T.C.

ISTANBUL AYDIN UNIVERSITY

INSTITUTE OF GRADUATE STUDIES

ATTITUDES OF EFL INSTRUCTORS TOWARDS INTERCULTURAL

COMMUNICATIVE COMPETENCE: A TURKISH FOUNDATION

UNIVERSITY CASE

MASTER'S THESIS

Metin ÇIRPAN

Department of English Language and Literature

English Language and Literature Program

April, 2021

T.C.

ISTANBUL AYDIN UNIVERSITY

INSTITUTE OF GRADUATE STUDIES

ATTITUDES OF EFL INSTRUCTORS TOWARDS INTERCULTURAL

COMMUNICATIVE COMPETENCE: A TURKISH FOUNDATION

UNIVERSITY CASE

MASTER'S THESIS

Metin ÇIRPAN

(Y1912.020032)

Department of English Language and Literature

English Language and Literature Program

Thesis Advisor: Assist. Prof. Dr. Osman SABUNCUOĞLU

April, 2021

DECLARATION

I hereby declare with respect that the study "Attitudes of EFL Instructors Towards Intercultural Communicative Competence: A Turkish Foundation University Case ", which I submitted as a Master thesis, is written without any assistance in violation of scientific ethics and traditions in all the processes from the Project phase to the conclusion of the thesis and that the works I have benefited are from those shown in the Bibliography. (28/04/2021)

Metin ÇIRPAN

FOREWORD

April 2021   Metin ÇIRPAN

ATTITUDES OF EFL INSTRUCTORS TOWARDS INTERCULTURAL COMMUNICATIVE COMPETENCE: A TURKISH FOUNDATION UNIVERSITY CASE

ABSTRACT

The purpose of this research study is to find out the extent of English as a Foreign Language (EFL) teachers' awareness towards Intercultural Communicative Competence (ICC), to draw attention to the importance of culture teaching and investigate opinions and culture related classroom practices of English Language Preparatory Program instructors working in a foundation university in İstanbul. Culture teaching has drawn considerable amount of attention over the past decades since an important aspect of learning a foreign language is to learn its culture. In a world where non-native speakers vastly outnumber native speakers, gaining an intercultural perspective of the language is an indispensable part of language learning. However, there seems to be a lack of culture integration in EFL classrooms. Thus, this study aims to explore the extent of EFL teachers' cultural awareness. The study was carried out with 50 EFL instructors working at an English Language preparatory program in a foundation university in İstanbul. The study employed triangulation approach during the data collection process. The quantitative data were obtained through two questionnaires while the qualitative data were gathered through semi-structured interviews administered to 10 instructors. The findings of the study reveal that instructors do not have a comprehensive understanding of ICC and its components. Even though participants show positive attitudes towards culture teaching, they are partly aware of ICC as a skill. Moreover, they cannot allocate enough time for intercultural skills due to syllabus and curriculum constraints. This research aims to illustrate the relationship between culture and language through the researchers' perspectives, along with the benefits of culture teaching in EFL classrooms, also offers critical insights into language instruction, investigating teacher views on culture teaching. Therefore, it makes a significant contribution to the current research on ICC. Based on the findings, the study recommended fostering culture teaching through incorporating a cultural variety in EFL classrooms.

Keywords: Culture, Communicative competence, Intercultural Communicative Competence, Integration of Intercultural Elements in Teaching English

DİL OKUTMANLARININ KÜLTÜRLERARASI İLETİŞİMSEL YETERLİLİĞE KARŞI TUTUMLARI: BİR VAKIF ÜNİVERSİTESİ İNCELEMESİ

ÖZET

Bu çalışmanın amacı, İstanbul'da eğitim veren bir vakıf üniversitesinde görev yapmakta olan İngilizce hazırlık programı okutmanlarının kültürlerarası iletişimsel yeterliliğe karşı farkındalıklarını ortaya koymak, kültür öğretiminin önemine dikkat çekmek, ve kültür öğretimi hakkında okutmanların ders içi çalışmalarını araştırmaktır. Her hangi bir dili öğrenmenin önemli bir boyutunun o dilin kültürünü de öğrenmek olduğu gerçeği kültür öğretiminin son yıllarda dikkat çekmesine neden olmuştur. Ana dili İngilizce olmayan insanların, ana dili İngilizce olan nüfusa sayıca büyük üstünlük kurduğu günümüz dünyasında, kültürlerarası bir perspektife sahip olmak dil ediniminin vazgeçilmez bir unsuru haline gelmiştir. Ancak; İngiliz dili eğitimi sınıflarında kültürel bir bütünleşme eksikliği görülmektedir. Bu yüzden bu araştırma İngiliz dili eğitmenlerinin kültürel farkındalıklarını keşfetmeyi amaçlamaktadır. Araştırma, İstanbul'da eğitim veren bir vakıf üniversitesinin İngilizce hazırlık programında görev yapmakta olan 50 okutman ile yapılmıştır. Veri toplama sürecinde veri üçlemesi yaklaşımı benimsenmiştir. Nicel veriler iki farklı anket vasıtasıyla, nitel veriler ise 10 okutman ile yapılan yarı yapılandırılmış görüşmeler ile toplanmıştır. Araştırmanın sonucunda okutmanların kültürlerarası iletişimsel yeterlilik öğelerine yönelik kapsamlı bir anlayışa sahip olmadıkları görülmüştür. Katılımcıların kültür eğitimine yaklaşımları genellikle olumlu iken, bir beceri olarak kültürlerarası iletişimsel yeteneğin farkında olmadıkları sonucu ortaya çıkmıştır. Araştırma, dil ve kültür ilişkisini, kültür öğretiminin İngiliz dili eğitimi açısından faydaları ile birlikte, araştırmacıların bakış açılarıyla betimleyerek; eğitmenlerin kültür öğretimine yaklaşımlarını araştırarak dil eğitimine yönelik çözümsel öneriler sunmaktadır. Bu sebeple, kültürlerarası iletişimsel yeterlilik araştırmalarına dikkate değer katkıda bulunacaktır. Çalışmanın orataya çıkaracağı

