

**REPUBLIC OF TÜRKİYE
CUKUROVA UNIVERSITY
THE INSTITUTE OF SOCIAL SCIENCES
DEPARTMENT OF ENGLISH LANGUAGE TEACHING**

**TRANSFORMING INTER- AND TRANSCULTURAL CONSTRUCTS OF IN-
SERVICE LANGUAGE TEACHERS THROUGH PARTICIPATORY ACTION
RESEARCH IN TÜRKİYE**

SEDA GÜLER

DOCTOR OF PHILOSOPHY

ADANA / 2022

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DOCTOR OF PHILOSOPHY

ADANA / 2022

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ABSTRACT**TRANSFORMING INTER- AND TRANSCULTURAL CONSTRUCTS OF IN-SERVICE LANGUAGE TEACHERS THROUGH PARTICIPATORY ACTION RESEARCH IN TÜRKİYE****Seda GÜLER****Ph.D. Thesis, Department of English Language Teaching****Supervisor: Prof. Dr Hasan BEDİR****August 2022, 210 pages**

This dissertation highlights the significance of the cultural dimension of English language teaching and learning. It aims to provide a deeper understanding of the intercultural/transcultural paradigms and support the competency development process of the participant teachers from cognitive, affective and social domains. The scope is to analyse the transformative learning experiences of the participants and figure out their perceptual changes during the participatory action research sessions to maintain a broad worldview, ensure effective and appropriate multicultural interactions, and determine their paths for adapting to this culturally dynamic reality. Sociocultural theory (Vygotsky, 1978) and transformative learning theory (Mezirow, 2000) constitute the theoretical framework of this study. A questionnaire was conducted on 291 English language teachers. After teachers' needs to maintain an intercultural/transcultural worldview were detected, five study participants were interviewed, and a framework was formed regarding the participatory action research design. The results were obtained from the datasets of recordings of the discussion sessions, reflective reports, KWHLAQ charts, classroom observations, interviews and the researcher's journal.

The findings reveal that a transformative approach enhanced the intercultural and transcultural development process and transformed the perceptions of the participant teachers. All the participant teachers progressed and based on the findings, the group's motivation, discussions and reflections transformed the teachers' perceptions and contributed to the individual and professional development process.

A holistic approach to intercultural and transcultural competency development, supporting reflection, self-reflection, and critical cultural awareness, extends the

participant teachers' worldviews and keeps embracing differences and equal and democratic education in the ELT context.

Keywords: Intercultural / transcultural communication, transformative learning theory, English language teaching, critical cultural awareness



ÖZET

TÜRKİYE’DE KATILIMCI EYLEM ARAŞTIRMASI YOLUYLA HİZMET İÇİ DİL ÖĞRETMENLERİNİN KÜLTÜRLERARASI VE TRANSKÜLTÜREL ALGILARININ DÖNÜŞTÜRÜLMESİ

Seda GÜLER

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Bu tez, İngilizce öğretimi ve öğreniminin kültürel boyutunun önemini vurgulamaktadır. Kültürlerarası/kültürlerarası paradigmaların daha derinden anlaşılmasını sağlamayı ve katılımcı öğretmenlerin bilişsel, duyuşsal ve sosyal alanlardaki yetkinlik gelişim sürecini desteklemeyi amaçlar. Kapsam, geniş bir dünya görüşünü sürdürmek, etkili ve uygun çok kültürlü etkileşimleri sağlamak ve kültürel olarak dinamik olan bu gerçekliğe uyum sağlama yollarını belirlemek için katılımcıların dönüşümsel öğrenme deneyimlerini analiz etmek ve katılımcı eylem araştırması toplantıları sırasında algısal değişikliklerini bulmaktır. Sosyokültürel teori (Vygotsky, 1978) ve dönüşümsel öğrenme teorisi (Mezirow, 2000) bu çalışmanın teorik çerçevesini oluşturmaktadır. 291 İngilizce öğretmenine anket uygulanmış ve öğretmenlerin dil öğretiminde kültürlerarası/kültürlerötesi bir dünya görüşüne sahip olma konusundaki ihtiyaçları tespit edildikten sonra, çalışmanın beş katılımcısıyla görüşülerek katılımcı eylem araştırması tasarımına ilişkin bir çerçeve oluşturulmuştur. Sonuçlar, tartışma oturumlarının kayıtlarından, yansıtıcı raporlardan, KWHLAQ çizelgelerinden, sınıf gözlemlerinden, görüşmelerden ve araştırmacı günlüğünden elde edilmiştir.

Bulgular, dönüşümsel bir yaklaşımın kültürlerarası ve transkültürel gelişim sürecini geliştirdiğini ve katılımcı öğretmenlerin algılarını dönüştürdüğünü ortaya koymaktadır. Her ne kadar birbirlerinden farklılık gösterse de katılımcı öğretmenlerin tamamı ilerleme kaydetmiştir, bu da süreçte kendini yapılandırmanın etkisini göstermektedir. Bulgulara dayalı olarak grubun motivasyonu, tartışmaları ve yansımaları öğretmenlerin algılarını değiştirmiş, bireysel ve mesleki gelişim sürecine katkı sağlamıştır.

Kültürlerarası ve transkültürel yetkinlik gelişimine yönelik yansıtma, öz yansıtma ve eleştirel kültürel farkındalığı destekleyen bütüncül bir yaklaşım, katılımcı öğretmenlerin dünya görüşlerini genişletir ve dil öğretimi bağlamında farklılıkları kucaklayan, eşit ve demokratik eğitimi destekler.

Anahtar Kelimeler: kültürlerarası, transkültürel iletişim, dönüşümsel öğrenme kuramı, İngilizce dili eğitimi, eleştirel kültürel farkındalık



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LIST OF ABBREVIATIONS

CC:	Communicative Competence
CEFR:	Common European Framework of References
EFL:	English as a Foreign Language
EIL:	English as an International Language
ELF:	English as a Lingua Franca
ELT:	English Language Teaching
FLT:	Foreign Language Teaching
IC:	Intercultural Competence
ICC	Intercultural Communicative Competence
L1:	First language
L2:	Second language
MLA:	Modern Language Association
NS:	Native Speaker
NNS:	Non-native Speaker
SCT:	Social Cultural Theory
TEFL:	Teaching English as a Foreign Language
PAR:	Participatory Action Research
WE:	World English

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CHAPTER I

INTRODUCTION

1.1. Background and Significance of the Study

Language is used in a cultural context, and this context is reflected in language to communicate. As Kramch (1998) stressed, teaching a language includes teaching culture, and it is the responsibility of EFL teachers to make the cultural context available and understandable to their learners. Much research has focused on culture in ELT, yet the issue has grown in importance in light of conceptual models and theories (Young & Sachdev, 2011). Although the accelerating rate of academic research has explored the phenomenon of including culture in EFL teaching and learning, there is a dearth of research on the development of critical cultural awareness in ELT, which is crucial in coping with the linguistic, contextual, and cultural variety of today's globalised and high-tech world. This issue represents challenges for ELT teachers, and ELT requires them to respond appropriately to the current needs.

Nevertheless, there is an imbalance between theory and practice. Although the course books of the international market represent different cultures, the integration of home culture-mother tongue, non-native speakers from all around the world, and global communication into ELT course materials is crucial to meet the needs of the world and education reality. Teachers of this century need to be equipped with cultural awareness and competence, which necessitates rethinking and reconsidering their already existing constructs and changing their meaning perspectives (CEFRL, 2000; Modern Language Association (MLA) Report, 2007). With this objective in mind, this study can contribute to opening a new perspective in EFL teachers' minds in the secondary school context by raising their intercultural and transcultural awareness following and concerning today's needs agenda.

1.2. Statement of the Problem

Globalising of the world and rapid innovations in Information and Communication Technology (ICT) have progressively enhanced the interconnectedness and mobility of people worldwide, significantly influencing humanity in various social, cultural, and financial aspects. At an expanding rate, people have interconnected

cooperation and experience. People need to keep pace with these new societies comprised of individuals with different nations, religions, cultures, and languages. The role of English is so precious in this aspect as it serves as an international communication language. Nowadays, speakers of English as a foreign language have outnumbered the number of native speakers (Widdowson, 2003). The new status of English as a global language (EIL) has resulted in new perceptions and practices in ELT. Instead of only focusing on the target language and culture, it is crucial to concentrate on the cultural diversity and the role of the English language as a powerful tool for interaction between many other languages and cultures (Soler & Jorda, 2007).

A growing number of people migrate or experience living in another country or region once or multiple times throughout their lifespan for various reasons such as studying abroad, finding a job, marriages, travelling or for refugee. The indicated mobility of people called political and cultural boundaries into question and pointed to the need to create new configuration changes. More recently, transculturalism, coined in 1940 by the Cuban sociologist Fernando Ortiz and reappeared in various academic disciplines, has referred to the consequences of the multicultural experiences and challenges of the 21st century. "We are cultural mongrels": Welsch states that a person today is "determined by several backgrounds and cultural relationships" (ibid., 23). The previous views of culture are inadequate as different cultures are no more independent and homogeneous in themselves but are characterised through the core by mixing and permeations. Describing today's cultures as islands or spheres is factually faulty and normatively deceptive. The new vision of culture goes beyond the traditional views and passes through the conventional cultural boundaries (Welsch, 2001).

Dagnino's (2012) examples of two writers signify the importance of transculturalism. One of them is Amin Maalouf, born in Lebanon, lives in France, and writes in both languages. He explains his identity as both French and Lebanese, no more or less. As he says, "I am poised between two countries, two or three languages and several cultural traditions", and the other Alberto Manguel, who was first born in Argentina and moved and grew up in Israel, then became a Canadian citizen and moved to France, writes: "Our identity, and the time and place in which we exist, are fluid and transient, like water." (Dagnino, 2012, p.7-10.). Not everyone has such an experience, but it is indispensable to consider the transformative nature of the interactions and accept that "languages and cultures can no longer be taken for granted" (Baker, 2022, p.280).

This study arises from my personal and professional curiosity. I have worked with graders from elementary to adult learners and in various schools from rural to urban as an English language teacher for 15 years. I have been doing my PhD at Çukurova University, and during my master's period, I studied in Potsdam, Germany, with international learners of English and German for one semester. I also worked in a secondary religious vocational school in Türkiye, where Turkish and Syrian refugee learners were integrated. My lifelong learning and teaching path and my experiences pushed me to question the boundaries and one language-one culture dichotomy. As a teacher, the transnational movement in our world should not be ignored to understand and find practical and innovative solutions for the obstacles caused by the cultural diversity that our learners face and meet the needs of 21st-century learners in today's classrooms.

As language and culture are intricately interwoven, the two cannot be sundered without losing the significance of either culture or language (Brown, 2000). Therefore, developing and integrating a new conceptualisation of culture into education curricula must be the essence of foreign language teaching. Language teachers' horizons need to be expanded in this sense. They need to be aware of the concept of culture in depth in this changing world and be ready for multicultural classrooms including various identities, and with all their competencies, know how to integrate culture in their classrooms, in other words; choose their paths to be effective teachers.

The ultimate aim of the study is to seek and understand a far more accountable way to the historically modified construction of the 21st-century cultures and, within this context, to present research on how teachers can develop and transform for the needs of today's and future's super-diverse societies, which are quite different and complex from the traditional monocultural perception. This way, teachers can obtain more innovative solutions to learners' problems in this increasingly mobile, intertwined and globalised world. Cultures of today are flexible and dynamic, and through interaction, they constantly change, so only providing cultural knowledge of specific nations or societies is old-fashioned and inadequate. What is needed is to sustain constant questioning and reflection of individuals with an open-minded, flexible, respectful and mutually understanding perspective to obtain a more general cultural adaptation to diverse sociocultural settings around the globe, taking advantage of both local and global vision. Within this aspect, Intercultural and transcultural terms are used interchangeably in this study to display the deconstruction and transformation of the self in this lifelong developmental process, which is also tightly linked with sociocultural (SCT) and

transformative learning theories, which provide the background for the essential theoretical framework for this thesis.

1.3. Purpose of the Study and Research Questions

The complexity of the term culture and culture teaching in a foreign language context has increased over the years. Studies (Meadows, 2006) have shown that from the 2010s, there has been a shift from individual-bounded conceptualisation to context-bounded one, from culture-specific to culture-general knowledge, from a teacher as a cultural knowledge provider to a teacher as a facilitator, and most significantly, there is a tendency to a critical theory in culture teaching and a higher level of sensitivity on power relations and inclusiveness. In the light of this process of significant changes and developments, this study aims to maintain more theoretical and practical knowledge to deepen cultural understanding. It is essential as although many professionals believe they are culturally competent, a few are observed to have a profound account of culture (Glover & Friedman, 2015).

Moreover, in this qualitative participatory action research, it is aimed is to acknowledge the competencies required for culture teaching in the 21st century from cognitive, affective and social dimensions through reflections and discussions, constructing and reconstructing the meaning perspectives and, with the help of this transformation, raising critical cultural awareness, broaden the worldviews of EFL teachers, who lead the development and change, and guide them on their cultural learning and teaching path.

The new status of cultural competence and cultural teaching has not been investigated much in the secondary school EFL context in Türkiye, which is required to prepare teachers for the present and future educational environment where diversity, equality, democracy and inclusiveness are significant. The focus of this study is not the assessment or evaluation of teachers' cultural competencies; it is the transformation of their worldviews to develop education in line with the current educational reality.

The research questions of this study are:

1. How do English language teachers define culture and cultural competence before, during and after their participation in action research sessions?

2. What are the transformative learning experiences of English language teachers during their engagement in participatory action research sessions?
3. What views do English language teachers adopt emanating from inter- and transcultural approach of the action research sessions?



CHAPTER II

REVIEW OF LITERATURE

2.1. Globalisation in the 21st century

Today we hold firmly to the metaphor that we live in a global age or that the world is "a global village" (McLuhan, 1960). Moreover, global citizenship education studies are increasingly appearing in the literature with the disintegration of the territorial boundaries of our world, which was once divided into different nation-states. Multinational and transnational corporations, common global issues, crises such as the Covid pandemic, technology and increased mobility intensify worldwide relations and global consciousness. Within this context, global citizenship education is presented as a way of taking global responsibility in the light of human rights and fostering a broader sense of inclusion in a worldwide community facing common contemporary challenges.

Discussion of the global policy and global citizenship education involved firstly in explaining the term globalisation. Globalisation is an ongoing, dynamic process with no definite beginning or end (Pak, 2013; Robertson, 1992). As Crossley & Watson (2003) state, it is a widely used but complex, multi-interpretable, controversial and criticised term. Although the global wave is inevitable, some researchers emphasise its positive impact, and others demonstrate its adverse effects. Globalisation, closely related to global communication and mobility, was conceptualised differently in different cultures, and attitudes towards it also changed over time (Xu, 2013; Steger, 2010).

The early interpretations of the concept had a simplistic impression that it is the result of the struggle of the universalising western civilisation against perspectives such as nationalism, localisation or tribalisation, which was particularly intensified after the September 11 attacks and caused the dichotomy of global-local dichotomy and made it difficult to recognise the myriad ties that bind religious-traditional fundamentalisms to their secular postmodernity. This simplistic capitalist and Americanised vision cut off local and national cultures and ignorance of the term globalisation. However, Steger (2017) describes globalisation as "a complex and uneven dynamic linking local to the global- as well as the West to the East, and the North to the South". This notion is also reflected in the literature as "glocalisation" or "global-local nexus".

The emergence and development of the term "Glocalization", which combines global and local, is an inevitable consequence and is significant in the processes of

globalisation (Blommaert 2010, cited in Xu, 2013, p.6). Khondker (2004) defines glocalisation as similar to the globalisation, drawing attention to the propositions that diversity is the reality of the social life we live in, and glocalisation eliminates the fear of those who perceive globalisation as a concept that erases all the difference in a world with no barriers and cultures are united into a global whole. According to him, the world is globalised and globally valid concepts are ultimately needed. However, glocalisation brings a pragmatic, history-based perspective for understanding the global transformation of the world by paying attention to the local context without blindly imitating the west and understanding the dynamic social change. Patel&Lynch (2013) viewed glocalisation as an excellent alternative to internalisation in higher education and mentioned the necessity of the curriculum and pedagogical framing of glocalized learning and teaching that stimulates action for change via critical review, and dialogue and meaningful interaction. In the light of social justice, inclusiveness, responsibility and sustainability as they define, glocalisation is an empowering and socially responsible paradigm enhancing a deep understanding, respect and appreciation of the cultural values of diverse communities.

Despite the ongoing controversy about whether it is a fundamental development for the world or not, in the 21st century, there have been millions of visual and printed works on globalisation to describe a process, a system, a force or an age (Steger,2010). It requires the creation and proliferation of social networks that transcend beyond national arrangements, intensifying and speeding up the social exchanges via the development of the internet and transportation systems. Broad, intense, conscious and interconnected social relations, independent of time and space, are to reflect globalisation (Steger, 2010; Mittelman, 1996).

Superdiversity is another concept related to globalisation discussed in the following literature. Attention is drawn to super-diversity as the reality and essence of today's and tomorrow's societies. Diversity is becoming complex at such an accelerated rate that it is difficult to distinguish between the majority and minorities. As a result, some urban cities today are called "majority-minority cities", in which minorities have already outnumbered the majority (Crul 2016, cited in Özgüzel, 2021, p. 6). Growing globalisation, great mobility, the evolution and new status of English result in increased diversity and blended cultures and linguistic forms of intra and intercultural interactions of the individuals with various cultural, ethnic and religious backgrounds. According to Blommaert (2010), this new form of diversity has some descriptive and theoretical

challenges. The reconfiguration of the real and virtual and reconstruction of local and translocal in spatial context are the descriptive challenges that influence language structure, usage patterns and development. Expanding and reconstructing the existing frames to comprehend the progress and change of language and multilingualism constitute the theoretical challenge of globalisation as super-diversity.

Its reflection in the ELT context is the essential requirement of diverse teaching pedagogies and ELT materials that meets the needs of super-diverse communities and learners. Another connotation that has the false impression that globalisation has given rise to a global village with global English and that uniformity and specific standards must come to the fore to be successful is standardisation. Although the wide spread of English, world Englishes and standardising of varieties clearly show that globalisation is not all about homogeneity but organising heterogeneity. In the ELT context, pluralising cultures and Englishes in ELT materials and ELT teachers and learners' making use of them by integrating local to global and getting benefit from their linguistic and cultural practices and identities are significant in this new super-diverse situation of globalisation. Being aware of the dynamism of culture, teachers need to raise cross-cultural awareness with the selection of a variety of texts within the EIL paradigm. Within this aspect, ELT materials must demonstrate international English language usage, raising the awareness of the learners and meeting the needs of using English for internal and international communication, both locally and globally. It should not be forgotten that localisation progresses simultaneously in the globalisation process and that the local functioning is a significant part of it. Therefore, ELT materials should also present localised English with texts including elements of local cultures and varieties of English (Xu, 2013).

2.1.1. The Global Spread of the English Language

The striking and rapid spread of English as a language of communication worldwide gave it a global status. Crystal (2008) declared that the number of English speakers has increased from a fifth to a quarter and then a third of the world's population only in 25 years and it is now very extensively used around the globe. In a way that has never been seen in history, people move around the world for various reasons, migrate and communicate with each other rapidly, which requires the existence of a global language. The process raises the question of why English, not the different languages, get this status. As noted in his book, Crystal answered this question by saying English was

“in the right place, at the right time” (2003, p.78). According to him, there are two main reasons for the global spread of English.: geographical-historical and socio-cultural. A geo-historical explanation sheds light on how and where the English language reached this point in the past. Still, a socio-cultural perspective allows us to understand how it continues to exist in this way and predict the future situation.

The geographical-historical clarification of the global English language movement started with pioneering voyages and colonial progress. It continued with the semi-official or official adoption of the English language, which has caused English to exist on every continent and made the concept of a global language gradually become a reality. The socio-cultural account looks at how people have become dependent on English for social, political and economic reasons in many areas of their lives throughout the world. The industrial revolution, scientific and technological innovations, language, the development of transportation and its contribution to the transport of the products of industrial development, and rapid growth of the international banking system resulted in “economic imperialism”, which added a new dimension to the linguistic power balance. “Access to information” has now turned into “access to information on how to get financial support”, and all were happening in the English language those days (Crystal, 2008, p.83).

With all these developments, English has gained a unique role by being an official, semi-official or primary foreign language and status as a global today. English has this special status in more than seventy countries, and in even more countries, English is a required foreign language (McKay,2002). All these innovations and developments have resulted in the expansion and diversification of English, which gave rise to what kind of English to choose and use in time. The worldwide and rapid spread of English has led to different perspectives on the status and varieties of English and questions about the ownership of the English language, which has resulted in a debate between two different views of standard English, supported by Quirk (1985, 1990), and World Englishes (WE), advocated by Kachru (1985, 1991).

Kachru (1985) introduced the “World Englishes” paradigm and proposed a three-circle model to classify the roles of English in different parts of the world. Inside the presented model (Figure 1), speakers of English are grouped into categories: English as a native language, English as a second language and English as a foreign language from inside to outside.

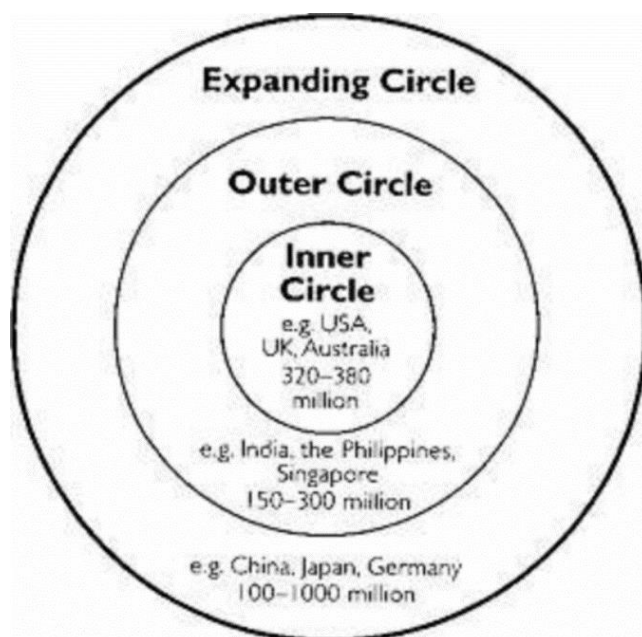


Figure 1. The ‘three circles of English’ model

Source: Kachru 1985, 1992a, from Crystal, 2003, p. 61)

The inner circle represents the countries considered the norm providers and in which English is the primary language. Each has developed its national variety through the migration of English speakers. The outer circle represents the norm in developing countries such as India, The Philippines and Singapore, where English spread mainly through colonising English-speaking nations and was accepted as the second language. Expanding circle demonstrates the countries such as China, Japan, and Germany, which are regarded as norm-dependent and in which English is important as an international language and is used and spread as a foreign language for this reason (Crystal, 2003; McKay, 2002). Contrary to the standard English view that priorities native norms and native-like performance of individuals from all three circles and defends a common standard of the use of English, Kachru (1985) believed such standardisation would be to ignore socio-cultural and sociolinguistic realities and labelling the outer circle Englishes as unusable, unaccepted or deficient. He stated that statistically, the sociolinguistic reality is that the native speakers have become the minority and lost their standardisation control. In line with this reality, linguistic and pedagogical research should be conducted with new perspectives, and an attempt should be made to understand linguistic creativity in cross-cultural, multilingual situations. Widdowson (2003) also questioned the ownership of the English phenomenon and was opposed to the “distribution” and “adoption” view that

English is a franchise international language adopted from the natives who have the full authority and distributed in the form of British or American code system. Nevertheless, Widdowson emphasised the spread of English, being used by non-natives more than natives and becoming an international language means no nation can possess and dominate it. Such ownership would undermine its development and international status.

Varieties of English such as WE, EIL or ELF; native and non-native speaker paradigms- that can be considered as linguistic competence; and territorial classification as inner, outer and expanding circles are all different labels, frequently overlapping, that attempt to explain the status of English in the literature. Although Kachru's model is striking and helpful in demonstrating the development of English in the context it offers, it is also criticised as labelling the language at a national level by validating certain English language varieties, especially the outer circle such as Indian or Singapore, but ignoring the other varieties of other countries. Jenkins (2009) similarly states that this model of Kachru ignores the lingual-cultural diversity of governments of all three circles. English is not a static nationality language (Baker, 2009). It is an international language or lingua franca related to the inner, outer and expanding circle. It is dynamic and fluid. It can change and be changed by various local and international practices. Similar criticism about Kachru's model is its classification according to linguistic competence as consideration of natives as norm providers and models for the other speakers of English. However, the reality is that second or foreign language learners, constituents of the outer and expanding circle, can be more intelligible and be better than the natives in terms of linguistic and academic competence. As Graddol (2006) stated, at the last point, it is no longer appropriate to differentiate the speakers of English as native, second or foreign learners as the distinction is now blurred.

Smith (1976) was one of the pioneers of the term international language in the context, meaning communication between people from different nations. An international language is de-nationalised, independent from native speaker cultural norms that facilitate the learners to communicate their culture and ideas (p.38-42). EIL views English as a common language, not a language for particular purposes with a limited linguistic corpus (Smith, 1987). EIL enables people from different countries to communicate to share their culture and ideas in a global sense and serves as a language of communication in multilingual environments, also in a local sense, which is embedded in the culture of the country used. The internationality of the language also means that English is no longer associated with culture and use only in the inner circle (McKay, 2002, p. 13). The

international status and use of English also changed the perspective of culture teaching, which was once related to the inner circle norms. The standardisation and idealisation of native speaker cultural norms are criticised by scholars advocating WE, EIL or English as a lingua franca (ELF) as this new usage of English transcends the restrictions of native-speaker norms and usage.

Baker (2009) states that no languages and the lingua francas are culturally neutral. Similarly, Risager (2007) mentions that language and culture are tightly interrelated as language is permanently embedded in a cultural setting which is not fixed; thus, the language and culture relationship in intercultural communication is connected with the setting, subject and speakers. Therefore, as Baker (2011) states there is a need for more critical, post-modernist perspectives to understand and explain the relationship between language and culture in intercultural communication. The third culture space area in which various cultural communities use their strength to interact and negotiate in a respectful and inspiring environment is one of the concepts that explain the language and culture relation in the new status of English in terms of global, international or ELF domain (Patel and Lynch, 2013). It is the combination of home culture and second culture with a broader and altered perspective (Graen and Hui, 1996) which facilitates new meaning-making and communications, apart from the first or second languages and cultures (Kramch, 1993).

Based on the review of literature and changes in the modern world, English can be seen as an international language and a tool that enables the learners to exchange ideas and communicate effectively in a respectful and encouraging environment.

2.2. The Terminology of Culture and Culture Dimensions in ELT

The popularity and polysemous usage of the term 'culture' is as old as human history. Attitudes, beliefs, values, and behaviours are all components of culture. Culture, in a nutshell, is what makes us human. The term originates from cultivation in agriculture. It was used as an agricultural metaphor, "cultura animi," by the ancient Roman orator Cicero in his *Tusculanae Disputationes*, around 45 BC, to explain the development of a philosophical soul. It was used for the production or development of something as "the culture of barley" or "the culture of the arts" for a long time (Jahoda, 2012, p.290). In the 17th century, the term was utilised to explain human virtues such as the cultivation of arts, literature, and philosophy. It evolved to "culture" (cultura) to mean the cultivation of soul,

mind, intellect, or reason. German philosopher of that century, Samuel Pufendorf, used the metaphor to refer to all the ways and skills to be civilised and fully human (Velkley, 2002). Within the presentation of the levels of civilisation and barbarism, the individual dimension of the term shifted to a social level. In the 18th century, the meaning of culture expanded to "the qualities of an educated person" (Jahoda, 2012, p.290). The classic definition of the term appeared through the anthropologist lens of Tylor (1871) "that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society". This definition counted as foundational and was retained and accepted for a long time, even among the anthropologists dissenting against his evolutionism. His "complex whole" explanation views cultures as wholes- integrated systems (Spencer-Oatey, 2012, p.1). In the twentieth century, the term started to be used in a new sense in anthropology by the criticism of Boas, who stressed the uniqueness and diversity of cultures contrary to the old view of the single culture of different societies, whether savaged or civilised. (Spencer-Oatey, 2012).

Culture has very quickly become a striking element of the present day, not only from an anthropology standpoint but also from other branches of social sciences, each of which has different views of the term; as Moran states, "It is multifaceted and complex, and there is no consensus on what [it] is" (2001, p. 13). Based on valuable analysis documented by Kroeber and Kluckhohn, 164 definitions of the term 'culture' were inspected and listed. The review of this data indicates that culture consists of explicit or implicit patterns acquired and transmitted by symbols that affect the behaviour. Although traditional ideas and values are significant driving forces of culture, cultural systems are the products of action that lead the probable future efforts (Kroeber & Kluckhohn, 1952,p.181).In line with the work of Kroeber and Kluckhohn, Lebrón (2013) also explored different definitions of the term to shed light on the future research and also included some cultural challenges that any organisation can face, such as other languages, cultures, and time zones, different functional and backgrounds of people to improve the performance in various areas via the development of activities according with the organisational and the foreign cultures.

Banks (1989) also discussed the issue from their point of view and indicated that the vision of social scientists of the time was more conceptual and intangible because what constitutes the culture is the perception, interpretation, and usage of the people in a group that can differ from one to another. It is not tangible things such as the products or

artefacts but values, perceptions, and symbols that differentiate the culture and thus societies. People with similar cultural backgrounds have similar beliefs, values, and norms, and their common interpretations of tangible products and behaviours are similar. Similarly, Lustig & Koester defined the term "as a learned set of shared interpretations about beliefs, values, and norms, which affect the behaviours of a relatively large group of people" (1999, p.30). Within the same year, Bodley (1999) mentioned perception, practice, and products as the three essential and distinguishing constituents of culture. Our way of thinking affects our practice and products, namely our value system.

Jahoda (2012) concluded that the term could be used with no worry about defining or if there is a need to define the term 'culture', then the author should present in which manner he\ she uses it due to the differences in the place of culture, which is categorised into (a) internal and exists in mind (b) internal or external which means it is both tangible and intangible and (c) only external without any specification of where. Another reason Jahoda clarifies is that some researchers are the defenders of its measurement trait as a "variable", whereas others oppose such a definition which leads to misapprehension about the components of culture. Even some researchers claim that the correct description is theirs, and all the others are mistaken (Jahoda, 2012, p.299). Seelve (1993) explains the reason for this various and continues definition of the term "culture" as being a "very broad concept embracing all aspects of human life" (p. 15). Although there are infinite definitions of the term with similarities and discrepancies, contrary to the idea of Jahoda, it is indispensable for better conceptualising and understanding.

In the light of the literature review, the common components of the modern definitions of culture all include shared values, behaviours, beliefs, attitudes, norms, symbols, and artefacts (e.g., Gardiner & Kosmitzki, 2008; Jandt, 2009; Klyukanov, 2005; Lustig & Koester, 2009; Martin & Nakayama, 2010; Neuliep, 2008; Oetzel, 2008 Samovar, et al., 2009 cited in Samovar, Porter, McDaniel, & Roy, 2014).

In addition to these common aspects of modern definitions, Samovar et al. (2014) also reveal some shared characteristics: "culture is learned, transmitted intergenerationally, symbolic, dynamic and ethnocentric. It is learned from birth through interaction, observation, and imitation that we start to internalise consciously and subconsciously the necessary information about thinking, feeling and behaving effectively in our culture. There are also other acquisition sources such as art, history, and religion. It is transmitted intergenerationally through communication from past to future generations. It is symbolic as human beings have a symbol-making capacity. Using

various symbols such as words, gestures, and images, people construct and convey culture and store important information and, as a result, create a history. Inventions, discoveries, innovations, and exposure to different cultures are all the indispensable reasons for its being dynamic. Internet, immigration, and cultural calamities are sources of diffusion that also cause change. The deep structures of culture, such as values, ethics, morals, religion, or attitudes, nevertheless are more resistant to significant change and have existed for generations. Finally, the strong sense of group identity, feeling superior to other cultures, or the inadequacy to understand and accept other ways of thinking and different customs can cause ethnocentrism.

Spencer-Oatey (2012) also gathered the key characteristics of culture under twelve items. "(a) observable artefacts, (b) values, and (c) basic underlying assumptions" are three layers that culture displays and the behaviours of individuals and interpretations about behaviours are decided by culture (p.3). Culture is somewhere between human nature, which is universal and inherited and personality, which is unique and both inherited and learned. It is learned and dynamic and subject to gradual change as a social group, which are an indispensable part of the culture, and composed of personal and social constructs. As Ferraro (1998) says, if something is to be thought of as culture, then it must be shared by social groups or society. It influences the biological processes of human beings as people with different value systems and norms to react differently even if it is related to basic biological needs. The definition of culture is always ambiguous as it is dispersed both psychologically and socially within a group. There are universal (etic) and distinctive (emic) elements and different parts of culture are interrelated. Finally, it is a descriptive, not an evaluative, concept.

Meadows (2016) held a comprehensive literature review survey with various data sources, mainly USA-centric, including fifty years from 1965 to 2015, on the definition of culture and culture teaching in the English language context. The changing vision about the meaning of culture and culture teaching for decades with their developments and consistencies were presented under the headings of decades. According to the study's findings, the complexity of the 'culture' concept increased over the years as layers built on each other over time until the final result of complex definitions with many facets (Kramsch, 2015, cited in Meadows, 2016). When we come to the 2010s, there is a shift from the understanding of "culture-in-the-person to culture-in-the-context" (p.163). That is, the place of culture changed from individuals to relations of individuals in the process of interaction in a particular context which caused the culture to be described in more

uncertain and unpredictable subjective terms that are mobile and constantly changing or developing. Over the decades, the functioning of culture teaching in the ELT context has also changed. The investigation of the data sources reveals three different possible changes. One of them is that the traditional role of the language teacher as a provider of cultural knowledge changed to the facilitator of intercultural development. There is also a transition "between culture-specific to culture-general orientations". This general orientation provided a re-consideration of culture teaching and understanding of how to decide the utmost point of it and led to the abstraction of the content in teaching at an increasing rate. Another significant detection of the study that did not exist in the early decades is the growing sensitivity to power relations and inclusiveness and, as a consequence, a critical theory on the academics' consideration and approach to teaching culture in the ELT context increasingly appeared in the latest studies.

This constant process of evolvments, expansions and changes in the concept of culture and culture teaching, specifically in the ELT context, are presented under the following subtitles.

2.2.1. The Developmental Phase of Communicative Competence

Humans as social beings have been in communication since ancient times via mimics, sounds, pantomime, pictures, smoke, language, stories, letters, and these days via the internet, television, and social media. We, as human beings, have an innate communicative ability. Tomasello (2010) speaks of human communication as a beneficial and cooperative attempt "operating most naturally and smoothly within the context of (a) mutually assumed common conceptual ground (b) and mutually assumed cooperative, communicative motives" (p.6) that necessitates social cognitive skills which are affected by culture, indeed. People have divergent interpretations in different parts of the world; thus, they approach solving the problems multifariously and have different ideas of what is contextually appropriate.

Apart from the context, which is essential in interactions, people communicate to "persuade, inform, or entertain" (Spencer-Oatey, 2012, p. 8.) It means we all have a purpose and an intention, and the interaction enables us to reach our target. Samovar et al. (2014) defined eight structural components of communication that are crucial to convey messages and make meanings. Yet, they added culture as another significant factor in communicative interactions. The values, beliefs, attitudes, and norms, to

summarise, our culture affects our communication. Culture plays an important role when interacting with people from diverse cultural backgrounds. People who have different cultural values interpret the message in different ways. Interactions of quite different kinds of people in this mobile, migrant intertwined reality are unavoidable; thus, it is essential to develop the necessary knowledge and skills and find ways to become competent to overcome the misunderstandings and create compelling and convenient communication. This basic need has been the interest of many scientists at an accelerated rate for ages and caused the rise of various studies and terminologies. Intercultural approach, intercultural competence, intercultural communicative competence, cross-cultural competence, multiculturalism, and transculturalism are some of the terminologies to be clarified to understand the endeavour to present the reflections of culture in today's world. Before in-depth consideration of each one of the diverse terms, it is better first to overview the communicative competence construct.

After the utilisation of 'competence' by Chomsky (1965) as a linguistic knowledge of a language intrinsically owned by the natives, Hymes (1972), defined competence in a sociolinguistic perspective as "the capabilities of a person...which is dependent on" (tacit) knowledge and (the ability for) use" and identified communicative competence in addition to linguistic competence of Chomsky which he found inadequate to explain the behaviours of human beings in a social context. Besides the grammar rules, the proper understanding and usage in context, which is acquired socially, is significant in competence. Soon after this original utilisation of communicative competence, this approach progressed in various studies. It was distinguished into three parts: "grammatical competence, sociolinguistic competence, and strategic competence" by Canale and Swain (1980, pp. 29-31). Three years later, Canale also divided sociolinguistic competence into two parts: sociocultural and discourse competence. This three and subsequently four-component model possessed a significant place in literature. Van Ek (1986), whose statement has excellent efficacy in the field, developed another six-component model and improved the previous one. His model split up sociolinguistic and sociocultural competencies and added social competence related to the willingness and ability to interact. Including cultural and social elements equipped the basis of intercultural communicative competence. In their description of the construct, Celce-Muria et al. (1995) developed another model which can be viewed as a continuum of the previous models. Yet, they put forth another competence in their model, 'actional

competence' necessary for carrying out and comprehending the intention of communication.

Judit (2013) presented an illustrative figure (Figure 2) in her doctoral dissertation about the developmental phase of communicative competence:

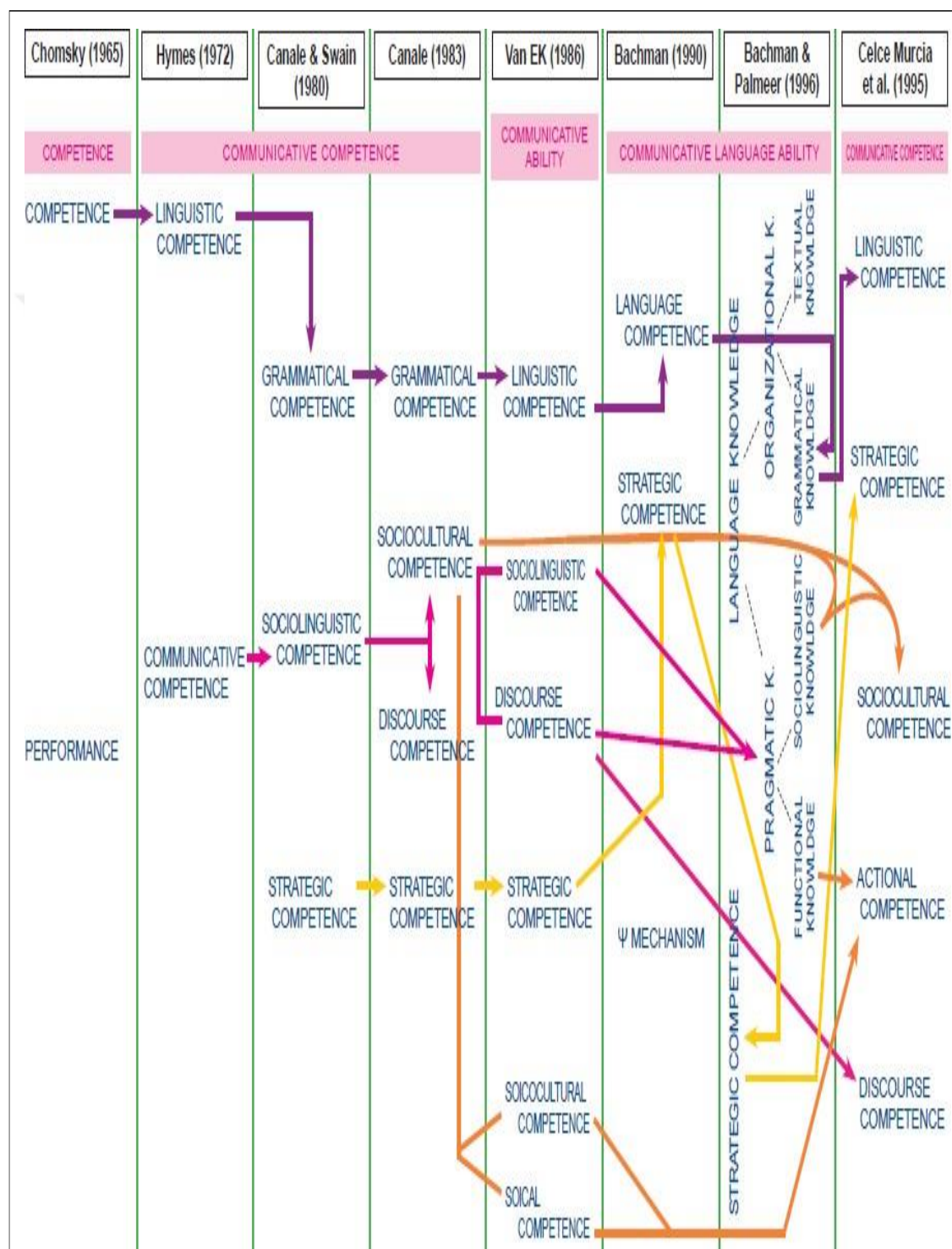


Figure 2. The development of the construct of communicative competence

Source: Judit, 2013, p.25

The arrows indicate the commonalities between models, such as purple arrows representing the grammatical competence that exists in all models and orange arrows representing the cultural sides of some of the models.

