meaningful understanding of intercultural English language teaching and they need to be well-informed about how to choose better practices in order to help the students reach a better intercultural competence level. First of all, it can be said that foreign language teacher training programs should place cultural and intercultural aspects in their curricula in order to train foreign language teachers who are aware of the importance of intercultural dimension in foreign language context and who are interculturally competent. Also, ministry of education should organize in-service training programs that aim at improving in-service teachers' understanding of culture teaching and intercultural competence education. Such training programs might help in-service teachers to explore how to integrate culture teaching in foreign language teaching and how to apply culture teaching activities in their courses that will support them in growing up interculturally competent learners. In addition, peer collaboration, discussion meetings, experience sharing meetings and regular reading on specified issues and discussions might help foreign language teachers develop a better understanding of intercultural foreign language teaching.

5.4. Limitations of the Study and Suggestions for Further Research

This part of the study aims to present the limitations of the study and some suggestions for further studies. The number of the participants of this study is limited to

76 and the participants are only from Kahramanmaraş, so this causes findings not to be generalized. This is one of the limitations of the study, so further studies might be conducted with more participants in order to obtain generalizable findings. Also the data of the study only relies on the questionnaire responses and these responses may not be adequate to present participants' beliefs of related issues in the study. Besides a questionnaire as a data collection tool, interviews or observations might as well be used as data collection sources. Additionally, using L1 in the questionnaire presented to the participants could be more effective for the operation.

Further studies may investigate the affecting factors on teachers' opinions about intercultural competence dimension of English language teaching. Also, both qualitative and quantitative methods might be used together for a further research.



6. REFERENCES

- Aguilar, M.J.C. (2009). Intercultural communicative competence in the context of European higher education area. *Language and Intercultural Communication*, 9(4), 242-255.
- Aguilar, M.J.C. (2010). Intercultural communicative competence as a tool for autonomous learning. *Revista Canaria De Estudios Ingleses*, 61, 87-98
- Alptekin, C. (2002). Towards intercultural communicative competence in ELT. *ELT Journal*, 56(1), 57-64.
- Araja, A. & Aizsila, A. (2009). Intercultural communicative competence, *Educational Sciences*, 220-224.
- Atay, D., Kurt, G., Çamlıbel, Z., Ersin, P., & Kaslıoğlu, O. (2009). The role of intercultural competence in foreign language teaching. *Inonu University Journal of the Faculty of Education*, 10(3), 123-135.
- Bayyurt, Y. (2006, July). Non-native English language teachers' perspective on culture in English as a foreign language classrooms. *Teacher Development*, 10(2), 233-247.
- Bayyurt, Y. (2013). Current perspectives on sociolinguistics and English language education. *The Journal of Language Teaching and Learning*, 2013-1, 69-78.
- Brown, H. D. (2007). *Principles of language learning and teaching* (5th Ed.). New York: Pearson Education, 188-194.
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Great Britain: Multilingual Matters, 46-54.
- Byram, M., Gribkova, B., & Starkey, H. (2002). *Developing the intercultural dimension in language teaching: A practical introduction for teachers*. Strasbourg: Council of Europe, pp.5-9
- Byram, M., Holmes, P., & Savvides, N. (2013). Intercultural communicative competence in foreign language education: questions of theory, practice and research. *The Language Learning Journal*, 41(3), 251-253.
- Council of Europe (2001). *Common European Framework of Reference for Languages: Learning, Teaching, Assessment*. Cambridge University, Cambridge.
- Doğan, A. (2015). English language instructors' beliefs towards the objectives of English language teaching regarding culture teaching and culture teaching

- activities at university contexts. Master's thesis, Çağ University, Mersin.
- Erten, E. (2008). Cultural Dimension of Foreign Language Education as Perceived by Teachers and Students: A Case Study. Master's thesis, İstanbul University, İstanbul.
- Genç, B. & Bada, E. (2005). Culture in language learning and teaching. *The Reading Matrix*, 5(1), 73–84.
- Gönül, Ş. Serpil (2007). Intercultural communicative competence: The assessment of a Turkish teaching set for foreign adult learners. Doctoral dissertation, Hacettepe University, Ankara.
- Holliday, A., Martin, H., & Kullman, J. (2004). *Intercultural communication: An advanced resource book*. London, NY: Routledge.
- Jiang, W. (2000). The relationship between culture and language. *ELT Journal*, 54(4), 328-329.
- Kılıç, S. (2013). English lecturers' beliefs regarding intercultural competence. *Hasan Ali Yücel Journal of the Faculty of Education*, 20(2), 47-59.
- Kitao, K. (1985). *A brief history of the study of intercultural communication in the United States*.
- Kramsch, C. (1993). *Context and culture in language teaching*. Oxford, UK: Oxford University Press.
- Kramsch, C. (2001). Intercultural communication. In R. Carter & D. Nunan (Eds.), *The Cambridge guide to teaching English to speakers of other languages*. Cambridge: Cambridge University Press.
- Liddicoat, A.J. (2005). Teaching languages for intercultural communication. In D. Cunningham & A. Hatoss (Eds.), *An international perspective on language policies, practices and proficiencies* (pp. 201-214). Belgrave: Editura Fundației Academice Axis & Fédération Internationale des Professeurs de Langues Vivantes.
- Liddicoat, A. J., Papademetre, L., Scarino, A., & Kohler, M. (2003). *Report on intercultural language learning*. Australia: the University of South Australia, the Research Centre for Languages and Cultures Education, & Griffith University, the School of Languages and Linguistics.
- Lussier, D., Golubina, K., Ivanus, D., Kostova, S. C., De Le Maya Retamar, G., Skopinskaja, L., & Wiesinger, S. (2007). Materials and activities to