sonuçlara dayanarak, İngiliz dili eğitimi sınıflarında kültürel çeşitliliğin artırılmasıyla kültür öğretimini teşvik edecek önerilerde bulunulmuştur.

Anahtar Kelimeler: Kültür, İletişimsel yeterlilik, Kültürlerarası iletişimsel yeterlilik (ICC), kültürlerarası iletişimsel yeterlilik entegrasyonu

TABLE OF CONTENTS

LIST OF ABBREVIATIONS

CEFR   **:** The Common European Framework of Reference

EFL   **:** English as a Foreign Language

ELT   **:** English Language Teaching

ELPS   **:** English Language Preparatory School

ESL   **:** English as a Second Language

FLT   **:** Foreign Language Teaching

ICC   **:** Intercultural Communicative Competence

INSET   **:** In-Service Training

NEST   **:** Native English-Speaking Teacher

NNEST   **:** Non-Native English-Speaking Teacher

SPSS   **:** Statistical Package for Social Sciences

LIST OF FIGURES

LIST OF TABLES

I. INTRODUCTION

Culture has a huge impact on how people speak and it affects the way how we communicate with others dramatically. Possessing only a sufficient amount of vocabulary and grammatical knowledge on a language does not mean to speak in that language fluently. "Words and rules only" do not define language any longer. Language now acts as a bridge to tie different cultures together. Hence, language and culture are interrelated, one cannot be thought without the other. Even though one can learn to speak a language through explicit grammar and vocabulary instruction, they can only get to understand how language functions and what its rules are. Without having an awareness about its cultural aspect though, it is almost impossible to fully grasp a language. Byram (1997) supports this view and states that "students cannot truly master the language until they have also mastered the cultural contexts in which the language occurs" (p. 28). In other words, culture is the ultimate tool through which people communicate effectively with people from various cultural backgrounds. Kramsch (1993) also believes that **"**Culture and language have always been inseparable and closely bound together" (p. 351). In isolation from each other, culture learning and language learning are impractical. Without having any cultural awareness, even a simple conversation might be disrupted or interrupted by "culture bumps." A culture bump is defined "as a phenomenon that occurs when an individual has expectations about another person's behaviour within a particular situation but encounters a different behaviour in that situation when interacting with an individual from a different culture" (Archer, 1991, p.335). These bumps may happen unexpectedly and last usually minutes, but they might also have long lasting effects.

In a world where people are a click away from sharing and expressing opinions, ideas, knowledge, likes and dislikes through innumerable networks binding the globe at high-speed, the inevitable result is what is called "globalisation." Globalisation has an influence on politics, economics, culture and also language. In relation to language, it has brought about a new term called "intercultural competence" as opposed to "communicative competence." Hymes (1967) described

communicative competence "as the knowledge of the grammar rules and language rules in a given context" in response to Noam Chomsky's linguistic competence (as cited in Byram, 1997, p.7). Communicative competence consists of four competencies, the linguistic (grammatical) competence, sociolinguistic competence, discourse competence and strategic competence. Celce-Murcia, Dörnyei and Thurrell (1995) made contributions to the term later. As for intercultural competence, several definitions have been brought up. Deardorff (2006) defines intercultural competence as "the skill to communicate effectively and accordingly in intercultural environment, based on certain attitudes, abilities, perceptions, and intercultural knowledge" (pp. 178-188). Deardoff (2006) also asserts that "cultural awareness, intercultural competence, cross-cultural competence and multi-cultural competence are the basic concepts which are to be handled in order to define the skill to develop an understanding of culture as an important cornerstone of the communication" (pp. 178-188). Within the light of all the explanations, it is natural to draw the conclusion that linguistic competence is to be nourished with cross-cultural knowledge for a sound communication to take place.

Language learning clearly necessitates cultural integration, a certain level of familiarity with the target culture. Sercu (2005) states that "bringing a foreign language to the classroom means connecting learners to a world that is culturally different from their own" (p. 1). In order to learn a language more comprehensively, learners should be exposed to cultural components as well. Once learners are knowledgeable of cultural diversity and are more aware of the skills that enable them to think critically and interpret the target culture without any prejudice, they will be able to get into more effective interactions and communicate easily. As a result, the part that culture plays in foreign language education is definitely indisputable.