As presented in Figure 2, Bachman (1990) utilised the term communicative language ability in place of communicative competence to combine the two essential components to achieve the communicative goal of language knowledge and the utilisation of that knowledge effectively in a context. Later, Bachman and Palmer (1996) extended the scope of communicative language ability. Their study separated language knowledge into two components: organisational knowledge and pragmatic knowledge. Organisational knowledge is the knowledge of grammar and text. That is the knowledge of the language organisation, whereas; pragmatic knowledge indicates both functional knowledge, which shows the relationship between organisational knowledge and the goal of the language user in communication and sociolinguistic knowledge, which presents the relation between organisational knowledge and properties of the setting.

Communicative competence models prove the researchers' efforts to identify and conceptualise the construct's components. As the term includes different competencies such as linguistic, social, and cultural, it is investigated by other disciplines like communication studies or applied linguistics, and each field explains it from their angles in literature and as a result of the utilisation of this construct in different areas there exists similar but different terms. For instance, communication competence is used in communication studies instead. Effectiveness and appropriateness are two significant elements of communication competence. Spitzberg and Cupach's (1984) defined the term as the capability of selecting an effective and appropriate communication behaviour in a context. In the redefinition of Spitzberg (1988), communication competence is an interaction that effectively accomplishes particular rewarding goals and is relevant to the interaction context (Spitzberg, 1988, cited in Judit, 2013, p.35).

While communication studies were growing and expanding and social and cultural dimensions, as well as linguistic capability, were holding an important place in literature, new terms arose to fulfil the needs of this century. The alteration is inevitable as people from diverse cultural backgrounds come together at an accelerated rate, and these people with various cognitions, social norms and identities try to interact effectively. The terminology to explain the communication of individuals with various cultural and linguistic backgrounds is defined in the following part.

2.2.2. Intercultural Competence (IC) & Intercultural Communicative Competence (ICC)

An individual who is competent in communication within a similar group or society may not be successful when interacting with foreigners for the reason that communication with natives in the exact location with similar cultural backgrounds is not the same thing as communication with foreigners in an international context who have different native languages and cultural backgrounds. As Fantini and Tirmizi (2006) explains, every individual has communicative competence to some extent in their native language and cultural system, yet when people encounter other language-culture systems, they need to develop a second, maybe third, fourth... additional systems. However, the first native system occurred in childhood and, representing the worldview, makes it challenging to enter additional systems. Within this context, intercultural competence / intercultural communicative competence is necessary to enter into alternative systems by exceeding the limits of the former system. It may be possible with the reconstructing of the word view by extricating from the single individual systems and developing bilingual-bicultural or multi-lingual-multicultural perspectives. Fantini (2005) defines ICC as the complex of all abilities necessary to communicate with people linguistically and culturally different from one's own effectively and appropriately (p.1). To sum up, while the communicative approach is the competence of a native speaker using native-speaker norms, the intercultural approach is the intercultural competence using intercultural speaker norms.

Hall (1959) defined IC as the communication between individuals of diverse cultures. Wiseman (2002) defines ICC as the "knowledge, motivation and skills" that enable the effective and appropriate interaction of the different cultural backgrounded individuals (p.208). Similarly, Deardorff (2006) investigated the definition of the term by asking intercultural experts. The most commonly accepted explanation is that intercultural competence is based on intercultural knowledge, skills, and attitudes necessary for effective and appropriate communication in intercultural situations. Kramsch (2001) also described the term as the supplementary of the communicative competence construct with its cultural component aspect. The definitions of the term all turn around the title itself as communication between cultures, so the perspective of the fields of communication and culture sheds light on how we should understand ICC. In language teaching, ICC is for overcoming the discrepancies instead of accepting the

native-speaker norms (Kasper, 1995 cited in Byram 1997). It aims for the development of the learner by a mutual understanding of the social identities with "effective exchange of information", "tendency in much communicative language teaching and establishing and maintenance of human relationships" (Byram, 1997, pp. 32-33). Kramsch & Aden (2013) overviewed ICC in the English language teaching (ELT) context. They mentioned that its centre of attention is both on big C and Small C cultures and interactional culture between natives and migrants, and stated three forms that the term utilised in ELT: (a) intercultural communicative competence, (b) Intercultural (IC) learning, and (c) Intercultural approach to ELT, which will be discussed later (p.43).

With globalisation and the vision of English as an international language as a means of communication of different cultural background interlocutors, ICC studies have increased significantly as they enable individuals to constantly reflect on their own and other cultures, enlarging their worldview and thus being competent in intercultural situations. Different models of ICC have been developed based on different theoretical grounds in various contexts. To illustrate some of these, developed pioneering models on business studies (Hofstede, 1980, 2001 and Koester & Oleb, 1988); a striking model on psychology (Bennett, 1986, 1993) and remarkable models in language studies as a matter of course (Byram, 1997; Deardoff, 2006; Fantini, 2000; and Lázár et al., 2007). ICC models used in foreign language education were presented below under the scope of this study.

2.2.3. Intercultural Communicative Competence (ICC) Models in Foreign Language Education Context

Byram's (1997) ICC model targeting the development and evaluation of the learners' ICC is pioneering and quite comprehensive. He uses the term ICC, which he interprets as a broad form of communicative competence, to provide a vision of the latest developments in the field because he approached communicative competence as a starting point for his model, yet not adequate to explain the cross-cultural interaction. Models of Canale and Swain (1980) and Van Ek (1986), mentioned in this study, were influential on the works of Byram, as well, as he displays Van Ek's model as the origin of his model. As he explained, Hymes, who was the father of the term communicative competence and criticised the Chomskyan view and emphasised the significance of the appropriate utilisation ability of the language alongside the grammatical competence, handled the

subject from a sociolinguistic aspect and significantly affected the improvement of communicative language teaching. Nevertheless, Hymes focused on the first language acquisition, and he concentrated on understanding and explaining the communication in one language.

Byram (1997) distinguishes intercultural competence (IC) from intercultural communicative competence (ICC). He defines IC as the ability of individuals to interact within the native language with individuals of different cultures and countries. This practical interaction necessitates five factors: attitudes, knowledge, skills of interpreting and relating, discovery and interaction and critical cultural awareness, and political education, which is presented in Figure 3.

	Skills interpret and relate	
Knowledge of self and other; of interaction: individual and societal	Education Political education critical cultural awareness	Attitudes relativising self- valuing other
	Skills discover and/or interact	

Figure 3. Factors in intercultural competence

Source: Byram, 1997, p. 34

Attitudes: The intent here is the attitude toward the people who have different beliefs, values, manners, and behaviours which can lead to stereotypes and prejudice (Allport, 1979 cited in (Byram, 1996, p.34). This category contains openness, curiosity, respect for other behaviours, beliefs, and interpretations, avoiding prejudices, and willingness to understand other viewpoints, which are prior qualities to intercultural communication.

Knowledge: The knowledge in the study comprises two categories, one of

which is the knowledge about both the culture of himself\ herself and the interlocuter's culture, and the other is the knowledge of the interaction process both in the level of the personal and social relations. The knowledge about one's own country and the others can sometimes be consciously or unconsciously acquired from birth in the family and through formal education via socialisation. The second category of knowledge is the awareness of how social identities are acquired, how they are perceived in their social groups, and how they perceive the members of other groups in the interaction. However, this essential knowledge is necessary for a successful interaction; individuals need to be equipped with the knowledge of how to behave on specific occasions.

Skills: It is explained as the ability to interpret a document from another country or identification of relations between documents of other countries. The skill of interpreting and relating means using previously obtained information to interpret a document or behaviour and relating them to different documents or behaviours in their social group. This skill is different from the skills of discovery and interaction as it does not require any social interaction. Documents can be the only concern, and people can be more flexible in using the time for interpretation. In the skills of discovery and interaction, there exists partial knowledge or none. The individual composes specific knowledge and understanding through documents or interaction, which may be 'instrumental' or 'interpretative', with or without direct contact. It is the ability to realise essential phenomena in a culturally diverse environment, reveal their meaning, and find their relationship with other phenomena. It is the ability to acquire new knowledge with recognition and make sense in interaction.

Critical cultural awareness is another factor of Byrams's (1996) model. Individuals must critically evaluate their and interlocutors' beliefs, values, intentions, behaviours, and artefacts to develop critical cultural awareness.

All these five factors described above constitute intercultural competence which is a component of Byrams' ICC model along with linguistic, sociolinguistic, and discourse competence. As mentioned above, he distinguishes IC from ICC. While the former was in the native language, ICC illustrates the ability to communicate with people who are from different countries and who have different cultures in a foreign language. Knowledge of another culture is connected to the linguistic, sociolinguistic, and discourse competence and

awareness of particular meanings and values of the language (Byram, 1996, p.71).

All these are mentioned in the intercultural communicative competence model of Byram, which is presented in Figure 4 below:

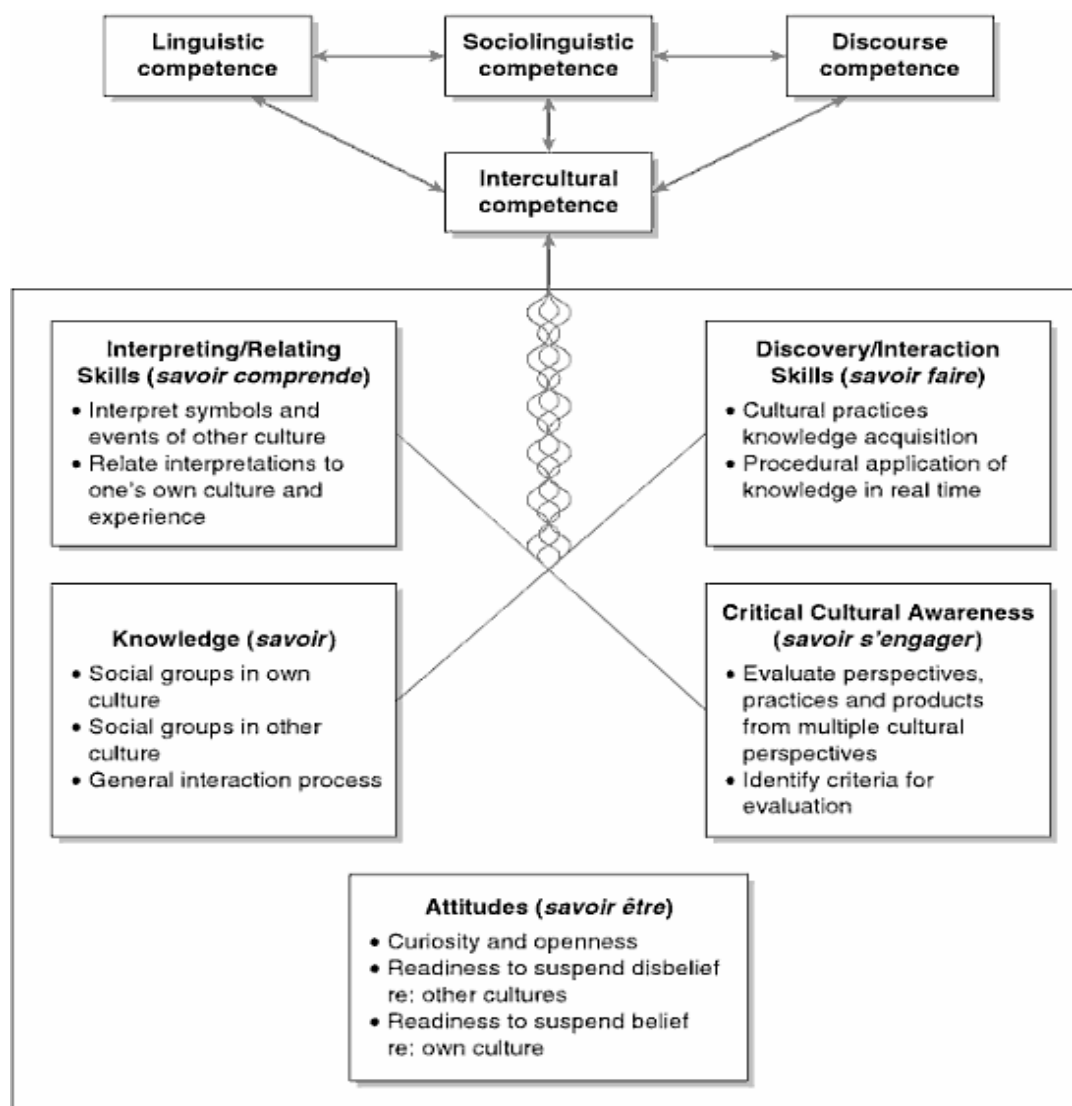


Figure 4. Intercultural Communicative Competence Model of Byram

Source: Deardorff, 2009, p. 17

Deardorff (2006) also developed an intercultural competence model, which is the first working with scholars of IC to define its components precisely. She conducted a Delphi study working with multiple experts in the field. Based on the results of her research, she defined intercultural competence as the ability to effective and appropriate communication in intercultural situations, which has its source in one's intercultural

knowledge, skills and attitudes. Deardorff not only identified the definition of intercultural competence but also evaluated data, arranging it in a process framework of the model. The pyramid version of intercultural competence consists of five subcategories (Figure 5). In addition to the knowledge, skills, and attitudes, the desired external and internal outcomes are the main components of the model which distinguish her model from others. She not only described the qualities of being interculturally competent but mentioned desired internal and external outcomes. These five subcategories are presented in levels, and lower levels are the prerequisites of the higher levels.

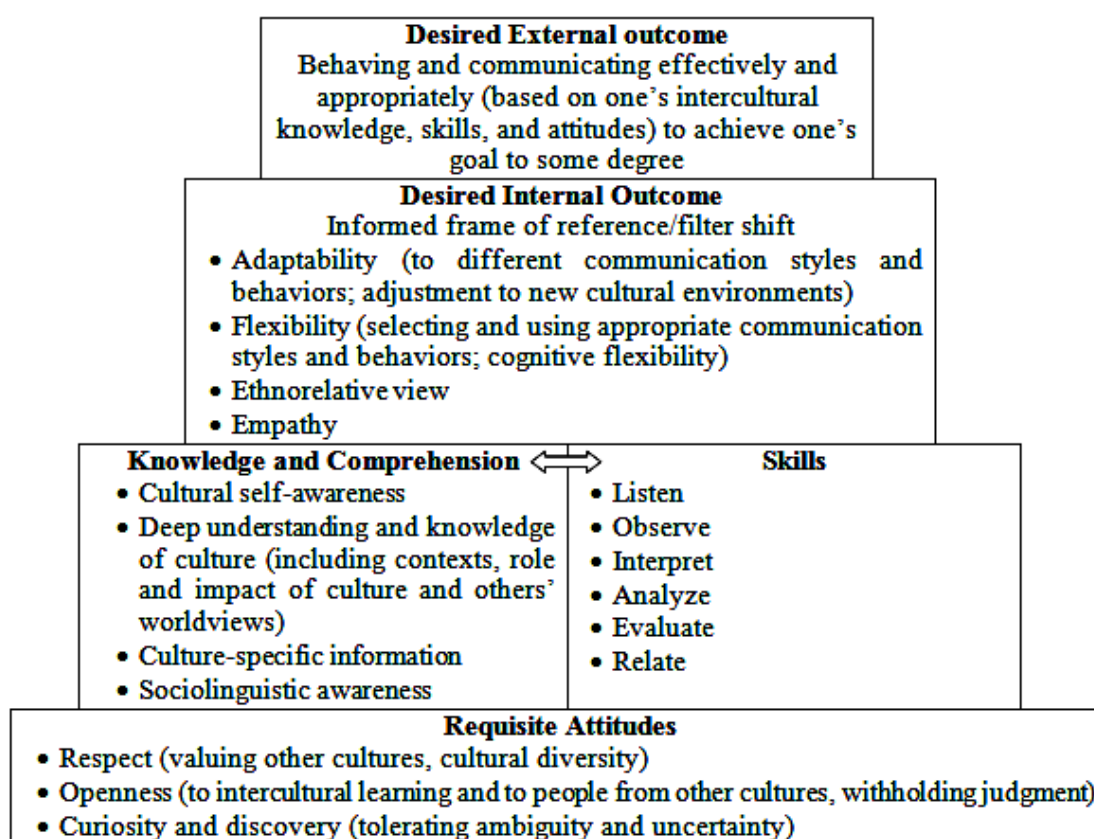


Figure 5. Deardorff's Pyramid Model of Intercultural Competence,
Source: Deardorff, 2006, p.254

Deardorff (2006) also presented the process framework of the intercultural competence model. In both versions, elements are the same. This version of the model (Figure 6) displays the acquisition of the intercultural competence process from attitudes to skills and knowledge and the desired outcomes. There may be possible inconsistency between the degree of effectiveness and appropriateness of desired external outcome and the real one after the completion and restart of the cycle, and all the constituents are also

necessary to maintain intercultural competence. Viewing intercultural competence as an ongoing process, she showed it is possible to evaluate individuals' level of intercultural competence development.

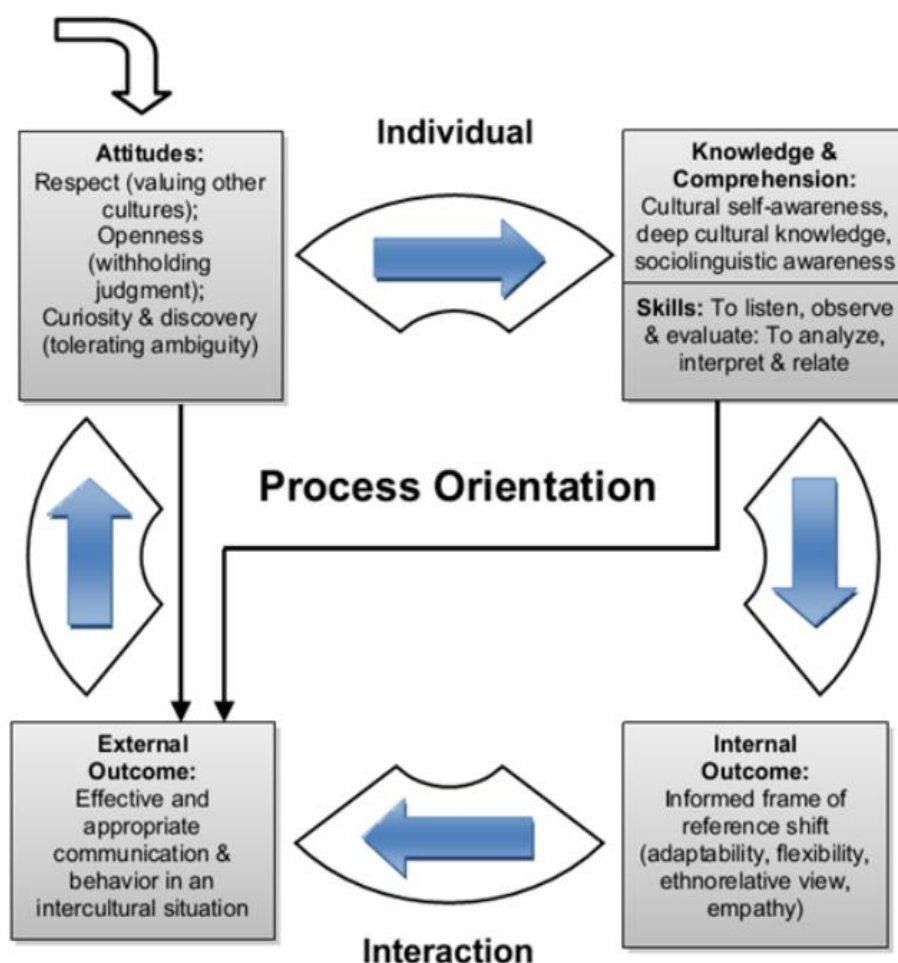


Figure 6. Deardorff's Process Model of Intercultural Competence,
Source: Deardorff, 2006, p.256

Bennett (2009) described intercultural competence as "a set of cognitive, affective, and behavioural skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts." (p. 95). He investigated the reasons for individuals' different levels of success while communicating across cultures. Furthermore, he illustrated a developmental model of intercultural sensitivity (DMIS), which was initially developed in 1986 and updated since then (Bennett, 1986, 1993; Bennett J. & Bennett M., 2003, 2004). This model of Bennett was not prepared for foreign language education, yet it was used widely in a foreign language context, especially in explaining studying abroad and culture shock concepts. This developmental model was

based on the transformation from ethnocentrism to ethnorelativism that signals the changes in the worldviews of individuals, which is the path to intercultural competence. Bennett explains "ethnocentrism" as the existing beliefs and behaviours of individuals based on their own cultural experiences via primary socialisation and is "central to reality", whereas; "ethnorelativism" is the vision that the existing beliefs and behaviours of individuals are only one form of possible other realities. Bennett (2004) mentions that ethnorelative people participate in and adapt more quickly to culturally different interactions than ethnocentric ones. Through observation of learners and educators, he identified six stages in this pathway that goes from ethnocentrism to ethnorelativism.

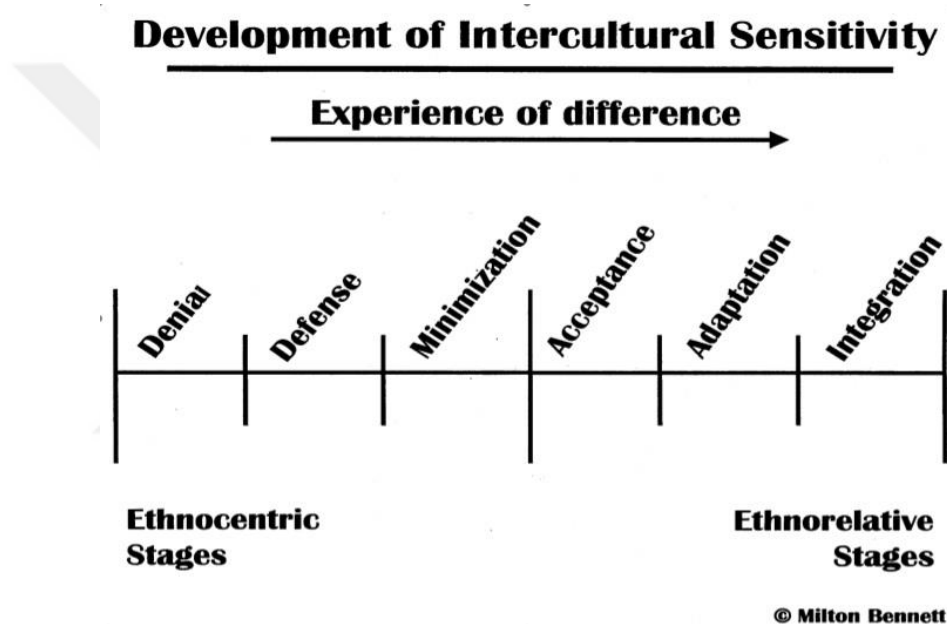


Figure 7. The Developmental Model of Intercultural Sensitivity (DMIS)

Source: Bennet, 2004, p.2

The first ethnocentric stage is denial which indicates the disinterest and ignorance of cultural differences. The second is the defence phase, in which individuals feel their culture is superior and all the others are inferior. In this stage, individuals have stereotypes and us & them dichotomy. The third stage is minimisation which is more neutral than defence. Here the similarities of individuals' worldviews, considered universal, are prominent. In this stage, individuals have a vision of a universal reality in which their cultural beliefs and values are central. The lack of cultural self-awareness hinders understating the beliefs and behaviours formed in a social context, which can vary in different social contexts.

The following stage, acceptance, is an ethnorelative stage. Individuals view their cultural experiences as one form of various worldviews. Through self-reflection, they understand and differentiate the differences between cultures; each is unique and equivalent. Acceptance is not the agreement; it is the "value relativity". Acceptance of values is relative to cultural contexts. It is the ability to understand other cultural perspectives and their own. Adaptation is the fifth stage that indicates an appropriate attitude and relevant behaviours to another culture through experience. Individuals' cultural worldviews, beliefs, values, and behaviours are all expanded from cognitive, affective, and behavioural aspects through empathy, enabling individuals to show their new cultural experiences appropriately. The advanced, intensified, and frequent empathising is an underlying principle for biculturalism and multiculturalism. It should not be confused with assimilation, as contrary to the loss of one's identity, the core of adaptation is the expansion of cultural worldviews still preserving the authenticity. Integration is the last stage of the developmental model significant for the transformation of the identification of self. This cultural identity, shaped through the movement in and out of cultures, must be formed constructively for positive self-formation. Self-reflectivity, shifting perspectives, and the bridge-builder roles are the qualities of a constructive cultural identity (Bennett, 2004, pp.2-9).

Fantini (2009, pp 456-479) published significant research with a comprehensive literature review on the assessment of intercultural competence and displays various instruments and questionnaires utilised in psychology, business, communication, and language studies. He described intercultural competence as the sum of complex abilities to communicate with people of different languages and cultures other than own effectively and appropriately. Effective represents an individual's vision of his/her performance, whereas appropriate represents how the interlocutors view that performance. The learner is not expected to develop a native-like performance. What s/he predicted to develop is required abilities for the appropriate and effective interaction in the style of the target interlocutors with the help of sufficient motivation and enthusiasm. In his ICC model, Fantini identified multiple and interrelated components. The first one refers to "attributes". "The most commonly cited attributes in the literature are flexibility, humour, patience, openness, interest, curiosity, empathy, tolerance for ambiguity, and suspending judgments" (2009, p.459). The second component of his model consists of "three interrelated areas": the ability to build relations with people, complete and intelligible communication, and cooperation for accomplishing tasks. Another

component is the "four dimensions". These are awareness, constructive attitudes, skills, and knowledge. Target language proficiency is another significant element that improves other aspects of ICC at any level. It is beneficial for the acquisition of alternative communication strategies and the transformation of one's worldview. The last component is the developmental process. Intercultural competence is a lifelong process concerned with the development of individuals promoted by motivation and communication. Categorisation such as numbers, descriptions (traveller, specialist, guest), and levels (such as beginner, intermediate) can help follow the competence levels to enhance the development. All the components mentioned in his study are precious for a complete assessment process of high quality (2009, p.459).

2.2.4. Role of ICC in Language Teaching Context

A comprehensive international investigation based on the idea of integrating language and culture, which are the two inseparable sides of language teaching, was held by Sercu (2005). Beyond a dualist view of language-culture, the intention was to unite them as a single whole in which language is dominant. Sercu (2005) defined foreign language education as intercultural, so the role of language educators was to encourage the intercultural competence of their learners. Thus, the research was conducted within an intercultural competence perspective that differs from cultural competence. While cultural competence includes adequate knowledge, skills, and attitudes in a single cultural area, intercultural competence includes several areas with one's own. This process develops through the reflection on one's cultural assumptions, experiences, and competencies which is essential for the improvement and expansion of his/her knowledge, skills, and attitudes (Risager, 2005). Willingness, self-awareness, a broad perspective, openness to understand others, cultural literacy, looking upon oneself as an outsider, acting as a cultural mediator, and coping with uncertainty are some of the various competencies and characteristics that this developmental process requires. While explaining intercultural competence, Sercu (2005) stated the link between communicative competence in foreign language education context. He thus emphasised more inclusive intercultural communicative competence, an expanded form built upon communicative competence, within the necessity of enhancing intercultural learning, the definition and content of the foreign language teaching profession needed to be reconsidered, and the requirements that support communicative competence required to be enlarged with newly

added knowledge, attitudes, and skills. Besides being equipped with adequate competencies from cultural learning theory, anthropology, and intercultural communication, teachers must have a willingness and know the way to teach intercultural competence (Edelhoff, 1993; Felberbauer, 1997; Willems, 2000 cited in Sercu 2005, p. 6).

In the review of literature, two types of teacher profiles in this context are considered: "the favourably disposed foreign language teacher" and "the unfavourably disposed foreign language teacher" (Sercu, 2005, p. 11). The approving group has a positive sense and believes that culture teaching is as significant as language teaching and intercultural competence. It supports tolerance and should be integrated into language teaching and taught to all pupils at school. They believe that not only foreign language classrooms but all the subjects at school should teach intercultural competence. The other group has a negative sense that it is impossible to integrate language and culture and acquire intercultural competence at school. Moreover, such an attempt can only strengthen the already existing stereotypes. Another finding is that regardless of their beliefs, teachers implement traditional approaches that introduce foreign culture to the learners without providing intercultural competence opportunities from cognitive, attitudinal, and skills aspects. Their activities aim to broaden the foreign culture knowledge of the learners instead of equipping learners with the required capabilities for intercultural competence, such as the activities that encourage learners to search, analyse, interpret, discuss, explore and critically reflect on what is beneficial for the acquisition of intercultural skills. Although foreign language teachers tend to be interculturally competent, their existing selves are not fully capable regarding knowledge, attitudes, and skills dimensions. Even though teachers successfully diagnose the cultural content of teaching materials, they do so from a traditional approach to a foreign culture. Teachers are lacking in assessing the potential of those materials and adjusting them from an intercultural competence aspect.

To sum up, the current situation of foreign language teachers does not meet the interculturally competent foreign language teaching requirements. Although language teachers have positive attitudes and willingness toward intercultural competence language education, their actual classroom implementations and definition of their objectives are not that way. Except in some countries, the participant teachers continue to define the objectives of foreign language teaching primarily from a linguistic perspective.

2.2.5. Multicultural / Cross-cultural / Transcultural

Besides Intercultural, other terms are utilised in communication studies like the rooms under the same roof, each having different views on the same topic. Various and sometimes crisscross usage of the terms, even in the same field, can be challenging to implement into practice. Guilherme & Dietz (2015) stated that the growing ubiquity of the terms, their random usage and complex meaning patterns make it difficult to draw sharp and constant boundaries between them. Yet, distinct layers and regional meanings of these terms are practical and significant for proper and in-depth scientific research.

Every individual born in a society needs to acquire that society's necessary beliefs and behaviours to survive and live in harmony. Hence, every human being learns to be culturally competent in their community to a degree dependent on socialisation and interaction. However, this competence is ethnocentric in an aspect as societies tend to accept that their culture is superior. It is when humans meet people with different cultural values and learn a culture again, which may result in rejection or embracement. This cultural processing for a second time and realising cultural differences can be viewed as cross-cultural competence (Lowman, 2013). Dombi (2013) differentiates intercultural and cross-cultural by addressing three different angles. The first standpoint is based on the researchers' description of culture. Kramsch (1998) defines cross-cultural as the encounter of two different cultures across the political boundaries of the two states of nations. Whereas, intercultural may mean the communication of different cultures in the same nation-state, so in a foreign language teaching context, cross-cultural is the understanding of the "other" by learning the national language of the one on the other side of the border. However, the emphasis shows the interchangeable nature of the terms. The second aspect is that cross-cultural implies comparing more than one culture, contrary to intercultural, which is related to the interaction of two cultures. Similarly, the difference of the terms explained on the website of the spring institute that serves intercultural learning programs as while cross-cultural focus on understanding and accepting differences through the comparisons of different cultures; intercultural is concerned with mutual understanding and the development of profound relations. It is also explained that one culture is dominant as the standard, and other cultures are all compared and contrasted in cross-cultural societies, which may result in individual changes. In contrast, in an intercultural society, in which mutual exchange of norms and ideas is significant, everyone learns from each other and transforms together. Objects of the study are

presented as the third angle in Dombi's (2013) study mentioned as Gudykunst's (2003) differentiation of two terms by the involvement of comparison of communication across cultures in cross-cultural communication and the involvement of communication between people who have different cultures in intercultural communication and put forth the notion of cross-cultural studies being the subfield of intercultural studies.

Another term, namely 'multicultural', is used alongside intercultural when explaining diversities and differences in today's globalised society. The definition of spring institute is simple and lucid. Multiculturalism is utilised for a society comprised of various cultural groups living together, not necessarily feeling the exigency of communication. Olympic games in which thousands of athletes compete worldwide in various sports fields without the necessity of interaction with each other or ethnic groceries and restaurants in a multicultural environment sustained free from interaction with other culturally different people are examples of multiculturalism. In another saying, multicultural communication occurs when people with different cultural backgrounds and ways of communication live mainly separately yet with little or no intense interaction between other groups. Within the same line, Byram (2012) differentiates the terms by prioritising interculturalism which supports collaboration and the interaction among groups, and by criticising multiculturalism as supporting monolingualism with its feature of mutual acceptance of different social groups living alongside preserving their languages and cultures. As mentioned before, Guilherme and Dietz (2015) distinguished the regional meanings of these terms. Multiculturalism from the US and Anglo-Saxon perspective means the coexistence of different cultures, mainly focusing on preserving the identities of different minority groups, which is significant for the maintenance of equality and impartiality in society and empowering particular minority groups in their self-identification and emancipation process (Giroux, 1994; McLaren, 1997 cited in Guilherme and Dietz, 2015). From this angle, differences between groups and collective identities are the focus of multiculturalism, yet the term is also criticised for indirectly supporting the essentialism in culture and the homogeneous, monolingual, monocultural view of nation-states. A multicultural society includes different cultural groups, trying to be treated equitably in a political and social context without the need for interaction which means that different cultural groups may live independently. This existence of various communities in a national context may work contrariwise and lead to marginalisation and discrimination. In Europe, contrary to focusing on differences and identities, hybridity and interaction concepts came to the fore, and interculturalism became famous for

enhancing social harmony in the increasing age of diversity and hybridity. Intercultural education is essential to cope with increasing diversity in European societies. UNESCO (2006) differentiates the terms as while multiculturalism defines the cultural diversity of human society, interculturalism or interculturality, utilised without distinction, presents the dynamic and evolving nature of relations between culturally diverse groups. This distinction of the terms does not pay attention to each group's position and the role and vision of their status in society. Interculturality is assumed to require multiculturalism as multicultural communication can be considered a prerequisite for cross-cultural and intercultural communication with the feature of containing more than one culture.

Just like the criticisms of cross-cultural or multiculturalism, interculturalism or interculturality is also criticised as essentialist, bounded and discrete. Similar to multiculturalism, it also views cultures as belonging to particular communities. Intercultural encounters are based on encountering others who have clearly defined boundaries and are regarded as distinct entities. Research on interculturalism is frequently based on comparing cross-cultural differences in communication and a problem caused by cultural differences. Intercultural competence models mainly focus on practical and appropriate communication in which the evaluation generally points out the dominant cultural norms. The critique of these terms is that they examine the relationship between cultures which is geographically bounded and ideologically nationalist (Lee & Canagarajah, 2018).

The term transculturalism, used initially by Fernando Ortiz (1940/1995) to display the development of a new culture jointly, through ethnic and cultural contact with encounters, investigates the relationships that go beyond essentialist cultures and communities (Pennycook 2007; Risager 2006). Although the term is not a new one historically, transculturalism was rejected for many years due to the idea of homogeneous nation cultures that prevailed in the 19th century (Welsch, 2001). Nevertheless, the reality is that the number of people who have transnational experiences via mobility and technology accelerates, making the re-examining of human beings' interactions and relations necessary. This reality constitutes the framework of transculturalism. This requirement of the new era made room for transcultural studies in many fields such as nursing, business and management, literature and communication (Jurkova, 2019). In line with the same opinion, Sorre (2013) stated that in many professional and institutional contexts, such as sociology, anthropology, education, psychology, communication studies or health care, business, and military; there is a need for transcultural competence

to use cultural knowledge in any context and location. Since a more sophisticated and profound awareness is necessary for developing new perspectives. It is vital to maintain adaptation anywhere and anytime, regardless of the knowledge about the people and their cultures. It is beyond understanding the particularities of sociocultural experiences; it is about conceptualising how culture works.

The differentiation between intercultural and transcultural lies ahead of us with the definitions of their prefixes in dictionaries. The prefix 'inter-' is defined as between, among, within, or mutual, whereas the prefix 'trans-' is defined as across, beyond, over, changing, changing thoroughly, or crossing in various dictionaries (Cambridge, my English Teacher EU, Macmillan, Merriam-webster)., the "trans" prefix presents the movement through spaces and across the borders, unlike "inter", which suggests the interaction between people who have different cultures and are separate entities. He further clarifies that transcultural communication, which assumes cultures are inherently mixed, investigates different levels of hybridity in terms of content, intensity and direction from a social aspect (Kraidy, 2005).

The occurrence of the term in Second Language Acquisition was in 1990s. Welsch stated that he started recourse to the transcultural theorem in 1992 to establish and consolidate his philosophical approach methodologically (Welsch 2003). He developed the term transculturality against Herder's (1744, 1803) classical concept of single cultures as "islands" or "bubbles" and the terms inter or multiculturalism. Three determinants characterised Herder's classical conception: Ethnic foundation refers to the specific culture of certain people, social homogenisation refers to the form of every culture specific to that culture which views every act of individuals as an actual sample of that specific culture, and intercultural delimitation refers to the separation of one's culture from the cultures of other people. This conception views the culture as closed spheres different from each other, which cannot mix but can clash. Welsch interprets the interculturality still shelters the Herder's single cultures despite the effort of interculturalists to find ways for these separate cultures to understand and recognise one another and get on well with each other. Yet, in the interculturality model, symbiotic influences are considered different from each other and excluded. Multiculturalism still holds the view of separate cultures that coexist within one big society in a friendly manner.

In her study, Reichardt (2017) explained transculturality and how to analyse it as an academic discourse based on Wolfgang Welsch's point of view. She explained the

statement of Welsch (2002) that instead of the traditional understanding of plurality as individual cultures, a new understanding of the plurality of different lifestyles with cultural exchanges regardless of geographical or national limitations is gaining significance from the transcultural aspect. Thus, "a new design by network" in the whole world, contrary to the traditional sense of separation, is an inevitable result of these recent cultural formations. Welsch (2003) means contemporary cultural constructs with his network metaphor with their synchronisation and interpenetration distinctive. Welsch states, "We are cultural mongrels" (p.23). That is, human beings of the 21st century have various cultural backgrounds and relations. As a result, no more distinction exists between the original and foreigner as he proposes that nothing foreign has remained among them. He used the term transculturality to display the cultural hybridity of today's societies as identities are considered hybrid constructs, so from the scope of socio-philosophy, transculturality occurs via discourse and common action and when culture is viewed as a discourse itself.

Welsch (2001) examined transculturality at macro and micro levels. At the macro-level, 'the altered cut of today's cultures, he approached networking, hybridisation, comprehensiveness of the cultural changes and dissolution of the foreign-own distinction as the multiple characteristics of today's cultures and at the micro-level 'transcultural formation of individuals', several cultural origins, sociological diagnoses, historical precursors and cultural identity in contrast to national identity constitutes the reality of today's individuals.

Pennycook defined transcultural communication as a process in which linguistically divergent individuals continuously borrow, bend or blend cultures for communication purposes (2007). In this communication process, people transcend and move through and across the cultural and linguistic boundaries rather than communicating between them.

This new sense of the culture and the new status of English resulted in re-modelling the ICC models in the ELT context. Byram (1997) himself approved that his model of ICC did not take transnational identity or transcultural context of English as an international language or lingua franca into consideration (Abad,2013).

2.2.6. Transcultural Competence in Language Teaching Context

Kramsch and Aden (2013) investigated intercultural and transcultural learning in the ELT context. They mentioned that since the end of the cold war period, globalising of the world, increased diversity, multicultural way of life and technological facilities have made it necessary for ELT teachers to handle the cultural concept and consider the culture of their learners in earnest, yet the concepts of English language and culture are complex and have varieties. There are diverse English-speaking countries' cultures, popular culture, national, regional or ethnic cultures of the learners, and educational culture of the school system that English language teachers need to consider. Globalisation also resulted in a diversity of English as a second language (ESL), English as a Foreign language (ELF) and English as Lingua Franca (ELF). Thus, only the knowledge of the linguistic codes or cultural schemata is not enough. To ensure understanding of English, intended meanings, behaviours and values, identities and worldviews that are mostly non-negotiable must be figured out. This necessity eventually led to the rise and acceleration of intercultural competence studies and transcultural pedagogies.

Kramsch and Aden (2013) first presented intercultural studies in ELT in three forms: intercultural communicative competence that we recognise with the work of Byram (1997); intercultural learning adopted from communication studies in Germany first to teach English in the school context and German to the immigrants in Germany; and intercultural methodology that we associate with Corbett's (2003) linguistic and ethnographic study based on research in cultural studies, media studies, applied linguistics and educational linguistics studies that aim learners to become ethnographers who can participate in cultural situations with the ability to observe and manage the conversation, and who can assess their intercultural competence development. However, it can be insufficient as it is a-historical and at risk in this globalised world in which English spreads with the beliefs and attitudes of the English-speaking cultures across the globe, which may cause the acceptance of the foreign cultural aspects that are only similar to individuals' own culture, "mirror imaging" (Kramsch and Aden, 2013, p.47). Beyond these forms, they indicated that the concept of intercultural learning and how it should be taught varies in different parts of the world according to the associated meaning of culture and the English language teaching in the country. However, in industrialised societies,

there is also a strain between teaching English and the native language of the country to the immigrants.

The transcultural approach was also put forth as an alternative to the simplistic view of intercultural relations, prototypical interactions of individuals from two nations with single cultures and worldviews. Within this respect, the transcultural approach is presented as a solution proposal to ELT following the necessities of the era both in the Common European Framework of Reference (CEFR) (2000) and the Modern Language Association (MLA) (2007). This new approach transcends that old sense with the acceptance of intranational differences, the inclusion of all with relativising self and other, and views English learners as plurilingual equipped with languages as well as English on which their beliefs, values, perceptions and behaviours are built. This new conceptualisation of transcultural competence breaks the traditional and monolingual vision of standard native speaker norms in ELT. It extends the scope of language teachers to be teachers of meaning among and between languages, including English. It requires a critical and pragmatic approach and aims to develop multilingual speakers who shuttle from languages to benefit from the multilingual ability and redundancy of meaning that multilingualism can bring. This shuttle between languages should not be confused with traditional code-switching, which is switching from non-standard to standard English codes.