- develop intercultural competence. In I. Lázár, M. Huber-Kriegler, D. Lussier, G. S. Matei, & C. Peck (Eds.), *Developing and assessing intercultural communicative competence: A guide for language teachers and teacher educators* (pp. 19-22). Strasbourg: Council of Europe.
- Moran, T. Robert, Abramson, R. Neil, & Moran, V. Sarah (2014). *Managing cultural differences* (9th Ed.). New York: Routledge.
- Özdemir, E. (2004). Attitudes of Turkish pre-service English language teachers towards other cultures in intercultural communication context. Master's thesis, İstanbul University, İstanbul.
- Rogers, M. Everett, Hart, B. William & Miike, Y. (2002). Edward T. Hall and the History of Intercultural Communication: The United States and Japan. *Keito Communication Review* No. 24.
- Sercu, L. (2002). Autonomous learning and the acquisition of intercultural communicative competence: Some implications for course development. *Language, Culture and Curriculum*, 15:1, 16-74.
- Sercu, L. (2006). The foreign language and intercultural competence teacher: The acquisition of a new professional identity. *Intercultural Education*, 17:1, 55-72.
- Sercu, L., Bandura, E., Castro, P., Davcheva, L., Laskaridou, C., Lundgren, U. et al. (2005). Foreign Language Teachers and Intercultural Competence: An International Investigation. *Multilingual Matters*, 19-214.
- Skopinskaja, L. (2003). The role of culture in foreign language teaching materials: an evaluation from an intercultural perspective. Strasbourg: Council of Europe Publishing, 39-69.
- Spencer-Oatey, H. (2004). *Culturally Speaking. Managing Rapport through Talk across Cultures*, London: Continuum, 9-13.
- Xiaohui, H. & Li, S. (2011). Teacher cognition of intercultural communicative competence in the Chinese ELT context. *Intercultural Communication Studies* XX: 1, 175-192.
- Young, T.J. & Sachdev, I. (2011). Intercultural communicative competence: exploring English language teachers' beliefs and practices. *Language Awareness*, 20:2, 81-98.
- Zhang, X. W., & Yan, Y. J. (2006). *Culture Influences on English Language Teaching*.

Online Submission, 3(8), 72-77. <http://files.eric.ed.gov/fulltext/ED497373.pdf>



7. APPENDIX

Dear Colleague,

The aim of this study is to investigate the perceptions of Turkish teachers of English about the cultural dimension of foreign language teaching and intercultural communicative competence in foreign language teaching context. The questionnaire consists of seven sections. The results will be analyzed and interpreted for the research. In order to obtain reliable results, it is very important to be sincere in your answers and not to skip any questions. Thank you for your participating.

English

Miray Yağcı
Teacher of

Part 1: Personal Information

1. Gender:

A. Female () B. Male ()

2. Educational Background:

A. Bachelor degree () B. Master's degree () C. Doctoral degree ()

3. How long have you been teaching English?

A. 0-5 years () B. 6-10 years () C. 11-15 years () D. 16 years and over ()

4. You are teaching at a:

A. Primary school () B. Secondary school () C. High school ()

5. How many hours do you teach per week?

A. 15-20 hours () B. 21-25 hours () C. 26-30 hours () D. 31 hours and over ()

Part 2: This section aims at learning about your perceptions about the objectives of foreign language teaching. Please, answer the questions by means of putting a cross (X) to one of the options: **1-Strongly Agree, 2- Agree, 3- Undecided, 4- Disagree, 5- Strongly Disagree** for each question regarding your own opinions.

	strongly agree	agree	undecided	disagree	strongly disagree
1. Promoting the students for learning foreign languages.					
2. Promoting the students' familiarity with English cultures.					
3. Promoting the students to acquire a certain proficiency in the foreign language to be able to read literary works.					
4. Promoting the students' acquisition of skills useful for other subject areas and life in general. (e. g. memorize, summarize, give a presentation etc.)					
5. Promoting the students for being open and positive toward unfamiliar cultures.					
6. Promoting the students' acquisition of learning skills for learning other foreign languages.					
7. Promoting the students' acquisition of a certain proficiency in the foreign language to use it for practical purposes (e.g. overseas travel).					
8. Promoting the students to understand their own identity and culture better.					