A. Background of the Study

Culture has been the focus of interest for many ELT researchers since English language was acknowledged as *lingua franca* after the World War II. It is certain that without its cultural component, language fails to exist. This has been the main cause of the surge of interest in culture. Previously, language teaching focused on American and British cultures as the main target cultures, and learners were required to become familiar with these cultures. This view of learning, however, has been

replaced with the holistic view of having a familiarity with cultures from around the world. Being fluent on its own does not mean knowing a language anymore. For a successful communication to take place, one not only needs a level of proficiency in a language, but they also need to be culturally competent to understand the social context of the language. This means, people - language learners, must possess a certain level of cross-cultural awareness which they need in interacting with people from various cultural backgrounds. Kramsch (1993) also supports this view and says that culture is important for learners in order "to make sense of the world around them" (p. 1). Knowing a language alone does not simply suffice to develop interpersonal relationships with people from diverse cultures. Language, the words people utter are mere reflections of their cultural dispositions. There are differences in the way people conceptualise their thinking, and these conceptualizations come to life through languages. Accents, word choice, speech acts such as apologies, offers, suggestions, and commands reveal a lot about the speaker's cultural background and the place they live. Kramsch (1998) states that "the way that people use the spoken, written, or visual medium itself creates meanings that are understandable to the group they belong to, for example, through a speaker's tone of voice, accent, conversational style, gestures and facial expressions" (p. 3). Culture and language bear a mutual interaction, constantly changing, adapting, and evolving each other.

B. Statement of Purpose & Problem

The surge of interest in the necessity of culture teaching is nothing new; it has been a subject for research all aiming to investigate the benefits and importance of integrating cultural aspects into language classrooms. Moreover, due to the effects of globalisation, a comparatively new notion, "Intercultural Communicative Competence" has drawn a significant amount of attention recently, becoming a priority. According to Risager (1998), the concept of language learning that is "based on the concept of single culture associated with a specific people, a specific language, and normally with a specific territory" has evolved into the intercultural approach that rests on a concept of cultures as "structurally related to each other" (p.224). The literature published on ICC provides plentiful evidence that intercultural elements should be fully integrated into EFL classrooms. However, contrary to what current literature suggests, there is a tendency to ignore culture teaching in language

classrooms and EFL instructors are inclined to pay little attention to intercultural aspects in their classes. As a result, this study aims to discover and the assumption that instructors have pre-determined perceptions towards ICC and they mainly incorporate what the coursebooks have to offer. Arguing against this perception, Kramsch (1993) believes culture should be in the foreground as of the first day of class, "ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-won communicative competence, challenging their ability to make sense of the world around them" (p.1). Overall, in today's globalizing world, culture and language are inseparable, and ICC is a must-have skill.

C. Significance of the Study

Culture learning is equally important as language learning and acquisition of a language is not complete without cultural knowledge and awareness towards specific intercultural elements as they are all intertwined. Hence, this research will make significant contribution to culture related areas in the field of ELT.

Firstly, this research investigates language instructors' understanding of intercultural communication and their attitudes towards ICC. It serves as an opportunity to improve the understanding, and thus the implementation of culture teaching in classrooms. Through illustration of various researchers' perspectives, it places particular emphasis on inseparable culture language relationship.

Secondly, the research will contribute to the current literature of ICC by providing deep and clear understanding of the concept, featuring invaluable analyses by prominent scientists in the field, pointing out to the significance of culture teaching in language classrooms.

Thirdly, EFL instructors' beliefs and opinions will be gathered through questionnaires to reflect what culture and ICC stand for teachers themselves; and the semi-structured interviews will be administered to reflect the current in-class practice of cross-cultural language teaching. This mixed-method approach will hopefully yield better results in comparing theory (current literature) with practice. This comparison is genuinely required as culture – to this day – is not included in ELT programmes as a sub-skill. It is left underrated even though it is accepted that language learning cannot take place in isolation from culture. As a result, teachers

are obviously not sure how to deal with the cultural elements they encounter in their classes unless they are explicitly provided by coursebooks or programme planners. The findings of this research will offer insights into the role of teachers as facilitators of culture teaching.

It is assumed that the overall suggestions that this research will provide after data analysis, will benefit EFL instructors, language institutions delivering lessons to international students or students from different ethnic minorities. It will also benefit the EFL departments of schools from primary to tertiary level for further research and curriculum planners.

D. Research Questions

The questions that would be addressed in this research are as follows:

1. How do EFL instructors define ICC?
2. What are EFL instructors' attitudes towards culture teaching?
3. How do EFL instructors integrate ICC into their teaching to foster intercultural awareness?

E. Definition of Key Words

Culture: membership in a discourse community that shares a common social space and history, and common imaginings" retaining a common system of standards for perceiving, believing, evaluating and acting (Kramsch, 2006, p. 10).

Communicative Competence (CC) is what a speaker needs to know to communicate effectively in culturally significant settings (Hymes, 1972, as cited in Pride & Holmes, p. 286).