Transcultural literacy transcends language boundaries and considers the learners as active agents, building upon their literacy skills that may differ from the standard English norms in the constructional process (Lu, 2009). Thus, multilingualism, transnational and translational consideration with the recognition of English may be limited in describing everything human even if it is a global language, gain significance in transcultural competence.

Slimbach (2005) presented ten propositions of the transcultural journey, which he called a "cognitive map" that shed light on the transcultural competence developmental path of the learners. This map requires learners to step forward from the classical classroom set, which he also found beneficial for group discussions, reflections and knowledge presentation, yet inadequate in presenting cultural situations in real-time and place and connecting with the community. Knowledge, skills, attitudes and behaviours are this model's transcultural dimensions somewhat similar to intercultural dimensions. However, the independent learner in a transcultural educational setting who catches the actual time and space with the affective and direct involvement in fieldwork creates and

builds a new way of understanding himself/herself and the world. While carrying out relationships across cultures through the cultural knowledge of relationships, the learner can obtain a set of skills, attitudes and social considerations that may not be achieved in classical classroom settings. This new transcultural approach to intercultural communication is based on international education, intercultural communication and social anthropology studies. Each of the guiding propositions of the essay contains some expected learner competencies that constitute six broader categories. The first category, "perspective consciousness," is the ability to understand the issues from the perspectives of others with constant questioning of one's cultural judgements and thoughts. "Ethnographic skill", the second category, is the ability to explore, learn and analyse globally significant issues, and maintain cross-cultural relations through stress management and conscious observation of social behaviours. The third category is "global awareness", which is related to the awareness of transnational issues about what individuals and nations do and why, such as ideologies, systems, and institutions, that affect the quality of life of all living things on Earth. "World learning", the fourth category, is the direct contact with the world in all aspects of life, including history, politics, arts, religions, lifestyles and culture. "Foreign language proficiency" in at least one different culture constitutes the fifth category of the model. The final category is the "affective development", which is the capacity to show all the personal characteristics and qualities such as empathy, flexibility, justice, openness, kindness, enjoyment, modesty, and justice that are the mirrors and representatives of the heart.

Slimbach's model that promises an obtainable ideal and transculturally competent person with a developmental process of various skills and qualities presents "common humanity and transcend reality" as the first of his ten propositions. The model offers the course of human behaviour on a linear plane with universals on one side, cultural in the middle and personal on the other. Universal behaviours are explained as what is human and human nature, such as eating, shelter, family and language. We all eat, which is a universal and typical human behaviour. However, what we eat and how we eat changes according to the distinctive cultural ways and habits of different groups and although it can be assumed that the members of the same group may have so many similarities within their values, beliefs and behaviours, every individual decides the cultural elements s/he accepts or refuses. That is why "every person is in part a product of culture and in part a product of one's own unique life experiences" (Slimbach, 2005, p.208). Even though cultural "like some others" and personal "like no other" studies are conducted to

demonstrate common humanity, most of them concentrate on differences rather than similarities. Transcultural development emphasises that universal humanity that all people deserve equality, justice, respect, and opportunity to put forth universal human potential entirely is foremost in identity formation. It is the realisation of common human potential despite the differences in cultural expressions so that we can broaden our horizons and discover alternative values, attitudes and behaviours.

The second proposition is that the conditions where we were born and raised inevitably mark us as Özgüzel (2013) mentions social and cultural environment of individual shapes identity and functions as "a blueprint for identity development" (Özgüzel 2013, cited in Özgüzel 2021, p.9). Our socially and culturally shaped identities are multifaceted and intersect microcultures of race, ethnicity, gender, and social class. In today's reality, whether we have ever left home or faced intense economically, socially and culturally changes, we are expected to be able to move in and out of daily contexts where nationality, gender, race, language, religion, and social class coexist. Furthermore, we also need to consider ourselves in new and unfixed ways, like a chameleon sense of self, without losing our cultural centre by showing awareness and knowledge of our cultural actions, behaviours and language and that of the host society.

The following proposition is about the "truth", which is considered too big for any culture or anyone to grasp thoroughly. Being a transculturally competent person requires more than acquiring knowledge about the other. It is the understanding and recognising the truth, beauty and goodness in every context. It realises that other is also potentially right, which necessitates being respectful, humble, sincere and having genuine interest towards the other.

The movement "outside the box", the fourth proposal, is usually not a natural state. What is natural is ethnocentrism and prejudices. We naturally see the world's limits within our limits and "prefer our kind over the others" (Slimbach, 2005, p.214). This ethnocentrism is of our existential condition, and a transcultural learner should progress from ethnocentrism to ethno-relativism associated with the intercultural development model (Bennet, 2004). Opening the reality outside one's own with the discovery of the existence of the others, not as an inferior or enemy, is the primary goal. Questioning one's prejudices makes it possible to accept others without comparing or judging in this transcultural journey.

Another proposition of Slimbach's model is that "conflicts between groups result, to a large extent, from social and cultural disregard". Personal identities are partly shaped

by recognition from others that can be damaged, alienated and marginalised in a dominant national cultural environment by a bad and demeaning image of another. Nevertheless, our discomfort and defensive reactions make us aware of our culturally deep and unexamined beliefs. They lead us to broaden our perspectives in our transcultural journey, which is an essential first step toward appreciating the efforts of others to free themselves from their imposed, impairing identity. Thus, the transculturally competent learner needs to be aware of how one is seen in the host culture and how one sees others as strangers due to historic conditions. A transculturally competent learner must be able to reflect on the others' identities, which are the results of their history, experiences and today's circumstances, and must show an awareness of the subordinate groups in the host culture and their ways of resistance to oppression and maintenance of distinctive identities.

Despite this call for equality in this proposition, his next bid reveals that "the future of the world is urban and multicultural, though increasingly unequal." As today's national cultures are divided and face social and economic polarisation, it is necessary to realise the interconnectedness of our destinies and what goes around comes back. The transcultural learner needs to develop the capacity to put oneself in another's shoes and propose alternative beliefs, interpretations and actions. They must find solutions to dilemmas and take the responsibility as a transcultural citizen of the global community, moving from merely local to a more international perspective. This point of view paves the way for forming an expanded self, composed of one's own, the new and eventually formed the unique third culture - on the boundary between the two. In addition, strangers are our guides in another proposition. Becoming a stranger, getting out of our ingrained selves, and entering the world of the stranger, who in turn be our cultural mentors, is at the centre of our transcultural journey. Resonance of others' perceptions of ourselves provides the embracement of a universal character and virtues. So, the transcultural learner needs to be able to enhance relations of equality with various others, acquire local knowledge, and realise common realities through another's eyes.

The ninth proposition is that "transcultural journeys help give birth to a new self". According to a metaphor, it is thought that the person someone became is not the same one that went on a journey due to the unique experiences. Despite our emotional, physical or mental changes and fluctuations in our life-long journey, we all want to remain indestructible and healthy. That is why we try to find a conscious awareness of the self, a centre of our beliefs and actions, and a consistent source of our identity so that we can adapt to new conditions and struggle with cultural conflicts in a controlled manner.

Among the various forces that shape our identity, we are "sensitive to the effects of racism, economic exploitation, political oppression, religious prejudice — or the absence of these — in the lives of others" (Slimbach 2005, p.223). The transcultural learner identifies the specific ways in which one struggles within one's own culture against exclusion, oppression and stereotyping and shows awareness of the privileges one may have depending on the race, mother tongue, social class, religion and the responses of the host community to such social identities and be able to establish positive and healthy relations.

The final proposition of Slimbach's model is that "transcultural journeys entail cultural experimentation and appreciation, as well as critical evaluation" (2005, p.224). In a transcultural journey, a learner primarily has a universal attitude that brings together any human trait, belief, any value and then assimilates a more global composition. This universal attitude is evident in cultural experimentation by putting the values, beliefs, and emotions, new and from time to time contradictory roles, at risk. Ethnocentrism and our tendency to judge and defense can limit the understanding and appreciation of different ways other than ours and makes it difficult to see the deep meanings of others that are under the surface. Respecting the differences and valuing equality does not mean that the assessment of moral competence of beliefs and behaviours is abandoned as not all diversity is worthy of respect like child labour or female genital mutilation - some are more in line with the universal sense of morality than others. Cultural evaluation is related to real intercultural communication. It focuses on learning from others as we aim to develop a perspective to observe our culture precisely rather than evaluating the host culture. A transculturally competent learner questions the good and bad with a broader globally reasonable horizon and humility. Critical evaluation requires broad cultural experimentation and appreciation that can be ensured with mutually respectful communication. A transcultural learner has the will to try new ways of thinking, acting and interacting within this context. All these ten proposals of the transcultural journey share many common facets such as global awareness, intercultural sensitivity and empathy that facilitate effective functioning across various cultural communities.

2.3. Underlying theoretical Background

In this part, the analytical and theoretical framework provides an insight into the understanding and conceptualisation of culture in this study and reveals how the empirical

data was approached. Transformative and sociocultural learning theories are the two primary approaches to the intercultural and transcultural development process presented in this study. In this section, after examining these theories separately, we will also try to detect the vital link between them.

2.3.1. Sociocultural Theory (SCT)

SCT is associated with Vygotsky, a researcher in developmental psychology and arose as a reaction to the problems in the field of psychology of his time that necessitated a new and unifying perspective to create more precise insight into human psychological development (Lantolf & Thorne, 2006). He proposed that biological factors shape human thinking. Yet, human mental functioning is a mediated process, so biological factors are inadequate in explaining the ability of human beings to consciously and willingly adjust their mental activities on their own via the internalisation of mediating cultural artefacts that can be physical, technological or semiotic. These tools are included in all participatory activities, and the main mediating one is language structure, organisation and use (Vygotsky, 1981). Using their existing cultural constructs, humans create new ones for biological and behavioural adjustment, and they do so, mainly through the mediation of language. Sociocultural theories prioritise participation in interactive relations in the learning process and challenge the cognitive approaches that perceive people as passive objects in this respect (Säljö, 2001). Social interaction is essential in the developmental process of human cognitive activities (Lantolf & Thorne, 2006). According to Vygotsky (1978), every function is learned on two levels- social and individual. The cultural development process of the child first occurs between people "interpsychological" and later inside the child "intrapsychological", which is relevant to the higher functions of "voluntary attention, to logical memory, and the formation of concepts" (p.57). All the interactions include cultural tools, and learning that leads to development is maintained with the effective utilisation of such devices in interactive activities with people (Wells & Claxton, 2002). Social constructivist theory, in which collaboration and cooperation are significant, is closely related to sociocultural theory within this context, so in addition to the effect of the interaction and environment, collaboration can enhance the construction of the new knowledge mutually and facilitate the learning and developmental process.

As Säljö (2001) states, humans think and behave through interaction as cultural beings, and learning requires cooperation between people. Intercultural, transcultural and sociocultural learning theories are in line with each other. The environment, the artefacts in intercultural and transcultural learning, and their facilities and restraints are significant in the learning process (Cole,1996). The differences between global nomads or third culture kids and their monocultural peers could be a good example, but what is significant here is that only living in a different cultural environment is not enough for inter/transcultural learning. Jokikokko's (2010) stated that although living in a multicultural environment plays a vital role in intercultural learning. The development of intercultural competence is mainly due to the interaction with people as people learn through and with other people. So, collaboration, cooperation and enough support from the environment are essential. SCT is both a descriptive and an applied methodology that combines theory and practice, so transformation and conceptualisation are essential (Thorne, 2004, 2005 cited in Lantolf & Thorne,2006). For this transformation, maintaining an intercultural/transcultural learning environment with a sociocultural perspective, crucial to the effect of other people, cultures and environment, is crucial to provide an expanded worldview, interpersonal sensitivity and multicultural perspective.

2.3.2. Transformative Learning Theory

Transformative learning theory, which was developed by Mezirow (1991) in his book named *Transformative Dimensions of Adult Learning*, was introduced as an urgent need of adults living in this rapidly changing modern society with various thoughts, values and actions to overcome contradictions resulted from these differences and rapid changes. Instead of only adapting to the changing circumstances, individuals need to comprehend the changing events thoroughly and take control of their lives more effectively. This process of childhood formative learning is transformative learning in adulthood (Mezirow, 1991). Transformative learning theory is explicitly for adult learners and considers learning as "perspective transformation". According to Mezirow (2000), it is the transition of individuals from being passive receivers of meaning to becoming active meaning makers by being able to define the meanings and gaining new perspectives by themselves. Transformative learning theory is based on Habermas's (1971) theory of learning that is technical, practical, and emancipatory. Mezirow extended these three types of learning to instrumental, dialogic and self-reflective learning (Kitchenham,

2008). Meaning schemes and perspectives are essential in these three types of learning and perspective transformation processes. Meaning schemes and perspectives constitute our "boundary structures" for perceiving and comprehending new data (Mezirow, 1991, p.18). Meaning schemes are the immediate, specific beliefs, attitudes, judgements, reactions and expectations. Meaning schemes are our past constructs through which we make sense of our experiences and construe new ones. Meaning schemes can be consciously and easily transformed through learning all the time. Meaning perspectives are sets of meaning schemes or habits of expectation. They are the rule systems filtering and governing perception and cognition. They are the cultural, sociolinguistic, epistemic, or psychological frames of reference within which past experiences internalise and transform new experiences. The habit of mind and resulting point of view, that is, the expression of the habit of mind, construe the two dimensions of meaning perspectives that are fixed during the childhood and challenging to change, but they can be transformed through a reflective assessment and critique of the presuppositions that they are based on (Mezirow, 1991). Individuals need to be critical, reflective and rational in negotiating meanings, purposes and values, and culture plays a significant role by encouraging and discouraging transformative thought in this respect (p.18). Culturally coded belief and value systems affect the meaning perspectives that have cognitive, affective and conative dimensions and serve as our perceptual and conceptual filters that shape the way we think, believe, feel, act, learn and interpret the meaning of a new experience. Within this line; Mezirow (2012) explained transformative learning as a process of transforming our taken-for-granted frames of reference into more realistic and legitimate thoughts to guide action that is more (a) inclusive, (b) differentiating, (c) permeable, (d) critically reflective, and (e) integrative of experience" (Mezirow, 1996, p. 163). The perspective transformation, which is the change of meaning perspectives of childhood, leads the transformative learning. Mezirow (1991) defined ten transformation phases. These are:

1. A disorienting dilemma
2. Self-examination with feelings of guilt or shame
3. A critical assessment of epistemic, sociocultural, or psychic assumptions
4. Recognition that one's discontent and the process of transformation are shared and that others have negotiated a similar change
5. Exploration of options for new roles, relationships, and actions
6. Planning of a course of action

7. Acquisition of knowledge and skills for implementing one's plans
8. Provisional trying of new roles
9. Building of competence and self-confidence in new roles and relationships;
and
10. A reintegration into one's life based on conditions dictated by one's new perspective. (Mezirow, 1991, p. 98-99).

As depicted in the ten phases above, critical reflection, critical self-reflection, critical discourse, planning, and acting are essential in the transformative learning process that provides a transformed meaning perspective which enhances both personal and social change in society. Transformative learning is achieved through a triggering individual or social dilemma, a life crisis, a significant change in life or a set of cumulative transformed meaning schemes. An enlightening discussion, reading or endeavouring to understand a different culture than one's own can be the triggering dilemma that starts the transformation process since challenging the previous assumptions can lead to transformation (Mezirow, 1991). The triggering life experience leads to questioning existing frames, so the experience is significant in an adult's life and makes way for critical reflection. Mezirow (1991) differentiates three forms of critical reflection. These are content reflections related to the previous actions and asking "what" questions; process reflection is related to the "how" question, questioning the actions and revealing other ways and factors. They can both lead to the elaboration, confirmation, creation of a scheme or transformation of meaning schemes. Premise reflection is related to asking "why" questions and is the dynamic transformation of meaning perspectives into a more open, inclusive, and integrative experience. As Elias (1997) mentioned, transformative learning is the transformation of the world views with the consciously directed self-competencies to critically analyse the underlying premises of the symbol contents of the unconsciousness. There are four paths in the learning process when viewed from the transformative learning perspective. Elaboration of already available meaning schemes, learning new ones, transforming them or transforming meaning perspectives (Bateson, 1972 cited in Mezirow, 1991).

Mezirow's (1991) theoretical framework has been criticised for being individualistic and cognitive-based, in which affective and social dimensions are disregarded in learning (Taylor, 1998). However, Mezirow (2000) reconceptualised his transformative learning framework, recognising the significance of social and emotional

factors in the active meaning-making process. He pointed out that transformative learning is achieved in complex institutional, interpersonal and historical settings through the culturally directed frames of reference in reality. After Mezirow's 1991 conceptualisation, various transformative learning studies have emerged, and according to Taylor (2008), they can be grouped under two theoretical frameworks. As in the criticism, the first group is more individualistic. Individual growth and transformation is the ultimate goal in a transformational experience, so little or no emphasis is given to the culture and social change. Their perspectives are more integrative and holistic (Mezirow 1991,1996,2000,2012; Dirkx ,2006, 2012; O'Sullivan, 1999,2012). The second group of theoretical frameworks is also based on the work of Freire (1972), another significant supporter of transformative learning, focusing on the societal level of transformation as well as the individual. Transformative learning is linked with social justice, and social change and critical reflection on ideologies and power relations stand out in this kind of societal transformative learning that enhances the transformation of both the individual and the society. In both of these theoretical frameworks, emancipation is one of the key elements in adult learning. As Mezirow (1991) mentioned, emancipatory learning is generally transformative. From Mezirow's (1990) perspective, emancipation is a more inclusive and integrative point of view acquired with the help of self-reflection. In contrast, from Freire's (2000) window, acquiring new perspectives leads to transforming self and society via conscientisation and awareness-raising. In the learning context, emancipatory reflective learning can have implications in instrumental learning and, more extensively, in communicative learning (Mezirow,1991).

From the lens of intercultural and transcultural learning, both transformative learning frameworks reflect on the inter/transcultural competence as a transcultural individual is self-reflective. With interactions in the society, s/he critically examines societal dynamics and raises consciousness among social and power relations. Critical awareness and self-reflection, the two main characteristics of transformative learning, lead the learners to quickly understand cultural and societal differences and switch between cultures during socially, politically and culturally different social interactions (Epstein 2012).

2.3.3. The Relation and Common Ground of Culture, Inter/transcultural Learning, Sociocultural and Transformative Learning Theories

Globalisation and the striking developments and innovations of the 21st century have led to an ongoing process of changes in the societies, and it will continue to affect the societies at a never-ending pace as Pak (2013) describes globalisation as an ongoing and dynamic process with no definite beginning or an end. These radical global changes result in re-questioning the definitions of concepts such as language and culture that profoundly and inseparably impact societies. As Brown (2000) stated, language and culture are two crucial and intricately intertwined concepts that cannot be separated. They need to be reconceptualised within the lights of the developments and the needs of the era. English is now an international language used for the communication of the people from different countries with different cultural backgrounds to share their thoughts and culture throughout the world and utilised in multilingual and multicultural environments as an expanded communication language with a local sense (McKay, 2002). The findings of the studies conducted after 2010 reveal a shift in the understanding of culture from culture-in-the-person to culture-in-the context (Meadows, 2016) that the focus on the location of culture has shifted from the individuals to the relations of individuals during an interactional process in a specific context that also resulted in the re-definition of culture as a complex, dynamic concept (Geertz, 1973) that is more unpredictable, subjective and constantly changing and developing. As Baker (2009) stresses, languages are not culturally neutral, and language usage and all interactions take place in a cultural setting that is uncertain and unfixed. Thus, intercultural communication of different individuals within a cultural setting is the reality of today's societies. Understanding and developing effective solutions and strategies within this context gain significance in coping with the social, political and economic problems. As Sorrells (2013) states, culture is utilised as a mediator, a resource of individual and collective empowerment socially and politically in today's global world.

For this reason, there is an urgent need for more critical, post-modernist perspectives to understand language and culture relationships in intercultural communication effectively and appropriately (Baker, 2011). The reflection of it in the educational context is a tendency toward a more critical theory and prioritising sensitivity on inclusiveness and power relations (Meadows, 2016). This vision of the culture is the

basis for conceptualising intercultural and transcultural competence as a transformative learning process.

Through the transformative learning process, individuals broaden their worldview and start to see the world differently by becoming critically aware of their already existing beliefs, assumptions, interpretations and expectations and within the same line in intercultural and transcultural learning, viewing the self and the world differently and broadening the worldview is the fundamental expectation. Individuals need to be rational, critical and reflective both in transformative and inter/transcultural learning processes during the negotiation of the values, intentions and meanings, and culture can be a motivating or a discouraging transformative thought within this process of interaction (Mezirow,1991). Culturally coded beliefs and values are the filters that shape the perception and the conceptualisation of experience, and transforming these taken-for-granted frames of reference into more inclusive, integrative and realistic thoughts is the process of transformative learning (Mezirow,2012). Intercultural learning and perspective transformation are both processes that develop through reflection on one's cultural assumptions, expectations and experiences and becoming critically aware of how and why they guide the perceptions and conceptualisations that are essential for the broadening, improvement and transformation of one's knowledge, skills and attitudes (Risager, 2005). Being an intercultural or transcultural and transformative learner requires critical evaluation of the experiences to try new ways of thinking and acting essential for effective, appropriate interaction and transformation. Willingness, self-awareness, a broader perspective, cultural literacy, using culture as a mediator and the ability to cope with uncertainty are some of the expected competencies and qualities of both inter/transcultural and transformative learning processes (Mezirow,1991; Sercu,2005). According to Slimbach (2005), an independent transcultural learner creates a new way of understanding oneself and the world during the cross-cultural experiences and can have the chance to gain a new set of skills and social considerations and actions, which is the same in the transformative learning process as explained before.

Taylor (1994) was one of the few, and maybe the first, scholars who examined intercultural competence as a transformative learning process, trying to explain how learners become interculturally competent. The study aims to define the process of becoming an interculturally competent learner and examine the perspective transformation to explain the changes and learning the learners go through in the process. According to the study's results, perspective transformation theory (Mezirow,1991)

partially clarifies the process of becoming interculturally competent. Besides their many similar features, the study focused mainly on the critical reflection on the explanation process of intercultural competence within the framework of transformative learning theory. Critical reflection, as explained earlier in this study, is a process of perspective transformation and is essential to understand our assumptions and culture, understand and appreciate different cultures and look through the eyes of others in intercultural learning. Taylor (1994) stressed that critical reflection is not only adequate to explain the perspective transformation. What is needed is action and discourse, intercultural relations and dialogue, in other words. This perspective reveals the strong connection between intercultural, transformative and sociocultural learning processes. In the book "The power of dialogue", Kögler (1999) mentioned the emancipatory power of radically dialogical processes that enable us to see ourselves from the eyes of others by moving beyond our existing schemes through the dialogue. Within the same line, Slimbach (2005), in the eighth proposition of transcultural journey, stressed getting out of our deeply-rooted selves and becoming a stranger as the warp and woof of our transcultural journey, so maintaining relations with others leads to the realisation of everyday realities through the eyes of others. Dialogues and discourse through social interaction are related to the social nature of learning advocated in sociocultural theory as Vygotsky (1978) stressed participation in social interactions, collaboration and social environment are critical for learning.

Similarly, Nagata (2006) studied the transformative potential of intercultural communication with its ongoing characteristic of promoting new ways of thinking and meaning-making and creating opportunities for perspective transformation. She states that intercultural communication reveals different ways of feeling and acting. She mentioned reflection, self-reflexivity and body mindfulness to promote transformative intercultural education and enhance the integral growth of the learners as a whole. Transformative learning starts with a disorienting dilemma, and when intercultural learning is explained through the lens of transformative theory, as Taylor (1994) states, "culture shock" in the intercultural competence literature is generally the triggering dilemma that provides the new learning. He further proposes that Mezirow's (1991) perspective transformation stages comply with the cultural competence stages from lower to higher similar to Bennett's (1993) developmental model, from ethnocentrism to ethnorelativism, as explained previously in this study.

In intercultural and transcultural learning, the main achievements are emancipation, construction and deconstruction of the self and transformation. As Slimbach (2005) states transcultural journey "gives birth to a new self". In transformative theory, these are the last two stages of Mezirow's (1991) transformative theory: self-confidence in new relations and roles and perspective transformation. From the lens of sociocultural theory, the construction of the new self of intercultural and transformative learning occurs through dialogue and interaction with others in a social environment.



CHAPTER III

METHODOLOGY

3.1. Introduction

In Chapter Three, the participatory action research as the applied method of this study and the design and the process of this research approach will be clarified. The setting of the study, data collection instruments, the framework of the data collection process of the participatory action research meetings, data analysis and ethical considerations relating to the enquiry constitute this part.

3.2. Research Design

This action research aimed to equip the participant teachers with insights into culture and intercultural and transcultural learning in ELT context and to support their development in this journey. Teachers need to be willing and have fundamental insights into cultural learning theories and intercultural learning to know how to do and desire to do (Edelhoff, 1993; Felberbauer, 1997; Willems, 2000; cited in Sercu et al., 2005) and research design was planned in accordance with these purposes. The research design of the study was presented in the following sections.

3.2.1. Action Research Design

Action research started with the USA's social psychologist Lewin (1946) related to community action programs. It inspired other researchers in other disciplines and educational contexts. Corey (1949,1953) implemented action research following the work of Lewin, yet the reinterpretation and justification of action research in pursuance of the positivist ideological perspective at those times caused a decline in the developmental process of action studies in the USA (Mirzai, 1981). The work of Elliott and Adelman (1973), based on the organisational development in Britain, launched the second-generation action research (Elliott & Adelman, 1973 cited in Kemmis & McTaggart, 2005). Following this enterprise, more practical action research that is more critical and emancipatory originated in Australia and spread to Europe, led to the formation of the third generation of action research and, finally, in the context of the social movements of the globally developing world and in the light of the studies by many scholars (Kemmis

& McTaggart, 2005) the fourth generation of action research, in the link between critical emancipatory action research and participatory action research, has arisen. Building up more actionist theoretical approaches to action research and the existence of more participatory action researchers who are able to engage with broader social movements are the two key features of this fourth generation of action research.

Action research is different from other qualitative methods. The agents are viewed as the co-researchers who are the practitioners and evaluators of change and share the knowledge-building process, which is socially constructed and based on human interaction with the researcher (Svarstad. 2016). Kemmis and McTaggart's (1988) definition of action research is the bases of this study which is a self-reflective and collective study carried out in a social context by the participants who would like to broaden their understanding, rationality and justice of their social or educational practices in these social situations. Action research is a systematic inquiry that is presented in Figure 8.

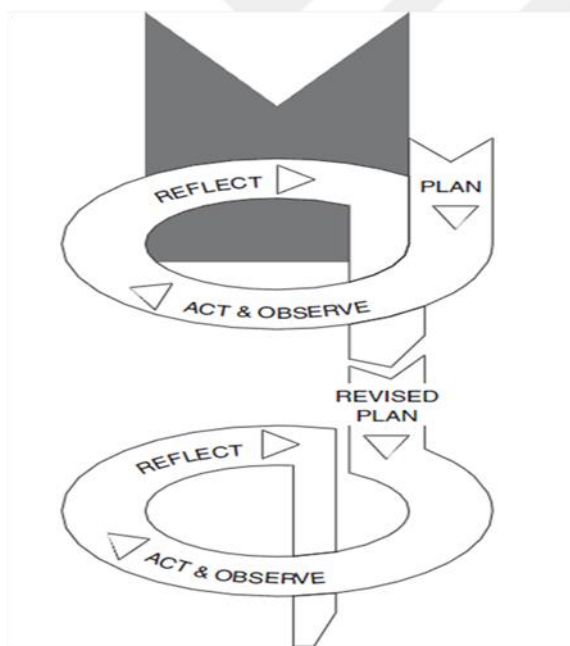


Figure 8. The Action Research Spiral

Source: Kemmis & McTaggart 2005, p. 278

Action research continues through a spiral of individual and collective self-reflective cycles. These cycles, as seen in figure 8, are; planning a change first, the process of acting and observing the consequences of the change, reflection on the processes and

the consequences making a revised plan and then acting and observing the process and the spiral process proceeds so forth in this way.

However, as Kemmis and Nixon (2019) stress, these organised separate spirals are not followed in the process at all times. Participants start action research in one direction with a project that preoccupies them. However, they would like to direct their research in a different direction that the interest and deem are more important in the process and define their project again, so what is vital in the design of action research is not following these separate processes faithfully. It is the improvement of a powerful and authentic sense and evolution in "understandings" and "practices" of participants and the changes in the "situations" they practice in (Kemmis, McTaggart and Nixon, 2014, p. 563).

3.2.2. Participatory Action Research Design

Participatory action research (PAR), a subset of action research, is a qualitative research methodology aiming to collect and analyse the data to take action and make a change with practical knowledge (Gillis & Jackson, 2002). It is a different philosophical approach to social research that intends social transformation (Kemmis & McTaggart 2008). People are valued and considered social beings living in economic, political and social conditions (McTaggart, 1991). Participatory action research is viewed as a social action in this study, and critical reflection and consciousness are significant in this context to enhance personal and social change (Freire, 1970). PAR is making sense of experiences by reflecting economic, political, historical and geographic conditions that provide the action that changes and improves a situation (Wadsworth, 1998). When participants raise their consciousness, they feel free and autonomous, which results in their transformation in their understanding and actions. The PAR is not just about the action after the research. The action is researched, changed, and researched by the participants during the research process. Participants are not passive; on the contrary, they actively engage throughout the process in collaboration with the researcher and lead their future actions (Whyte, 1991). Participants, together with the researcher, consider the social issues that they want to change and implement the research together with the researcher in the whole process. This collaboration of participants in PAR promotes the sharing of the knowledge improvement, and the active engagement of the participants fosters their skills of gathering, analysing and using information (Maguire, 1987, cited in MacDonald,

2012). To summarise, participatory action research maintains critical reflection and understanding of social issues and fosters individuals' empowerment, emancipation, and consciousness (MacDonald, 2012).

According to Kemmis and McTaggart (2005), participatory action research consists of seven key features:

1. "a social process" that investigates the relationship between the individual and the social as Habermas (1992) states, "no individuation is possible without socialisation, and no socialisation is possible without individuation" (p. 26). PAR is a process in which people endeavour to realise the formation and reformation of their individuation through social interaction in various settings as education and community development followed in research (Creswell, 2012). In educational settings, teachers, together or with students, both individually and collectively, try to improve the teaching and learning process. Participatory action research is:
2. "participatory". It is a process of engagement of the individuals to investigate their values, skills and conceptualisation and how they define themselves and their actions. These interpretive categories shape their identities and critically reflect on the frames that constrain their actions. PAR is a kind of participatory research as individuals do action research "on" themselves, not "on" others individually or collectively.
3. 3)"practical and collaborative". It provides people to examine the social practices that connect them with others in social interactions. It fosters individuals' reconstruction of their actions and, therefore, their social interactions.
4. "emancipatory" that it facilitates people to explore how their practices are shaped by cultural, economic and political social structures and release themselves from the constraints that limit their self-development and determination.
5. "critical" as the purpose of PAR is to support people to recover from the constraints embedded in social media that they interact through, such as their language, discourse and social relations of power. People contest and reconstruct their interpretation of their world in terms of their language, discourse, ways of work and relation to others, and power relations.

6. "reflexive". PAR is a deliberate social process of learning through interacting with others in a social world to transform their practices and their world through critical and self-critical action and reflection- by the spiral of cycles presented above. It facilitates people to examine reality to change it and to change reality to investigate it.
7. "aims to transform both theory and practice". In PAR, neither theory nor practise is superior. The purpose is to develop both of them via critical reasoning about the theory and practice and their consequences to transform both the theories and practices of the practitioners and others that can assist the formation of life and work situations in specific local settings with their perspectives and practices. Thus, PAR aims to link the local with the global, keeping in mind the idea that what is personal is political. (Kemmis & McTaggart: in Denzin, 2008, p. 280-283).

These seven features of PAR align with the aim of this study guided by sociocultural and transformative learning in an educational context. Critical discussion and self-reflection on the practices via collaboration with others in a social context may help learners, and teacher practitioners, to be aware of their cultural, economic and political social realities and environment that constrain their practices and emancipate themselves and transform their understanding, worldview and practices both individually and collectively by connecting local to global and improve their teaching and learning environment in this way.

3.3. Research context

In the research context, the setting of the study and the setting of the participatory action research meetings are presented.

3.3.1. Setting

The current study was conducted in a secondary school English language teaching context with five English language teachers working for the Ministry of Education (MOE) in Türkiye. Two of the participants teachers were working in the same school which was supported by the PIKTES project that aimed to integrate refugee children into education and society. Syrian refugee children that were under temporary protection, together with

learners from different ethnic groups, were studying in that school. The other two participant teachers were working in different secondary schools where Turkish, Kurdish and Syrian origin students study together. Only one school was different from the schools of other participant teachers. It was a science and art center school (BİLSEM) that support the development of skills of talented students. The new education system in Türkiye conducts a 4+4+4 model after the reform in the curriculum to meet the global needs of the era in 2012. This new system expanded the duration of compulsory education to 12 years that was separated into four years of primary school, four years of secondary school, and four years of high school education and compulsory English lessons are three hours for 5th, 6th grades and four hours for 7th and 8th grades (Gursoy, Korkmaz & Damar, 2017). This new system offered changes in foreign language education and followed the Common European Framework of Reference for Languages for Learning, Teaching, Assessment (CEFR, 2001). According to the descriptors of CEFR, an action-oriented approach prioritising the learner autonomy, self-assessment, and appreciation of cultural diversity is conducted in this new program of education (ELTP, 2013). Language learning is considered a means of communication; thus, meaning rather than form gained significance for enhancing an authentic communicative environment within this new system (ELTP, 2013). Implementing any curriculum heavily depends on the teachers, teacher trainers and their perceptions as they are the agents of change (Gursoy, Korkmaz & Damar, 2017). With this context in mind, this study was conducted with 5 EFL secondary school teachers to meet the needs of language teaching and learning in the 21st century. The study was conducted in the second semester of the 2020-2021 academic year, yet due to the Covid 19 pandemic, the classroom setting of the courses turned out to be online. In order to ensure equality of opportunity in education, the obligation to attend online classes has been removed, considering that there may be technological impossibilities and difficulties. Courses without attendance problems are recorded, and teachers' lesson plans were collected in courses where participation could not be achieved.

Participatory action research meetings were organised each week on Monday afternoons for a minimum of two hours. The meetings were held with five English language teachers working in four different secondary schools in Türkiye and lasted nine weeks. The weekly discussion meetings were held online, and they were video-recorded. In weekly discussions, participant teachers' consciousness of the opportunities and constraints that shape their practices and discussions of theory-based content to develop intercultural and transcultural learning were aimed. After the discussions, a workshop

was conducted together with the participant teachers each week, as well. As it is participatory action research, all the participants contributed to each week's content and reading materials, but the researcher recommended the content and materials of each week one week before the discussions via e-mail. All the participant teachers got ready for the weekly discussions via a video and a reading related to the week's content. The artefacts were pre-decided together and sent by the researcher via e-mail. Each discussion started with reflections on the previous week's content and what participant teachers knew about the content of the week and followed by discussions and reflections on the materials and their experiences, and finished with a collaborative workshop. After the sessions, all the participant teachers wrote a reflection paper on that week and sent them via e-mail.

3.4. Participants

In this participatory action research, 291 English language teachers who work at secondary schools throughout Türkiye constituted the participants of the need's analysis instrument and five English language teachers who work at secondary schools in Türkiye constitute the participants of the action research. The researcher also has the participant role in this study in accordance with the participatory action research design.

Five English language teachers, from different parts of Türkiye, work at secondary schools affiliated with the Ministry of National Education. All the participant teachers work in multicultural schools, including learners from different ethnic backgrounds such as Turkish, Kurdish and Arabic. In addition, they are all interested in cultural and global issues and have the willingness to embed their knowledge into their teaching practices. For this reason, one of the participant teachers held a Master's degree in Cultural studies, one of them has started doing Masters in International relations and Globalisation, and two have started doing Masters's degree in English language teaching at Çukurova University. They are specifically interested in globalisation and teaching English in multicultural environments. Only one of the participant teachers has Bachelor's degree, who is working in a multicultural school supported by the PIKTES project that aims to promote the access of children under temporary protection to education in Türkiye and facilitate their social cohesion (piktes.gov.tr). She is also interested in this action research study because she is working with different ethnic groups and Syrian refugee children.

Helin has been teaching for three years in a secondary school affiliated with the MOE. The school she works in includes Turkish, Syrian, and Kurdish learners. She also

mentioned that during her primary and secondary education period, she had changed her school four times because of her family issues and emphasised that her effort to adapt to different environments in her childhood was influential in her participation in this thesis. She stated that culture always fascinates her. She plans to work abroad for a while, or at least in different regions of Türkiye. She also stated that when she blends this curiosity with her profession, she can achieve good gains for both her learners and herself.

Birce has taught for twelve years in different secondary schools affiliated with the MOE. She holds a Master's degree in Culture studies. She has worked in five different schools in two different cities. She has a monocultural background; until high school, she mentioned that she had no idea about multiculturalism. In high school and throughout her university life, she had never felt the reflections in her life. She stated that in her first years of teaching, she encountered learners with mental and physical disabilities and she did not know how to work with special groups. She had difficulty integrating all learners into the lesson. In the other schools she had worked, racial differences were intense, but she stated that she did not have communication problems because everyone knew and could speak the official language. However, she mentioned that in her current school, which was supported by PİKTES project, refugee students were integrated into society and education so immigrant students who know little or no official language and learners whose mother tongue is Turkish are included together in the same school. She confessed that she tended to exclude the immigrants and therefore wanted to participate in this thesis to improve herself and her vision on this subject.

Seher has been teaching for two and a half years in a secondary school affiliated with the MOE and has started her Masters' in the English language teaching department. She is the daughter of a Kurdish family, and she grew up and studied in different provinces due to her father's profession. At the school where she works, Turkish, Kurdish and Syrian origin students study together. She stated that she wanted to participate in the study due to her ethnic background and the conditions of the school she works in.

Kansu has worked for eight years in secondary schools affiliated with the MOE. She has worked in different cities and is currently working in a school where refugee children are under temporary protection and Syrian refugees, together with learners from different ethnic groups, are studying. The school is also supported by the PİKTES project that aims to integrate these children into education and society.

Zara has been teaching for fifteen years in secondary schools affiliated with the MOE. She has worked in various cities and with various grades throughout her teaching

career and now she is working in science and art center school (BİLSEM). She has also started a master's degree in the field of International relations and Globalisation. She met multiculturalism for the first time in Poland by the agency of the Erasmus scholarship she received when she was an undergraduate student. She stated that at first, her approach to events with tolerance was only due to necessity, but over time she realised the positive effects of this attitude and tried to do readings about tolerance and intercultural relations. She stated that she had experienced working with students from different ethnic origins and wanted to learn how to apply multiculturalism in her classrooms. She also wanted to participate in this thesis because of her interest in globalisation and cultural relations and learning new things.

3.4.1. Sampling

The study participants were selected using the purposeful sampling method, which is based on selecting knowledgeable and experienced with a phenomenon of interest (Creswell and Plano Clark, 2011). Availability and willingness of the participants to communicate, reflect and articulate their opinions are significant in purposeful sampling (Bernard, 2017). In this study, participant teachers' interest and willingness to discuss their current practices and empower their practices in multicultural settings were important. Their acceptance of being video recorded during the weekly discussion meetings and the consent of them and their students' families for sending the video records of their lessons to the researcher were also significant considerations.

3.5. The Role of the Researcher

The researcher of this study, who was the pioneer and requested the other teacher participants to collaborate in the study, can be described as an 'outsider in collaboration with insider' (Herr & Anderson, 2005). The role of the researcher in this study is insider as she was the initiator, and she is an outsider equipped with the responsibility of enhancing the equal collaboration of the teacher participants throughout the study. She is impartial, yet as a participant in the study, she was active in the process and during the discussion sessions (Dickson & Green, 2001).

3.6. Data Collection Instruments

The data for this study that shed light on the transformative journey of the

participant English language teachers through their understanding and practice of culture in accordance with the needs of the era and development of their inter or transcultural learning were collected through semi-structured interviews, open-ended questionnaires, video records of discussion sessions, KWHLAQ charts, reflection reports of teachers, video records of classroom practices, and all the classroom artefacts.

In Table 1, the data collection instruments of this study are presented.

Table 1.

Data Collection Instruments of this study

Preceding Stage (Before the meetings)	Implementation Stage (During the meetings)	Follow up Stage (After the meetings)
▪ Questionnaire ▪ Semi-structured interviews ▪ KWHLAQ Chart	▪ Video-records of discussion sessions ▪ Reflection reports of participant teachers ▪ KWHLAQ charts ▪ Video-records of classroom practices ▪ Semi-structured interviews ▪ All the artefacts of the meetings, workshops and classroom practices	▪ Video-records of lesson planning sessions ▪ Reflection reports of instructors ▪ KWHLAQ charts ▪ video-records of classroom practices ▪ Semi-structured interviews ▪ All the artefacts of the classroom practices

In the following sections, each data collection instrument used in this study was presented in detail.

3.6.1. Open-ended Questionnaire

An open-ended questionnaire was conducted on 291 English language teachers who work at secondary schools throughout Türkiye as a need's analysis instrument. It was primary to understand the current state, desires and needs in the field regarding language and culture relations and applications in English language classrooms, the current perceptions and practices of English language teachers in multicultural environments and their views of their intercultural or transcultural state and practices in teaching. Thus, this needs assessment tool was the base of this action research study to

display the actual state and needs of English language teachers while constructing the framework of the action research modules; as Berwick (1978) described, needs assessment illustrates the gap or discrepancy between the current and desired state that is essential in planning educational programs. This questionnaire was adapted from the study of CULTNET by Sercu et al. (2005) that investigate the intercultural competence of foreign language teachers in-depth to highlight their professional identity. As he stressed, although the number of language teachers who believe they are the teachers of language and culture is increasing, the organisation of the educational programmes of language teachers do not allow them to succeed professionally. In this context, it is the will, effort and capacity of English teachers to enhance a learning environment that ensures discussion, reflection and personal development. Hence, it is essential to delve into the cognition of language teachers about their perceptions of their situation, their metacognitive awareness and practice that may shed light on the current state and give way to innovative solutions and the rise of new questions and thus new follow-up studies.