Part 3: This section aims at learning about your opinions about 'culture teaching' in a foreign language teaching context. Please, answer the questions by means of putting a cross (X) to one of the options: **1-Strongly Agree, 2- Agree, 3- Undecided, 4-Disagree, 5- Strongly Disagree** for each question regarding your own opinions.

	strongly agree	agree	undecided	disagree	strongly disagree
1. Providing information about the history, geography and politics of the foreign culture(s).					
2. Providing information about daily life and routines of the foreign culture(s).					
3. Providing information about shared values and beliefs.					
4. Providing experiences presenting various cultural expressions (e.g. literature, music, theatre, film etc.).					
5. Developing openness and tolerance towards other peoples and cultures.					
6. Promoting awareness of cultural differences.					
7. Promoting increased understanding of students' own culture.					
8. Promoting the ability to empathize with people living in other cultures.					
9. Promoting the ability to handle intercultural communication situations.					

Part 4: This section aims at learning about your familiarity with the country, culture, people associated with the foreign language you teach. Please, answer the questions by means of putting a cross (X) to one of the options: **1- Very Familiar 2- Sufficiently 3- Not Sufficiently 4- Not Familiar At All** for each question regarding your own opinions.

	very familiar	sufficiently	not sufficiently	not familiar at all
1. History, geography, political system				
2. Different ethnic and social groups				
3. Daily life and routines, living conditions, food and drink etc.				
4. Youth culture				
5. Education, professional life				
6. Traditions, folklore, tourist attractions				
7. Literature				
8. Other cultural expressions i.e., music, drama, art				
9. Values and beliefs				
10. International relations (political, economic and cultural) with students' own country and other countries.				

Part 5: This section aims at learning about the culture teaching activities you may practice in your classes. Please, answer the questions by means of putting a cross (X) to one of the options: **1- Often 2- Sometimes 3- Never** for each question regarding your own opinions.

	often	sometimes	never
1. I tell my students what I heard/read about the foreign culture.			
2. I ask my students to explore the foreign culture independently (e.g. making researches).			
3. I use videos, CDs or the Internet to show an aspect of the foreign culture.			
4. I share my own experiences in the foreign country with my students.			
5. I supply contacts with native foreigners by means of live chat on the internet in classroom.			
6. I ask my students to tell about their own culture in the foreign language.			
7. I bring objects originating from the foreign culture to the classroom.			
8. I ask my students to take part in role-play activities in which people from different cultures meet.			
9. I decorate the classroom with posters presenting particular aspects of the foreign culture.			
10. I ask my students to compare their own culture with the foreign culture in any aspect.			
11. I talk with my students about the aspects of the foreign culture which I feel negatively.			
12. I talk with my students about prejudices against particular cultures, countries, inhabitants.			

Part 6: This section aims at learning about your opinions about intercultural dimension of foreign language teaching. Please, answer the questions by means of putting a cross (X) to one of the options: **1- Strongly Agree, 2- Agree, 3- Undecided, 4- Disagree, 5- Strongly Disagree** for each question regarding your own opinions.

	strongly agree	agree	undecided	disagree	strongly disagree
1. Teaching culture is as important as teaching the foreign language.					
2. I would like to teach intercultural competence through my foreign language teaching.					
3. Intercultural skills cannot be acquired at school.					
4. It is impossible to teach the foreign language and the foreign culture in an integrated way.					
5. The more students know about the foreign culture, the more tolerant they are.					
6. Providing additional cultural information makes students more tolerant towards other cultures and peoples.					
7. I would like to promote the acquisition of intercultural skills through my teaching.					
8. Foreign language teaching should not only touch upon foreign cultures. It should also deepen students' understanding of their own culture.					
9. 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.					
10. Intercultural education is best undertaken cross-curricularly.					
11. A foreign language teacher should present a positive image of the foreign culture(s) and society.					
12. Intercultural education reinforces students' already existing stereotypes of other peoples and cultures.					
13. Foreign language teaching should enhance students' understanding of their own cultural identities.					
14. Before you can teach culture or do anything about the intercultural dimension of foreign language teaching, students have to possess a sufficiently high level of proficiency in the foreign language.					
15. When you only have a limited number of teaching periods, culture teaching has to give way to language teaching.					

16. In international contacts misunderstandings arise equally often from linguistic as from cultural differences.					
17. Every subject, not just foreign language teaching, should promote the acquisition of intercultural skills.					
18. Intercultural education has no effect whatsoever on students' attitudes.					
19. Only when there are ethnic minority community students in your classes do you have to teach intercultural competence.					
20. Language and culture cannot be taught in an integrated way. You have to separate the two.					
21. Language problems lie at the heart of misunderstandings in international contacts, not cultural differences.					
22. In the foreign language classroom students can only acquire additional cultural knowledge. They cannot acquire intercultural skills.					
23. 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.					