Intercultural Communicative Competence (ICC) is the ability of a person to behave adequately in a flexible manner when confronted with actions, attitudes and expectations of representatives of foreign cultures (Meyer, 1991, p. 137).

F. Outline of the Thesis

This research consists of six chapters. The first chapter is the Introduction. It presents the study, rationale of the study and the research questions. Chapter 2 is the Literature Review. It reviews the literature on the topic of this study: the relation

between culture and language, along with definitions and models of communicative communication and intercultural communicative communication. The chapter also discusses why ICC should be taught and integrated in language lessons. Chapter 3 is the detailed description of research design, methodology, data collection tools and data analysis. Chapter 4, Findings, presents the findings of collected data through the questionnaire and semi-structured interviews. The final chapter, chapter 5 is Conclusion and Recommendations. It provides a well-rounded discussion and an all-around interpretation of the elicited data., and is centered on the summary of findings, limitations of the study, pedagogical implications and recommendations for further research.

II. LITERATURE REVIEW

A. Introduction

In this chapter, language and culture relationship will be established and cultural aspect of language learning will be elaborated with regard to globalisation so as to have a better understanding of the subject matter. Later, the term Intercultural Communicative Competence (ICC) will be introduced through in-depth discussions, along with the review of communicative competence. Furthermore, the place and importance of ICC will be discussed through analysis of CEFR descriptors. Lastly, the intercultural dimension of language teaching and its integration in lessons will be examined through a detailed review of previous studies on ICC together with teacher perceptions of incorporating ICC in their lessons.

B. Culture and Language

Learning about languages is equally important as learning about cultures. To understand how languages came to be, one should understand the culture of people who are the speakers of that language. The complex, homologous relationship between the two is usually referred to with the phrase "*Language is culture and culture is language.*" American linguist Michael Agar (1994) comments that "Culture resides inside the language and it fuses into speech" (p.28). Language is the train of human communication, either in spoken or in written form, whereas culture is known to entail ideas, beliefs and value systems in societies. Language is a device for channelling cultural bonds which reflect culture. Culture and language are so intertwined that they shape our speech and personality. They have not only become a manifestation of our individual identity, but they also represent the identity where we belong to. The culture of a society forms the language and it is continuously influenced by it. In a similar fashion, language is both a channel of communication and an aspect of culture which make both of them specific and unique.

We have to be able to understand the cultural setting of languages in order to fully grasp its mechanisms as these implications are essential in understanding

ideologies and values. The way we interact with others is determined by these very same ideologies and values. In the same manner, language certainly has an impact on our thoughts. Language habits construct the world around us, so by principle, getting to know another culture is knowing about its language. As every specific language belongs to a particular group of people, cross-cultural interactions are bound to happen. For intercultural interactions to take place, foreign language learning is essential.

This foreign language knowledge inherently comes with cultural knowledge towards that specific society, leading to culture transmission. Culture transmission is practised by language instruction due to the natural abundance of cultural information about that specific society and it helps acquisition of new skills in adapting to new cultural environments and circumstances.

Cultural diversity and language complexity has increased simultaneously since the beginning of time and this reciprocal evolution is caused by culture-language association. The more one knows about the cultural background of a language, the faster they learn that particular language. The socio-cultural aspect is what makes culture and language inseparable.

The place of culture teaching in EFL classrooms has been calling researchers' attention for a long time. It is widely acknowledged as an important aspect of language learning. Many researchers share the idea that culture is a crucial aspect in language learning, but there is no common ground with regard to a strict description of culture. The National Centre for Cultural Competence defines culture as "an integrated pattern of human behaviour that includes thoughts, communications, languages, practices, beliefs, values, customs, courtesies, rituals, manners of interacting and, relationships and expected behaviours of a racial, ethnic, religious and social group; and the ability to transmit the above to succeeding generations" (Goode, Sockalingam, Brown & Jones, 2000 as cited in Peterson & Coltrane, 2003). Byram defines culture as "the whole way of life of a foreign country but not limited to its production in arts, philosophy and 'high culture' in general" (p. 15). Brown (2000) also defines culture as "a way of life" (p. 188). This way of life differs for each individual in society, and it is necessary to have an awareness about the way individuals speak since the language spoken by people is a mere reflection of their lifestyles. The inseparable connection between language and culture is also

highlighted by Kramsch (1993), who says that culture is important for learners in order "to make sense of the world around them" (p. 1). Alptekin (1993) also states that "culture is socially acquired knowledge and with the help of this knowledge; we frame our perception of reality where we define the world through the filter of our worldview (p. 136)". Due to the strong bond between language and culture, being able to learn a language without its cultural aspects is not possible. Culture is at the heart of language and it has become an indispensable aspect of how language is acquired.

Most culture definitions involve customs, practices, beliefs, perspectives and languages. Since these components of culture are actively changed by the members of communities, the meaning which is transmitted by the definition also changes. Hence, the everlasting change in life makes it difficult to teach culture because of its dynamic nature. However, no matter how hard it is, learners need to know about culture and Sun (2013) reinforces this idea by saying "if there is no culture, language will be like water without a source or a tree without roots" (p. 173).