The questionnaire has been separated into four sections comprising 9 questions in total. The first section consists of demographic questions which ask about the gender, age and educational background of the participants, the grades that they teach and finally, whether the participants have ever resided in another country for more than three years. The demographic questions in this section are aimed to reflect the country-wide proportionally. The second section consists of 4 questions, seeking the participants' perception of the objectives of foreign language teaching, culture teaching and culture teaching time in a foreign language classroom. The aim is to understand the teaching objectives of teachers and the role and place of culture in this context. Teachers' cultural awareness and intention to integrate cultural teaching into their classrooms were also examined. The third section consists of 3 questions investigating teachers' cultural teaching practices. Section 4 of the Questionnaire is designed to, particularly about finding out about the intercultural and transcultural awareness of the teachers, which consists of 2 questions.

This preliminary data collection tool played a primary role in the emergence of this study, in terms of how it should be organised and in the creation of the general framework plan. Foreign language teachers need additional knowledge, skills, attitudes and competencies in their intercultural or transcultural learning process and on their way to a transformative journey.

3.6.2. Semi-structured Interviews

Semi-structured interviews were used as a data collection instrument in this study; as Cohen et al. (2007) mentioned, they give opportunities to the researcher to clarify, elaborate, illuminate and extend the discourse of the interviewee; thus, more comprehensive and rich data that illustrate the transformative experiences of the participant teachers were obtained via the semi-structured interviews. The participant teachers were interviewed individually. The interview questions were prepared in English, yet the participants were free to answer either in English and Turkish. The interviews were held before and after the action research sessions to delve into the reflections of the participant teachers and their transformation process. The interviews were online and video-recorded. The researcher also conducted some extra interviews during the process to clarify, illuminate and confirm the accuracy of her inferences on the discourse of the participant teachers. The interview questions were presented below:

1. What are your main goals in teaching a foreign language?
2. Can you define ‘culture’? What is its role in language teaching?
3. What do you understand from ‘intercultural competence’? What are the components of it? (ex: flexibility, open attitude, understanding cultural diversity, skills to analyse, interpret and relate etc.)
4. What do you think about the integration of intercultural competence and foreign language teaching?
5. What do you expect your students to develop in terms of intercultural competence?
6. What are the culture-related topics you mention most in your classes? Can you explain why? (ex: daily life and routines, history, geography and political conditions, technological development, values and beliefs etc.)
7. Please share two different activities that you use for developing students’ intercultural competence in your classroom. Why do you use these activities with your students?
8. How do you handle the cultural content of the coursebook?
9. Do you assess intercultural competence of your learners? If yes, please share two different assessments that you use to evaluate students’ intercultural competence. Why do you use these assessments with your students?

10. Have you heard the term ‘transcultural’? If yes, could you please define it?
11. How do English language teachers in Türkiye perceive cultural, intercultural, transcultural competence in their English language teaching?
12. How do they apply dimensions of inter/transcultural competence in their teaching of English?
13. Is there anything else related to inter/transcultural competence that I should have asked you about or that you want to add?

3.6.3. Video/audio Records

The data obtained from the weekly discussion sessions with participant teachers via recording the verbal discourse during these discussions were the initial source of this study. With the analysis of the video records of the discussions on the topics of the weeks in each module, it was aimed to draw out intercultural and transcultural conceptualisation, experiences, development of the participant teachers. Nine-week discussion sessions that lasted a minimum of two hours were video-recorded, and all these records were transcribed and analysed as described in the data analysis section of this dissertation. In addition, participant teachers' classroom practices and their interactions with the learners were videos recorded based on the permission of the schools; the consent of the participant teachers and their learners were gathered before the study was conducted. However, due to the Covid 19 pandemic, all the courses in the Ministry of National education were continued online and taking into account the possibility of technological and technical impossibilities, and malfunctions, online participation in the courses was not compulsory. Lesson plans were requested for the courses that could not be recorded due to lack of participation.

3.6.4. KWHLAQ Charts

A KWHLAQ chart, a graphical illustration, is an extended version of the KWL chart used as a facilitator for the organisation of thoughts, ideas and information before, during or after a learning activity (Langwitches, 2015). Through the medium of the KWHLAQ chart, participant teachers of this study were guided during their interactions with reading materials and were mentally active in the learning process. It also gave ample opportunities for the researcher to understand their prior knowledge, awareness of their constraints, strategies they used during the learning process, transformative experiences, and curiosity to learn more about the subject. The aim of using the KWHLAQ chart in

this study was to infer the new information that the participant teachers gathered in each session which shed light on the formation of the upcoming sessions. In the discussion sessions, the participant teachers were expected to fill in the K column that investigates What do they "know" about the topic in order to find out their prior knowledge of the content, W column to figure out "What" they want to learn and H column to seek "how" they can search and find the information before starting the session. Participant teachers filled in the L column during and after each session to display what they had "learned" about the content of the session, and they completed the A column after the session to reflect on and examine how to "apply" this new knowledge and the actions they can take henceforth and Q column, at last, to identify what "questions" they still have or what new questions arose as a result of that session. A sample of the chart was added in the appendices section.

3.6.5. Reflection Reports

Reflection reports of the participant teachers are another data source of this study. Following each discussion session, the researcher requested the participant teachers to write a reflection report related to the content of the discussion session of that week and their thoughts, inferences, and experiences about the session. The researcher also sent some guiding questions to the participant teachers based on the content of each week so they could easily reflect on them. A sample of the reflection guiding questions was added in the Appendices section. After the participant teachers sent their reports via e-mail, the researcher decided on the content of the following discussion session based on the reports and the advice and request of the participant teachers. An inductive content analysis was conducted and reflection reports were both a data collection instrument and an instrument that guided the content of the modules and cycles of this action research study.

3.6.6. Classroom Observation

The courses of the participant teachers were also video recorded and observed in the second semester of the 2020-2021 academic year in order to understand how they practice their conceptualisation of the contents of the discussion sessions, their changing practices during this action research intervention and how they experience their intercultural or transcultural transformative journey in their teaching. The participant teachers followed the curriculum, taking into account the discussion topic of each week. In

addition to the researcher's reflection on the participant teachers' courses, they also reflected on their classroom practices during the discussion sessions.

3.7. Data Collection Procedure

After the implementation and analysis of the needs analysis questionnaire that was filled by 291 English language teachers working at the Ministry of National Education in Türkiye, the current situation, demands and limitations, and requirements were revealed in terms of language and culture integration and practice of language teachers. The questionnaire was conducted online in the second semester of the 2019-2020 Academic year, filled by the volunteer teachers, and sent via e-mail. When the analysis of the questionnaire finished and the results came out, the intent of this study was shaped methodologically, and preparations for the action research study started. Teachers interested in the study and wanted to participate in the research that will be carried out afterwards contacted us from the e-mail address shared in the survey, so five English language teachers working at secondary schools who were volunteers were interviewed before the study started. The action research framework, which was modified throughout the process in line with the needs of the participants, was designed, and the data collection process of this action research study started in the second term of the 2020-2021 academic year. The discussion sessions were segmented by content into four modules and lasted nine weeks. The first module, two weeks long, started on the 15th of February 2021. Before the first discussion started, the participant teachers were informed about the study's objective, content and process in detail. The learners of the participant teachers were also informed and asked to fill in the consent forms if they agreed. After obtaining the permissions and consent, the discussion sessions started online. Before each discussion session, the researcher sent an e-mail to participant teachers about the content and attached one article, sometimes created by combining more than one article, one video demonstrating feasibility in practice and all the other necessary documents such as the KWHLAQ chart. All the participant teachers were supposed to read the article, watch the video and fill in the required columns of the KWHLAQ chart before attending each discussion session. All the participant teachers were interviewed individually after the nine weeks of discussion sessions. Conducting pre and post-interviews with the participant teachers enabled us to shed light on the transformation of the participants, the changes in their views and perspectives on intercultural and transcultural issues, and their

intercultural or transcultural development journeys as a result of this action research study. The contents of the modules were added in the Appendices section, as well.

The discussion sessions of this action research study, which were modified together with the researcher and the supervisors based on the needs of the participant teachers in the process, divided into four modules in terms of the content and the cyclic design of the action research. The final framework of the modules was presented below:

Table 2.

Implementation Framework of the discussion sessions

	OBJECTIVE	ACTIVITIES	RESOURCES NEEDED	EXPECTED OUTCOME	TIME FRAME
M O D U L E 1	-to seek the perceptions and attitudes of EFL teachers among culture and culture teaching in the classroom	<u>Pre- Implementation Phase</u> -Reading an article and watching a video related to the session content before the session meeting <u>Implementation Phase</u> -Warm-up (quotes about culture) -Discussion and reflection on pre-assigned article and video -Workshop -Reflection on workshop -Deep definition of culture considering cognitive, social and affective domains and triangle model of cultural framework: product, practice and perspective <u>Post-Implementation Phase</u> -Overall evaluation of the session -Reflection logs of the participant teachers -classroom observation: a short section from their classes including one or two activities related to the content of the session - Reading the assigned article and watching the video about the next session	-KWHLAQ Charts -Reflection reports of teachers -Video records of discussion sessions -Classroom observation -All the classroom artefacts	-raising awareness among EFL teachers about their perceptions and attitudes about culture and culture teaching -creating a deep definition of culture from cognitive, social and affective aspects -developing new ways of integrating theory and practice through the process via collaboration and critical-reflection	12 th February - 1 st March
	-to understand the problem and EFL teachers' needs regarding culture and to narrow the gap between theory and practice				

MODUL 2	-to seek the EFL teachers' views of which culture to use in their classes -to recognise the close relation between culture and the ownership of the English dichotomy -to deepen knowledge about ELF and explore the pragmatic utilisation of English such as EAP, ESP, business, technology, law etc. from cognitive, social and affective domains	<u>Pre- Implementation Phase</u> -Reading the assigned article and watching the video related to the session content -Wrap up the previous session <u>Implementation Phase</u> - Discussion and reflection on the assignment given in advance - Workshop -Reflection on workshop <u>Post-Implementation Phase</u> -Overall evaluation of the session -Reflection logs of the participant teachers -classroom observation: a short section from their classes including one or two activities related to the content of the session - Reading the assigned article and watching the video about the next session	-KWHLAQ Charts -Reflection reports of teachers -video-records of discussion sessions -Classroom observation -all the classroom artefacts	-raising awareness on multiple literacies and world knowledge and their integration to EFL context -determination on which culture to choose and how to integrate theory and practice through individual and collaborative reflection	1st March – 15th of March
MODUL 3	-to seek EFL teachers' understanding of equity and democratic education - to consider critical pedagogy in the ELT context -to analyse their views about the textbooks from a cultural perspective and find out the dominant culture -to understand how they cover the culture-related topics of the textbooks, how they deal with different cultural aspects, detect their needs and facilitate	<u>Pre- Implementation Phase</u> -Reading the assigned article and watching the video related with the session content -Wrap-up the previous session <u>Implementation Phase</u> - Discussion and reflection on the assignment given in advance - Workshop -Reflection on workshop <u>Post-Implementation Phase</u> -Overall evaluation of the session -Reflection logs of the participant teachers -classroom observation: a short section from their classes including one or two activities related with the content of the session - Reading the assigned article and watching the video about the next session	-KWHLAQ Charts -Reflection reports of teachers -video-records of discussion sessions -Classroom observation -all the classroom artefacts	-raising awareness on the stereotypes, prejudice and critical pedagogy in ELT context -raising awareness on equity and democratic education -raising awareness on the content and purpose of culture pedagogy and whether they challenge cultural aspects of the textbooks -Modifying and adapting the course materials and activities they utilize through individual and collaborative reflection	15th March – 30th March

	improvement through the process				
M O D U L E 4	-to seek EFL teachers intercultural and transcultural awareness -to seek the path of EFL teachers regarding their beliefs, values and pedagogical methods	<u>Pre- Implementation Phase</u> -Reading the assigned article and watching the video related to the session content -Wrap-up the previous session <u>Implementation Phase</u> - Discussion and reflection on the assignment given in advance - Workshop -Reflection on workshop <u>Post-Implementation Phase</u> -Overall evaluation of the session -Reflection logs of the participant teachers -classroom observation: a short section from their classes including one or two activities related to the content of the session - Reading the assigned article and watching the video about the next session	KWHLAQ Charts -Reflection reports of teachers -video-records of discussion sessions -Classroom observation -all the classroom artefacts	-Raising awareness on intercultural and transcultural competence considering cognitive, social and affective domains -raising awareness on the effect of identity, values, and beliefs of the individuals on culture and teaching process via individual and collaborative reflection. -to find new ways to narrow the gap between theory and practice and improve their ongoing learning and teaching path.	31 st March - 15 April

Module one of this action research study consisted of two discussion sessions, 240 minutes long in total and titled "Exploring Culture". The purpose of this module was to enable participant teachers to reflect on the definition of culture from cognitive, affective and social aspects of their field context, to broaden their perspectives on the scope of culture and re-frame their definitions; enable them to raise awareness on the role and effect of cultural competence in our lives and the EFL context and to illustrate the significance of awareness and knowledge about cultural differences and skills needed to maintain proper communication with interlocutors. Before the sessions of Module one, the participant teachers read an article adapted from Bada's (2000) *"Culture in ELT"* in the first session and Dema and Moeller's (2012) *"Teaching culture in the 21st-century language classroom"* in the second session. Also, they watched a video about practical tasks and activities on teaching culture on YouTube, aiming to combine theory with practice, which was added in the Appendices section. Participant teachers also filled the "What do I think I Know?" And "What do I want to learn?" columns of the KWHLAQ

chart. Before each discussion session, the researcher prepared a presentation that set the flow of reflective discussions. Presentations of each session of Module one started with 10 minutes warmer, including a quote about culture and an individual mind-map explaining what the "culture" means to them. The warm-up section was followed by a leading section that includes various pictures and reading, followed by critical reflection questions to reveal how one's cultural frame of interpretation and culture determine how s/he interprets the world and to consider the awareness, knowledge and skills in intercultural communication. In the next section, Participant teachers started the long-lasting reflective discussion based on the pre-assigned article and video. The sessions ended with workshops on preparing a visual regarding the session and a profound definition of culture. Participant teachers also filled the remaining sections of the KWHLAQ chart during and after the sessions. They also wrote a reflection report and recorded their classroom practices after each session. All the sample artefacts were presented in the Appendices section.

The second module consisted of two sessions, and meetings took 240 minutes. The articles the participants read before the meeting in the first session were Alptekin (2002) "*Towards intercultural communicative competence in ELT*" and "*Teaching EIL—Teaching International or Intercultural English? What Teachers Should Know*" (Sifakis, 2004). They also watched a video related to the impact of cultural diversity and multiculturalism on teaching and learning (Masiello, 2011). In the second session of this module, participant teachers read the article "*Teaching with the Flow: Fixity and fluidity in education*" (Pennycook, 2005). They watched two videos in this session: "*The Biggest Challenges for Teachers*" (Crystal, 2013) and "*English is a global language*" (Jenkins, 2019). All the artefacts used in the module and the links to the videos were added to the appendices section. At the end of the first session, the participant teachers filled out a world map indicating which country's English language they would like to integrate into their lessons. In the second session of this module, they created a word art related to the pragmatic utilization of English in our lives as a workshop activity.

Following the needs of the participant teachers, the third module lasted one session longer than the others. The total duration of the discussion sessions was 360 minutes in this module. In the first session, the articles of Prodromou (1992) "*What culture? Which culture? Cross-cultural factors in language learning*" and Akbari (2008) "*Transforming lives: introducing critical pedagogy into ELT classrooms*" were discussed together with the videos of Giroux (2019) "*All education is a struggle over what kind of*

future you want for young people" and Kerkhoff (2018) *"Glocal Teaching"*. All the artefacts of the module were added to the Appendices part. In the second session of the module, the article by Crookes (2012), "Critical pedagogy in language teaching", and the videos of Burns (2019) "Building Critical Consciousness for Educational Equity", were debated. In the last session, textbook analysis was discussed in detail, the article of Ariawan (2020) *"Investigating Cultural Dimensions in EFL Textbook by Using Byram Checklist"* was read, and the framework of Ghasemi (2018) used for analysing the textbooks was filled in within this context.

Module four was the last module of this action research study and took two sessions. The purpose of this module was to raise the awareness of the participant teachers about their cultural transformation processes and to enable them to create their path with all their awareness gained through individual and collaborative reflections. For this reason, it was aimed to seek their intercultural and transcultural awareness from cognitive, affective and social aspects and to seek the path of EFL teachers regarding their beliefs, values and pedagogical methods. Two videos and articles related to intercultural and transcultural competence were worked on in the first session. The videos were Klien's (2020) *"Intercultural Communication"* and GreggU's (2017) *"Building Intercultural Competence Seminar"*, and the articles were Yeganeha and Raesia (2015) *"Developing Cultural Awareness in EFL Classrooms at Secondary School Level in an Iranian Educational Context"* and Ágnes (2016) *"Developing Transcultural Competence in a Digital ELT Course Material for Primary School Students"*. As a workshop activity, participant teachers modified the lesson plan they had prepared before in the light of all these studies. In their reflection reports, the participant teachers considered cultural competence's role and significance inside and outside the classroom. They wrote about their reflections on whether they see themselves as culturally competent and at what stage they see themselves, taking into account Bennet's intercultural sensitivity development model (DMIS) (2004). In the second session of the module, participant teachers discussed the concepts of cross-cultural, intercultural and transcultural, considered what kind of teacher they would like to be, and decided their path in their lifelong learning and teaching journey from a cultural aspect. They read the article of Garau and Jacob (2015) *"Developing English learners' transcultural skills through content- and task-based lesson"*s and Slimbach's (2015) *"The Transcultural Journey"*, and on the videos of the session, they watched Riccardi's (2014) *"Cross-cultural communication"* and Xu (2014) *"I am not your Asian stereotype"*.

3.8. Data Analysis

The data of this study were analysed by qualitative data analysis method that includes organising, examining, interpreting and representing textual data. The qualitative data analysis of this study started during the data collection process with the preliminary analysis carried out weekly to investigate the patterns of meaning in the data set to arrange the upcoming week and module following action research cycles. This process began following the six steps of Creswell (2012) that involve the selection of the participants and sites, gathering required permissions, deciding what sort of information best answers the research questions, designing data collection instruments and protocols, recording them and finally collecting the data by giving special attention to an ethic (p.205). Thematic analysis method of Braun and Clarke (2006), who define it as a method that is used for the identification and analysis of the patterns of meaning (themes) in data providing in-depth definition and organisation of the data set, and seen as a foundational method for qualitative research, was conducted in this study. The six phases of guidelines that they presented to indicate how to conduct thematic analysis also formed the qualitative data analysis of this dissertation. These six phases of the flexible, nonlinear and recursive process were presented in a table.

Table 3.

Six Phases of Thematic Analysis

Phase	Description of the process
1. Familiarising yourself with your data:	Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas.
2. Generating initial codes:	Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code
3. Searching for themes:	Collating codes into potential themes, gathering all data relevant to each potential theme.
4. Reviewing themes:	Checking if the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic 'map' of the analysis
5. Defining and naming themes:	Ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells, generating clear definitions and names for each theme.
6. Producing the report	: The final opportunity for analysis.

Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back of the analysis to the research question and literature, producing a scholarly report of the analysis.

Braun and Clarke, 2006, p.87

The first phase of the analysis process utilised the transcription of the verbal data of the interviews and discussion session records into text in the English language, and all the written data, including the transcripts of verbal data, KWHLAQ chart, reflection journal reports noted on the computer. The transcription of the discussion sessions was in the form of dialogues to keep the contextual meaning in coding. A separate data set, including all the verbal and written data, interview and weekly discussion transcripts, KWHLAQ chart, reflection logs, and all the discussion session artefacts, were stored module by module in a folder for each participant to delve into the meaning-making process of each participant teacher in detail. By reading the notes on the computer, again and again, adding some notes about her first impressions of the data, the researcher outlined her initial codes and then grouped her codes that are relevant to each other into themes. Throughout the development of the thematic coding procedure of this study, an inductive (data-driven- from the raw data) approach was adopted. As Boyatzis (1998) defined, data-driven codes are deduced from the raw data that appears with the words and syntax, and after examining the data, the researcher interprets the meaning and constructs a theory when s/he explores the results (p.30). In addition to the identification of the inclusive thematic categories and grouping of the codes under these umbrella themes, individual datasets of the participant teachers were examined, and sub-themes that emerged from the codes were also noted down in order to analyse the experiences of the participant teachers during this action research study. Another thematic category named miscellaneous, as recommended in Braun & Clarke (2006), was also created in each module to temporarily put the codes that did not fit into the themes that emerged from the datasets. When all the data has been categorised under themes, sub-themes and miscellaneous themes, in other words, after the candidate themes are entirely revealed, the instructor reconsider and refines them following the dual criteria judging categories of Patten (1990), that is, internal homogeneity and external heterogeneity which means that the themes need to be meaningfully coherent together. At the same time, they need to be distinct from each other. The researcher reread the dataset to consider the validity

of the themes concerning the data set and to find out if there are additional missing themes. This coding and re-coding process was implemented in each module throughout the study. In the defining and naming themes phase, the researcher negotiated with the two supervisors of this dissertation study and one more expert from the field on the validation of the coding accuracy, created themes and categorised the codes under the emerging themes. After completing all these stages, the researcher moved to the last phase. She formed her reports of the analysis with examples and extracts, presented in the findings part, examined them in line with the theoretical background and research questions of this thesis and interpreted them in the light of the related literature.

As the thematic analysis of the qualitative data showed, conclusions were mainly drawn from primarily the researcher's interpretations; thus, ongoing member checks with all the participant teachers throughout the process were conducted in accordance with the participatory action research design of the study to clarify the meaning of the participants and validate precise interpretations and conclusions from the data sets of the participant teachers. In a qualitative research design, validating the quality of the research is based on the criteria of creditability and accuracy of the findings via strategies like triangulation, member checking, and auditing (Creswell, 2012). Researchers used various terms to explain the accuracy and credibility, such as authenticity and trustworthiness (in Lincoln & Guba, 1985 cited in Creswell, 2012, p.259) and various strategies were conducted to ensure and fulfil the validating criteria of qualitative research as a result.

Credibility reveals the consistency between the findings of the research and the reality. Credibility indicates the truth of the findings in terms of accurately presenting realities within the context. The context of the study, the participants, setting, data collection instruments and procedure were all presented in the methodology section, and analysis of the data by the cyclic process of action research was presented with vivid examples and extracts from the datasets in the findings section to enhance the credibility criteria of this study. Triangulation and member check strategies were also utilised to ensure the credibility of the research findings.

Triangulation of this study was enhanced using various data collection sources (Guba & Lincoln, 1982) such as interviews, video records of the sessions, KWHLAQ charts, video records of the participants' classroom practices, reflection logs to validate and cross-check the interpretations and conclusions of the qualitative data findings.

Ongoing member checks, as explained previously, were another strategy utilised in this study to enhance the validity. The researcher and the participants shared the data

transcriptions, interpretations, and analysis process to confirm and check the accuracy of the meanings conveyed from the data sets and ensure the validity of the analysis (Guba & Lincoln, 1982).

In addition to the credibility, the trustworthiness of qualitative research findings is ensured by establishing transferability, dependability and confirmability (Lincoln and Guba, 1985). Dependability is the consistency and dependency of the results to facilitate future research. The dependability of this study was enhanced with the "inquiry audit technique" suggested by Lincoln and Guba (1985) or "external audit" by Creswell (2012) that is conducted by the participation of another researcher in the process. Thus, a field researcher also participated in the discussion sessions, observed and checked the sessions throughout the study, and evaluated the accuracy of the interpretations and conclusions driven by the data. She was involved in the research process and product to enhance the study's validity. Moreover, the "overlapping methods" (Lincoln & Guba, 1985), utilising various instruments, such as interviews, video records of the sessions, and reflection logs, also helped meet the dependability criteria of validating this qualitative research study.

Transferability that shows the applicability of the findings to other contexts also ensures the validity of this study. Merriam (2009) defines transferability as an external validity that shows to which extent the findings can be applied to other situations. Although each research has unique qualitative research results and cannot be generalised, a thick description of the research context can enable the transferability of qualitative research. The description of the research paradigm and design, the background of the participants and researcher of the study and setting, data collection instruments, procedure and analysis in-depth and examples of the applications in the flow of the study presented in the appendices part provide the transferability of this study so that the reader within similar contexts can make inferences and transfer the relevant findings into their context.

Confirmability indicates the neutrality and objectivity of the qualitative research design and elicits how much of a study's findings are shaped by participants, not by the researcher's bias or interest (Lincoln & Guba, 1985). Confirmability, which is significant to ensure trustworthiness, was maintained by triangulation with various data collection sources, detailed descriptions and audit trail implemented in this study. Supervisors and the thesis committee members along with the other researcher and inquiry auditor explained before, also inspected the findings regularly, helping the confirmability of this qualitative research study.

3.9. Ethical Considerations

Ethical considerations based on the participants' experiences are crucial in action research design. Ethics was ensured by the informed consent of each participant for the objectives and procedure of this action research study, assurance of the confidentiality of each of the participants and collaboration with the participants throughout all the processes in this study (Creswell,2012). Before initiating the study, required permissions were gathered, and all the participant teachers filled out an informed consent form that involved their confidentiality, rights of withdrawal and responsibilities during the research. The participant teachers were informed in detail about the objectives, design and implementation procedure, and their responsibilities. Learners were also informed about the lessons' recording, confidentiality, and the research procedure. Due to the pandemic conditions, they had only filled out the informed consent forms and sent them via e-mail to the participant teachers. Instead of the original names of the participant teachers, Pseudonyms were used throughout the study. The obtained data was kept only for research purposes, and the participant teachers were always aware of the process by actively and voluntarily participating in the whole phases of this action research study to maintain the ethics. The ethics report of the institute and consent forms were added in appendices section.

CHAPTER IV

FINDINGS

The results of this dissertation study were presented in two sections. In the first section, the results of the questionnaire conducted with 291 English language teachers working in schools affiliated with the Ministry of National Education all around Türkiye were presented. In the second section, the results of the main action research modules' implementation phase were displayed with five English language teachers working in secondary schools affiliated with the Ministry of National Education in Türkiye.

4.1. Findings of the Needs Analysis Questionnaire

This part displays the results of the questionnaire, which was adapted from the study of CULTNET by Sercu et al. (2005). The descriptive analysis of the survey data was made using the SPSS data analysis program, and in the multi-choice questions, the data were grouped following the 5-point Likert scale.

The first section consisted of demographic questions that was explained in detail in methodology section. In the second section of the questionnaire, question 1 consisted of 8 sub-items that seek the teachers' objectives of foreign language teaching. Teachers were asked to rank these eight objectives in order of importance from 1 to 5. Number '1' was considered the most important, '2' was the second in importance, and so on. The items of Question 1 were: (enthuse my pupils for learning foreign languages (item1), promote my pupils' familiarity with the culture, the civilisation of the countries where the language which they are learning is spoken (item 2), assist my pupils to acquire a level of proficiency in the foreign language that will allow them to read literary works in the foreign language (item3), assist my pupils to acquire skills that will be useful in other subject areas and in live (such as memorise, summarise, put into words, formulate accurately, give a presentation, etc.) (item 4), promote the acquisition of an open mind and a positive disposition towards unfamiliar cultures (item 5), promote the acquisition of learning skills that will be useful for learning other foreign languages (item 6), promote the acquisition of a level of proficiency in the foreign language that will allow the learners to use the foreign language for practical purposes (item 7), assist my pupils in developing a better understanding of their own identity and culture (item 8)).

Table 4.

Descriptive Statistics of Objectives of Foreign Language Teaching

Question 1	M	SD
Item 1	1,44	1,008
Item2	1,54	1,021
Item 3	1,70	1,054
Item 4	1,54	,996
Item 5	1,66	1,147
Item6	1,69	1,095
Item7	1,51	1,076
Item 8	1,68	1,206

As understood from Table 4, teachers give importance to all the objectives as the means of each item are significantly close. However, the majority of the teachers, with a 1.44 mean, considered enthusing the pupils in learning a foreign language as the most significant objective and assisting pupils to acquire a level of proficiency in the foreign language that will allow them to read literary works in the foreign language as the least with 1.70 mean. The data also showed that teachers have a positive attitude in promoting the acquisition of an open mind and a positive disposition towards unfamiliar cultures.

Question 2, explained in Table 5, sought how important culture was in teaching English that might shed light on teachers' attitudes, which was significant as teachers' willingness and positive attitude play a tremendous role in culture teaching in the classroom.

Table 5.

Descriptive Statistics of the importance of culture in Teaching English language

Q2	F	%
Very important	166	57,0
Important	111	38,1
Undecided	8	2,7
Less important	5	1,7

As seen in Table 5, more than half of the participants, 57%, considered culture in ELT very important, and 38% of them thought it was crucial. In other words, more than 95% of the participants stated that they found culture important in the EFL context.

Question 3 investigated what teachers understood by "culture teaching" in a foreign language context to understand the participants' cultural awareness. The question was comprised of 9 sub-items. These were: (provide information about the history,

geography and political conditions of the foreign culture(s) (1), provide information about daily life and routines (2), provide information about shared values and beliefs (3), provide experiences with a rich variety of cultural expressions (literature, music, theatre, film, etc.) (4), develop attitudes of openness and tolerance towards other peoples and cultures (5), promote reflection on cultural differences (6), promote increased understanding of students' own culture (7), promote the ability to empathise with people living in other cultures (8), and promote the ability to handle intercultural contact situations (9)). The participants ranked them in order of importance from 1 to 5. They assigned "the number "1" to the objective that they consider most important, "2" to the objective which they considered second in importance, and so on.

Table 6.

Descriptive Statistics of Understanding of 'culture teaching' in a Foreign Language Teaching Context

Q 3	M	SD
Item1	1,94	1,343
Item2	1,47	1,061
Item3	1,64	1,117
Item4	1,74	1,085
Item5	1,63	1,096
Item6	1,82	1,212
Item7	1,81	1,261
Item8	1,80	1,227
Item 9	1,92	1,379

As table 6 indicated, a considerable amount of the participants with 1,47 mean viewed culture teaching as providing information about daily life and routines. This view was distinctively ahead of the other items. Providing information about the history, geography and political conditions of the foreign culture(s) or promoting the ability to handle intercultural contact situations were also at a lower rank among other items. This finding was valuable and led us to deeply investigate that teachers' awareness and their culture teaching may have a strong connection.

Question 4 was separated into two parts, a, b and represented in Tables 7 and 8, which were related to the exact rate of allocated time to culture teaching and language teaching and whether teachers had a sense of feeling that they would like to devote more time to culture teaching but somewhat they could not. These two parts of question 4 might

represent the exact situation and the possibility of some problems that hindered teachers from spending more time on culture.

Table 7.

Teaching time distributed over 'language teaching' (LT) and 'culture teaching' (CT)

Q4 (a)		F	%
Valid	100%LT-0%CT	6	2,1
	80%LT-20%CT	127	43,6
	60%LT-40%CT	105	36,1
	40%LT-60%CT	6	2,1
	20%LT-80%CT	2	0,7
	100% integration of Language & Culture	44	15,1
	Total	290	99,7
Missing	System	1	0,3
Total		291	100,0

Table 7 revealed that the majority of the teachers spent quite a lot more time on language teaching than culture teaching in their classes and only a small amount of them spent more time on culture teaching, yet 100% integration of language and culture teaching conspicuously marked by the teachers.

Table 8.

Descriptive Statistics of the feeling to devote more time to 'culture teaching'

Q 4 (b)		F	%
Valid	Yes, very much so	55	18,9
	yes, up to a certain extent	156	53,6
	No, not particularly	64	22,0
	No, not at all	15	5,2
	No opinion	1	,3
	Total	291	100,0

Table 8 clearly showed us that a considerable number of teachers, who constituted 72 5%, would like to devote more time to culture teaching. This result revealed that there are some problems that teachers face during culture teaching.

The third section of the questionnaire consisted of 3 questions that investigated the teachers' cultural teaching practices. Question 5, Question 6 and Question 7 constituted this section.

Table 9 displayed the results of Question 5, which consisted of 10 sub-items. This question sought how extensively teachers integrated cultural aspects into their practices.

For this reason, several cultural aspects were sorted out as sub-items of this question, and the participants remarked on the extent they dealt with each aspect in their classes. These sub-items were; (history, geography, political system (1.), different ethnic and social groups (2), daily life and routines, living conditions, food and drink etc.(3), traditions, folklore, tourist attractions (4), literature(5), other cultural expressions (music, drama, art) (6), values and beliefs(7), international relations (political, economic and cultural) with students' own country and other countries(8), educational systems(9), technological development (10)).

Table 9.

Cultural Aspects in Foreign Language Teaching

Q 5	M	SD
Item 1	2,06	,567
Item 2	2,01	,631
Item 3	1,22	,437
Item 4	1,38	,520
Item 5	2,06	,661
Item 6	1,69	,612
Item 7	1,71	,591
Item 8	2,07	,683
Item 9	1,72	,669
Item 10	1,70	,669

Table 9 depicted that daily life and routines, living conditions, food and drink had the highest rank among others with 1,22 mean, and traditions, folklore, and tourist attractions items followed it with 1,38 mean. All the other items had a close mean ratio, and although the lowest remarked item was international relations (political, economic and cultural) with students' own country and other countries with 2,07 mean, it was pretty close to items 1,2 and 5 which are history, geography, political system (1.), different ethnic and social groups (2) and literature(5).

The next question sought the source of the cultural content of the participants in their teaching. The participants marked the items they used while presenting culture in practice. The items were home culture (1), target culture (2) and international culture (3)

Table 10.

Cultural Aspects in Foreign Language Teaching

Q6	M	%
Home Culture	1,71	,707
Target Culture	1,63	,653
International Culture	2,07	,737

When the results were examined, it was revealed that participants preferred to use the target culture in their classes the most with 1,63 mean and international culture the least with 2,07 mean.

The following question, presented in Table 11, indicated the idea of participants on the source of the cultural content of the textbooks. Participants were asked to mark the source that they found significant and should be covered by the textbooks in question 7, which was presented in Table 11 below. The items of this question were: home culture (1), target culture (2) and international culture (3)

Table 11.

Cultural Aspects in Foreign Language Teaching

Q7	M	SD
Home Culture	1,88	,720
Target Culture	1,52	,648
International Culture	1,81	,758

Although the results were similar to the results of the previous question, the idea of including the target culture related to the content of the textbooks was stated more by the participants, with an average mean of 1,52 in this question. It could be induced from the results that the participants' prioritised the target culture in textbooks.

Section 4 of the questionnaire was designed to find out about the intercultural and transcultural awareness of the teachers. It consisted of questions 8 and 9, which had sub-items. In each question, the participants scored the items from 1 'I agree completely' to 5 'Disagree completely'. The teachers were expected to score six subitems in Question 8

The sub-items of Question 8, which were presented in Table 12, were; (it is impossible to teach the foreign language and the foreign culture in an integrated way (1), I would like to promote the acquisition of intercultural skills through my teaching, (2) intercultural education has no effect whatsoever on pupils' attitudes (3) the more pupils know about the foreign culture, the more tolerant they are (4), in international contacts

misunderstandings arise equally often from linguistic as from cultural differences (5), foreign language teaching should enhance pupils' understanding of their own cultural identity (6), all pupils should acquire intercultural competence, not only pupils in classrooms with ethnic minority community children (7)).

Table 12.

Intercultural / Transcultural Awareness in Foreign Language Teaching

Q 8	M	SD
Item 1	3,29	1,567
Item 2	1,59	,711
Item 3	3,79	1,286
Item 4	1,54	,807
Item 5	2,12	1,007
Item 6	1,69	,888
Item 7	1,61	,831

It could be inferred from the results that the majority of the teachers were willing to promote the acquisition of intercultural skills in all classrooms as well as in classrooms with ethnic minority children and believed in the significance of the knowledge of the foreign language and one's own cultural identity in foreign language teaching. They strongly disagreed with, *it is impossible to teach the foreign language and the foreign culture in an integrated way, and intercultural education does not affect pupils' attitudes, which have a negative view of intercultural education*. teachers were in favour of teaching intercultural competence.

The sub-items of Question 9, presented in table 13, were : (every subject, not just foreign language teaching, should promote the acquisition of intercultural skills (1), 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(2), 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(3), in the foreign language classroom pupils can only acquire additional cultural knowledge, they cannot acquire intercultural skills (4), intercultural education reinforces pupils' already existing stereotypes of other peoples and cultures (5), providing additional cultural information makes pupils more tolerant towards other cultures and peoples (6), language problems lie at the heart of misunderstandings in international contacts, not cultural differences (7), foreign language

teaching should not only touch upon foreign cultures, it should also deepen pupils' understanding of their own culture (8)).

Table 13.

Critical Intercultural Evaluation in ELT Context

Q 9	M	SD
Item 1	1,73	,847
Item 2	1,81	,896
Item 3	2,91	1,368
Item 4	3,32	1,361
Item 5	2,49	1,320
Item 6	1,54	,780
Item 7	1,68	,878
Item 8	2,47	1,113

Table 13 put forth that although teachers firmly believed that additional cultural information enhances tolerance towards other cultures and peoples, many of them 3,32 mean did not believe that intercultural skills can be acquired in a foreign language classroom. 258 out of 291 teachers thought that every subject, not just foreign language teaching, should promote the acquisition of intercultural skills (1, 73 mean). It could be derived that deepening pupils' understanding of their own culture did not have priority in foreign language teaching. These results challenged the other opinion variables in table 12.

It could be concluded that even though teachers believed in the significance of intercultural competence and favoured integrating culture into all foreign language classrooms when it came to the acquisition of intercultural skills, they had a negative response. They stressed instead a cross-curricular approach supported by all subject areas. A group of the participants in Sercu's (2005) study had a similar opinion that other subject teachers too should contribute to enhancing learners' intercultural competence. He viewed this as 'In teachers' minds, there may also be a feeling of uneasiness, or unhappiness, about the fact that intercultural competence teaching might entail a reduction of the teaching time that can be devoted to improving the learners' language skills (p.147).

In the light of these findings, the needs were identified, the action research part of the study planned and implemented. The findings of the action research modules were presented in the following section.

4.2. Findings of the Action Research Modules

Each module was presented with a comprehensive qualitative analysis related to the emerging themes in the real timeline of the action research and participants' perspectives on their transformative learning experiences. The underlying purpose of analysing the emerging themes was to discuss and evaluate the existing schemata of the participant teachers and problems about the matter first, then enable the teachers to reflect on the problems. Four data collection tools, group session discourse, reflective reports of the participants and KWHLAQ charts and classroom observation were utilised to accomplish the steps of action research. All these tools were analysed in a united way by providing participants' artefacts. Thematic analysis based on Creswell's (2012) six stages was conducted during the analysis process. At the very beginning of this process, pre-constructs were listed then post-constructs were listed. A comprehensive comparison of thematic analysis in each module and newly emerging or changing constructs was presented in tables. Participant teachers' transformative learning experiences in each module of the participatory action research were also analysed to present and delve into their meaning-making process. Examples from the datasets of the participant teachers during the process were also illustrated verbatim. The transformation process of their meaning perspectives was analysed based on Mezirow's (1991) ten phases of the transformative ladder as explained in the literature review section of this study.

4.2.1. Findings of Module 1

This module was designed to determine the potential problems or missing field knowledge related to the definition of culture. The first step was to delve into the culture definition and configuration of the participant teachers in-depth to understand and make them realise their meaning schemes. According to the thematic analysis of the data collection instruments of the first module, a joint table that displayed the common themes emerged from the data of all the participant teachers presenting the main themes and subthemes and a table that displayed pre and post constructs of the participant teachers were presented. The categorised themes were generally interrelated, and only looking at the data by categorising it would be insufficient to reflect the holistic nature of the concept within the same perspective. The only reason for categorising it was to reveal the developments and changes that took place in the process by examining the participants' constructs at the beginning and end of the module. The following table presented the

common themes that emerged in module one according to the datasets of all the participant teachers regarding the definition and constituents of the term 'culture':

Table 14.

Common Themes Emerged in Module 1

Affective	Cognitive	Social	Cultural elements	Identity
Flexibility	(Critical) Cultural awareness	Interaction	Perspective	Subcultural Identity
Inter-cultural Sensitivity	Self-reflectivity	Social environment	Practice	
Open-Mindedness	Global Awareness	Cultural Exposure	Product	
Motivation	Foreign Language Proficiency		Language	
	Cultural literacy		Technology	

The main themes emerged in Module one based on the constructs of the participant teachers were separated into five categories which were affective, cognitive, social, cultural elements and identity as participants conceptualised culture from affective, cognitive and social aspects and meanwhile, they also mentioned the significance of cultural elements and identity. Each category consisted of sub-themes. For instance, the subthemes of the affective category were: flexibility, intercultural sensitivity, open-mindedness and motivation. Besides all these five main themes and their underlying subthemes, some key features emerged from the data of all participant teachers. They all defined culture as a complex and dynamic system that changes over time, and everything in a society related to humans, personal or social, is also related to culture. They all stressed the significance of integrating culture into ELT, as well.

All the participant teachers emphasised the significance of the social environment in shaping the culture. They mentioned that culture is shaped by and conveyed through education, family and the social environment. To give an example from the discourse of the participants:

Culture is a very broad concept including all aspects of human life whether tangible (statues, artefacts) and intangible (values, gestures, traditions, beliefs, attitudes). Culture is constructed with the environment in which a child is born,

the way parents behave, the fests which are celebrated in the society etc. Culture and language are interrelated. They are inseparable part of language teaching. So, it is really important to teach culture with language (Seher)

During the discussions, one of the topics about teaching culture is the 3P modal, perspective practice and product. The final consensus about the concept of culture was that the culture of a society was composed of beliefs, values, and attitudes which form the perspective and behaviours, which are the everyday practices based on the perspectives and products that can be tangible such as statutes or intangible as an education system and focusing on these concepts while teaching English can deepen the understanding of culture. Among the three, perspective was the most stressed subtheme and prioritised by some of the participant teachers as it is intangible and language learners have difficulty understanding. Some of the samples from the discourses of the participant teachers were:

culture is defined as the perspectives of a person and society upon the common values... (Zara)

culture is our perspective in life. We see the world based on our cultural knowledge and we mostly act upon what we perceive. In order to communicate effectively in the target language, we are learning, we should be able to read in between lines in that language. we should be able to understand body gestures) and we should be able to infer from situations to do that, we must understand the cultural elements related to that language. (Helin)

the perception of culture differs from one perspective to another... the discussions helped me deeply understand the importance of the “perspectives” part of the 3PModal that contains intention, evaluation, belief, values, attitudes of a learner and it is important that we start with this because the other two (products-practices) are tangible and easy to observe in the process of teaching and learning ... Culture affects our perspective to a great extent. What we see, what we understand and how we react is greatly shaped by culture.... (Seher)

According to the findings of the datasets, technology and its power in integrating culture into ELT in an authentic way was also stressed by the participant teachers. They found technology as an effective way of culture and language integration and consider taking advantage of it in ELT to be significant. This finding was displayed in the excerpts below:

Since we are in the 21st century, we cannot deny the importance or the convenience of technology in teaching culture. I always try to benefit from technology in my lessons and I think it has a major impact on increasing effectivity in the classroom. Watching movies, listening to songs that belongs to the target

culture helps students to experience the culture and it helps them realize that languages, customs, religions and values vary by regions and culture. We can make use of podcasts; students can listen to native speakers' podcasts and they can create their own podcasts. Also, they can write blogs. All of these activities help them understand the target culture and the people of that culture and I think these are great experiences a student won't forget. (Helin)

With the use of technology, teachers of foreign language let their students use blogs, social media, web tools, videos, movies, music, podcasts and so on. The use of tech in language teaching helps students interact in target language, get the sense of collaboration, express self and empower self, get a taste of everyday culture and get authentic data in language learning. Integrating inquiry learning in teaching 3P approach helps learner build their own learning instead of getting language information passively. (Birce)

There were also some particular aspects while discussing cultural elements, especially the daily life and habits, living conditions such as food, wedding, funeral, dress and music. Geography, history and politics were also among the other cultural aspects mentioned.

Culture can be defined as the concepts that constitute a society. We are endowed with these concepts and they shape us from the birth. The festivals, music, political events, foods etc. are the things that shape our culture.... (Seher)
knowing cultural elements, behaviors, traditions etc. of a country or a society helps you gain a different perspective...(Helin)

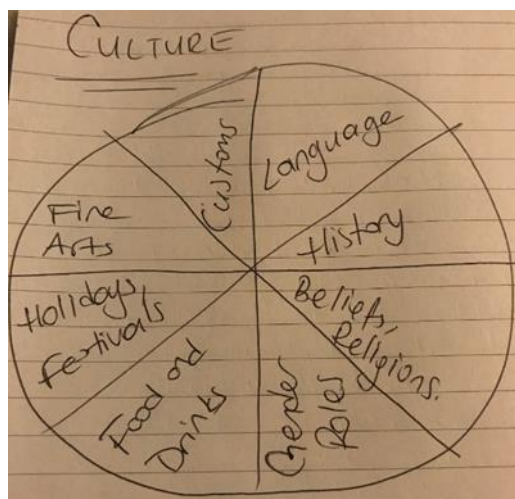


Figure 9. Pizza slices (visual from Kansu)

Figure nine was the mind-map of Kansu related to the term 'culture', which she prepared during the workshop. She mentioned the cultural elements and language in her mind map regarding the term 'culture'.

Language was another significant subtheme of cultural elements that had been mentioned many times during the module. The inseparable link between language and culture and the fact that the two are closely interrelated were often been mentioned. The following excerpts were some examples of this finding. As the participants articulated:

Culture and language are also interconnected and effected; they are not separable. Language shows the reflection of culture; what is in mind, comes to tongue. If the cultural expression has no meaning in a person, she cannot understand the expression totally. So, when teaching a language cultural info must be integrated in the teaching-learning plan. (Zara)

in my opinion language and culture are inseparable and learning language is void without achieving on awareness of its culture because language is the root cause of culture. For example, when we were kid, we learned our culture through language. And now as a parent i first taught language to my kids after they gradually also learned our culture .so, as a teacher we should consider this term of “culture”. (Kansu)

Culture is anything that is tangible or intangible of a society that is to be past to the next generation. Language is, by the way, a phenomenon that is inseparable with culture. They both mirror a society in a way that they both reflect a society act in a way that in a proper way in anywhere anytime. Also, culture and language both invite self into a way that is more universal and less egoistic (Birce)

According to the results, cultural awareness was emphasized by the participants to a remarkable extent, followed by cultural literacy and foreign language proficiency. The statements below displayed the findings regarding cognitive aspects of the culture in the ELT context:

“cultural literacy “and “cultural awareness”. They are important in teaching a culture. Because we should know that who are our students? To whom are we teaching language? we should know their native language’s specific rules, for example in polish language they have “ł” sound. And they pronounce it like “w” sound. Maybe Knowing it can be useful for us when we are teaching Turkish or English to polish people... (Kansu)

Cultural literacy, is to see each value of any culture as a unique entity and is to accept gaps of any cultural differences. In language teaching, involving cultural literacy is needed to be included to fulfill the need to force the hardship in communicating in target language and to have an insight about the target culture....Teaching cultural literacy, the language teacher gives their student the ability to develop a sense of cross-cultural understanding, the confidence and faith in their own deeds and bringing consciousness. (Birce)

The other remaining main themes and subthemes were formed not from the discourses used by the participants when describing culture and culture teaching but from

the discourses of the participant teachers that reflect their transformative learning experience during the module of this action study. “Affective” theme and related subthemes, flexibility, intercultural sensitivity, open-mindedness and motivation, reflect the emerging features and feelings of the participant teachers while conceptualizing culture and culture teaching. The marks of self-reflection, critical thinking and motivation of the participant teachers were observed in the first session. The excerpt from Birce displayed her motivation and arousing self-awareness that came to conscious:

I will pay attention to subcultural characteristics of my students that came from any other cultures from mine. I will pay attention to cultural specifications of my foreign language while speaking in it to prevent any other cultural misunderstanding. The discussions were instructive, fulfilling and mind opening. I have not contributed much, but I plan to take more action next week (Birce)

Helin also showed her interest, motivation and her open-mindedness and she mentioned being open to new situations and challenges is significant in the personal and professional developmental path as she stated:

I will be a better observant when teaching and learning. I will try to see what cultural indicators my students use in their first language when speaking and the target language they are learning. I will adjust my teaching methods as we proceed.... as educationalists we have important roles in education. we should be better learners, better listeners and we should be open to challenges to achieve self and professional developments way, we can motivate our students to become lifelong learners (Helin)

Seher also started reflecting on the term culture and how to integrate it into her classrooms. She also showed her motivation and willingness to participate to the other sessions of this action research study.

...with the help of discussion which held in the meeting, I rethought about the term culture. One of the teachers said culture is like an eye. everybody has different point of view about it. the game barnga affected me a lot. It is a simulation game that encourages participants to critically consider normative assumptions and cross-cultural communication. I am personally interested in drama and this is a quite practical way to teach them the importance of rules and norms belong to that society. I have also thought about activities to integrate culture to our lessons because there is a sort of cultural conflict in the classes that I am teaching, I need to make up some games or activities to create solidarity in the classroom. All in all, I believe that I will progress more in following weeks (Seher)

In line with Seher, Helin also added:

All in all, I think this session and the discussions in it helped me think more critically on the topic we are discussing which is teaching culture in ELT and I believe forthcoming sessions will help me gain a new way of thinking (Helin)

Participant teachers also began to set some problems about culture and its integration into ELT during the sessions of the first module. Problems during the discussion sessions were the dilemmas and turning points triggering the awareness and reflection that initiated the transformative learning process. The problems that emerged in this module were inefficiency in textbooks, trivialization in curriculum, time limitation, putting theory into practice, diversity of the learners and cultural bias. The excerpt from Helin displays her motivation to integrate culture into ELT but the shortcomings and difficulties she felt about putting the theory into practice. She also mentioned the reality of the time limitation, diversity of the learners and insufficiency of the textbooks within this context as she stated:

...I have the theoretical information on effective language teaching but in practice I feel it is not as perfect as it is in theory. some factors like time limitations of lessons and students with different aptitudes and attitudes towards language learning are what makes it different from theory. I think it is our responsibility as language teachers to engage students with language and encourage them to be more curious about the target language and its culture. I think the information in textbooks on values, beliefs and attitudes in L2 culture gives a glimpse of thought about the target culture but it is not enough for students to really engage in and understand the behaviors and patterns of that culture. to overcome this problem, I am aware that I should incorporate different techniques and materials when teaching. (Helin)

Similarly, Seher complained about the status and significance of culture in the curriculum and that English books were insufficient to reflect culture in some aspects such as politics and religion which may be perceived to be threatening. She articulated that:

culture and language are closely related. however, teaching culture is left as the weakest component of the curriculum. teachers of foreign languages place much emphasis on teaching grammatical and lexical context, which seem “unusual” to be used by a second language learner.... I observed that we mainly ignore cultural concepts. there are various reasons behind it. I think the reason is that teachers think there are more important problems to consider on. in my opinion, the English

books don't include political views of people and the values about religions. it may be because of the sensitiveness of these topics (Seher)

Cultural bias was another theme arose as a problem needed to be overcome during the sessions. The following verbatim of Kansu indicated the problem of bias:

And I want to add something to “cultural biases” that the issue we talked about today., unfortunately it is very dangerous when teaching and learning a language. Bias is already a dangerous word but when we meet a new person it can be more dangerous if we have some cultural biases to him or her .for example in the world, there is a common belief .they think that all Muslims wear headscarves and all of them are “terrorists” .unfortunately they think so .and because of this belief we need much more time to tell ourselves than the other people who aren't Muslim need . That's all ;) ... For example Arab Men can hold their hands , when I first saw them ,I was surprised and thought that they had a romantic relationship with each other Then I learned that it is normal in their country ;) and metaphors can be different in each country... For example, “fire” might symbolize death in India, or hell in Arabia. Or horse for example it may symbolize vehicle in one culture but in another it may symbolize royalty. It's about cultural background in speakers were raised. (Kansu)

All these problems that emerged as a result of enlightening discussion sessions were the triggers of the transformational process. All the participant teachers began to think critically and question themselves; dilemmas arose, and conflicts began to appear in their minds challenging their meaning perspectives. The following excerpts were examples of the reflection of the participants within this context:

I have recognized that all my teachings are full of stereotyped cultures, and it is not good to ignore the other cultures in the classroom... Since in the university we were exposed only to the target culture, I am now confused about this issue. Because overall, we are teaching the target language, so isn't it normal to teach the target culture as well? ... Am I doing something wrong by exposing my students only to the target culture? My perspective was only within the target culture frame. If I expose my students to other cultures than the target culture, will their perspectives become broader? (Birce)

Since we have a limited time at school with our students, how can we expose our students to more cultural elements while still following the text books and not falling behind the curriculum? (Helin)

Some discourses signal other steps of transformational learning theory during this module. However, these were only indicators of the desire and motivation to plan and act rather than having a real action plan. Some examples were:

I will try to learn more about my Syrian students' culture and try to compare our culture and English culture, and make them feel the difference and similarities of these cultures. During the lessons I will use some videos, flash cards especially in the units related to culture (for example holidays, occupations, tourism) I will give more examples about cultural differences (Kansu)

When a student's curiosity is intrigued she/he is more likely to gain cultural awareness and willing to discover L2 culture I will incorporate teaching values into my classroom activities more and I will try to make my students observe and think critically on why people behave certain way in the target culture and what might be the cultural values that they act upon. (Helin)

I will insert more activities to raise cultural awareness. This week will be the first exercise to apply (Seher)

The pre and post-constructs of all the participant teachers were gathered and presented in Table 15 to display an overall comprehensive comparison of the thematic analysis of the module and to reflect the developmental process that took place throughout the module.

Table 15.

Pre and post constructs of the participant teachers in Module 1

Main Themes	Pre-Constructs	Post-Constructs
Affective		Open-mindedness Flexibility Intercultural Sensitivity
Cognitive	Cultural awareness	Critical Cultural awareness Self-reflectivity Cultural literacy Foreign language Proficiency Global Awareness
Social	Social environment Education Interaction	Interaction Social environment Cultural exposure
Identity		Identity Subcultural Identity
Cultural Elements	Perspective Practice Language	Technology Perspective Practice Product Language

As can be seen from the data, the number of the post constructs outnumbered the pre-constructs, which was an indication that all the participant teachers started to think about the issue, which was an important driving force in critical reflection and raising awareness in their transformative journey. Since all these data were presented in detail in

the previous table (14) above, they were not described here again. The purpose of presenting this table was to reveal the difference between the starting and the reached point in the first module of this action research more precisely and comprehensibly. Indeed, the study teachers actively participated in the process, which began to reflect in their thoughts, discourses and practices.

4.2.2. Findings of Module 2

The results of module one, in the light of the constructs of all the participant teachers, revealed an inadequacy of cultural awareness in ELT and pointed out many problems that needed to be clarified. One of the most critical problems to be solved in the second module was the question of which culture or cultures to choose and integrate in the ELT context. The primary purpose of this module was to reflect on the particular relation between culture and the ownership of the English dichotomy. It was aimed to enhance the knowledge of EIL and ELF and the pragmatic utilization of English, such as EAP, ESP, business, technology, and law, to raise awareness of multiple literacies and world knowledge and provide an insight into how to integrate theory and practice into EFL context during the personal and collaborative reflection process.

The common themes emerged based on the thematic analysis of module two, which based on the data sets of all participant teachers, were presented below:

Table 16.

Common Themes Emerged in Module 2

Pre-Constructs	Post Constructs
Target language & culture	Various Varieties
Inner circle /British	EIL/EICL/ ELF
Norm-bound	Norm-bound + Culture-bound
Lack of popular culture	Tendency to include
Textbook & exam-oriented	Textbook +supplementary, expose to real life
Error correction	Intelligibility / Meaningful communication
Grammatical Competence	Intercultural Communicative competence
Communicative competence	

The participant teachers emphasised that throughout their academic life, from primary school to university, target language and target culture, British or American, were prioritised and even speaking any other language in the language classrooms were strictly forbidden. However, these ideas changed due to the readings they made and the

discussions in the sessions through individual and collaborative reflections. The awareness of the participant teachers regarding the reality of the place and importance of English in the world caused a shift from the target language and culture to varieties of English, EIL, and ELF. As Helin stated:

In our country, there is an interest in British English. British English is more prestigious. However, as it is written here, one accent has no superiority over the other. There is no norm as such. Because we cannot speak like a native speaker, we should pay attention to whether our communication is sufficient instead of giving importance to mistakes...Different words are used with different meanings in different places. If we present our students videos in Malaysian or Indian culture in English, showing how well they can communicate even though they don't speak British English, the children will realize that they don't have to use just perfect native-like English, they can communicate in another way. (Helin)

Similarly, Zara, who gave importance to British English and culture and tried to bring this to the fore in her lectures in advance, stated that she thought for the first time about English being an international language and her original thoughts reflecting her determination to utilise British English and culture changed at the end of the module. Zara's response was presented verbatim:

It is the first time I learned EIL. Instead of trying to be an English (British) speaker, trying to be a speaker of an international language seems more sensible. Equipping students with awareness of diversity instead of ideal English culture will be my first agenda to put in my curriculum Language is changing one reason is internet and the other globalization. Students are in front of the teachers about the new English. There is not one kind of English. So, teachers should be respectful for the accents of the students. Also, students should be aware of the world Englishes so far: Indian English, African English, Turkish English. teachers should be ready for change (Zara)

Birce also criticised the communication with native norms considering the ownership of English proposition and stated that:

Alptekin's article shook me in a way that the concept of communicative competence may be so exaggerated, given the situation that English Is "lingua franca", a worldwide spoken language and there is never a single way to compete in English. When you consider English is spoken by monolingual natives, multilingual natives and non-natives, you realize communication in one "English culture" is impossible. Moreover, the concept of nativity is very broad. So, when an English teacher tries to make (even force) his or her student to communicate by the norm of "the native", it only gives the stress of accuracy to the student.

Also, the vagueness of “the native” makes the effort in vain because there is no one native version of any language. (Birce)

While talking about the new status of English and its varieties, the participant teachers also emphasized the integration of local to global, namely glocalization. They emphasized that every student's background and culture are different and valuable and that language classes should embrace all students and cultures with a global perspective. The following excerpt from Seher illustrated this idea clearly:

Teaching culture but which one? That was a striking question in my mind while reading the articles. English is spoken all around world and it has varieties. We are expected to teach British or American culture without considering the background of the students and ourselves. This seems a bit unnatural in classroom. We should give them opportunities to play with words and languages. They need to feel safe in the classroom. There is no need to put both ourselves and students under pressure. As teachers we should be aware of the fact that just like we hug the different characters in the classroom and we know that each individual is unique, each culture has their own unique features. Language classes are the place that they naturally bring their backgrounds, values, behavior patterns, beliefs etc. So, instead of adhering to native speakers' norms, within the target culture, we should apply a new pedagogic model that prepare learners to both global and local speakers of English. The students should feel at home in both international and national cultures. (Seher)

Helin really pondered local, global and ELF concepts throughout the module. Unlike other participant teachers, only she mentioned that she had doubts about the term glocalization and the utilization of ELF in the language classrooms. However, she put forth the importance of localization in the EFL context and stated that this is an issue not only for language teachers but also for the authorized people who prepare the curriculum to consider. As she stated:

In this session we have discussed what it would be like if English or the next Lingua Franca is spoken widely in our country and used almost every aspect of daily life. Personally, I do not think I would be comfortable seeing that happen. It might be a closer step to globalization but do we really need this? Also, I think keeping truly local while accepting global is challenging. But all in all, teaching of English as an international language at schools is fun and is open to creativity... English language is spoken as a native language in different countries such as England, U.S.A, Australia etc. and in each of these countries it shows variation. So, can we really talk about a single native language and a single standard culture? Rather than reducing it into one shape, we should encourage the language to be localized when teaching. Because the more the language is localized for the learners, the more they can engage with it as discourse. With doing this, we are

also adding learners' L1 and their own culture to the equation again and this helps learners to internalize the language they are learning. Although localizing the language is not easy because it is a long process and it should be adopted and accepted by the authorities, not just language teachers...I feel like we should think about this. (Helin)

It was one of the themes that emerged at the end of the module that intelligibility and meaningful communication were also important as well as accuracy.

For years as a language teacher, I thought monolingual users' English was the ideal one, forgetting about the point of any language being "interaction" or "communication". Throughout my readings, I realize whether my or my interlocutor's English is in inner circle, outer circle or expanding circle, I can communicate using some English anyhow. That affects my emphasis on teaching. I am beginning to shift my focus from "correct" to "communicable" ...Sifakis' article even deepened my insight. With knowing the fact that language is all about "comprehensibility", teachers' worry about "speaking in target culture's accurate" turn out to be in vain. Speakers of English, whether native or nonnative, find a way to convey and understand a message, using user-dependent and situation specific tools. And if the message is taken, being obsessive about one "target-accurate" may just lead the student to get shy in learning process (Birce)

While all of the participant teachers put intelligibility entirely in the foreground at the end of the module, two of them, Helin and Birce, also emphasized error correction during the discussions and raised objections to the immediate error correction. Birce criticized her previous teaching as she articulated, *"I used to care correction enormously; I now want to care more about giving 'the message' to 'the receiver'".* And similarly, Helin complained:

Both the videos and the article gave me a lot to think about. I remembered the questions I had in the past. When I was in secondary school, English language teachers and the textbooks were very strict about teaching English. There was only one way of forming a sentence and there was only one way of using words in a sentence. Mistakes were corrected immediately and not tolerated. Learning English consisted of grammatical drills and memorizing words. Nowadays, different methods and techniques are applied in teaching English. For example, teaching grammar rules and structures of a language are given in a context and this allows students to be more creative when interacting in the target language. Using context in language teaching allows students to engage with the target language and its culture (Helin)

While talking about globalization and localization, popular culture was also among the topics discussed, and participant teachers stated that it would be beneficial in

terms of ensuring independence from time and place and attracting students more to the lessons. Although they also talked about the drawbacks of popular culture during the discussions about the homogenization and imperialism fear, they approached it positively leading teenagers to experience the language; as Kansu stressed, *“In my opinion especially teenage students are affected mostly by popular culture. so, we can use some popular items in our lessons such as music, films, etc.”*. Instead of viewing popular culture as a threat to globalization, Birce considered global and local interaction with each other and would like to benefit from popular culture as an authentic tool that appeals to her target language learners. As she expressed:

Globalization is interaction of various cultures with each other and it is quite a fast process. It does not necessarily mean the domination on one culture or cultural homogenization. One's own culture is affected from, but at the same time affects the global culture. And naturally, popular culture takes much from the global culture. Popular culture spreads among people fast nowadays and it has an enormous impact especially on young people, the target population of language teachers. The question about global or popular cultures is not whether or not to validate them; it is about how to include them in curriculum... I have not used popular English, or world Englishes in my lessons much. I have not felt the need until now. But I consider integrating popular culture in my lessons from now on. I consider using elements of the very own cultures of my students. I want to integrate world Englishes in my curriculum. I want to stop being a native wannabe teacher. I now know anything is an authentic source in my lessons; my own students, the internet, the popular TV shows, the radio casts or podcasts... (Birce)

In line with the other participant teachers, Seher stated that she sees popular culture as a source that takes the interest of the learners and adds colour to the classroom. The excerpt clearly revealed her vision about popular culture:

I believe I can make use of popular culture. I am a kind of person who gets bored easily by writing and listening for a long time. I don't want to teach the same things again and again. There should be music, dance, games etc. that makes the lesson more colorful. Popular culture is a good source for me. I don't have a specific culture to teach. I want to choose a culture according to the subject or the day. Most probably, I will use popular culture. Because my students are teenagers and they want to participate a group or community and I observed what they are interested in is mostly music, social media, tiktok videos and games. Using them in the classes will be helpful for me. (Seher)

There were also two perspectives called Norm-bound (N-bound) and Culture-bound (C-bound) that had distinct points of view in language analysis discussed in this

module. N-bound is a norm-based perspective which emphasises regularity and standardisation of the language. On the other hand, a C-bound perspective prioritises the process of cross-cultural comprehensibility between learners as a communicative goal. The first expects learners to adopt native-speaker norms, while the latter puts non-native speakers in the centre. In this module, the participants observed a shift from a pure n-bound perspective to c-bound. The participant teachers favoured adopting a C-bound perspective in practice and believed in the significance of the teacher's role in this context. An example from Helin was that:

Since English is the lingua-franca and many non-native – non-native speaker interactions take place world-wide, speakers use English for various purposes and they do not need many of those norms while using the language...In general, the language teaching needs to be C-bound, because there is communication and comprehension in it and for this reason it is more realistic. But since the application in practice is N-bound, we need to change it into C-bound somehow. As language teachers, we need to implement a C-bound perspective while teaching because language teaching is the part that combines theory and practice and brings the theory into life. (Helin)

Similarly, Birce used these expressions:

The c-bound perspective of EICL adds to N-bound perspective. Having “some” norms of target language, the learner of English should “own” the language, not be its guest. Using anything authentic is okay, even his or her own mistakes. Transferring data from L1 is not forbidden in C-bound perspective. And that is the point in communication. The teacher, if the purpose of learning the foreign language fits the situation, is free to use any material in C-bound perspective, making every teaching moment unique. Plus, not forcing the learner to be someone else makes the more confident and eases them to have fun learning the language..., we are used to learning and teaching in N-bound designed classes. Thus, it takes a great deal of awareness and directed focus to be able to teach in C-bound classes... So, the teacher should pay a great deal of attention. (Birce)

In fact, although some participants emphasized the c bound in particular, the exam

and the curriculum were the facts that limit the teachers.

If I was asked to design a course plan, I would choose my approach and method regarding the intention of the course. If the course is about passing an English exam, the approach of communicative competence (in traditional understanding) and the method of N-bound language teaching would fit well. But if I am to teach a group that wants to communicate, I would design my classroom with

intercultural communicative competency approach and add some C-bound English teaching to the N-bound (Birce)

Yet, despite all these limitations, they also agreed that they could still do something in their classrooms. As Zara stated:

All in all, learning processes should be planned considering that young people, that is, students, are in the flow. While curricula and plans are being made, we should include students' individual identity, culture and desire into the process. Since I work in a public school, I do not have the chance to change the curriculum directly, but I can plan the free activity (skill) hours for the students according to their needs and interests. I can also address the virtual games and music they enjoy. (Zara)

Textbooks were among the themes that the participant teachers started to reflect on while discussing implementing a culture-bound perspective in their classrooms. Furthermore, they began to criticize the textbooks and their practices. As Seher indicated, *"All books are based on British. Especially in primary school, it is difficult to understand..."*. They started to think critically about the textbooks, questioned the subjects they did not question before, and stated that they would be more careful about the textbooks from now on. As Kansu stated:

I will be more careful about textbooks. do they dictate something to us, or not? I will examine them in this way. And try to know more thing about my students and their culture. because when we have a better understanding of the intricacies of multicultural classrooms, we can then help students discover their academic strengths by helping them discover their own learning style. In this way, students discover what method of comprehension works best for them based on their own backgrounds and personalities. so, we shouldn't forget it. (Kansu)

They stated that if they are going to have a culture-bound perspective and want to support the development of students in all aspects, they should use supportive resources in addition to the textbooks. To illustrate an excerpt from Helin:

There was also strategic competence...we should ensure that our students discover themselves in terms of trial experiencing instead of interrupting them by saying this is wrong. In this context, we should not only use textbook English. We should encourage our students, pave the way for them, give them the opportunity to add something from themselves, and enable them to develop their strategic competence. (Helin)

Birce also supported the idea of the other participant teachers and stressed the internet could be a great additional source to textbooks. As she stated:

If we go back to our time, it was very difficult for the teacher to find materials in the past. You would have a book and that was it, but now the internet is full of unlimited resources. Therefore, c-bound should be a teacher approach, not a curriculum approach. That is, if we can be a teacher with a c-bound perspective, we can benefit from the online and previously mentioned resources in addition to the textbooks. (Birce)

At the end of the first session of this module, the participant teachers were asked to mark the regions where they would like to integrate their English into the classrooms on the blank world maps shared online. The purpose was to let the participants consider the different cultures and Englishes in the world whether they wanted to include in their classrooms while teaching English. Helin's world map was presented as an example in Figure 10 as an example.



Figure 10. The World Map of Helin

As clearly observed in Helin's world map sample, participant teachers now seemed to have a desire to bring English spoken in various parts of the world to their classrooms.

In the last session of this module, the participant teachers were asked to create the word art collaboratively that represented the pragmatic utilization of the English language. Their artefact was presented in figure 11 below

When the data sets of each participant teacher were examined regarding the transformative learning process in the second module of this action research study, critical reflection continued throughout the module as in the first module. By participating in discussion sessions, watching the videos, and reading the articles, they experienced uncertainty about their preconceived assumptions, and they continued to identify and question their beliefs and practices toward culture in the EFL context. They enhanced a more open perspective with the help of reflection and awareness. The findings showing the transformational developments of the participant teachers were presented separately for each participant. To start with, Birce showed self-examination and critical assessment of the assumptions throughout the module. She articulated that:

If the important thing in language is to be able to communicate, why are we so stuck with the Native paradigm? Our obsession with it takes us away from the point. In other words, when we get too attached to the native thing, we actually lose the realistic point of view, and this is the first time I look at the topic from this perspective and I like this change in my perspective... On the one hand, I criticized myself. How we see ourselves as open-minded, non-racist, non-biased, modern people, but actually continuing to practice the standard makes us stereotyped and biased.

She frankly confessed her discomfort and shame and critically reflected and assessed her assumptions, but she was also eager to explore the options and actions, and she started to determine and plan what she should do and where she should start acting step by step. Her following utterance was an example of her critical self-reflection:

I feel the shame of having applied the things I used to do. I have a long way to go, but I know during time, I will be able to change things... To be honest, I still don't know how. Or maybe I just go back to my safe space during teaching without even realizing. But now I am aware. I feel the discomfort of my prejudices. I want to pay attention firstly on changing my former beliefs like one should make a correct sentence in order to be understood, globalization leads cultural homogenization, my students' own culture is not necessary or it should be banned in order for them to adapt the new one...

While talking about the World Englishes, she reflected on her practices, criticized herself and reframed her beliefs. She stated that she wanted to change her practice in the classroom with this new perspective. The following verbatim below indicated her reflections

I have not used popular English, or world Englishes in my lessons much. I have not felt the need until now. But I consider integrating popular culture in my lessons from now on. I consider using elements of the very own cultures of my students. I want to integrate the world Englishes in my curriculum. I want to stop being a native wannabe teacher. I now know anything is an authentic source in my lessons; my own students, the internet, the popular TV shows, the radio casts or podcasts, ... I used to care correction enormously, I now want to care more about giving “the message” to “the receiver”

Similarly, she externalized an awareness moment about the inconsistency between her beliefs and her practices, and she started to consider how to find the balance and how she should resolve the conflicts in practice by giving examples:

I made a sentence for boys including “like girls”. Frankly, I was really embarrassed when I looked back... No matter how open-minded and culture-conscious we are, we grew up in a neighbourhood and we took the rules and culture of that neighbourhood, so for example, we may articulate “like a girl” word unconsciously. Therefore, as a teacher, I have decided to adopt a multicultural perspective and weigh every word that comes out of my mouth. I can see that it is difficult and I can notice it in every module, but it is not impossible. For example, I wouldn't say this to any of my male students... I think first of all, as teachers, we all need to go through a phase of awareness and understanding. After that, we should let the child realize and understand this, otherwise we will be involuntarily prejudiced.... not forcing the learner to be someone else makes them be more confident and eases them to have fun learning the language... For example, I will ask when the school opens. Are there any holidays that you celebrate besides us? I will just ask. Letting a child tell him to feel happy, even that is enough.

In addition to her critical self-reflection that continued in this module, Helin recognized that her dilemmas and discomfort were also shared, which encouraged her to be optimistic and confident to explore new roles, find solutions and plan an action to transform herself and thus her practices. Her following statement displayed her reflections within this context:

As teachers, we have to adapt to the changing world. As the language changes, we also need to change and adapt. I was stressed, about how this would happen, what materials to choose, how to integrate cultural practices in the classroom, not only about this issue, but in general, but I realized that I was not alone and that made me happy. Other people are also experiencing same feelings and they know what the stress is and how heavy it could be. I don't have a solution yet, but I believe I can find a solution as a result of my studies and the sessions. I'm curious right now. My initial hesitations and stress gave way to curiosity. At the same time, I am not hopeless in this regard, I am confident in myself.

The idea that she needed to question her beliefs and her real practices and discover if there were any inconsistencies and the necessity of making real due diligence before preparing a plan of action was seen in her words:

I will try to look for ways to increase my awareness on embracing and celebrating different cultures so that I can be a better role model for my students and I will observe my students and their reactions when they are presented with a different and new cultural element. I am going to do a self-observation on whether there are any inconsistencies in the practice of my beliefs and behaviours as a teacher

She realized that for the changes she wanted to observe in her students to occur, these changes must have taken place in herself first. Then she began to question whether she had the qualifications she aimed for in students. She had now taken a serious awareness step of how she was rather than her assumptions about herself, which was significant in her transformational process. As she stated:

The video we have watched and discussed was pretty intense for me since it made me think about the times when I was a student and me as a teacher in the classroom now. I think that we should not forget that each student is unique and they have their own beliefs, values, thoughts even if they live in the same country and share the same culture let alone be from different countries. The video helped me remember not to forget this...I think that a learner should be aware that there are other cultures, beliefs and viewpoints exist in the world and they should accept that no one is devalued. After these two, there comes the appreciation phase and, in this phase, learners embrace and learn to celebrate differences. I believe as teachers, firstly we should be at the appreciation phase to make them understand, accept and appreciate differences. We should be the role models. This part got me thinking if I am a person who is really at the appreciation level or maybe, have I made judgements before getting to know a culture or a person? I think this is something that a person learns to be better with experience and observation.

Her idea that she first needed to have the necessary knowledge and skills to implement a plan, and she was required to change her assumptions to enhance the change of her learners', as presented in her previous discourses, dominated her thoughts in this module. She also questioned the possible problems she could face, which verified that she was in an exploratory phase and desired to change herself and others. These indications were presented in the following excerpt:

I know that reality differs from theory. Because in the application stage teachers must consider pedagogical perspective of language teaching and take into account the various communicative and cognitive processes involved in

communication...how can I make students who are preparing for important exams such as LGS and TYT-AYT interested in using the language aside from the purpose of scoring high in tests?

Seher continued self-reflection of her experiences individually and professionally and criticized herself during her awareness moments as in the process of the first module. Some of the excerpts from her datasets were: *“I criticize my own style and I decided not to find excuses to create a peaceful environment”*. Or,

I experienced the discrimination and I understand how Syrian students feel when they are discriminated. I will do my best to make them feel valuable and safe. I am very sensitive about every type of discrimination and I want my students to be more respectful to other cultures' values, beliefs and traditions

Like Helin, Seher also felt relief when she realized that others share the same feelings and concerns, so she felt the need to reframe her beliefs and find new ways to adapt to the changing world. Nevertheless, while exploring the solutions and actions, she was uncomfortable due to the obstacles; she expressed her concerns, on the one hand, trying to find solutions, not for defence, which was positive progress on her transformative journey. The following excerpt from Seher was an example of her transformational process within this context:

As it is stated in the videos, there is no perfect accent of English. It is all in the ears of the hearers. I feel happy that I am not alone with these ideas. I am happy to hear that monolingual speakers are less competent in communication than multilingual speakers. So, we shouldn't feel stressed that we don't have American or British accent and we can question our truths in this changing world. However, exams are so conservative and we feel that we need to stick into the rules given in the coursebooks. This may be a solution that we can create situations based on the rules we taught

She counted curriculum and time limitation in addition to the exams while expressing the obstacles she faces in practice- again in a solution-oriented manner. As she expressed:

What I concern mostly is that I am stuck between the curriculum which creates a base for teachers and students and the methods that I want to apply, the activities that I want to integrate. I have 2 lessons for each class, each lasts 30 minutes. How can I do it? I am a bit stressed. Now I am thinking about the following lessons. What can I do to make lessons more enjoyable? I realized that I am a bit unorganized and perplexed. I have many ideas to integrate to the classes. However, I need to plan my lessons. I have prepared some games and video for

tomorrow. The video will be about ‘Women’s Day’ and gender roles. What I aim is to make them relate the lessons with real life and make the lessons more meaningful

She even stated in the module that solutions needed to be found instead of getting defensive. In her own words, she stated:

This session was brilliant for me and it took me to my childhood. I have realized that as teachers, we shouldn’t be regarded just as source of information. We are responsible for touching their life instead of complaining about the situation, small activities, conversations or discussions can make huge differences

While exploring actions, she was also willing to form her action plan to engage her learners in the learning process constructively. The following verbatim displayed her desire:

I will take care of my students’ interests and integrate them into the classroom. If I don’t know what type of music they are listening to or what kind of dance they are interested in, I will search about it and maybe learn from them. I should somehow follow the trends and keep up with it... I am not satisfied with what I am doing in the classroom and I am looking for new roles, relations and actions to take. This change makes me feel excited and I feel like I am doing something valuable. I hope I will handle it and it will create difference in students’ lives... I will insert more activities to raise cultural awareness and I will use real materials, when they contribute the lessons, they will be more included. In that way, they will internalize the language

Zara, another participant teacher, who emphasized the inseparable relationship between culture and language in the previous module, confessed that she was unaware of the current status of English and was confused about multicultural language teaching at the beginning of this module. It was understood that she meant integrating British culture and language in the first module. This indicated that she was more ethnocentric and at a more defensive stage with a reversal point of view that idealizes the native compared to other participants. As she said: *“I have an admiration for the British accent and I was trying to get children to have it too.”* and attributed this situation to the Turkish education system, and she stated:

I am aware that English is the world language now, and that in every country there are English languages that include the language and culture of the country. Although the idea of not teaching a single standard English (since it is a subject

that I have just learned) sounds close to me, I am faced with the reality that students will take exams in the context of British English in the Turkish education system. In this context, although not completely, I agree on the practice of grammar, idioms, phonetic alphabet and pronunciation. The issue of including multiculturalism in the learning process makes me think a bit.

According to the data, although she mentioned the inseparable link between language and culture before, she continued to implement culture as a separate concept from language and believed it to be transferred isolated in the classroom. The idea that intercultural or transcultural learning was a holistic transformation process had not yet emerged. However, during the module, her idea that the British accent is superior to others began to change, and she decided to focus on comprehensibility, considering no culture is better or worse than the other. As shown in her excerpt:

...I have always focused on grammatical competence. I wasn't aware of this. From now on, I thought I should focus a little more on discourse or strategic competence. this is my lack. Because even though I said that I also do cultural studies in the classroom, I could not support the children much in discourse because I wasn't aware of that but from now on, I will focus more on its importance and make my plans accordingly. There is also the concept of international language. When teaching a foreign language, we do not teach a single culture and language, but actually a language spoken by the whole world. I tried very hard in some of my speaking classes, I was trying very hard to make children pronounce the phonetic alphabet like a British. I have an admiration for British accent and I was trying to get children to have it too. But I learned how useless or outdated it was. This is the most important thing I have noticed. I will concentrate more on understanding and producing the discourse instead.

The findings revealed that the changes we observed in her classroom practices within the scope of the action research study were actually due to the flexibility of her program and that she would not have been able to carry out this practice if the conditions were not suitable. Although she was planning a course of action in the light of this action research study, she was not ready to integrate her knowledge and skills into her life as her philosophy and perspective. Her entry was displayed below:

In summary, learning processes should be planned considering that young people, that is, the learners, are in the flow. While curricula and plans are being made, we should include students' individual identity, social culture and aspirations into the process. Since I work in a public school, I do not have the chance to change the curriculum directly, but I can plan the free activity (skill) hours in line with the

students' own wishes and interests. I can also address the virtual games they enjoy playing and the music they like.

The following excerpt revealed her dependence of the circumstances while putting her plans into action:

I had an interview with my student...for whom I got permission to apply what I have learned in this study. We talked in general terms about the subjects of the lessons we will be holding from next week...are listed in line with my student's interest and desire. While making this plan, it was to our advantage that he would not take any exams at the end of the semester or the year, If I was working at a full-time school, I would have to focus on the curriculum rather than my student's wishes.

When we came to the end of the module, it was clearly observed that she was in a continuous reflection process, and her thoughts started to change. She took a path from the denial process to acceptance, and there were changes in her meaning schemes. Her following statement was an example of these changes:

It will take time for us to internalize and make it as a behaviour, but I am very happy and hopeful about myself, after the discussions, reading the articles and watching the videos. I should include more cultures. I was experiencing a dilemma previously whether to teach a daily spoken English or preparing the learners for the standard exams. I didn't know how to balance it out but now it doesn't seem so hard and everything is getting clear in my head. Now I am hopeful and excited. I have confidence about doing the right things

Kansu had negative feelings about stepping out of her comfort zone, and she criticized herself in this respect; while talking about her past experiences, she said, *"when there is something completely unknown, it feels a little scary, and I can be anxious about what awaits me. When something unknown happens, people can be stressed"* That is why she was defensive from time to time during the discussions, and she clearly articulated her idea. She stated, *"...I am also against big changes."* She also mentioned other challenges, such as the exams and stepping out of her comfort zone. Her statement below exemplified her concerns:

...students have to have some exams because of these exams, grammatical competences were more important for me, but if I forget exams, I can say that intercultural competence should be first. we should back up students about

intercultural competence and make them encouraged about speaking, about being understood.

Despite all these challenges and dilemmas, she questioned and critically re-evaluated her assumptions and had an open and courageous perspective to change at the end of the module. As she mentioned:

Everyone thinks they are good. no one calls him/herself bad or wrong. Everyone is always right; everyone has good reasons and explanations for that. However, when we look from the other side, the situation may be different. The important thing is not to resist and to be able to change. We must become citizens of the world and learn to adapt to change. I used to be very afraid of the unknown and change and also globalization. However, we can change by preserving our own culture. I was always afraid and shy, but now in 2021, I actually feel that I shouldn't be so rigid and afraid of change

The following verbatim was an example of her intentions and desires in this regard:

I will be more careful about textbooks.do they dictate something to us, or not? I will examine them in this way. And try to know more thing about my students and their culture. because when we have a better understanding of the intricacies of multicultural classrooms, we can then help students discover their academic strengths by helping them discover their own learning style. In this way, students discover what method of comprehension works best for them based on their own backgrounds and personalities. so, we shouldn't forget it... in my opinion especially teenage students are affected mostly by popular culture. so, we can use some popular items in our lessons such as music, films, etc.