Cultural norms differ for each culture and the value of the same thing may change depending on the culture. Cakir (2006) mentions these cultural differences claiming, "communication problems may arise among speakers who do not know or share the norms of other culture" (p. 1). Thus, learners should be aware of certain cultural norms so as to overcome the problems that arise from these different norms while interacting with English speakers. In developing intercultural awareness, there is evidence that culture teaching creates benefits through acquisition of certain language skills. Tavares & Cavalcanti (1996) mention the benefits of culture teaching and say that it should be taught "to increase students' awareness and to develop their curiosity towards the target culture and their own, helping them to make comparisons among cultures" (p.19).

Through investigating how a native tongue of a culture is changed by that country's cultural setting, the effect of culture on that particular language can be easily seen. Changes in ethnic and class structure, geographical relativity, economic history all have a significant impact on the manner how the language belonging to that culture is spoken to a point where accepted definitions vocabulary differ dramatically. An ideal example of this is American and British English. The variances in Britain are even more interesting than that of America. Pronunciation,

manners of speaking, the use of different words, even different grammar attempt to convey the same information. As a result, it is essential to learn about culture so as to have a better understanding of the language.

C. Communicative Competence

To have a deep understanding of Intercultural Communicative Competence, we first need to grasp the concept of Communicative Competence in detail through various explanations from scholars. Hymes (1967) describes communicative competence "as the knowledge of the grammar rules and language rules in a given context appropriately" in response to Noam Chomsky's linguistic competence (as cited in Byram, 1997, p.7). Hymes (1972) regards communicative competence as consisting of the following four dimensions:

Whether (and to what degree) something is formally possible, whether (and to what degree) something is formally feasible, whether (and to what degree) something is appropriate in a social context, and whether (and to what degree) something is done (pp.65-67).

Canale (1983) describes the constituents of communicative competence as grammatical, sociolinguistic, discourse and strategic competencies. Grammatical competence includes the theoretical aspects, such as syntax, lexis, morphology, phonology and semantics. Sociolinguistic competence concerns socio-cultural contexts and embodies the skills to have meaningful communication in each context. Discourse competence encompasses the abilities to generate cohesive and coherent utterances at sentence level. Strategic competence integrates verbal and non-verbal communication strategies to prevent communication breakdowns from happening. To put it another way, it promotes collaboration through approaches that achieve productivity, efficiency and fluency. (as cited in Erton, 2017, pp.160-161).

Later, Van Ek (1986) claims it is not plausible to expect someone to be communicatively competent without possessing certain amount of knowledge related to the sociocultural context, which he believes each language is an integrated part of. Sociocultural context functions as a framework for each speaker. Thus, he added "sociocultural competence," meaning how language is used in different contexts.

Learners of languages not only have to attain accurate forms, but they also need to learn how to employ them accurately in socially appropriate settings in meaningful contexts.

D. Intercultural Competence

The multidimensional relationship between language and culture, along with the complexity that culture entails can be observed in the methods that foreign language teaching has taken in different eras. Culture and language integration have not always been regarded as educationally plausible. It might even have been overlooked for quite a long time during when the main objective of foreign language learning was phonology and grammar as opposed to communicative competence.

At the beginning of the 21st century, having a sufficient amount of language knowledge was believed to be enough to speak a language. After the 1960s, there was a paradigm shift towards the overall objectives of FLT. Prior to 1960s, cultural aspect of language was lost. Educators tend to overlook, ignore the significance of the cultural context for acquisition of a language. Only through instruction of phonological and grammatical features, learners were expected to understand the language. That is to say, linguistic competence was ensured through general structural patterns of a language, which became the generally accepted aim of foreign language teachers. During this period, the social aspect of language did not bear any paramount importance. As Doye (1999) states, with the paradigm shift initiated after the 1960s, conditions such as communicative intention, setting, relationships between speakers were considered important dimensions and these conditions fostered the shift leading to a change in the overall aim of foreign language teaching from linguistic competence to intercultural communicative competence (p.11). It is during this period when scholars understood that creating grammatically correct sentences on its own was not sufficient if students did not possess the cultural context as to how to use these sentences in real life communication. Similarly, mastery of lexis and grammar rules failed to provide better language awareness as a communication tool as they were mostly used in decontextualised sentences.

Byram, in his 1994 book *Teaching-and-Learning-Language-and-Culture* criticizes the communicative emphasis in language teaching, especially discourse and speech act and in his 1997 book *Teaching and Assessing Intercultural*

Communicative Competence openly expresses his ideas on the convention that language and culture belong to each other in language education. With his work, cultural dimension and its perception reattain its significance as a component of EFL research.

The emergence of IC in the 1990s placed itself as a new concept in the field of FLT. Michael Byram, professor at the University of Durham located in the United Kingdom, introduced the term. His research on intercultural competence and contribution to the Council of Europe in the formation of its language program has been appreciated worldwide. His conceptual research on IC has influenced various scholars to devote to the current studies in the field of IC.