Her reflections about her classroom practice in the context of this action research had also contributed to her transformative process. In line with the study, she handled a tourism-related topic with 8th-grade students supporting with games and cartoons, and her comments about this classroom observation were as follows:

At first, my students were against a lot of things. They were really reluctant to get to know different cultures, but as they saw the differences in the process, their interest began to increase as they became surprised. Games and cartoons also had an impact on this, and when our lesson was over, their views and attitudes to the subject changed too, and I became happier when I observed these changes. They had rigid attitude at first, but later they changed and when they internalized, it became easier for them to learn the language. For example, they still remember the words they learned.

Her reflections and flashbacks also helped her recognize that the process of change is shared and takes time. She worked at a project school in which Syrian immigrant students were integrated, and when she thought about her experiences in detail, her views became more flexible. As she indicated:

...there was a conversation between my Syrian students when they first came to Türkiye. They thought about me that She is an English-speaking teacher and she doesn't wear a headscarf. she speaks English, and Christians speak English, too. And why are we learning English? In this sense, I had a very difficult time with my own students. Yet, in time, they started to realize that I do not celebrate Christmas, I do not paint eggs even though I speak English. Because they have always seen it like this from their families and therefore, they had prejudices. We had many difficulties in this regard with our Syrian students. They had never seen anyone other than their own culture before. They had always met people of the same mindset, and as a result of these dilemmas and observing all the differences and similarities and trying to understand the unknown, they also changed and their horizons were enlarged. They began to think that there exists different opinions and they are not always bad. Their schemas changed and things got easier as they changed.

When Kansu's dataset was analysed, although a clear awareness began to emerge at the end of the module, which was presented in the above statements, there was no sign of moving to a clear plan. However, she started to question what can be done with a more flexible and positive perspective with the awareness that change is a shared process, but she also emphasised again that it would take time. As displayed in the excerpt below:

...there is always hope. I always think about what we can do and how we can do it. I also think about my own life and reflect upon it. For example, when I went abroad via Erasmus programme, I learned a different dialect and the key here was exposure to the language and culture. we should combine n-bound with c-bound in our classes and expose our students to language and culture as much as possible, and at this point, I think we should collaborate with students and parents and meet at a common point...It is important to be able to teach this by making the student feel safe and not feel like an outsider or different. I think it will take some time. Both as a teacher and in terms of administration, because the society we live in is not totally ready and we need time.

4.2.3. Findings of Module 3

When the findings of module two were examined, the main problems that emerged were the curriculum, textbooks and exams. In this context, teachers needed to review their real long-term goals and objectives and re-evaluate their practices, as only by rethinking the ultimate goals of education and the essential roles they want to undertake in this context with a realistic perspective, they could challenge the system and create an EFL environment that is compatible with today's multicultural world. In addition, the term globalisation was a newly emerged theme in the previous module. While the participant teachers were discussing the new status of English and various varieties of English and culture, they also mentioned globalisation and localisation, and from time to time, they started to consider and express their opinions about the place of L1 and individuals' own cultures in EFL context which were presented in the findings of the previous module. Moreover, although awareness about textbooks started to emerge in the previous module, they did not know how to make a critical assessment. That is why this module was targeted to analyse the textbooks from a cultural perspective, raise awareness about how they handle culture-related topics and find out whether participant teachers challenge cultural aspects according to the needs of their learners with a multilevel perspective. In addition, as in an intercultural or transcultural teaching environment, every learner is precious and unique and contributes equally to the development process. It was essential to address the issue of critical pedagogy and raise awareness of the participant teachers to support their transformation process and provide an equal and democratic classroom environment with multiple literacies and world knowledge. The concept of globalisation and the place and position of L1 in language teaching was also among the topics discussed in this module, as it would be effective for participant teachers in determining their paths in their cultural transformation processes.

Common pre and post-constructs of module three, emerging from the datasets of the participant teachers, were presented in table 17 below:

Table 17.

Common Themes Emerged in Module 3

Pre-Constructs	Post Constructs
Neutral education	consideration of critical pedagogy (social, political, cultural dynamics)
From capitalism	to equity and democracy L1 and Glocalization
Implementing the curriculum	Challenging the system considering the long-term goals critical analysis of the textbooks critical self-reflection of their own teaching practices

Critical pedagogy was one of the most highlighted topics in this module. Although all participants agreed with the significance of critical pedagogy during the discussions and in the reflections, they also stated that they had not thought about these issues before in the EFL context. As displayed the verbatim, Helin:

...In the article it is said that education is viewed as an intrinsically political, power-related activity by supporters of critical pedagogy. I feel I have not thought much about this side of education and not looked at education from this perspective as I should have, but after reading this article I think I agree with the author of the essay. Education is the root of a society and powerful groups and political forces created the outline and the frame of it (Helin)

Similarly, Birce mentioned that she had never considered the dynamics of critical pedagogy while teaching English to her learners and thought she was doing a neutral and innocent practice. Based on this lack of self-awareness, she added that first of all, the teacher should have awareness about critical pedagogy and the hidden curriculum in the society s/he lives in order to create an EFL environment that is inclusive and transformative. The finding was presented in the following excerpt:

... I did not realize the topics I teach are the topics specially chosen by the people who possess the power. I could have thought that for the lessons like history, geography, democracy, ... I did not know that a lesson as innocent as English could ignore any one of "the other". Also, I didn't think that I could do anything about changing the status of the marginalized even in my social life, leaving my classroom materials aside. I never thought the text I choose for reading or listening activities could ever change the world, but I now feel the power of word... I think critical pedagogy cannot be applied in classroom if the teacher is unaware of hidden curriculum of the school... Critical pedagogy is not only about teaching "a topic" but also it means empowering our students for changing the world, or at

least changing their own world. It is something rebellion this way because everything is easier how they are, especially for “the powerful or the advantaged”. (Birce)

During the discussions about critical pedagogy, and questioning their own experiences in EFL context, participant teachers also mentioned the effects of imperialism and capitalism within this context. As Seher stressed:

Languages, the things we wear, the things we eat are all the product of capitalism, imperialism or whatever you name it. We are acting within the determined frames that has been taught. Language teaching is one of the areas that is affected by this power-related sources. We learn the English spoken by the citizens of UK, USA and ignore the variations... I rethought about my experiences and I realized some faults about me. I ignore the ‘marginalized’ groups’ identity and feelings... I have learnt that CP is defined as the relationship between the word and real world. It contrasts to the language teaching which is imposed by imperialist countries. It is about the messy and unpleasant part of daily life and it is hope for marginalized groups of the society to express themselves and legitimate their identity and claim what they are entitled to. Learning experiences and feelings matter in that sense and integration of these experiences and feeling into ELT curriculum has an important place and as language is part of people’s identity, we can accomplish that as language teachers. (Seher)

The participant teachers mentioned the necessity of providing equity and democracy as features that should be included in critical pedagogy. The definition of Kansu was provided in the following verbatim:

Critical pedagogy is a wide term and it means a democratic, equal education to all students. Critical pedagogy helps students see that schooling and the teaching process is never a neutral politically free process. critical pedagogy is important in teaching. It gives us chance to make students more open minded and enable to think critically. It encourages the students to critique structures of power and oppression. In critical pedagogy students and educators or teachers are equal. teachers are not authority and students are not in passive mood, they learn from each other (Kansu)

In addition to critical pedagogy, glocalisation and using L1 in the EFL context were among the themes that emerged in this module. The idea of globalising while protecting the locals was presented in the previous module, but in this module, the utilisation of L1 in English classes was mainly focused on by the participant teachers, and this was a theme that contradicted the education they received. All participant teachers took advantage of L1 in the classroom and found it helpful. During the discussions, they

mentioned that when they were students, there were fine boxes in their classrooms, and the ones who spoke other than English had to throw a certain amount of money into those boxes, and they added how disturbing this was and had a demotivating effect on the contrary. Seher stated in her own words: *"...I don't think the ban is very encouraging. it had the opposite effect. There was a fear of being disgraced..."*. All the participants agreed that in addition to the idea that students should be exposed to language, it is good to benefit from L1 in the EFL context, especially with learners at lower levels. When the participant teachers were asked to consider the rates of utilising L1 and English in their classes, all of them stated that they used L1 at specific rates and in certain situations. As an example; while Seher gave a significant ratio of 50% to 50%, Kansu's rate was 70% English and 30% mother tongue, and she also stated that since there are students of Arab origin in her classes, this 30% includes Arabic in addition to Turkish. Just like Kansu, Birce had Arabic students and stated that her Arabic students who can speak Turkish or English often act as a bridge in the classroom. On the other hand, Zara stated that she used L1 at a rate of 30% in her classroom practices, significantly when teaching grammar and pre-speaking entrances, and she added that this rate varies according to the learner and the course she teaches. Birce also stated that although she has a similar usage with Zara, she uses L1 at a rate of 50% and that Arabic is also included in it, just like Kansu, and her Arab students, who generally speak Turkish or English well, often assist the communication in the classroom.

Glocalization was dominant in this module which was already reflected in the previous module. What was different from the previous module here was the change in Helin's expressions as in the previous module; although all the other participants had a positive attitude towards it, Helin was the only one who was solely positive about localisation but had question marks about globalisation in her mind and she articulated that *"I think keeping truly local while accepting global is challenging"* and found the concept 'glocalisation' difficult and needed to be considered critically, which was also quoted in the previous module. Yet, in this module, she had a clear and more positive understanding of this concept while expressing her ideas about L1 and local culture. As she articulated:

While watching this video I realized that I missed some points and didn't exactly understand the glocal teaching in the previous session but with this session, it became clearer for me. Glocal teaching sits on four points; situated, integrated, critical and transactional. Situated part is... this session and its pre-readings have

been very informative and made me start to think more critically...the article discusses the implementation of local culture in language teaching and also the usage of L1 in English language classrooms. I think it is not necessary for a native English language teacher to speak the language of his/her students' but it is important that s/he knows the key elements of local culture because s/he can use it as a resource in her/his teaching...(Helin)

The curriculum was at the forefront of the problems that arose in the previous module, and the participant teachers repeatedly stated that implementing the curriculum was a significant obstacle preventing them from putting the theory into practice. Examples of these discourses were also presented in the previous module. What emerged differently in this module was the idea of challenging the system despite the particular curriculum they had by supporting, changing or modifying it where they deemed necessary during the critical thinking about the ultimate aims of education and their own long-term goals. Their changing views started to be seen clearly in their classroom practices and observations. Birce expressed the idea that students should somehow participate in the curriculum with these words:

An effective teacher knows each one of their students. She designs her classroom according to her students' specialties. She chooses extra materials or text that touches the priorities of their students so that they feel accepted. An effective teacher does not label her students according to their academic success because schema does not mean intelligence (Nicole West-Burns). She lets her own students play a role in developing the curriculum or learning materials. She does not see any content "inappropriate" (Crookes). She carries real life events to learning environment, knowing that classrooms are parts of it (Bohorquez) (Birce)

In this module, the issue of how to be a good and effective teacher was mainly discussed, as it was a step that would create awareness and trigger transformation. Statement from the reflection report of Helin exemplified that she created a growth and change-oriented mindset that challenges the learners and the system:

First of all, a teacher must be a life-long learner and she should be open to change and innovations. A teacher must be someone who knows the importance of self-improvement. A teacher, especially a language teacher, should be open to exploring different cultures around the world and she should be someone who is curious to learn. A teacher should guide her students and she should direct her students to new and challenging paths. An effective teacher reflects her self-improvement and her investigative personality to her students and she is able to offer choices for them so that they can make conscious choices when they need. An effective teacher should create situations where students can improve

themselves. For instance, she should make an effort to have them participate in projects and encourage them to take part in projects. These sound so apparent but they are very important and sometimes neglected in practice. Being a role model is needed for students' transformation. A good teacher should broaden her students' horizons with her wisdom. For all of these to happen, a teacher should be someone who has more to offer than just relay information adhering to the curriculum. (Helin)

In her reflection report, Zara expressed the same views as the other participant teachers, and in addition, she stated that she would prepare an annual plan in the following years, and while doing this, she would focus on the students and their transformations and would like to involve her learners in the process.

...Although I thought about the transformation of the students from time to time, I did not focus on what I could do and how I can support them in the process. My plan for the next year is to make an annual plan and add improvements during the year, based on the items in the article of the Prodrôme, taking the opinions of the students and parents and integrating them to the process cause what class democracy necessitates this 😊 . (Zara)

The use of textbooks chosen by the school administration was among the problems that emerged in the previous module, and the participant teachers started to think about textbooks in terms of increasing cultural awareness for the first time, which was presented in the data analysis of the module two. In this module, for the first time, they read and discussed how to critically analyse a textbook professionally. They filled in a framework and critically analysed the extent of the textbooks they used in terms of flexibility, sensitivity, open-mindedness, critical thinking and world learning of their learners from a cultural aspect. Although all the participant teachers agreed on the use of supporting materials and mentioned the authenticity, the findings in the analyses of their data sets about their opinions of the textbooks differed. For instance, while Seher criticised the textbooks harshly, Kansu advocated sticking to the use of the textbook from the very beginning, and this opinion did not change, and she was sufficiently satisfied with her textbook when she analysed it. Some changed their views and perspectives about how to choose and analyse the textbooks. For instance, Birce articulated that:

When examining the compatibility of my books with my students, I will not only look at systematic knowledge being fit to my student's schema only from now on. I will examine my books with the criterion of schematic knowledge. I will search

for signs of source culture to empower my students with ability to interact with their own culture... (Birce)

Similarly, Helin was one of those who changed her mind as a result of the analysis. Although she repeatedly expressed her opinion on the issue of challenging the textbooks, when she examined her coursebook, she stated that the book was not as bad as she thought from a cultural point of view. As she mentioned:

One thing I look at differently now is, before these sessions I thought the textbooks really lacked cultural items and elements and there is a very small amount of authentic content. Now, I think because I have started to learn what to look at and how to look at it, I realized that it is actually not that bad but rather quite good (Helin)

Seher had a rigid criticism about sticking to the textbooks, which was dominant throughout the module. She felt it was necessary to support the books as the other participant teachers. However, she also saw some positive aspects in her coursebook when she analysed it. The reason for this was that the old book, which she criticised, was different from the book she examined and was currently using, yet despite some of her positive thoughts, she still had many criticisms about the book she analysed, which she presented in her reflection report by giving examples in detail. Some excerpts that would represent examples of her thoughts are as follows:

...To be honest, I didn't choose coursebooks. I don't like books that much because it is boring to be stick to the books. I always search for the materials that is appropriate for the classroom dynamic. Each classroom has different interests and characteristics. While some of them like a game or a rhyme, the others don't... 'More and more' (a textbook name) is a bullshit, ...Are we responsible to teach them English or prepare them to exam by memorizing the chunks and stuff and forget everything after the exam? That is why, I don't want my classes to be coursebook centered...The book that I am using for 7th graders try to engage cultural content and language which is the inner circle countries mostly. However, what I realized and liked mostly about this book is the local culture is integrated as well. That is a big improvement for MEB coursebooks. As far as I know the coursebooks of Longman and Pearson publishing ignore the local culture...I can say that the coursebook is quite neutral and didn't touch the sensitive topics because of the political concerns mostly... I think the book has a goal of a linear approach to developing native-like proficiency and while doing that it integrated local culture to some extent... I can say that the book doesn't meet my expectations. When compared to the old coursebooks, it has great improvements

that it includes the local culture content. I appreciate it. That is great but it is still not enough... (Seher)

During the module, unlike all the participant teachers, Kansu was the only one who approached the utilisation of the textbooks positively and expressed her satisfaction with it from the beginning. However, she also emphasised the importance of critically reviewing and supporting the books where necessary, like the other participant teachers. As she stated:

school books are important for teaching&learning. because they are free and students don't need to pay for books. Unlike the internet, it has been through a process to prove its' credibility. also, it serves a guide to teachers. student has books so its context is important. Some units they give importance to some issues such as gender roles, religion, history... Text books do play a vital role in the teaching learning process. No other teaching aid or tool can replace it. so, we should use it carefully... in my opinion textbooks are good aids both for teachers and students. I like my textbook and I use it effectively in my classes. It answers all questions; it is enough for my students... maybe I can find some extra materials such as videos or films that support the cultural aspect and critical pedagogy. For example, I can find extra activities about gender roles, feminism, religion and ask questions to my students to trigger awareness and discussion between my Syrian and Turkish students... (Kansu)

Unlike the previous module, the most significant difference was the participant teachers' questioning their real actions regarding the transformational development process. They started to critically assess the consistency between their perceptions of their beliefs, knowledge, skills, and practices in depth. It was a module in which they questioned their classroom practices, what kind of a teacher they are beyond their perceptions, and to what extent they reflect what they believe and defend in practice. They faced their reality, which paved the way for them to practice their new roles effectively and acquire knowledge and skills within this context. The result from the datasets of the participant teachers was being more solution-oriented to the dilemmas of the previous modules. For instance, it was the common deduction obtained from the data of all participants that the problems they expressed about textbooks were not very difficult to challenge, and it was not as difficult as they thought to produce solutions in the light of the textbook analysis and the knowledge they gained throughout the module. Moreover, the reflections of the knowledge and skills that the participant teachers acquired and their developing awareness were observed in their classroom practices in this module.

Examples from the world Englishes and elements of critical pedagogy were some of the observed practices of all participant teachers.

When we examined the transformational process of the participant teachers one by one, it was clearly observed both in the discourses and classroom practices of Birce that she was clearly moved from the defense stage to the process of acceptance and adaptation. While she was obtaining the necessary knowledge and critically examining her assumptions, she was also putting her new knowledge and skills into action. This finding was displayed in the following excerpts:

Prodromou's article caught my attention because it is the first article to ask "the students" about how they feel and it is precious for me. I now plan to ask my students the article's fifth question "what should our texts be about" in my future years of teaching. Akbari's article took my attention with its idea that teaching critical thinking in my English lessons, I can touch my students' life. Also, to teach critical thinking, I realize I do not have to reconstruct my curriculum thoroughly. With small extra texts every week, I can make my language students aware of their own conditions or the conditions of "the others". I can include all L1s of my students, I can add poverty, climate change to my curriculum, I can put the issues of the disabled in my classroom. Now, I shape a thought of "what to do"...Prodromou's article added insight to my changed thoughts on being the native speaker of English, inclusion of L1 in language teaching atmosphere and varying topics shared in language teaching classrooms. Akbari's article gave me the idea of "how to". Also, it gave me the need to "critically investigate" the textbooks I use in my classroom and make small additions according to my students' special needs.

Inspired by the survey applied in the article of Prodromou (1992), she created a questionnaire to get her students' opinions and applied it in her classroom. The questionnaire she administered in her class was presented in the appendices section. The original article that the questionnaire was adapted also added to the appendices section, as well. In her classroom survey, she decided to benefit from the ideas and opinions of her students while creating her plans for the following years. According to the survey results and the information she gained in the group discussions, she continued to organize and implement her class activities. Excerpts from her self-reflections and the resulting awareness that took place in her practices are presented below:

...However, I use handouts, class notes, online texts or worksheets in my lessons. I used to choose them with the first criterion of age and schema of my students. The second one used to be "do not touch any unwanted issues"; however, this

didn't mean political issues only. I did not consider the very common women murders, for example. If I did consider it, I would try and empower my boys and girls with knowledge about women rights. I did not consider small culture of my students before. I still pay sufficient attention to it yet. However, I do care about my specific classrooms and all individual students while choosing my extra materials... I took one of my lessons to talk about women rights... I try to stop my students from judging people according to their ethnicity. For example; Turkish-Syrian students of mine frequently conflicted with each other. I started to took one or two of my lessons each week to talk about racism... I, as a teacher should be well alert of the fact and adapt my learning atmosphere to specialties of my specific classrooms... Women rights, different L1's of my different students and different lifestyles of various students are not fully covered. I now know I have to add texts or audios in order to make "all of my students" feel engaged.

In summary, the dataset of Birce revealed that in the light of her raising awareness and her action plan, she tried her new roles and put the knowledge and skills she had acquired in theory into practice in her classes.

In Helin's classroom practices, the effects of her transformation process began to be observed clearly in this module. Her increased awareness with the knowledge she gained and her ongoing self-reflection was now manifesting themselves in practice. Trying on the new roles and her course of action were the most apparent steps reflecting Helin's transformational phases. In her classroom observations, it was clear that she was natural and confident in these new relationships and roles and integrating new knowledge into her lessons. She also stated that while evaluating her classroom practices, she observed that both she and her students enjoyed it and internalized the knowledge more. As she mentioned:

I am still following the textbook and I do the activities there. But while following the textbook, I always want the students to add examples from their own lives and cultures, and sometimes I change the activities completely according to the interests and needs of my students, or I definitely enrich the topic of the week with activities such as extra videos, dances and games. For example, in the 5th grades, I found a video on how to celebrate birthdays in other countries related to the subject, and I integrated that video into my lesson while I was following the subject of the book. Now, I started to support two hours of my 6-hour class with such activities each week. For example, I found and showed a video which was also talking about Korea and China and at that time, I noticed that most of the students' elder sisters were watching Korean movies and series. They were so willing to talk that I added the keywords in English and they made a serious effort to speak and understand themselves. I learned that I have students who know Korean food. The subject caught their attention, and it was really good to divide those two hours for the videos. I think, in this way, they internalized what they

had learned more easily... I brought a Circassian and Caucasian dance video in another lesson again related to the subject and it was really effective.

Helin's self-confidence while attempting the new roles from a cultural and critical perspective was also evident in her classroom observation findings. For instance, in one of her lessons, the topic of the lesson was "dreams". Helin first prepared a mind map with her students and asked about her students' dreams, and they wrote down all their dreams on the board. Afterwards, they watched a video called "Dream on be crazy, don't let your dreams die" together. In the video, there was a child who was different from his friends and was constantly ostracized and scolded by his teachers from time to time in the class. Years passed, they grew up, graduated, got a job, and in that process, he continued to be different from the others; therefore, he was ostracized and ridiculed. At the end of the video, unlike those who excluded him and made fun of his dreams, he achieved his dream and founded his own aircraft company while his friends were working as a salaryman in ordinary jobs. This video caught the attention of the students. After watching the whole video, they watched it again by stopping and discussing it section by section. It was an excellent lesson that attracted the attention of the students, encouraged them to participate in the lesson and created awareness. Helin ensured each student's participation during the lesson and approached the speech-blocking attitudes in the classroom very well, allowing them to listen and speak with respect and value each other. She even mispronounced some words to prevent a student from being offended, and she corrected her own mistake in a very natural way, laughing at herself. Other samples offered various cultures and characters in her classroom practices in a similar way, and the common point of all of them was that both Helin and her students enjoyed the lessons very much by respecting each other, and the activities supported the students to be more critical, flexible and open-minded.

Kansu struggled to get out of her comfort zone and take real action, as presented earlier. She was the only participant unable to implement a course of action in her classes; she was still in a state of questioning and self-examination, sometimes with denial and defense. Although deep learning had not yet taken place, her growing awareness was still somewhat observable in her practices, albeit superficially. She was also exploring options and actions to implement new roles in line with her changing assumptions. It is seen in the quotation below that she is in a constant dilemma and questioning:

Students can change or can be changed but firstly they should want it, if they don't want, how we can handle it? Or if we are against to curriculum or textbooks, how will be successful on exams or their parents how we can tell it to them :)?

Her defense was that she did not know how to implement the new knowledge and where to start. The following excerpt can be an example of this: *“How can I use this term in my classes? Is it possible, if it is, how?”* she had previously stated that the unknown and completely new things frighten her. Her ideas on this topic were also presented in the previous module. When the findings in her dataset were examined, it was observed that Kansu was also willing to take action with the triggering and awareness-raising effects of group discussions, readings and videos, and she was constantly reflecting on and considering what she could do in her discourses and was going through a process of discovery throughout the module. As displayed in the following excerpt above:

critical pedagogy is important in teaching. It gives us chance to make students more open minded and enable to think critically. It encourages to students to critique structures of power and oppression .in critical pedagogy students and educators or teachers are equal. teachers are not authority and students are not in passive mood, they learn from each other...I want to read “pedagogy of oppressed” by Paulo Freire. I think it will be useful for me...maybe i can use newspapers or daily news, I can choose topics from agenda...in fact, I wonder how will i relate topics and curriculum? I think I should choose similar topics to curriculum. For example, in 6th grade in occupations unit we can talk about "gender" on occupations?

The statements below revealed that she was trying provisional implementations in her class. She was striving to explore the new relations and take action, even though she had not developed an in-depth action plan. She had yet to establish self-confident relationships with new roles. The statement below indicated her temporary trying of her new roles:

...for example, I found extra activities about gender roles, feminism, religion and asked questions to my students to trigger awareness and discussion between my Syrian and Turkish students... this week I gave some examples from textbooks. for example, I said that: there are Syrian students who wear headscarves. (so, my Syrian students feel happy when they see these photos.) on chores unit there are good photos for example there is a disabled person empties the dishwasher. Students noticed it and we talked about their parents' duties at home. on the books also there are examples these gender roles. for example, on occupation units there is a woman drives a taxi. all photos include 'woman'...

Seher was very keen and enthusiastic about implementing new ideas and taking action throughout the module while constantly reflecting on what she had learned. In my reflection log, I noted that Seher was in contact with me outside the meetings and frequently exchanged ideas about the activities she planned to do, both during the planning phase and after the classroom practices. Furthermore, apart from classroom observation, she had good feedback on the awareness and changes she saw in her students. Furthermore, her self-examination and revision of her assumptions continued during this period. The statement below indicated her critical self-examination:

I learnt to analyze the book more critically. That is big step for me because I was a kind of person who cannot think critically. I detected a lot of cultural values which are integrated in the curriculum...I will try to make up for the parts that I don't find enough. I can do it via additional materials, videos, songs etc. At the beginning of the units, I will take a glance and will think about what I can do or ass etc. ...I also thought about how much I consider the minorities and marginalized groups in the classroom. Again, thousands of ideas run in my head and I think I need to organize them and at the beginning of the year I have to insert culture, critical thinking skills, inquiry-based learning and all these ideas into the curriculum.... I am a bit messy and confused. I have many things to do on my mind and I have to organize them. I am aware of the fact that it is a long process and takes time.

Her raising awareness of the significance of organizing her ideas and preparing an action plan turned into a real action over time, and started to appear in her classroom practices. As she stated:

Also, I realized I don't give examples from their and my mother tongue. I decided to give examples from Kurdish language and some of them felt really happy that we share the same background. I did it the first time. I have Arabic and Kurdish students and in the coursebook that MEB published, there is not a single example of Arabic culture and Kurdish culture. That is really sad that they didn't include the cultural diversity of their own country. ☹️

To give an example from her classroom observation, while explaining the adverbs of frequency in an activity, Seher asked her students to give examples from their own lives and advanced the lesson by giving examples from almost everywhere in the world with her expanding perspective on cultures. In this context, each of her students was assigned to represent a country, and there was a very colourful and diverse atmosphere in the classroom. In another lesson, a friend from Indonesia joined the lesson online and chatted with the students. The students were interested throughout the lesson, and they

tried to be able to ask questions in English; and her Indonesian friend also asked the students questions about their own culture. Many students stated they did not know about that country and culture before and asked their teachers to organize such an event again. At the end of this module, it was clearly observed that Seher tried to integrate the knowledge she gained into her classrooms.

Zara, like Kansu, was in a constant state of confusion and questioning. However, she had a positive perspective in her discourses. As mentioned in the previous module, she re-evaluated and modified her lesson plans with her student in accordance with this action research. She taught her lessons accordingly, including world cultures and issues throughout the module. Zara's main problem was that she was not yet confident in her work and was still questioning how she should successfully integrate and put it into practice while she was still making plans. Excerpts that present these transformational processes Zara went through were presented below:

I have never heard the critical pedagogy in this manner, until I read the article. When it comes to the democracy in the class, I often thought about the student activities like school parliament, student clubs etc., I never thought about the democracy that should be integrated in the curriculum, books, learning procedures. However; I know about them... Teaching students for testing is a real stupidity but there is a question appearing in my mind: if we don't test students how will they be selected for universities and colleges? Türkiye is a very crowded country ...However if they are tested and acquired for a job according to their own potentials, then the policy of teaching for testing will be eliminated. Of course, it is not logical for education and methods to be neutral... Although my student and I do our lessons as we planned in the previous module and I pay attention to the issues such as democracy and critical pedagogy that we focus on in this module and while I would like to implement such a good way of teaching at my classes, but how? For now, I don't know

In addition to the practices she started in the classroom, she also examined the textbook she used, like the other participants, and stated that she wanted to consider the deficiencies and revise her plan.

After the session I analyzed the book in terms of the items as proposed in the article.

- A. Social identity and social group = the book consisted of more than three different identities and social groups except for lgbti people. It had black, Asian, Indian, Siberian, American, British stereotypes.
- B. Social interaction = it had too many social interaction topics

- C. Belief and behavior = it had no point mentioning any kind of belief or religion, but when it comes to behavior it had many suggestions about how to behave well-mannered in different situations.
- D. Social and political institutions = no info related to this item
- E. Socialization and the life cycle = it had family, friendship topics
- F. National history = no
- G. National geography = no
- H. Stereotype and national identity 0no
- I. Uncategorized = instead of national history, geography or identity, the book offered and international variation.

Before the sessions I believed in teaching the very British accent and culture but now I feel close to intercultural contents in the English lessons. until this week, I have never thought about the political and moral dimension of the text books nor the exercise books. Besides I tried to buy the cheapest one that offer cds and extra online access... From now on I am planning to consider my plan again and choose extra material books that support the missing elements above and plan my lessons in a more holistic way.

4.2.4. Findings of Module 4

This module was the last section of this action research study and took two sessions. The purpose of this module was to raise the awareness of the participant teachers about their cultural transformation processes and to enable them to create their path with all their awareness gained through individual and collaborative reflections. For this reason, it was aimed to seek their intercultural and transcultural awareness from cognitive, affective and social aspects and to seek the path of EFL teachers regarding their beliefs, values and pedagogical methods.

Common themes that emerged based on the datasets of the participant teachers in module 4 were presented below in Table 18:

Table 18.

The Common Themes Emerged in Module 4

Themes	Subthemes
From ethnocentrism to ethnorelativism	Embracing diversity, cultural backgrounds
Perspective Consciousness through self-reflection	
From mono-lingual/cultural to multi-lingual/cultural perspective	
Inter/trans cultural Competence Skills	Tolerance of ambiguity Flexibility adaptability Effective communication Empathy Willingness Intercultural Sensitivity Open-mindedness Respectfulness

In this table the emergent themes were presented in the left column and related subthemes were included on the right. When the datasets in this module were examined, one of the themes that emerged was that in order to be competent inter- or transculturally, it was necessary to switch from an ethnocentric point of view to an ethnorelative one, having the vision that the perception of an individual is idiosyncratic and only one of various other perspectives, that provides easy interactions and adaptability to culturally different environments. Excerpts presented below from Birce's discourses were examples of this vision:

I will consciously examine a situation that I encounter on what it means from "my perspective" and what it would mean from "my interlocutor's perspective". I will investigate about my unconscious biases and prototypes and try to cope with them. I will first try to understand differences, and then try to understand how I could contribute to a more equitable world. I am now deeply aware of the fact that all individuals are equities no matter what cultural backgrounds they are from, now I have to take my understanding into action.... I am already motivated to learn or teach about cultures of "others", but the concept of "others" will become totally different for me. I used to learn about "the superior others' culture" but now, no "other" is superior. So, every application different is worth to interest me. This way, I will be more sensitive to what I used to think "inferior". As no culture is inferior, no cultural belief or behavior is intolerable. So, I will be more tolerant to people's behaviors around me.

Similarly, Seher stated that ethnocentrism is a kind of defense mechanism and wanted to become an ethnorelative person who can accept and adapt to different cultures

and integrate their skills into new environments without feeling superior. Her verbatim was presented below:

people tend to see their culture as normal, standard while seeing the culture which have been presented is “other” and “different”. Sometimes it can be observed that people are so proud of their own culture and this can be called as ethnocentrism which people have tendency to view their culture superior to other cultures. This is a kind of defense mechanism and step by step people will accept and adapt the culture that is to be integrated. Ethnorelativism comes to play which refers that no culture is superior to another.

In this context, the necessity of seeing differences as a richness and being aware of embracing the cultural background of both themselves and students was detected as the necessity of having an ethnorelative perspective, and this awareness should be formed to be interculturally competent. As Kansu stated:

we live in a diverse world. there are millions of people, lots of culture so we can say there are lots of ideas, perspectives, windows, thoughts, beliefs, etc. It should not be assumed that any perspective is better than the other. because each perspective is valid.at that point we can talk about cultural competence and intercultural competence...I have multicultural classes, at first, I am not culturally competent. I didn't think that I should give importance to their cultures. or I didn't think that I should get some information about their cultures. because they want to learn English, and they have to speak fluently and learn British culture. but now I don't think so ...a good English teacher (also culturally competent teacher) should know his/her students, their backgrounds, and who they are. Make them feel safe. he or she should give chance to them to make mistakes. A good teacher can be aware of other cultures

Perspective consciousness was a significant theme that emerged in the discussions, intertwined with an ethnorelative perspective and awareness of differences. All participant teachers agreed with the importance of perspective consciousness that enhances putting oneself into others' shoes and understanding different worldviews through reflection and self-reflection in the transition to ethnorelativism from ethnocentrism and ensuring intercultural competency. As Helin mentioned:

Another thing I want to gain from developing intercultural competence is the being able to be aware of my affective filters. Because I think I do not fully know my feelings and attitudes about an issue, an opinion or a situation until I face it or come across it. Thinking about cultural values and differences help me sort out my thoughts on them... I think I can also ask for constructive criticism. This might help me see myself from outside and help me observe myself objectively...Also

in recent years I try to understand why people behave a certain way or the reasons behind a reaction. I am not saying I am good at it, it is a process, I guess. Before, I did not care about these things but now I do

One of the important themes that emerged, and all the participant teachers agreed on, was the necessity of switching from a monolingual and monocultural perspective to a multilingual and multicultural one for intercultural or transcultural competency in the last module of this action research study. As Seher indicated in her own words, “Instead of monocultural perspective, there should be a shift from monolingual perspective to multilingual one. In this point, English teachers have an important role”. Birce also clearly stated that this action research study challenged her old assumptions and that she wanted to be someone who takes action from a multicultural perspective from now on. The following quote is an example of this idea:

I am challenged to change how I act. I sometimes unconsciously act exclusively and I find it unethical. But I can realize it now and I volunteer to change my perspective and actions. I want to learn about my students’ cultural background now. I didn’t understand the necessity of learning about my students cultural or ethnic backgrounds in order to make English learning environment better for them. I didn’t think such a need was relevant. However, I am now curious about how it would make their English learning environment and world better. I want to fit my perception of a language class into a multicultural point of view. I want to change the teacher who says “This is how it’s done in the USA and this is how it’s done in England.” I want to ask my students “How do you do it around your home?” and I want to include their applications to my class. I also consider bringing my own cultural background to the classroom and making up my own classrooms’ culture with my students.

In this last module, all the participant teachers stated that they are willing to be culturally competent individuals and teachers, aware of inter and transcultural concepts, and would like to develop their classes and take action in this way. As Seher stated, “*Intercultural competence is a bridge which connects diversity and inclusion through cultural self and other-understanding*”. In this context, they emphasized the skills of an intercultural or transcultural competent individual and the necessity to develop these skills both in themselves and in their classes. These skills, presented as sub-themes of inter- or transcultural competency in the table above, were: tolerance of ambiguity, flexibility, adaptability, effective communication, empathy, willingness, intercultural sensitivity, open-mindedness and respectfulness. As an example, Birce displayed her ideas as follows:

...Developing intercultural competency with developing these steps requires willingness and enhances the abilities of empathy, tolerance, self-reflection, communicative effectiveness to a person..... However, these two should be able to understand their interlocutor, not judge each other with biases. Transcultural competency is more to that. In order to be Transcultural competent, one needs to be donated with factual knowledge about other cultures, global world, world Englishes and she should be able to feel willing, emphatic, tolerant, sensitive, able to cope with intercultural situations

In this context, while reflecting on her thoughts about herself and what she wanted to achieve as a culturally competent individual Birce mentioned the significance of subthemes presented under the inter/transcultural competency skills in table 18 such as empathy, cultural sensitivity, open-mindedness, tolerance and critical thinking skills which were presented in the following excerpt:

I will be more able to communicate efficiently and appropriately in my mother tongue. I will be able to cope with communicative uncertainties and conflicts by integrating skills like empathy or critical thinking instead of corresponding a message directly with a misunderstanding and stop communication immediately with one or mutual broken hearts. I am already motivated to learn or teach about cultures of “others”, but the concept of “others” will become totally different for me. I used to learn about “the superior others’ culture” but now, no “other” is superior. So, every application different is worth to interest me. This way, I will be more sensitive to what I used to think “inferior”. As no culture is inferior, no cultural belief or behavior is intolerable. So, I will be more tolerant to people’s behaviors around me...If I don’t develop my intercultural competency, I will continue to misunderstand people’s natural behaviors as “weird” or “inappropriate”. Therefore, I will conflict with them or reject to continue communication with them. This will make no less of my interlocutor but it will make me rude, insensitive, intolerant, offensive, egocentric, and if I insist, ethnocentric or even racist. I should continue improving my knowledge about culture and global world. I should continue to try to improve my emphatic skills. I should continue my effort to be more open-minded and tolerant.

Helin also stated that cultural competency would increase students' awareness and provide them with the skills to cope with uncertainties and differences, make them more open-minded and tolerant, thus enabling them to become world citizens and that this was a process that started in the classroom and that the teacher could provide it in her lessons.

...but intercultural competence deals with what to say, which topic to talk about or empathy etc. Intercultural competence requires socio-linguistic awareness,

curiosity, keeping up with the latest trends...Cultural competence helps students to learn new information about different cultures, it raises their awareness and enhances their curiosity. This is something a teacher can achieve with her/his lessons at the school. When students realize that there are different cultures, languages, countries etc. in the world, they are more likely to become curious about these things. Cultural competence helps students to gain coping skills, minimizes judgmentalism, improves tolerance, increases openness and triggers their hunger for discovery. So, students become equipped with characteristics of a citizen of the world. We can say this starts in the classroom and makes its way through outside the classroom... A teacher should be a role model for her students in cultural competence. This means she should be open to change and differences. She should keep her curiosity alive and she should treat everyone and every idea with respect.

Kansu, who thought that she must have the capability herself in order for students to develop competency, reflected on herself as being respectful, curious, open-minded and emphatic, which she counted as skills that coincide with intercultural competency. The following statement indicated her thoughts within this context:

...I am trying to be a " better interculturally competent teacher " because firstly I know and identify my own culture. I respect other people's beliefs, thoughts, cultures., I like listening to other people., I have curious and open attitude to different things. I am trying to have empathy to understand the feelings and needs of other people but sometimes ...I think there will be lots of positive affect to my world view also to my teaching way. I will build bridges of understanding other people. It will allow intercultural communicators to understand and respect individuals they perceive to have different cultural affiliations; to respond appropriately, effectively and respectfully when interacting and communicating with such individuals; to establish positive and constructive relationships .and it will be the most important gain for me:)

When the datasets of this module were examined in terms of the transformation processes of the participant teachers, the most significant difference in this module was that the hesitation, defense or exploration phases of the participant teachers were replaced by their new perspectives in a more transparent, more decisive and confident way. However, they stated that this is a long process and requires constant reflection to be alert and aware. They mentioned that their developmental path continued, and they were willing to integrate these new roles into their own lives and classrooms. They also evaluated their own inter or transcultural developmental stage within this context, and the common point of their evaluation was that no one evaluated herself at the ethnocentric and monocultural level. Only Kansu, who was the most defensive among other participant teachers and often expressed her confusion, identified herself at the

beginning of a multicultural and ethnorelative perspective. However, she had an entirely positive perspective in this module, and although she was not at the stage to integrate this view into her classes and life with complete confidence, she was willing to prepare and implement an action plan confessing her being aware of her defense mechanisms by confronting herself. Excerpts from Kansu's dataset were provided below as an example of her internal assessments of her own experience and her positively changing attitude:

I am in the middle of the line of intercultural development stages, I think. it is not bad because I am trying to be a " better interculturally competent teacher...I think there will be lots of positive affect to my world view also to my teaching way of developing intercultural competence... I should start to explore my students' culture, mother tongue and compare cultural knowledge, belief...I should stop to think subjectively, sometimes I can do that...I should continue to give chance to them to tell themselves freely in my classes speaking L1 is not banned. after reading intercultural competence I got sure that it is not a "bad" thing in teaching language in multicultural classes. and I should continue to respect my students, their feelings, backgrounds...I will observe myself about being culturally competent. because I have lots of student from different cultures.so it is important for me.yes it is a bit challenging but I can do that :) beginning of these sessions I thought differently but know I can face to face with myself

Zara, who started this action research study with a different perspective, embracing the British culture and the royal English, stated in the previous modules that although she showed a positive process in practice, it was due to the suitability of the school and environment where she worked. She might not be able to challenge the system so much even under different conditions and evaluate herself at the level of acceptance. She also observed and expressed the significant change in her perspective throughout this process. The following excerpts of Zara depicted her changing perspective and willingness to integrate her new roles and perspective into practice:

...I can now see myself at the level of acceptance. It's been clearer in my head this week. Because I started this study as a teacher nicknamed "game of thrones" and trying to speak royal family English. I couldn't even distinguish between respect and inclusion of local culture before this study and then I started to wonder if there would be common points. Now, I am eager to learn about this subject, and I am extremely willing to apply it in my practices. Actually, in the last weeks, my motivation was low, but when I remembered what I learned while writing the reflection, my motivation increased. Next term, I aimed myself to be at the adaptation stage and I added the last video to my favourites, so that the importance of the subject would be engraved in my mind and I will keep learning all summer

Except for Kansu and Zara, the other three participants, Birce, Helin and Seher, although they could be seen in different phases at the same time as presented in the previous module, had all reached phase eight of Mesirow's ten-step ladder of perspective transformation. They were all at the stage of trying to apply for their new roles temporarily in their transformation processes. Birce perceived herself at the acceptance stage when she evaluated her intercultural development process and added that she was motivated and willing to enhance a multicultural perspective in the EFL context. The following excerpt depicted her reflections and desires to change and take action:

I consider myself at the 4th step of IDI: Acceptance. I have students of cultural and ethnic diversity. I used to reject the idea that my students are different from each other and I, as a teacher, HAVE TO act and teach differently because of the diversity of my students. I now understand my past applications of teaching English may not be fully inclusive of all my students. I am critically examining how I teach my lessons or even how I talk to my students. I am challenged to change how I act. I sometimes unconsciously act exclusively and I find it unethical. But I can realize it now and I volunteer to change my perspective and actions. I want to learn about my students' cultural background now. I didn't understand the necessity of learning about my students cultural or ethnic backgrounds in order to make English learning environment better for them. I didn't think such a need was relevant. However, I am now curious about how it would make their English learning environment and world better. I want to fit my perception of a language class into a multicultural point of view.