The concept of IC, from the very beginning, was not an easy concept to define, as it is interdisciplinary in nature and can be applicable to use in different settings and contexts. Byram, added *Intercultural Competence* to Van Ek's linguistic, sociolinguistic, discourse, strategic, social and sociocultural competences to define the relationship between different cultures better. Byram & Zarate (1997) claim that the overall objective of language instruction is to be able to grasp how different cultures interact with one another, to function as intermediaries between them, and to be able to understand and interpret the viewpoint of others who socialise with these cultures. Also, according to this definition, instead of taking different notions and people's perspectives for granted, one should be able to see themselves and others from an external viewpoint during interaction so as to analyse their behaviour along with their underlying values. If an individual had the ability to take a double perspective by bringing into contact two sets of values, beliefs and behaviour, then s/he is called "*the intercultural speaker*" (p.16).

For Byram (2003), interculturality is a kind of an activity which includes affective, behavioural and cognitive issues. First, it is a matter of scientifically understanding matters through facts and information; second, it is a matter of behaviour and sensitive ability to maintain an attitude towards new occurrences. In his model of IC, Byram introduces five intertwined *saviors.* His model includes attitudes (savior etre), knowledge (saviors), skills of interpreting and relating (savior comprende), skills of discovery and interaction (savior apprende/faire), and critical cultural awareness or political education (savior s' engager) linked to the values a

person acquires as a result of belonging to several social groups in a society (pp.61-62).

Byram's definition of IC is the most comprehensive model since it involves a variety of perspectives regarding skills, knowledge, and attitudes which are attributed to interculturality. Byram's (1997) model depends upon "a rich definition of communication as interaction, and on a philosophy of critical engagement with otherness and critical reflection on self" (p.71). According to this model, components of ICC include knowledge, skills, and attitudes.

SKILLS
interpret and relate
(*savoir comprendre*)

KNOWLEDGE
of self and other;
of interaction:
individual and societal
(*savoirs*)

EDUCATION
political education
critical cultural
awareness
(*savoir s'engager*)

ATTITUDES
relativising self
valuing other
(*savoir être*)

SKILLS
discover and/or
interact
(*savoir apprendre/faire*)
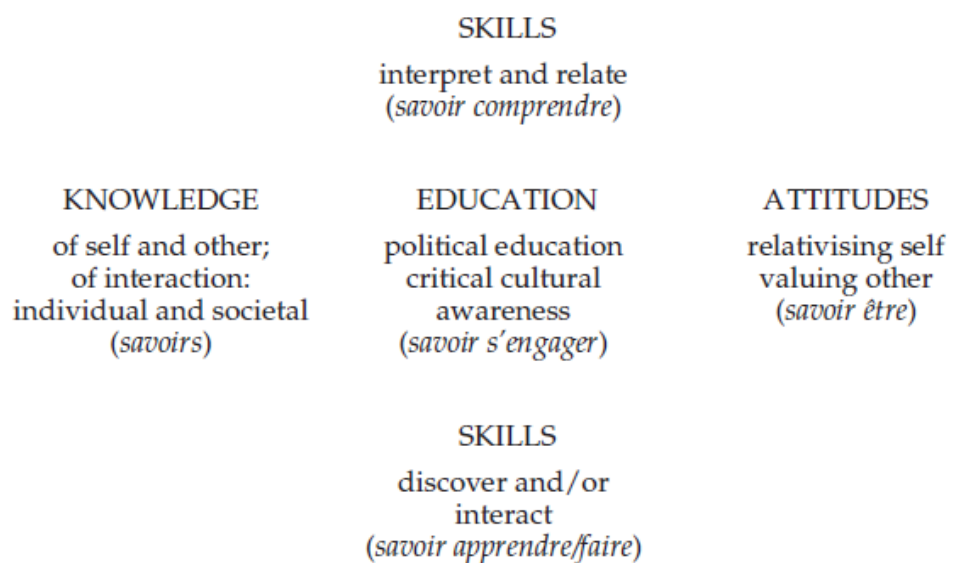
Figure 1: Factors in Intercultural Communication (1997, p.34)

According to Byram (2002), factors in intercultural communicative competence indicate:

- Attitudes: curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own (savoir être).

- Knowledge: of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction (savoirs).

- Skills of interpreting and relating: ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own (savoir comprendre).

- Skills of discovery and interaction: ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction (savoir apprendre/faire).

- Critical cultural awareness/political education: an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries (savoirs'engager) (p.62).

Byram's model of IC was broadened later so as to acquire a new term called *Intercultural Communicative Competence.* ICC has been embraced as a new concept in the research and theories of various scholars.

E. Intercultural Communicative Competence

There seems to be lack of consensus and agreement among researchers in the literature of intercultural communication studies when describing ICC. There have been many attempts to define ICC comprehensively to help both learners and teachers to fully understand the concept. What it really stands for is highly dependent on the context due to its multidimensional nature, and literature on intercultural communication reveals that the term ICC usually has to do with global competence, cross-cultural competence, and global citizenship (Aba, 2015). To put it in another way, the term "communicative competence", which refers to speaker's communication skills is stretched and opened up by the phrase ICC. The term ICC is not just people from various cultural backgrounds interacting and exchanging information in a foreign language. Communication is binary, discerned differently depending on the reader's or listener's point of view, showing how understanding language is closely linked to culture.