She expressed the transformation she felt about herself as follows:

I am becoming culturally competent because I am learning to accept any different source cultures / languages in my classrooms. I am learning that I may harm my students by being only neutral to their disadvantages. I am learning to get to know all of my students one by one and include all of them in the classroom of me. I am learning to watch what I speak in order not to offend my students even unintentionally. However, I think I am more competent culturally than I was two months ago.

Helin also expressed her views on intercultural and transcultural competency in the discussions and reflections in this last module, and she was willing to be competent and very intent on integrating her competency into her classes and life throughout the module. The concerns she stated in previous modules were not present in this module. Although she admitted that it was difficult to get out of her comfort zone, she stated that she somehow managed to overcome it and repeatedly displayed her determination and willingness on this issue. She had prepared plans to support her transformation process

and ensure intercultural competency development in her students. The following excerpt can be examined as an example of her ideas about intercultural competency as significant and necessary:

Intercultural competence is highly needed in today's world. Because the world is getting smaller and smaller and we easily come across people from different countries in the world so we should know what to expect and how to act. So, we should be as culturally competent as we can and then we should help our students be culturally competent...I think I am on my way to become a culturally competent person/teacher. Every day I am learning new things, and with this new information my selective perception is enhancing so I am noticing new things that I haven't noticed or paid attention to before. I feel I am able to deduce new meanings from my experiences... If I do not develop my intercultural competency, I think I will miss out on experiences that would help me be a better learner and a teacher. I think it is a joy to learn new things about cultures and people and being able to notice differences and similarities among cultures also help a person to appreciate her/his own culture. I do not want to be in a position that accidentally makes an unpleasant comment due to lack of information about someone's culture and identity

When the researcher reflection report about Helin was examined, it was observed that Helin had an investigator spirit, was open to innovations and was really supportive of her students. For instance, she found exciting and challenging videos and games supporting the subject of the textbook and generally tried to do extra activities with her students and tried to keep students' interests awake. She tried not to create an offensive situation but also to prevent such a situation from happening among students. For example, to prevent a student who mispronounced in the classroom from being offended, she naturally pronounced a word wrong and made her students feel that it is natural and normal to make mistakes. Her views on how to be a good teacher were as follows:

I think a teacher must read a lot about different topics such as literature, art, politics, education etc. Because in order to teach her/his students about these topics, she/he should have the input. Also, I think a teacher should have the skills to transfer her knowledge, she should be able to speak her/his students' language. A teacher must know how her students learn effectively. Also, a teacher must keep up with the latest trends in the world about different topics and issues and must be aware of the changes so that she can update her knowledge and adjust her teaching. A teacher should be a role model for her students in cultural competence. This means she should be open to change and differences. She should keep her curiosity alive and she should treat everyone and every idea with respect.

The following example depicted her views and evaluations about her intercultural development process and practices in the classroom and also presented some of her thoughts she was planning to do in order to be able to acquire and integrate the competency she desired within this context:

That's why I choose 4 (*acceptance stage according to intercultural development inventory*). Because I am curious to learn, I have always been. I try to create opportunities for new experiences. Sometimes I am scared to leave my comfort zone but I leave it anyways despite the scare... I want to start with what I should start doing to become more interculturally competent. I think I can learn from others' experiences as well as my own. How someone from a different culture who is willing to develop her/his intercultural competence gain this competency might help me learn new techniques and ways. I think I can also ask for constructive criticism. This might help me see myself from outside and help me observe myself objectively. I think I should continue to not forget the importance of empathy. One of the things I may have done occasionally and should stop doing is assuming. Because I can never know someone's background or where they come from and assuming is basically a conversation stopper and it is not nice. What I should do is to basically suppose I know next to nothing about them, listen to them very carefully and also let them know I am curious about their culture and I do not want to disrespect them.

Unlike other modules, she started to talk about transculturalism while talking about cultural competency in this module, and created plans to improve herself in this context. She stated that:

...Gaining transcultural competence is like learning how to learn. This way learners are able to teach themselves many subjects because they are equipped with necessary tools. Because they have learned the system and the techniques. They are able to transform the things that are new to them into meaningful chunks. Also, they are able to transform themselves into a shape that enables them to feel comfortable with multiple identities...I think in order for us to gain transcultural competence, we can start with being familiar with cross-cultural competence and intercultural competence. These two are smaller in scale compared to transcultural competence. We can start with developing empathy towards differences and enhancing our curiosity. I think this is bilateral because the more we are curious about different and new things the more we learn. And the more we learn the more we might become curious. Also, we can and should be better observers on our way to become transculturally competent individuals. With this we can apply and interpret different cultural styles, etiquettes and expressions...After this session, I have decided to pick 4-5 people who are transculturally competent and analyze the stages they went through and the mindset they have. Also, I will continue my research on being interculturally and transculturally competent

Seher made significant progress in terms of the transformative process within the module and from the beginning of this action research study, both in terms of perspective and in-class applications. She constantly referred to the topics we discussed until this module, and her reflections were observed in her lesson plans and classroom applications. She expressed her ideas about the materials and techniques she uses in practice, such as the 3P model, PBL IBL, and Web 2 tools and mentioned the usefulness of such techniques and tools in developing cultural competence. As an example of her reflections:

I was already looking for some new ways to teach. After the session we made with you, I searched the ways to make learning memorable, fun and interesting for them. I wanted them to participate interactively. Even if they don't get the subject, I want to instill the desire to learn a new language so that they can communicate. Being in technology era, it is very vital that we can present different cultures into the classroom. We have talked about 3Ps which are products, practices and perspectives. Presenting different cultures sometimes cause them to develop stereotypes even if we talk about respecting different cultures and stuff. So, with the help of web 2 tools and with PBL and IBL techniques or as we have talked before by making use of reciprocal learning techniques, we can really make them dealing with the cultural differences. Or we can invite people from different cultural backgrounds so that they can communicate and use the language.

In this context, Seher also emphasized that in order to attract students' attention, popular culture should be integrated into the lessons, and the coursebooks should be challenged with supporting tools. She was determined and reflected her determination in her classroom practice. The following excerpt is an example of her reflections:

Also, popular culture is the most motivating source that we can get help. I have many students who are searching about Korean culture and some of them are so interested in watching anime. Presenting those cultures and songs will help them feel excited and related. In the classes, I will not depend on the coursebooks. Because I don't want them think English is just used in the classroom, with the books. So, I would ask them to make presentation according to the topic of the units we are covering. We can discuss about it. Or I can ask them to bring some songs, short movies, podcast to discuss it.

She also stated that she tried to provide a worldview by supporting both local and global culture by getting benefit from the use of L1 in the classroom and presenting different cultures to her students. In this module she showed how she delved into and blended the knowledge she gained. As she stated:

...Meanwhile, they are allowed to use their L1 but not primarily so that it helps repair the communication breakdowns or to relieve them. All in all, rather than sticking to one culture which may be probably inner-circle countries, I will try my best to preset differences, break stereotypes, making them aware of their own cultures and meanwhile realize other culture's norms and values. In pandemic, I have to do it online and I will take the advantage of online platforms, as well. It may be distracting or difficult sometimes, but it is worth trying.

Seher's manner was completely positive and decisive throughout the module, and she expressed her ideas about what she would like to continue in the future regarding her classroom practices with the following words:

I will insert transcultural communication into my lessons by breaking their stereotypes, establish the conscious of being an individual rather than a nation...It is really important to be a teacher who is culturally competent while teaching English. It should be a gate to world to learn English in the classroom. A culturally competent teacher should have general knowledge of the world and should follow the popular music, trends etc. The teacher should be able to have four skills successfully. S/he should be understanding, flexible with pronunciation of the words, grammatical rules etc. I am not saying not to care about the rules but flexibility has benefits. S/he also should keep up with the changes in the worlds of the students. S/he should be aware of the students' backgrounds, cultures and languages etc. S/he should be both local and global, as well.

In this last module, Seher started to evaluate the changes she observed in her students and her perspective and practices. In the light of all the data obtained from Seher's dataset, it was seen that she has now adapted to multicultural teaching with an ethnorelative perspective and started to reflect this in her classroom practices by observing the results and planning for future actions. As she stated in her entries below:

I am aware of the phases that the students go through and I will try my best to help them go through this process. They will both aware of their identity, background and perspective and also, they will focus on the experiences of people. What I mean is that they will both aware their own cultural norms and they will also develop the sense of respecting other cultural norms without sacrificing minimizing the core aspects of their identity, background or perspective. Intercultural competence is a bridge which connects diversity and inclusion through cultural self and other-understanding. I think my classrooms can be the melting pot of cultural diversities and I observed that they moved from the denial phase to acceptance and even adaptation phase. Last year there was chaos and I observed lots of discriminative expressions from the new comers mostly from Syria. This year, they are way better which makes me feel happy. ... My students most probably shifted from the sentence "They ruin our 'organized' and 'prestigious' lifestyle." to "Yeah! We live together and no matter their background

is, we are friends and we have lots of things in common.” ... ELF classrooms should enhance students’ understanding of their own cultural identity. For having cultural awareness, this is highly important...



CHAPTER V

DISCUSSION

5.1. Introduction

The objective of this participatory action research study was to implement a critical intercultural and transcultural approach that was connected to transformative learning theory in line with the requirements of the culturally dynamic societies of the twenty-first century. In the previous chapter, the findings were presented according to the datasets of the participant teachers. They were based on their theoretical and practical experiences and the changes they went through during the action research sessions of this study. In this chapter, the findings will be discussed to clarify the research questions. The questions were organised to elucidate the practicality and feasibility of the transformative learning process as a guide to developing an intercultural and transcultural insight into the English language teaching context. For this purpose, the research questions investigate 1) How do English language teachers define culture and cultural competence before, during and after their participation in action research sessions 2) What are the transformative learning experiences of English language teachers during their participation in the action research sessions? 3) What views do English language teachers adopt emanating from inter- and transcultural approach of the action research sessions?

5.2. RQ1) How do English language teachers define culture and cultural competence before, during and after their participation in action research sessions?

The literature review revealed that the definition of culture is very diverse, multifaceted, complex and broad (Ferraro,1998; Jahoda, 2012; Komorowska, 2006; Moran, 2001; Seelve, 1993). For this reason, in today's research, authors start with how they define culture in their studies (Komorowska,2006). Due to the same reason, although culture is prevalent in ELT as well as other fields, the syllabus of foreign language curricula still suffers from the precise definition of the term as different disciplines have different perspectives of the concept (Komorowska,2006, p.60). In this respect, Jahoda (2012) recommended that the authors must indicate in what manner s/ he uses culture. This lack of definition results in the vision of culture as constituted by different parts and causes difficulties in choosing which culture and cultural components to be taught in the

context of foreign language teaching (Dema& Moeller, 2012). That is why teachers need to go deeper, increase their awareness and meaning schemes on the concept to understand what manner and aspect of culture they will adopt and integrate into their practices, and ultimately draw their path. Within the related literature, many teachers still feel inhibited in defining culture following Herder's classical vision of "islands" or "bubbles", which are separated and different from each other that cannot mix but clash (Welsch, 2002). However, in the modern vision of the culture, plurality is not the individual cultures but the different lifestyles with cultural exchanges. So contrary to the traditional separation, a new design is essential as a consequence of the recent cultural formation (Reichardt, 2017) that is one of the reasons for formulating the syllabus of the current action plan with MOE secondary school EFL teachers to fulfil the needs of the culturally intertwined reality of the 21st-century. With this principle in mind, the participant teachers' definitions and configurations of the term culture were analysed in-depth as the first step to increase their awareness of their meaning schemes and find out the potential problems or missing field knowledge within this context.

The data suggested that participant teachers define culture within the scope of ELT from cognitive, affective and social dimensions remarking on the inseparable link between culture, language, social environment and identity. The participants emphasised the significance of culture in English language teaching due to the strong connection between them like many other scholars (Brown, 2000; Kramch, 1998; Young and Sachdev, 2011). Considering the same close relationship, and in line with Risager (2007), they denounced the importance of intercultural communication and interaction because language is embedded in a cultural context, which varies and changes. The participant teachers' relation of the term with intercultural communication and stressing the significance of the interaction within this context from cognitive, affective and social dimensions corresponds to the viewpoint of Bennet (2009).

Furthermore, while the participant teachers were endeavouring to define the term culture, they all mentioned the complexity and dynamic nature that is also changing over time. They concluded that everything human-related in society is interconnected with culture, as well, in line with the scholars who study culture in various fields such as Ferraro, 1998; Jahoda, 2012; Komorowska, 2006; Meadows, 2016; Moran, 2001; Seelve 1993; Tylor, 1871, 1958; Xu, 2013. The results were in line with the new and modern definitions in the literature studies on culture, all comprised of shared beliefs, values, attitudes, behaviours, norms, artefacts, and symbols (e.g., Gardiner & Kosmitzki, 2008;

Jandt, 2009; Klyukanov, 2005; Lustig & Koester, 2009; Martin & Nakayama, 2010; Neuliep, 2008; Oetzel, 2008 Samovar, et al., 2009 cited in Samovar, Porter, McDaniel, & Roy, 2014). One of the most frequently articulated main themes in discussion sessions was the cultural elements theme, which consisted of discrete sub-themes as perspectives, practices and products along with language, technology and other cultural aspects such as history, daily life, food and traditions. The eventual concurrence of the participant teachers was that culture is composed of perspectives that are formed by the beliefs, values and attitudes that reflect on the behaviours, in other words, practices of individuals and products that can be tangible or intangible like norms, symbols and artefacts as Bodley (1999) also indicated, the distinct and critical components of culture are perceptions, practices, and products. Our way of thinking affects our practice and products, namely our value system. However, among this 3P modal (perspectives, practices and products), perspective was prioritised by the participant teachers in the context of ELT as being completely intangible and laborious to understand. This idea of the participant teachers was in line with the consideration of Banks and McGee (1989), as they defined culture as a conceptual and intangible phenomenon comprised of the perceptions and interpretations of individuals that can vary in different groups. They furthered their explanation by stressing that it is not the tangible things such as the products or artefacts but the values, perceptions, and symbols that differentiate the culture and thus societies.

The findings also suggested that technology is a powerful tool that ensures authenticity and flexibility by moving beyond the limits of the classroom settings during the integration of culture and language in the ELT context and supporting intercultural and transcultural interaction, as Lowman (2013) indicated, learners need to be equipped with new perspectives and skills to adapt different sociocultural conditions anytime and anywhere.

Another theme that all participant teachers emphasised was the significance of the social environment in shaping the culture. They mentioned that culture is shaped by and conveyed through education, family and the social environment. Likewise, Ferraro (1998) stated that anything related to and counted as cultural must be shared by social groups or society. Globalisation and cultural literacy, intertwined with the mentioned themes above, were also among the findings obtained during the discussions about cultural competency and its place in the ELT context. After globalisation, which emerged within the very first module, localisation was also a significant phenomenon that is also needed to be

embedded in the development of the learners' cultural literacy and competence processes. Similarly, Xu (2013) investigated globalisation and culture in ELT secondary school context in China and concluded that globalisation in a local as well as global sense, reflects the dynamism of the mobile world and ELT materials should represent and meet the internal and international communication needs of the English language learners locally and globally.

The emergent themes such as cultural awareness and literacy were significant 21st-century skills and aimed to be developed as teachers are the initiators of the change starting from their classrooms and reflecting on society. Cultural literacy, social and cultural awareness were also included in the list of vital proficiencies for the 21st Century Education in the report of the World Economic Forum (2015), which was related to the 21st-century skills and new visions in education. Defining culture in detail and deep reflection on what culture is in the foreign language education context was in the prime of this study and formed the basis for raising awareness and leading the transformation process. This study is significant in examining the changes and transformations of the participants' constructs with an in-depth analysis of the term culture, comparing pre and post constructs and developing a holistic approach to language teaching. This holistic point of view enabled the relations to be seen more clearly, facilitated the identification of the problems and, as a result, shaped the modules of this action research study and thus enabled us to pinpoint the development and change.

5.3. RQ2) What are the transformative learning experiences of ELT teachers during their participation in action research sessions?

In this participatory action research study, five participant teachers and the researcher, both an outsider and an insider, collaborated throughout the study, and another observant who is a PhD student in ELT also attended the whole discussion sessions, took notes and held weekly assessment meetings with the researcher to increase the study's objectivity and advise the researcher in this direction.

The participant teachers and the researcher had nine-week meetings to discuss the concept of 'culture' in the ELT context, delve into the perceptions of the participant teachers and the current circumstances and applications within this context and facilitate the participant teachers to decide their path and put the theory into practice. In this way, it was aimed to foster the change and development regarding intercultural/transcultural

competence and enhance a perspective in line with the needs of the globally interconnected and mobile world. During the whole study, the participant teachers made in-depth reflections with a willing and questioning attitude in the light of the newly acquired knowledge through the readings, discussions and the other artefacts, which is valuable in the transformational process of the participant teachers (Mezirow, 2009).

It was not the scope of this study to evaluate the competency of the instructors since competency development take a long time. Nevertheless, through the critical reflection, they raised their awareness, developed their cultural competency and revealed that they experienced phases of the transformative learning process reflected in their discourses. O'Sullivan and Deglau (2006) proposed that a high-quality professional development study needed to let teachers share and exchange and deconstruct their ideas and understand each other's viewpoints since knowledge also means the skills, effective interaction, and ways of observing and realising the environment leading the action and interaction (Berne, 1999 cited in O'Sullivan and Deglau, 2006, p.443). The discussion sessions and all the artefacts of this participatory action study allowed the participant teachers to share, exchange and reflect on the ideas, knowledge, skills and experiences and, in this way, rev up their transformation process.

The transformational progress of the participant teachers and the changes in their mindsets were analysed following Mezirow's (1991) ten phases of the transformation ladder. To briefly recall, these phases were: "a disorienting dilemma" that resulted in mismatch between the past knowledge and the new income that lead individual's to resolve the conflict; "self-examination with feelings of guilt or shame" that is the questioning of thoughts, beliefs, values, manners and behaviours to understand how they match with the dilemma occurred; "a critical assessment of epistemic, sociocultural, or psychic assumptions" that is the phase of critically evaluating the past knowledge and meaning schemes to become aware of the biases and inconsistencies; "recognition of shared experiences" that is where individuals realise the similarities of the transformation processes that each individual go through; "exploration of options for new roles, relationships, and actions" that are compatible with the noval situation; "planning of a course of action" within the light of awareness and exploration of new roles and actions and make a plan on how to acquire new knowledge and skills for the transformation; "acquisition of knowledge and skills for implementing one's plans" which is the implementation phase of the plan; "provisional trying of new roles" which is the stage that the new knowledge and skills are temporarily tested and experienced through

practice; "building of competence and self-confidence in new roles and relationships" through the trial of the new relations and building confidence in this way; and the last phase "reintegration" that we adapted to our new roles and transformed into our new selves with our new perspectives (Mezirow, 1991, p. 98-99).

The study consisted of four related modules that followed each other, aiming for holistic development, yet each had separate subjects to be considered and reassessed deeply. Thus, throughout the study, participant teachers were observed to be indifferent and, most of the time, more than one phase at the same time in each module, but when all the modules were analysed together more holistically, it was obvious that all the participant teachers progressed in their transformative learning journey. Transformative process was cyclic, and the order of the phases did not have an explicit agreement, which was in line with MacKeracher (2012).

In the very first module, all the participant teachers began to reflect and self-reflect critically and showed motivation to participate in the sessions of this study. However, there were some problems that the participant teachers presented as obstacles, limiting their putting theory into practice during the discussions of the first module. These problems that the participant teachers mentioned as a result of the illuminating discussion sessions such as insufficient knowledge about textbooks, trivialisation in curriculum, variety of the learners, cultural bias, limited class time, which culture to integrate and how to put the theory into practice were the dilemmas that initiated the process of the transformation. In addition to these emerging problems, throughout the readings and discussions of this participatory action research study, the participant teachers faced contradictions, surprises and confusions from time to time that were also the triggers of reassessment of the old assumptions, exploration of solutions that clear up the conflicts and searching and implementing new knowledge, roles, relations and plans within this context and thus the transformation of their meaning perspectives. As Mezirow (1991) added, an enlightening discussion, a reading, a painting or efforts to understand different cultures can also take on the role of a disorienting dilemma that triggers the transformation process (p.98). It can be concluded in this study that it is not only the single events and big dilemmas that trigger the transformation process. It is a part of lifelong learning, and it was seen that change is possible with increased awareness, self-reflection and necessary motivation, which is invaluable for the individual and societal change required in a rapidly changing world. This study is significant in investigating and supporting the transformation necessary to adapt to the super-diverse societies of the

future, which will start from the teachers in education and reflect on the societies. Critical reflection and changes continued in all modules, and sometimes traces of more than one phase of the transformation process were observed within the same module.

Nevertheless, the most apparent phase revealed in the discourses of all participant teachers in the second module was that they all experienced uncertainty and conflicts with their preconceived assumptions and newly acquired knowledge by raising awareness through reflection. However, they had a more open-minded perspective to change and planned to implement these changes into their practices. Three participants showed traces of phase six, which was the phase of equipping the knowledge and skills for the implementation of the plans, yet one of them was only at a superficial planning stage which was evident in her discourse, which supports the idea that transformative learning is the experience of the learner, it is not the knowledge to be taught (Grabove,1997).

In the third module, participant teachers reflected on the reality in the classroom by critically reflecting on their practices and comparing the ideal language teacher in their mind and their reality. This awareness facilitated their facing the facts and stepping out of their comfort zone, and let them make new plans and implement them so that they could put the theory into practice. It was evident in this module that all the participant teachers were more solution-oriented, and they confessed that it was not so difficult to challenge the problems that they had mentioned in previous modules. Four out of five participant teachers signalled the phase of temporarily testing and experiencing the newly acquired knowledge and skills through practice. In the last module, the participant teacher's defense, confusion and hesitations that occurred in their discourses from time to time gave place to acceptance, determination and confidence to implement their plans. They were all willing to integrate their new knowledge and skills into their lives and classroom practices, yet they added that this was a long process that required continuous reflection and awareness. Eventually, only one participant who was the most defensive participant throughout the study and identified herself as being defensive and had trouble getting out of her comfort zone, though she had an entirely positive perspective and was enthusiastic about preparing and implementing an action plan, was not at the stage of confidently putting her new perspectives into practice, yet. This difference in the progress of the participant teachers was expected as transformative learning is self-constructed and thus varies in accordance with 'how one chunks it' (Wlodkowski, 2018). It is significant to realise that self-determination and extrinsic and intrinsic motivation affect the learning and development process of the learners (Jurkova, 2019). Jurkova also added that

negative emotions were also the triggers of learning, and she added that increased awareness, understanding, and empathy enhance the interest and motivation that support the competency development of the learners. It may be one of the reasons that although she showed improvement in the process, she remained at a lower stage of the transformational process than the others. The conclusion that should be deduced from the findings was that all participant teachers showed improvement at different levels and that the changes in their perspectives and practices were reflected in their discourses. So the findings validated the positive effect of transformative learning theory in adult learning, and it should not be forgotten that dialogue and reflection in the discussion sessions of this participatory action research study had a significant role in the transformations of all participant teachers as group dialogue enhanced the reflections, motivation, sharing and learning from each other (Shapiro, Wasserman & Gallegos, 2012). This study was critical because it aimed the transformation by diagnosing individual and group needs and problems with a holistic perspective by combining teachers' intercultural and transcultural development processes with transformative learning processes with continuous self-reflection and actions. Rather than providing specific criteria for competency to be learned or approached from a single point of view, it is more important to create a cognitive-affective and social change in perspectives and worldviews with a holistic point of view in terms of creating an intercultural or transcultural environment.

5.4. RQ3) What views do English language teachers adopt emanating from inter- and transcultural approach of the action research sessions?

The "global-local nexus" of the 21st century with advanced internet technology and transportation system (Steger, 2017) and the global spread of English (Crystal, 2008) resulted in the broader and frequent interconnected relations independent of time and place. Thus, the communication between non-native speakers had outnumbered the natives (Widdowson, 2003), English started to be used as an international language (EIL), and interlocutors began to encounter varieties of English and cultures during their interactions. The concept of culture and ICC (Byram 1997) and their integration into ELT must be reconsidered and broadened within this context. The critical re-interpreted version of ICC and transcultural competency should be provided to English language teachers following the new status of English and the needs of their current learners to prepare themselves for the super-diverse societies of the future (Özgüzel, 2021). The

skills of transcultural competency were similar to the skills of ICC, yet in transcultural competency, the "trans" prefix is used to explain the movement through spaces and across the borders (Kraidy,2005). As Reichardt (2017) indicated, from a transcultural point of view that new understanding of the plurality of different lifestyles with cultural exchanges regardless of geographical or national limitations is an essential requirement of the era. Whether the interlocutors are viewed as separate identities with different cultural backgrounds during communication or the vision of cultures as mixed, intertwined and having different levels of hybridity regarding the content, direction or intensity of the communication, the reality of today's English language learners is that we live in a globally mobile world where people with various cultural backgrounds live together.

Within this context, it was aimed to critically review the perceptions of the participant teachers under the era's requirements and to provide the necessary changes that support their professional development and practice. In this research question, the emerging themes in the discourses of the participant teachers regarding intercultural/transcultural development based on the participatory action research sessions of this study will be discussed in light of previous research in the field.

The study's findings, which were presented in chapter 4, revealed significant changes in the pre-constructs and post-constructs of the participant teachers, both within the modules and holistically throughout the study. The culture was the basis and centre of this action research study and delved into and defined in depth from the very first module. Significantly, a remarkable increase in the number of post-constructs regarding the concept was observed in the discourses of the participant teachers discussed in the first research question. The modules each delved into the concept from various dimensions according to the nature of intercultural or transcultural competency development, and they were organised based on the related literature and needs of the participant teachers. As this development required a holistic and ongoing approach (Tang,2006), the discussion sessions were organised to enhance awareness, critical reflection, and self-reflection on the essential knowledge, skills and perspectives of a culturally competent teacher grounded on the literature. Meadows (2016), who investigated the literature about the concept of culture and culture teaching in foreign language teaching and the changes within the context over the years, indicated that in the modern meaning of intercultural competence, there is a significant tendency to the development of sensitivity on the issues of equity, democracy, power relations and inclusiveness, and as a consequence, critical theory has come to the fore in the period

covering the studies after 2010 in ELT context. In line with the recent studies, there was a shift from a neutral education perspective to critical pedagogy, taking political, social and cultural dynamics into account in the discourses of the participant teachers. Furthermore, it was one of the highly mentioned themes in the post constructs of the participant teachers, and they also confessed that they had never considered critical pedagogy while teaching English. Reflections and discussions support the idea of providing equity and democracy in the ELT context. Participant teachers were critical of capitalism and imperialism and signified the importance of critical pedagogy in solving the problems of capitalism; as one of the participants mentioned, "CP means empowering our students for changing the world, or at least changing their world. It is something rebellion this way because everything is easier how they are, especially for "the powerful or the advantaged" (Birce). In addition, participant teachers also stressed the impact of this issue in English language teaching and stated that in ELT, British or American English is taught and varieties are ignored, so language teaching is one of the areas that is affected by power relations. Glocalization, a combination of globalisation and localisation, was another theme that emerged in the same context. This finding was in line with the ideas of Khondker (2004), who defined glocalisation as an alternative to a concept that erases all the differences with a pragmatic and history-based perspective considering the dynamic social transformation by paying attention to the local context contrary to blindly imitating the west. Similarly, Patel and Lynch's (2013) definition of glocalisation as a way of understanding and holding in esteem the cultural values of diverse societies and emphasis on the need for a glocalised pedagogy and curriculum in the ELT context that encourages action for change supported the findings revealed in the discourses of the participant teachers.

The findings also suggested that varieties of English and cultures should take their place in ELT by including L1. Textbooks should be reviewed and challenged, if necessary, in this context so that English is fairly presented in accordance with its new status in the world. Local could be combined with global, which was in line with the findings of Xu (2013), who also indicated that ELT materials should enhance the awareness of the learners and present the English for internal and international communication by valuing local and global together to meet the needs of the current ELT context. Blommaert (2010, cited in Xu 2013) also supported the significance of blending local and translocal linguistically and culturally within this context.

Contrary to the norm-based and native-like performance in ELT, which was the dominant perspective in the pre-constructs of the participant teachers, a more culture-bound perspective that was beyond the common standard use of English was observed in the post-constructs of the participant teachers, which was in line with much other research. As Smith (1976) indicated, a de-nationalised intentional language that is free from the native speaker norms is essential to foster the communication of the learners with various cultural backgrounds and present their ideas and culture. Similarly, Kachru (1985) stated that such standardisation would ignore socio-cultural and sociolinguistic realities and label the outer circle; thus, more research with new perspectives is needed to understand cross-cultural, multilingual contexts. In addition, another significant finding in the same scope, especially as a result of group discussions and self-reflections of this action research sessions, was the formation of a more accepting and adaptive, more positive and open, in other words, a more ethnorelative perspective. This finding paves the way for an intercultural and transcultural development in the ELT context; as Bennet (2004) mentioned, the development of ethnorelativism enhances the worldviews, which is the key feature of intercultural competence as it enables individuals to interact and adapt quickly in culturally different situations. Corresponding to this perspective, Slimbach (2005) put forth the necessity of the progress of individuals from ethnocentrism to ethno-relativism in their transcultural journey as exploring the existence of others with different cultural backgrounds from a non-judgemental point of view is the prime in this journey.

When pre and post-constructs of the modules are compared both within themselves and in general, the differences are remarkable, which meet the expectation of this doctoral thesis design that aims to transform teachers from an intercultural or transcultural perspective and draw their paths. In each module, a different problem was handled in order to achieve the overall goal. With the accumulation of new constructs that emerged in each module, significant changes were observed in the teachers' worldviews in the process. All in all, when the emerging themes of all the modules were approached with a holistic view, there was a shift from a more monolingual/cultural, norm-bound, neutral, etic, ethnocentric perspective to a more multilingual/cultural, culture-bound as well as norm bound, critical, emic and ethno-relative perspective embracing both local and global culture as well as L1 and the varieties of English. The results demonstrated the positive effects of this action research design on the development of teachers, both

individually and professionally, which considered sociocultural and transformative theories as to the basis.



CHAPTER VI

CONCLUSION

6.1. Introduction

The summary of this dissertation, the review of the findings regarding the research questions of this study, implications, limitations, and recommendations for further studies constitute the conclusion chapter of this study.

6.2. Summary of the Study

The mobility of the world and globalisation, people becoming world citizens at an accelerating rate, and the use of English as an international language in this context were the intriguing realities and motive powers of this thesis study. The role of the language teachers should not merely be to transfer language and general cultural knowledge but to be aware of this new status of the English language and have a broad world view. In this way, they can appeal to the super diverse, multinational and multilingual societies that have already existed and most probably prevail in the future since the development of a society is directly proportional to the breadth of its teachers' horizons. This is essential for a sustainable and inclusive world targeted in the 21st century; as it was stressed in OECD (2018) framework, it is today's classrooms, and teachers are the keys that will turn this goal into reality. Education plays a vital role in the 2030 Agenda, which was targeted to enhance global citizenship and sustainable development by recognising, understanding others' worldviews and appreciating the cultural diversity, questioning local-global intercultural affairs, and having effective and appropriate interactions in various cultural environments and taking action through education. (Target 4.7, Education 2030, Incheon Declaration and Framework for Action, p. 20, The OECD, 2018, p.5-7).

It was aimed to apply an intercultural/ transcultural approach to transform the in-service teachers to maintain an equal and democratic learning environment for their diverse learners with different cultural backgrounds and a comprehensive and multi-dimensional worldview. Although the difference is explained in detail in the literature, the concepts of intercultural or transcultural are used interchangeably and often for the same purpose throughout the study since the main aim is not to communicate between different cultures or extend across different cultures and cross the boundaries. The main

point to be reached here was to ensure effective and appropriate communication in multicultural environments by eliminating superiority and inferiority, viewing differences as wealth, and appreciating them more inclusively. Therefore, action research sessions were organised regarding sociocultural theory (Vygotsky, 1978) and transformative theory (Mezirow, 2000), considering teachers' transformation and determining their paths. The transformative learning experiences of five English language teachers were examined in this context. This study is significant in investigating teachers' intercultural and transcultural transformation process within a holistic framework prepared by taking into account the dynamics and needs of the group to provide a higher level of sustainability and transformation of meaning perspectives literally. The restructuring of the conceptualisation of culture and intercultural and transcultural issues following the needs of this era is essential for in-service teachers. This gap guided this study that maintains a developmental learning environment that supports the transformation process. Therefore, nine-week discussion sessions that comprise four modules, each of which addresses the different subjects on the way to the ultimate goal, were designed and held collaboratively with the researcher and participant teachers throughout this action research study. The discourses of the participant teachers in the discussion sessions, reflective reports, and KWHLAQ charts were the verbal data sets that constitute the primary sources of the data collection process. The efforts and commitments of the participant teachers were also evident in the lesson plans they prepared to implement in their classrooms, their classroom observations, and reflective talks about their experiences.

The findings displayed that although all the participant teachers progressed in the process, their experiences and level of transformation were different as change starts from the insight and everyone's social, cognitive and affective perception and experience is unique, and thus transformation is self-constructed. The apparent improvement of all five participant teachers illustrated the significance of motivation, group discussions and reflections by intentionally aiming to transform teachers' perceptions as a professional development project. It was evident in this study that teachers' questioning their existing constructs and constraints leads to more effective and more permanent changes that should be the essence of professional development studies.

6.3. Summary of the Findings

This action research study aimed to provide teachers with critical cultural awareness to realise their constraints and enable them to take action by empowering themselves and their learners. The conclusion drawn in the light of research questions and findings of the study were gathered under three main parts. These were: 1) The conceptualisation of culture and cultural competence, 2) The transformative learning process of the participant teachers, 3) The experiences of the participant teachers on their inter- and transcultural journey.

1) The conceptualisation of culture and cultural competence

The conceptualisation of the term culture was the first phase of this study on defining the participant teachers' path in their intercultural and transcultural journey. In this way, it was aimed to let them realise the necessities, constraints and difficulties from a broad framework with a holistic point of view and initiate the transformation process and action research cycles. According to the analysis of the datasets of the participant teachers obtained from discussion sessions, reflective reports, and KWHLAQ charts, teachers defined culture as a complex and dynamic system. They presented a strong link between culture, language, society and identity, and they put a great significance on the technology that affected the whole. When they focused on the term from the scope of ELT, all participant teachers agreed on the inseparable link between language and culture and mentioned the importance of effective and appropriate communication and intercultural communication concept within this aspect as language is embedded in a cultural context that differs in different environments. In the first module, which aimed at conceptualising the culture, the discourses of the participant teachers presented the traces of the intercultural competence concept, but transculturalism was not explicitly expressed. The aim was to support the participants' change and transformation through their reflections, increasing awareness and motivation and ultimately developing a multidimensional perspective, contrary to didactic knowledge transformation. The conclusion drawn from the datasets of the participant teachers in this action research study is that teachers broaden and reconstruct their existing schemes in the light of the skills and competencies required for intercultural and transcultural development, which was the main objective of the second research question of this study which was also explained in detail in that section. In the overall findings, they conceptualised the culture in the ELT

context from cognitive, affective and social aspects, and all agreed on the close relation of perspectives, products and practices within this context that should be realised.

Nevertheless, among these three Ps, they articulated that perspective is the prominent component as being intangible, changing from one to another depending on many factors and thus uneasy to understand and interpret, nevertheless crucial to understand the cultures of individuals and societies. An important conclusion from this study's results is that the meaning perspectives were reconstructed through reflection and social dialogue. Participant teachers favoured taking advantage of technological innovations, bearing in mind the interconnected relationship of culture, language, society and identity and willing to take action. Cognitive, affective and social skills that provide an intercultural and transcultural development in the ELT context, such as intercultural sensitivity, flexibility, open-mindedness, social interaction, cultural exposure, self-reflectivity and critical cultural awareness and literacy (presented in the findings section module 1) revealed in the datasets of the participant teachers.

The Figure 12 that, the researcher and the supervisors created together to reflect the meaningful relationships regarding the definition of culture in the ELT context was presented below:

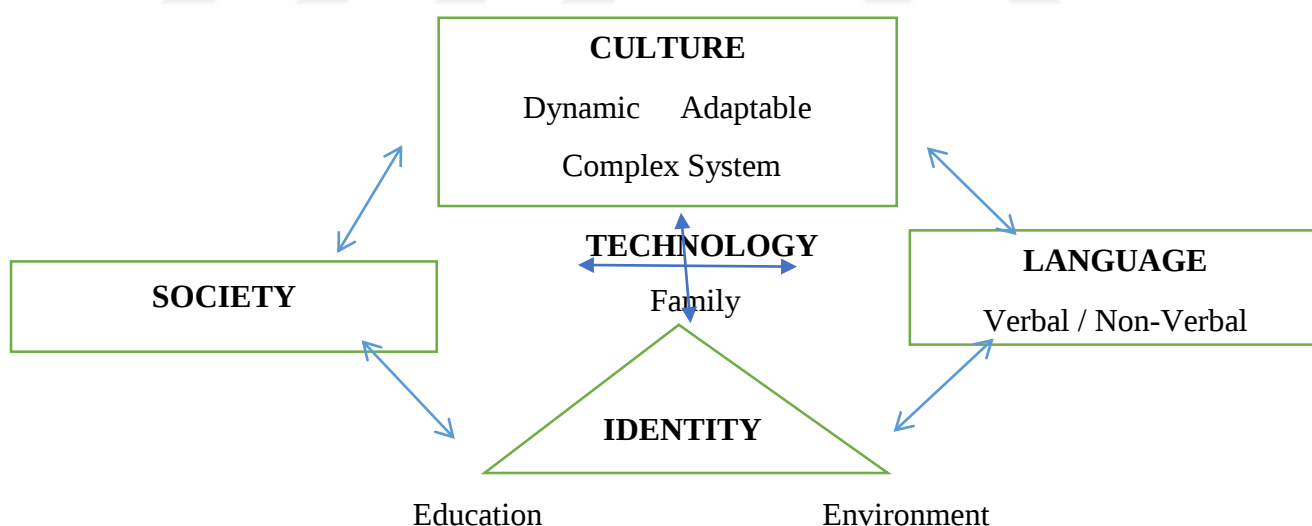


Figure 12. The Conceptualization of Culture

Besides the definition of the culture, in the light of the data obtained as a result of the study, a table was created about the skills required for intercultural competency.

Table 19.

Cognitive, Affective and Social Skills for Intercultural and Transcultural Competency

<i>Cognitive</i>	<i>Affective</i>	<i>Social</i>
<i>(Critical)Cultural awareness</i>	<i>Open-mindedness</i>	<i>Interaction</i>
<i>Self-reflectivity</i>	<i>Flexibility</i>	<i>Social environment</i>
<i>Cultural literacy</i>	<i>Intercultural Sensitivity</i>	<i>Cultural exposure</i>
<i>Foreign language Proficiency</i>		
<i>Global Awareness</i>		

As presented in Table 19, the participants discussed the skills to be acquired from the affective, cognitive and social dimensions. The cognitive skills for intercultural and transcultural development are critical cultural awareness, self-reflectivity, cultural literacy, foreign language proficiency and global awareness. The affective ones are open-mindedness, flexibility and intercultural sensitivity, and the social skills are interaction, cultural exposure and the effect of social environment.

The second central pillar of the study was to reveal the transformation process that the participant teachers experienced in this action research study. The participant teachers' realisation of what is missing and in what areas they feel lacking during the conceptualisation of the culture and defining the themes in the ELT context, and seeing the difficulties and problems were the triggers and initiators of the transformative process and the action research cycles of the modules.

2) The transformative learning process of the participant teachers

A holistic approach was adopted in this action research study taking all aspects of the participant teachers cognitively, affectively and socially following the transformative learning theory of Mezirow (2000) and the sociocultural theory of Vygotsky (1978) as an enhanced level of self and others is crucial in the context of culture. The discussion sessions of the modules were significant parts of the study providing an interactive and collaborative social environment necessary to realise the world through the eyes of others and triggering the perspective transformation process. All the participant teachers of the study were motivated and considerably advanced in their transformative journey through dialogue, critical reflection and self-reflection. Participant teachers argued about the problems and constraints they encountered. They occasionally faced contradictions during the action research modules that were valuable enlightenments for transforming their meaning perspectives since they reassessed the old assumptions, found solutions and put their plans into action. In the end, the defensiveness, hesitation, confusion and

uncertainties of the participants that arose from time to time were replaced by acceptance, resolution and action.