In a similar fashion, Balboni (2006) explains that "communicative competence in English generates comprehension, production, and interaction" whereas intercultural communicative competence is a "higher level model, as it cannot be followed by a specification such as 'in English'" (p. 7). He goes on to further suggest that the latter, ICC "comes from a comparison between at least two communicative competences in two languages and cultures in order to allow interaction between the two" (p. 7). The multidimensional nature of ICC is underlined here one more time.

Intercultural competence comes with the predisposition that language learners are supposed to have an understanding towards their own culture so as to become interculturally competent. Chlopek (2008) also states, ICC not only includes understanding of other cultures, but also understanding of one's own culture from a different perspective without seeing it as a point of reference (p.12).

In another important research, ICC was defined as "the ability to effectively and appropriately execute communication behaviour that negotiate each other's cultural identity or identities in a culturally diverse environment" (Chen & Starosta, 1996 as cited in Chen & Starosta, 1998, p.28). The emphasis is on the words "appropriately" and "effectively" as negotiation of meaning goes. "Intercultural effectiveness" is also emphasised also by Stone (2006) as "the ability to interact with people from different cultures so as to optimise the probability of mutually successful outcomes" (p.338). Likewise, Wiseman and Koester (1993) say that "intercultural communication emphasizes the relationships and appropriateness", and it consists of knowledge, skills, and motivation (p.214).

In order to come up with a general definition of the term ICC and describe its components, Deardoff (2006) conducts a study. Having looked into the previous literature in detail, she concurs with Byram in terms of how comprehensive his model is since it encompasses a wide range of perspectives regarding the skills, attitudes and knowledge which are attributed to ICC.

Byram, having expanded his model of IC into ICC, entailing his aforementioned *six saviors,* along with Van Ek's discourse, sociolinguistic, linguistic competencies, he reshaped his original model into a more comprehensive one in which he also included the locations of learning. ICC can be a part of classroom learning, independent learning and fieldwork. In each learning model, the teacher and the learner have different roles. In his work, Byram actually presents a general picture which can be applied to various models of learning contexts and teaching levels.
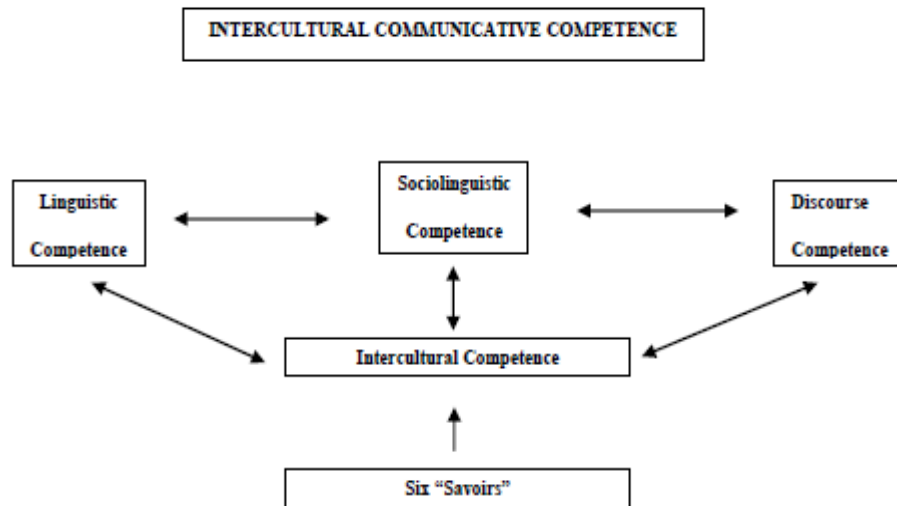
Figure 2: Byram's Comprehensive Model of ICC (1997, p.73).

Most criticism towards Byram's work is related to the acquisition of ICC, which stands as a major problem. Even though it appears weak as it keeps to a general level so as to fit different contexts, it is also praised as it provides the formulation of various teaching aims. The mechanics of a language such as the rules and facts can be taught explicitly in a classroom setting. However, this is only a slight portion of it. The dimensions which Byram has proposed – skills and attitudes, must be acquired in time through cultivation and development, as opposed to in-class learning. Complications have naturally arisen as the kind of knowledge Byram includes in his model has to be integrated into what is considered to be the traditional language teaching. Arguments against the integration of intercultural dimension into FLT contexts have been proposed by a number of authors (Mughan, 1999, pp.63-64); (Muller, 1995, pp.61-63). Yet, as Mughan (1999) states, a FL teacher is expected to find ways to make sure their students develop a certain amount of intercultural competence if they desire an ideal education to take place, arguing this does not require a FL teacher to be necessarily equipped with Sociology or Anthropology specialist knowledge (pp.63-64).