Nevertheless, all the participant teachers approved that it is a long-term process that requires the use of skills such as constant questioning, self-reflection, open-mindedness, flexibility and critical cultural awareness in a continuous manner. Although all the participant teachers made close progress, their phases of transformation and the path they drew were unique and different as it is a self-constructed process and multifaceted depending on various factors such as the past and present experiences of the participants and their motivation. With an intercultural/transcultural approach, it was aimed at participant teachers to change themselves and ultimately change society. The transformation of the teachers and taking action, not only prepare them and their learners for the needs of today but also shape the future of the societies. That is why transformative development and the skills gained in this process benefit both the individual and professional development of teachers and the social environment. It was concluded that transformation within a critical cultural context was not linear and was a continuous process of constant construction and reconstruction.

Furthermore, participant teachers displayed the features of more than one phase simultaneously, or backward movements were also observed when one module ended, and the other started. This meant that new questions arose and problems were encountered when a different aspect of intercultural and transcultural development was discussed. Yet overall study presented that a holistic approach directly targets the group in the critical cultural context, and a framework prepared accordingly enabled positive change and development of the participant teachers in their intercultural/ transcultural journey.

3) The experiences of the participant teachers on their inter- and transcultural journey

One of the most important findings revealed from the analysis of the participants' data sets was the significant changes in their constructs throughout the study. For instance, while they thought they were applying a neutral education, as a result of the studies and discussions in the sessions, all participants adopted critical pedagogy- whilst stating that it is a long process requiring continuous reflection. They supported equity and democracy and believed in the significance of critical pedagogy, admitting that they had never thought about these issues before, and consequently adopted glocalisation and varieties of English language and culture considering the power relations and stated that

they would analyse the textbooks regarding the significance of the inclusion of varieties, besides conforming the benefit of L1 in ELT context. Consequently, they tended to adopt a more culture-bound perspective instead of a norm-based and common standard of English usage. Another result of the study is that all the participant teachers became more ethno-relative with a more positive, flexible and open perspective which are important in intercultural and transcultural communication.

As a final remark, although the path of all participants in this intercultural/transcultural transformation journey is unique and depends on affective, cognitive and social factors, a holistic approach that supports the development and change of participant teachers has a tremendous effect on their transformation. It broadens the worldviews, which results in becoming critically self-aware and reflective, culture-bound and ethnorelative individuals, embracing different cultures in the ELT context. All participants stated the mentioned qualities, which began to be reflected both in the discourses of their datasets. It is certain that all teachers feel the change in them and are willing to keep teaching accordingly to the transformational stage they have finally reached and the path they have drawn, whether intercultural or transcultural.

6.4. Implications in ELT Context

It is undeniable that the breadth of a teacher's horizon is directly related to the rate of development of his/her students. The inseparable relationship of language with culture makes the English language teaching an important profession. The visions and qualifications of English language teachers are vital in promoting the worldviews of their learners. In this context, it is significant for teachers to raise their awareness and improve themselves through constant reflection and self-reflection, adapt to the needs of today's societies, and educate the architects of the future, their learners, in this way. Interculturally or transculturally competent teachers are essential to provide an inclusive and versatile educational opportunity and widen the learners' worldviews, and all the training and efforts of the teachers in this context are valuable.

In the 21st century, education is not considered only a national issue. Today, bringing a global dimension to local perspectives in education is a goal that is aimed all over the world and serves the development of the whole. In the 2030 Education Agenda of OECD (2018), understanding and appreciating cultural differences and others' worldviews and enhancing effective communication in culturally diverse environments,

considering local-global intercultural matters and taking action through education were the highlighted themes. CEFR (2001) promotes intercultural competence, and in the Council of Europe (2020), Common European Framework of Reference for Languages: Learning, teaching, assessment, which is the extended and updated version of CEFR (2001), clearly emphasises promoting pluricultural, plurilingual and intercultural education. Similarly, the new education system of Türkiye has been compatible with the CEFRL and highlighted an action-oriented approach that appreciated cultural diversity (ELTP, 2013).

However, the curriculum implementers following this era's requirements are teachers, and their perceptions, motivations, and capacity to adapt and transform themselves in line with these needs are crucial. Teachers' personalities and philosophies are highly influential factors as they are the agents of change. Thus, adding intercultural and transcultural awareness to their philosophy is significant. Developing intercultural and transcultural competence studies should be carried out in ELT departments and a module can be added regarding intercultural studies in teacher training programs. It was presented in this study that there were apparent differences between teachers' pre and post-constructs. This demonstrated that there was a change in the pre-formed constructs of teachers, which showed their constructs might change in the following years in this way. In-service courses on intercultural education should be organised and supported by Ministry of Education in this context. The findings of the study indicated that there is a need for transformational development programs for in-service teachers, as well as to raise English language teachers who are aware of the fact that they are also cultural mediators with an awareness that no culture is superior to the other and who provide an inclusive, equal and democratic learning environment for every student.

A transformative learning approach in the intercultural or transcultural competency development journey of in-service teachers positively impacted their improvement. Therefore, studies might be conducted using a framework according to the needs of the in-service teachers, as in this study, and thus the transformation of teachers can be achieved. Moreover, in curriculum development, a cultural framework might be included to facilitate teachers' tasks and support the intercultural and transcultural development of the learners while supporting their local culture and broadening their worldview. In this study, participant teachers critically examined the textbooks to evaluate them from a different angle and adapted their lesson plans with their new perspectives. There is a need for support in selecting the appropriate textbooks and

adapting and enhancing the cultural content and teaching materials that support the intercultural and transcultural development of the learners. Stakeholders can carry out their studies collaboratively in this context.

6.5. Limitations of the Study

Although this thesis has been designed carefully, there are some limitations:

This is a participatory action study working with a group of teachers, which limits the study in two ways; it is not easy to control the group in all aspects, the same as in all other studies that collect the data from a group. Moreover, the number of the group, five participant teachers in this study, is limited, making the applicability and generalisation of research findings difficult.

Another shortcoming of the study is the transformational approach of this study. Since every individual is unique, the transformation of each is one and only. Everyone has different cognition, feelings and character shaped by his/her own cultural, social environment and past experiences, so the reflections and awareness level of every single person is different, making the transformation individual in its nature.

Time-limitation is also a possible shortcoming as the transformation of individuals is a long and never-ending process. Therefore, although the results of this study present a change in the meaning perspectives of the participant teachers, it does not display the ultimate perspectives of the participants.

The interchangeable use of intercultural and transcultural terms might be another limitation. Yet, it is appropriate to use the two terms in this way since the aim is to support the development and transformation of teachers by providing reflection, self-reflection and critical cultural awareness and enable them to draw their path with a broad world view in line with the needs of the learners and the era.

Although the framework specific to the needs of the group of this study may be perceived as a limitation in terms of generalisation, in fact, the result of the needs analysis questionnaire, which was applied to 291 Secondary School English teachers working in Türkiye, revealed that English language teachers who attend classes at this level encountered similar problems. Thus, the framework of this study can be used as a guide in studies with similar goals.

6.6. Suggestions for Further Research

Some suggestions and prospects emerged in this thesis study.

Since transformation is a long process and sustainability in reflection and taking action is significant, a longitudinal study is necessary. The permanence of the change observed in teachers meaning perspectives and the permanence of its reflections in their classroom practices can be investigated. Even the world views of the teachers with an intercultural or transcultural point of view can be investigated after years have passed, for example, ten or twenty years, in terms of their suitability to the era.

Likewise, examining the differences and changes among the students of interculturally or transculturally competent teachers would be illuminating. Another suggestion might be a collaborative study that includes not only English but also other branch teachers, which would also significantly contribute to social and cultural transformation and taking action.

One of the issues that the participant teachers considered during the study was selecting and adapting the appropriate materials. For this reason, material development studies would guide and facilitate the work of teachers who have adopted this point of view.

The final suggestion of this study is to investigate other individual differences in teacher education that impact teacher transformation. Although individual differences in learning have been documented, it should be investigated whether they are the same variables influencing teacher transformation. In the light of such information, the transformative learning context can be well organised by teacher educators.

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Appendix 2. Informed Consent Form for the Instructors

Informed Consent Form

Title of Project: Transforming inter- and transcultural constructs of in-service language teachers through participatory action researchin Türkiye

Researcher: Seda GÜLER

Academic Supervisor: Prof. Dr. Hasan BEDİR

I am invited to participate in this research project which is being carried out by *Seda GÜLER*. My participation is voluntary. Even if I agree to participate now, I can withdraw at any time without any consequences of any kind.

If I agree to participate, this will involve me writing reflection reports, attending to discussion sessions, participating interviews, filling KWHLAQ charts, getting ready for the discussion sessions by reading the articles and watching the videos sent by the researcher each week, during the 2020-2021 spring term

Any information or data which is obtained from me during this research which can be identified with me will be treated confidentially. This will be done by using pseudonyms (nick names) throughout the whole study. The data will be kept only by Seda GÜLER and only present investigators will have access to it.

Data from this research project may be published in future. Written transcriptions may be made for teaching purposes or for research analysis. The original recording and all copies will be available only to the present investigators.

If I have any questions about this research, I can contact to *Seda GÜLER* and the Academic supervisor: *Prof. Dr Hasan BEDİR*

Signature of research participant

I understand what is involved in this research and I agree to participate in the study. [*I have been given a copy of this consent form to keep.*]

Signature of participant

Date

Signature of researcher

I believe the participant is giving informed consent to participate in this study

Appendix 3. Informed Observation Permission Form

Informed Observation Permission Form

Dear _____ (parent's name)

I'm writing to ask permission to observe your child, _____ (child's
name), at _____ (centre name)

As part of my studies, I am required to observe and plan for the development of children. All written and verbal information obtained on your child will remain strictly confidential.

Thanking you,

_____ (student name)

.....

I, _____ (parents name) give permission for

_____ (student name) to observe my child

_____ (child's name) at

_____ (centre name)

Signed: _____ Date: _____

ÖĞRENCİ GÖZLEM İZİN FORMU

Sayın Veli,

Velisi bulunduğunuz _____ adlı öğrencimizin Çukurova Üniversitesi İngiliz Dili Eğitimi Anabilim Dalı doktora çalışması kapsamında sınıf ders kaydının alınması konusunda izninizi istiyoruz.

Öğrencimizle ilgili tüm yazılı ve sözlü bilgi kesinlikle gizli tutulacaktır.

Teşekkür ederim,

Ben _____ (Veli Adı) velisi bulunduğum _____ (Öğrenci Adı) Çukurova Üniversitesi İngiliz Dili Eğitimi Anabilim dalı doktora tez çalışmasında sınıf gözlem kaydının alınmasına izin veriyorum.

Veli Adı: _____

Tarih: ____/____/2021

Section 1 Personal Data

1. What is your gender ?

☐ Female

☐ Male

2. Your age is

☐ 20-30

☐ 31-40

☐ 41-50

☐ 51 and over

4. Your educational background

☐ BA

☐ MA

☐ PhD

5. Which grade(s) are you teaching? Please type below (5-6-7-8-9-10-11-12)

Yanıtınız _____

6. Have you ever resided in a country (other than your home country) more than 3 years?

☐ Yes

☐ No

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

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

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

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

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

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

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

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

2.2. How important is culture, do you think, in teaching English language? Put a tick (✓) in the box which best presents your opinion.

- ☐ very Important
- ☐ Important
- ☐ undecided
- ☐ less Important
- ☐ not Important

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

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

- ☐ 100% language teaching–0% culture teaching
- ☐ 80% language teaching–20% culture teaching
- ☐ 60% language teaching–40% culture teaching
- ☐ 40% language teaching–60% culture teaching
- ☐ 20% language teaching–80% culture teaching
- ☐ 100% integration of language-and-culture teaching

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

Please tick the answer that best matches your opinion.

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

Section 3 Culture in foreign language teaching

The questions in this section concern your culture teaching practice.

3.1. How extensively do you deal with particular cultural aspects? Below a number of cultural aspects have been listed.

Please indicate for each aspect how extensively you touch upon it in class

	I deal with it extensively	I touch upon it once in a while	I never touch upon it
History, geography, political system	☐	☐	☐
Different ethnic and social groups	☐	☐	☐
Daily life and routines, living conditions, food and drink etc.	☐	☐	☐
Traditions, folklore, tourist attractions	☐	☐	☐
Literature	☐	☐	☐
Other cultural expressions (music, drama, art)	☐	☐	☐
Values and beliefs	☐	☐	☐
International relations (political, economic and cultural) with students' own country and other countries	☐	☐	☐
Educational systems	☐	☐	☐
Technological development	☐	☐	☐

3.2. Which source of cultural content would you prefer to use in your class ?

Please rank the following items in order of priority by assigning each source a number between 1 and 3; NUMBER 1 REPRESENTING THE CULTURE THAT HAS MOST PRIORITY AND NUMBER 3 REPRESENTING THE LEAST. You must assign a numerical ranking to each source of cultural content listed

	1	2	3
Home Culture :The local culture in which English is taught as a foreign language. (Turkish culture or Turkish Cypriot culture)	☐	☐	☐
Target Culture :English speaking Western cultures such as Britain, US, Australia, or Canada	☐	☐	☐
International Culture :A variety of non-English speaking (as a first language) cultures from Europe, Asia, Africa and Latin America	☐	☐	☐

3.3 Which source of cultural content do you think textbooks should mostly be covering?

Please rank the following items in order of priority by assigning each source a number between 1 and 3; NUMBER 1 REPRESENTING THE CULTURE THAT HAS MOST PRIORITY AND NUMBER 3 REPRESENTING THE LEAST. You must assign a numerical ranking to each source of cultural content listed

	1	2	3
Home Culture	☐	☐	☐
Target Culture	☐	☐	☐
International Culture	☐	☐	☐



Section 4 Intercultural & Transcultural Foreign Language Teaching – Your Opinion

In this section, we would like you to score a number of statements on a five-point-scale, ranging from 'I agree completely' to 'I do not agree at all'. The statements concern intercultural foreign language teaching. Each time select the option that best matches your opinion.

Circle a response that best represents your opinion

	1. Agree completely	2. Agree to a certain extent	3. Undecided	4. Disagree to a certain extent	5. Disagree completely
It is impossible to teach the foreign language and the foreign culture in an integrated way.	☐	☐	☐	☐	☐
I would like to promote the acquisition of intercultural skills through my teaching.	☐	☐	☐	☐	☐
Intercultural education has no effect whatsoever on pupils' attitudes.	☐	☐	☐	☐	☐
The more pupils know about the foreign culture, the more tolerant they are.	☐	☐	☐	☐	☐

In international contacts misunderstandings arise equally often from linguistic as from cultural differences.

☐☐☐☐☐

Foreign language teaching should enhance pupils' understanding of their own cultural identity.

☐☐☐☐☐

All pupils should acquire intercultural competence, not only pupils in classrooms with ethnic minority community children.

☐☐☐☐☐

Please score the statements below in the same way as you did in the first part of this section.

	Agree completely	Agree to a certain extent	Undecided	Disagree to a certain extent	Disagree completely
Every subject, not just foreign language teaching, should promote the acquisition of intercultural skills.	☐	☐	☐	☐	☐
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	☐	☐	☐	☐	☐
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.	☐	☐	☐	☐	☐

In the foreign language classroom pupils can only acquire additional cultural knowledge. They cannot acquire intercultural skills.

☐☐☐☐☐

Intercultural education reinforces pupils' already existing stereotypes of other peoples and cultures.

☐☐☐☐☐

Providing additional cultural information makes pupils more tolerant towards other cultures and peoples.

☐☐☐☐☐

Language problems lie at the heart of misunderstandings in international contacts, not cultural differences.

☐☐☐☐☐

Foreign language teaching should not only touch upon foreign cultures. It should also deepen pupils' understanding of their own culture.

☐☐☐☐☐

Appendix 5. Contents of PAR Study

CONTENTS OF PAR STUDY

MODULE 1 (Session 1 &2)

Objectives of Module 1

The aim of the module is;

- to enable participants to reflect on the definition of culture from cognitive, affective and social aspects on their field context
- to broaden the perspectives of the participants on the scope of culture and re-frame their definitions
- enable participants to raise awareness on the role and effect of cultural competence in our lives and in EFL context
- to illustrate the significance of awareness and knowledge about cultural differences and skills needed to maintain sound communication with interlocutors

Before the Sessions

- Reading articles related with culture in ELT
 - Reading an article adapted from Dema, Oxana and Moeller, Aleidine Kramer, "Teaching culture in the 21st century language classroom" (2012). Faculty Publications: Department of Teaching, Learning and Teacher Education. 181. <http://digitalcommons.unl.edu/teachlearnfacpub/181>
 - Bada, Erdogan. (2000). Culture in ELT. Journal of Cukurova University Social Sciences Institute. 6. 100-110.
- Watching a video <https://youtu.be/7T4KV7-ILpU>

Workshops

- A Collage work on the definition of culture and preparing a visual regarding *culture*

Data Collection Instruments

- Participants' completion of the KWHLAQ charts
- Participants' writing reflection reports
- Video recordings of the discussion sessions

KWHLAQ Chart

What do I think I know?	What do I want to learn?	How do I find out?	What have I learned?	What action will I take?	What new questions do I have?

MODULE 2 (Session 3 &4)

Objectives of Module 2

The aim of the module is;

- to seek the EFL teachers views of which culture to use in their classes
- to recognize the close relation between culture and the ownership of English dichotomy
- to deepen knowledge about ELF and explore the pragmatic utilization of English such as EAP, ESP, business, technology, law etc. from cognitive, social and affective domains
- to determine which culture and language to use in their classes and how to integrate theory and practice through individual and collaborative reflection

Before the Sessions

Session 3

-Article adapted from Alptekin (2002) Towards intercultural communicative competence in ELT and Sifakis, (2004) Teaching EIL—Teaching International or Intercultural English? What Teachers Should Know

-Video *impact of cultural diversity and multiculturalism on teaching and learning* (Masiello,2011).

Session4

-Article of Pennycook (2005) Teaching with the Flow: Fixity and fluidity in education

- Videos

The Biggest Challenges for Teachers (Crystal,2013)

English is a global language (Jenkins,2019)

Workshops

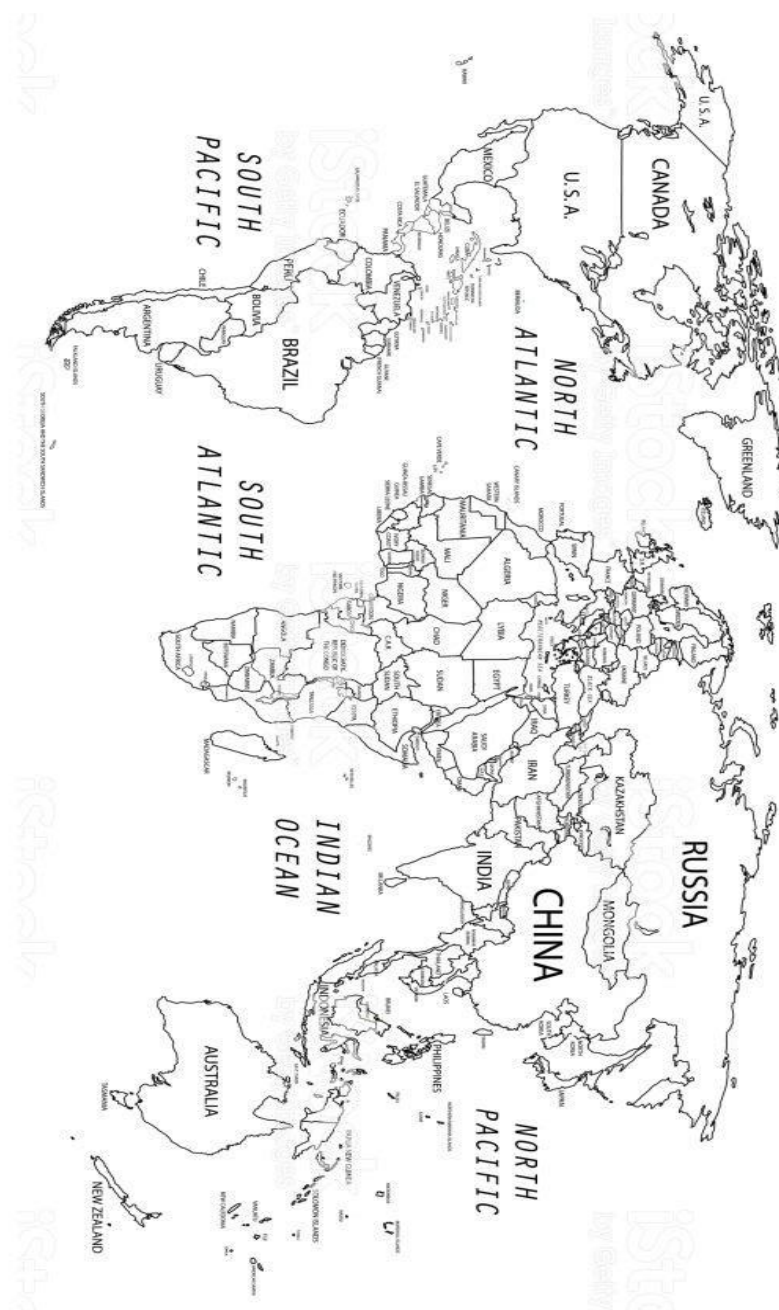
Session 3 – Marking the cultures and languages of the regions on a blank world map that participant teachers would like to integrate into their classrooms

Session 4- Creating a collaborative word art, representing the pragmatic utilization of English language.

Data Collection Instruments

- Participants' completion of the KWHLAQ charts
- Participants' writing reflection reports
- Video recordings of the discussion sessions

The Blank World Map for the Workshop of the 3rd Session



KWHLAQ Chart

What do I think I know?	What do I want to learn?	How do I find out?	What have I learned?	What action will I take?	What new questions do I have?

Module 3 (Sessions 5, 6, 7)

Objectives of Module 3

The aim of the module is;

- to deepen EFL teachers understanding of equity and democratic education and delve into critical pedagogy
- to analyse the textbooks from critical cultural perspective
- to reflect on how participant teachers, cover the culture related topics of the textbooks, how they deal with different cultural aspects
- to modify and adapt the course materials and activities through reflection and collaboration

Before the Sessions

Session 5

- Articles of Prodromou (1992) *“What culture? Which culture? Cross-cultural factors in language learning”* and Akbari (2008) *“Transforming lives: introducing critical pedagogy into ELT classrooms”*
- Videos of Giroux (2019) *“All education is a struggle over what kind of future you want for young people”* and Kerkhoff (2018) *“Glocal Teaching”*.

Session6

- The article of Crookes (2012) *“Critical pedagogy in language teaching”*
- The video of Burns (2019) *“Building Critical Consciousness for Educational Equity”*

Session 7

- The article of Ariawan (2020) *Investigating Cultural Dimensions in EFL Textbook by Using Byram Checklist*
- the framework of Ghasemi (2018) used for analysing the textbooks was filled in within this context
- Video of Sifakis (2020) *“TEXTBOOKS: Do we need them?”*

Data Collection Instruments

- Participants’ completion of the KWHLAQ charts
- Participants’ writing reflection reports
- Video recordings of the discussion sessions

The framework used for analysing the textbooks

I. General Information

Topics (combined from Hall [2002] and Sercu's [2000] framework for cultural content [in Gray, 2010, p. 40])

Personal Life, Identity	Family, Family Life	Community	Sports	Health, Welfare	Travel
Education	The Workplace, Occupations	Current Events	Religion	Arts, Humanities	Politics, Charities, World Organizations
Environment	Leisure, Hobbies	Geography	Transportation	Commerce, Economy	Media, Communication
Culture	Science, Animals	Food, Drink	Body, Fashion	History	Other

International and Intercultural Issues		
Comparisons between Cultures	Intercultural Situations	Images, Stereotypes, Etc.
Point of View of Authors		
Multi-Perspectivity	Mono-Perspectivity	

III. Cultural Dimensions (from Risager, 1991)

Micro Level				
Cultures and Countries Addressed	Characters (age, gender, background)	Material Environment	Situations of Interaction	Interaction and Subjectivity of the Characters (feelings, attitudes, values, perceived problems)
Macro Level				
Broad Social Facts about Contemporary Society (geographical, economic, political, etc.)	Broad Socio-Political Problems		Historical Background	

Ghasemi Apples, 2018, p.70

KWHLAQ Chart

What do I think I know?	What do I want to learn?	How do I find out?	What have I learned?	What action will I take?	What new questions do I have?

MODULE 4 (Session 8 &9)

Objectives of Module 4

The aim of the module is;

- to understand EFL teachers' beliefs, values and pedagogical methods regarding intercultural and transcultural awareness
- to ensure EFL teachers' finding new ways to narrow the gap between theory and practice on their ongoing learning and teaching path through constant individual and collaborative reflection and action.
- to ensure critical cultural awareness of EFL teachers considering cognitive, social and affective domains and implement a culture related pedagogy in EFL classrooms

Before the Sessions

Session 8

- The article of Yeganeha, and Raeesia (2015) *Developing Cultural Awareness in EFL Classrooms at Secondary School Level in an Iranian Educational Context*
- The video of Klien (2020) *Intercultural Communication*

Session 9

- The article of Ágnes(2016) *Developing Transcultural Competence in a Digital ELT Course Material for Primary School Students.*
- The video of GreggU (2017) *Building Intercultural Competence Seminar*

Workshop

- Modifying and adapting the lesson plan they had prepared in the previous module
- Writing the path each participant teachers chose in the light of his/her experience in this study

Data Collection Instruments

- Participants' completion of the KWHLAQ charts
- Participants' writing reflection reports
- Video recordings of the discussion sessions

KWHLAQ Chart

What do I think I know?	What do I want to learn?	How do I find out?	What have I learned?	What action will I take?	What new questions do I have?

Appendix 6. Samples from the PAR Study

Sample 1. Discussion Session Plan of Session 1(Module 1)

Procedure

1. Warmer (15 minutes)

- Showing the participants, the opening slide with a quote about culture

All men eat, but this is an organic and not a cultural fact. It is universally explainable in terms of biological and chemical processes. What and how different groups of men eat is a cultural fact explainable only by culture history and environmental factors. (Steward, 1972, p. 8)

- Telling them that this session is about culture and want them to produce a mind map about what culture means for them on a paper.

2. Leading (30 minutes)

- Showing participants, the following slides that include some ambiguous pictures which have a number of possible interpretations and ask their views trying to figure out what attributes influenced their interpretations.
- The variety of the perceptions is the asset of this activity for revealing how one's own cultural frame of interpretation and culture determine how s/he interprets the world.

3. Reading for gist (15 minutes)

- Reading an incident 'The Frankfurt Incident' which illustrates that misunderstandings between people from different countries can both be sudden and have far-reaching consequences
- Critical reflection on the significance of awareness, knowledge and skills in intercultural communication

If you were a high-level airline security official, what could you do to prevent similar incidents happening in the future?

Possible answers:

Making your personnel aware that they differ from many foreigners in their social behavior and assumptions

Helping them learn to know their differences from various parts of the world

Teaching them the skill needed to communicate effectively with these various foreigners

Motivating them to want to treat people from any country in a way that those people appreciate

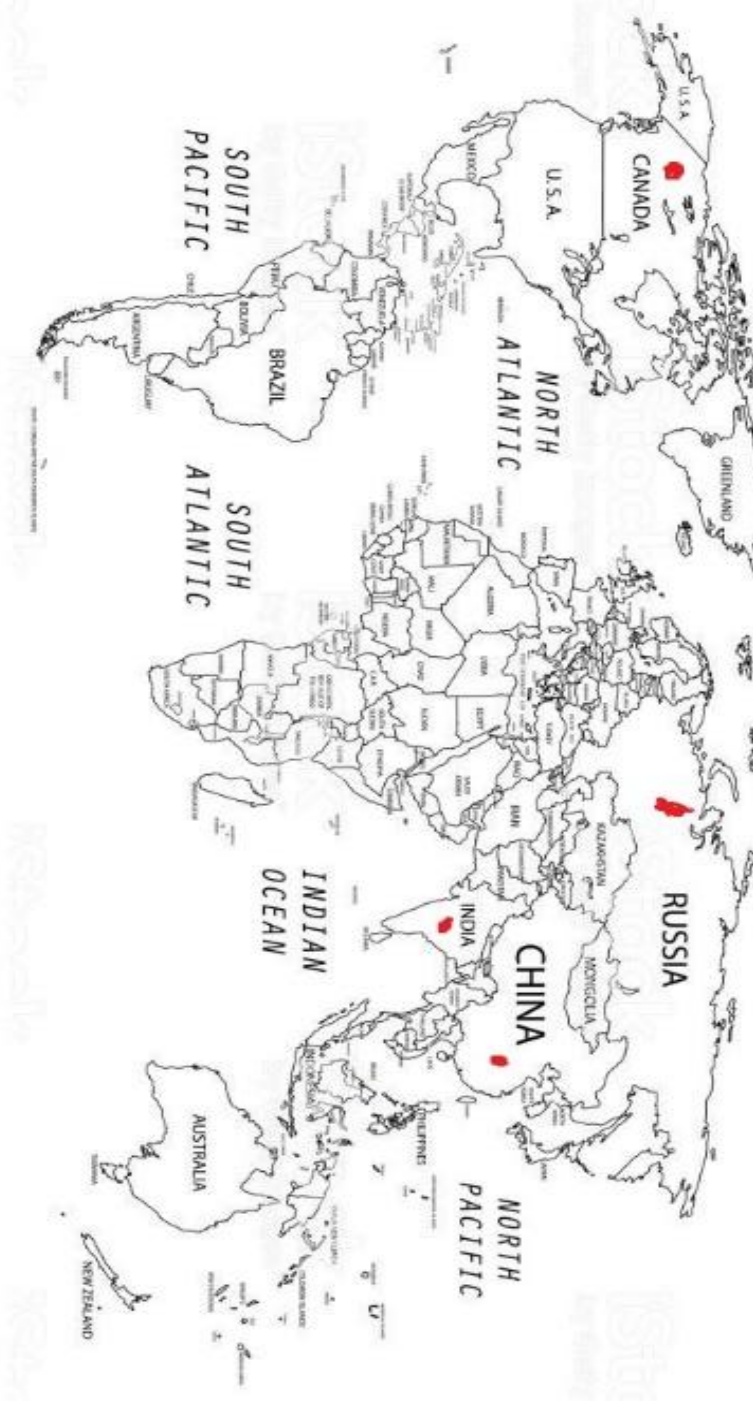
4. Reflective Discussion on the previously assigned article and video (45 minutes)

5. Workshop (15 minutes)

A Collage work on the definition of culture

Sample 2. Collaborative Word Art (Workshop- Module 2)

Sample 3. World Map of a Participant (Module 2)



Sample 4. Textbook Analysis (Module 3)

70 Apples – Journal of Applied Language Studies

Appendices

Appendix A. The framework used for analyzing the textbooks.

I. General Information

Topics (combined from Hall [2002] and Sercu's [2000] framework for cultural content [in Gray, 2010, p. 40])

Personal Life Identity ✓ <i>daily routine</i>	Family, Family Life ✓ <i>ideal family no divorce</i>	Community ✓ <i>daily routine</i>	Sports ✓ <i>holiday acts</i>	Health, Welfare <i>nutrition</i>	Travel ✓ <i>holiday travels expensive travels</i>
Education ✓ <i>daily routine</i>	The Workplace, Occupations ✓ <i>middle class jobs</i>	Current Events ✗	Religion ✗	Arts, Humanities ✗	Politics, Charities, World Organizations ✗
Environment <i>whole unit</i>	Leisure, Hobbies ✓ <i>mostly ex. personal</i>	Geography ✓ <i>in examples local included weather etc</i>	Transportation ✗	Commerce, Economy ✗	Media, Communication ✗
Culture ✓ <i>food of local</i>	Science, ✗ Animals ✓ <i>animals in visuals</i>	Food, Drink ✓ <i>whole unit on breakfast</i>	Body, Fashion ✗	History ✗	Other

International and Intercultural Issues		
Comparisons between Cultures <i>Eating habits are compared</i>	Intercultural Situations <i>Landmarks of all over the world are represented Food is represented</i>	Images, Stereotypes, Etc. <i>Book is all about stereotypes as in only 2 disabled children and 2 women in turban is visualized in the expanded families are represented only once.</i>
Point of View of Authors		
Multi-Perspectivity <i>They try to represent all over the world.</i>	Mono-Perspectivity <i>They lack of the diversity of various locals. The presentation of the local is stereotyped.</i>	

III. Cultural Dimensions (from Risager, 1991)

Micro Level				
Cultures and Countries Addressed	Characters (age, gender, background) <i>is not very various, biased</i>	Material Environment	Situations of Interaction	Interaction and Subjectivity of the Characters (feelings, attitudes, values, perceived problems)
<i>local ✓ international ✓</i>	<i>The aged is very little. Women are represented.</i>		<i>native - non native ✓ nonnative - non native ✓</i>	<i>Values are untouched. Ideal citizen is represented.</i>
Macro Level				
Broad Social Facts about Contemporary Society (geographical, economic, political, etc.)	Broad Socio-Political Problems		Historical Background	
<i>Environment is included. Not more.</i>	<i>Not included</i>		<i>Not included</i>	

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Sample 5. Textbook Analysis (Module 3)

INTERNATIONAL AND INTERCULTURAL ISSUES

Comparisons between cultures: ✓

The coursebook I am using is compare the cultures implicitly. In this example there are four important people from the history is presented and the students are supposed to make sentences with their cultures and their occupations.



Intercultural situations:

Images and stereotypes: ✓

The images given in the pictures depicts some stereotypes about the history of the given cultures. While the Osman Hamdi Bey is wearing a cap, Mozart has wig on his head. Likewise while the old people in the picture of Ramadan Feast wearing hijap, in the other picture, the old man blowing the candle has more "modern" look.



Multi-perspectivity:

The book doesn't have mono-perspectivity for sure. However, I cannot say it has multi-perspectivity, as well. It has many local elements which I highly appreciated. On the other hand, it presented only cultural elements of the inner circle countries mostly.

CULTURAL DIMENSIONS

Cultural and countries addressed:

Turkey is addressed as local country. America and England are addressed, as well.

Characters:

The book didn't discriminate the age and gender in general. However, I didn't like that it didn't include the background of minority groups in Turkey. We are trying to integrate the Syrian students to the education and Kurdish students cannot be denied in that sense, as well. While preparing the coursebooks, they are totally ignored mostly not to touch the sensitive topics.

Sample 6. Reflection Report (Module 2)

REFLECTION ON FOURTH SESSION

In this session we have talked about the globalization of English language, what are some challenges that English language teachers face in today's world and English as a Lingua Franca (ELF). Before the session we have watched two videos and read an article. Both the videos and the article gave me a lot to think about. I remembered the questions I had in the past. When I was in secondary school, English language teachers and the textbooks were very strict about teaching English. There was only one way of forming a sentence and there was only one way of using words in a sentence. Mistakes were corrected immediately and not tolerated. Learning English consisted of grammatical drills and memorizing words. Nowadays, different methods and techniques are applied in teaching English. For example, teaching grammar rules and structures of a language are given in a context and this allows students to be more creative when interacting in the target language. Using context in language teaching allows students to engage with the target language and its culture. The Internet is a great source for contextualizing the language materials. We can find audios and videos of different accents and dialects of English language and we can combine them with textbook activities. Personally, I try to do this a lot because as a teacher I have a responsibility to cover the textbooks but also I want to see my students interact and be able to communicate effectively in English in an authentic environment. As a teacher I want my students to understand that there is no fixed accent or a dialect they must speak in. English language is spoken differently in different parts of the world and I think understanding different accents is an important part of effective communication. By learning about all these different accents, dialects, cultures across the world, language learners learn to be tolerant of differences. When teaching these differences, we can make use of the "popular culture". Popular culture reflects the lifestyle, music choices, trends and many other things about a culture in a specific time. If we find entertaining and interesting ways to present the elements of popular culture of the target language, we can increase our students' curiosity towards target culture. I think I have not used it much in my lessons but I will try to present the popular culture more to my students. Languages change and change in every part of life is inevitable. In this session we have discussed what it would be like if English or the next Lingua Franca is spoken widely in our country and used almost every aspect of daily life. Personally I do not think I would be comfortable seeing that happen. It might be a closer step to globalization but do we really need this? Also I think keeping truly local while accepting global is challenging. But all in all, teaching of English as an international language at schools is fun and is open to creativity.

Sample 7. The KWHLAQ Chart (Module1)

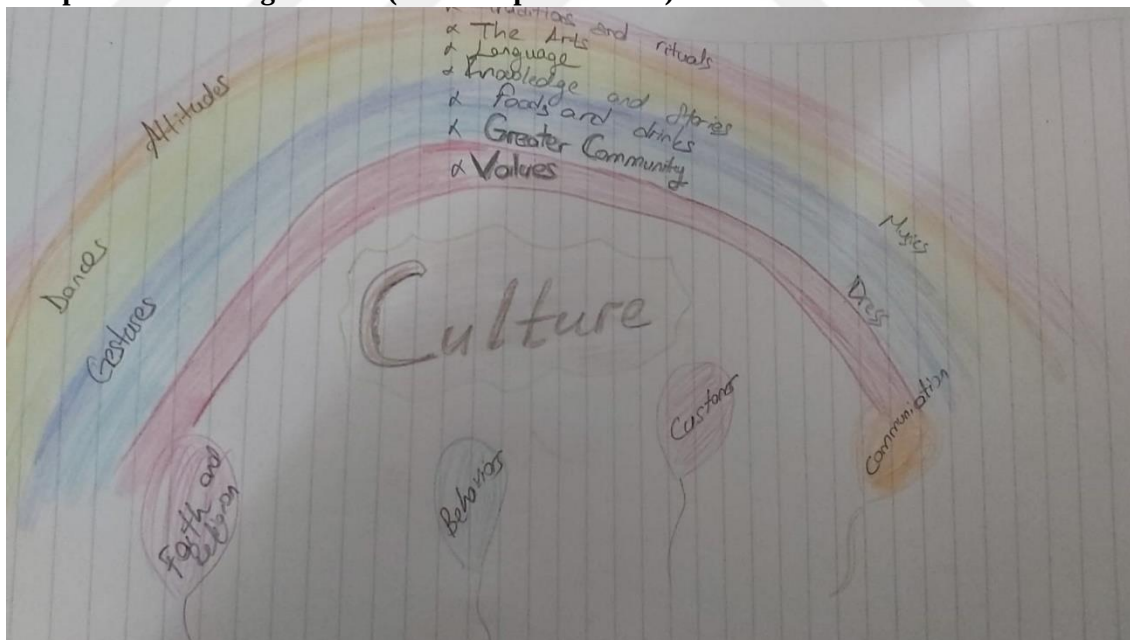
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KWHLAQ CHART

WHAT do I think I know?	WHAT do I want to LEARN?	How do I find out?	WHAT HAVE I learned?	WHAT action will I TAKE?	WHAT new questions do I HAVE?
I know that culture is about a society and people and it has many subcategories. Everything that shapes human is about culture. For instance, when we are to talk about Turkey, we mention people's general traits and behaviors. Then we talk about the religion because it is really important that it shapes our life in general. These	I want to learn how I can teach cultural concepts in language lessons. I observed that we mainly ignore cultural concepts. There are various reasons behind it. I think the reason is that teachers think there are more important problems to consider on.	I expected to learn some activities that I can apply in the classroom. Probably we will talk about it more in following meetings.	With the help of discussion which held in the meeting, I rethought about the term culture. One of the teachers said culture is like an eye. Everybody has different point of view about it. Also, Seyfi hoca talked about communication and the concepts that constitute culture. He mentioned how our identity is shaped by the family, social environment, education.	I probably will include the concepts of culture more in my lessons but I don't know how. I am trying to teach rhymes when I feel boredom in the classroom but because of their level I cannot move forward.	How can I include culture into the lessons more? What kind of activities should I include to teach culture?

Literary Place for the Early Years—Grade Two

Sample 8. Visualising Culture (Workshop- Module 1)



Sample 9. Classroom Survey of Birce (Classroom activity- Module 3)

SORULAR

- 1) Sizce İngilizce Öğretmeniniz sizin anadilinizi bilmeli midir?
- 2) Sizce İngilizce öğretmeniniz sizin kültürünüz hakkında bilgi sahibi olmalı mıdır?
- 3) İngiliz / Amerikan İngilizcesi / başka bir aksan; bunlardan hangisini öğrenmek isterdiniz?
- 4) İngilizceyi anadiliniz gibi konuşmanız sizce önemli midir?
- 5) İngilizce dersinizin içeriği sizce ne olmalı?
 - a) İngilizce dili
 - b) Bilim ve toplum hakkındaki gerçekler
 - c) Toplumsal problemler
 - d) İngiliz hayatı ve kurumları
 - e) İngiliz / Amerikan edebiyatı
 - f) farklı ülkelerin kültürleri
 - g) politik problemler
 - h) sınıftaki diğer öğrencilerin deneyimleri
 - i) Türk hayatı ve kurumları
 - j) Amerikan hayatı ve kurumları

She modified the questionnaire of Prodromou (1992) and applied in her classroom

Sample 10. Reflection Guiding Questions (Module 3- Session 6)

- 1) - Could you please describe the qualities of a good EFL teacher?
- Can you define an effective teacher and his/her attitudes and behaviours towards the students?
-What is necessary for the students' transformation?
- 2) What are your long-term goals for your students? What kind of an individual do you want them to become in the future?
- 3) What are your attitudes and behaviours as a teacher? Are you a role model for your students? (give examples, please)