Byram believes ICC objectives can become a part of FL curriculum. While all of the objectives he proposes cannot be compatible with classroom teaching, the skills of discovery (savoir apprendre/faire) could be integrated. He (1997) further comments teachers with a strict linguistic training might find it difficult to accept ICC objectives whereas teachers from literary criticism background are more likely

to discover links among different literary approaches and skills of discovery and interpreting (p. 64). Despite all these concerns, Byram is assertive in his idea that all the dimensions of ICC must be included in FL curriculum including critical cultural awareness and political education (savoirs'engager). As it comes with its unique challenges, Byram envisages possible locations for learning: classroom, fieldwork, and independent learning. Close interaction would take place between the learner and the teacher in the classroom; the teacher almost vanishes in fieldwork, which is presumed to be a travel to the target language country; and lastly, students' endeavour to learn independently, so they do not rely on a teacher in any way.
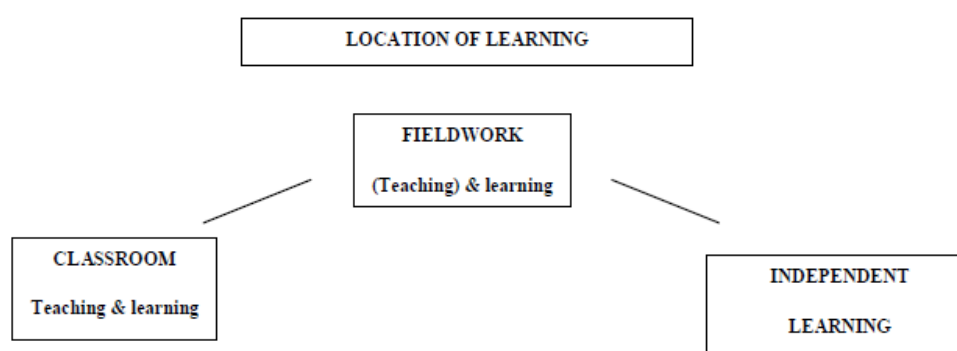
Figure 3: Learning Locations (1997, p.73).

As far as ICC integration is concerned, an important aspect that needs attention is FL teachers. According to Mughan (1999), it would be a careless mistake to hold teachers accountable for intercultural teaching as not all of them are willing to be responsible for ICC practices, but it is of paramount importance to have devoted teachers who have trust in the final objectives of ICC (p.64). As Coffey (1999) remarks "These teachers will have to include in their syllabi activities that encourage tolerance for ambiguity, foster empathy and cooperation and build an understanding for cultural values" (pp.28-29).

Another issue to consider is how to assess ICC. Having mentioned the problems as to how to acquire ICC and its place in curriculum, one can expect to encounter even more problems in evaluating if learners gain intercultural competence or not. Byram, in chapter 5 of his 1997 book *Teaching and Assessing Intercultural Communicative Competence,* explains certain assessment methods in detail. As traditional testing tools are not much of use, he suggests several models of testing

tools to assess skills, knowledge, attitudes, and critical cultural awareness. Instructors should resort to ingenious methods of evaluation such as situation simulations, tasks that require analysis and interviews, rather than conventional ones. This, however, cannot change bias/objectivity factor, resulting from the intangibility of ICC components, affecting the assessor's judgement at the time of judging students' performance. Obviously, there are no concrete success criteria to measure students' competence. The issue of ICC assessment has been contradictory as the original model does not fully address how to test different skills, attitudes, and critical cultural awareness.

Sercu (2004), whose 2005 International Survey is implemented in this study, argues that while addressing affective characteristics and cognitive strategies, Byram tends to overlook metacognitive strategies in his model and asserts that competence must be defined in line with metacognitive and affective characteristics (p.75). With the presupposition that it is difficult to assess these in a holistic way, she still proposes a framework representing different dimensions of IC that needs to be addressed and eventually, assessed. Sercu implies metacognitive strategies in her framework within skills of discovery and interaction (savoir apprendre/faire), touches upon reasons why assessing ICC is of importance and the complexity of the assessment procedure (pp. 79-85). With the new direction language learning is taking, she believes adequate testing tools need to be developed to assess cultural dimension of language which Byram's model has not addressed.

F. ICC Integration

It is no surprise to see that culture and language relationship has drawn noticeable attention recently as English, the global language, is used in almost every area of life. This naturally has resulted in an increase in the number of culture-based studies. More particularly, studies involving ICC in ESL/EFL have become widespread attempting to develop learners' cross-cultural communicative skills.

The pedagogical meaning of integrating ICC in ESL/EFL has been investigated in detail by Byram in his 1997 book, *Teaching and Assessing Intercultural Communicative Competence*. Byram believes language and culture relationship is indispensable because of their co-existence as we cannot escape from communication and interaction. He describes the different types of communicators in

a multi-cultural context: a tourist and a sojourner. He states that while the sojourner's life continually changes, the way a tourist live does not essentially change, yet; through experiencing different ways of living, it may be enriched with each encounter. Therefore, Byram identifies the traits expected from the sojourner to possess as ICC and associates the phrase with "the contribution of foreign language teaching (FLT) to the development of qualities required of a sojourner" (Byram, 1997, p. 3). He goes on to explain that for meaningful communication to occur, creating and maintaining close relationships for a better understanding of others has utmost importance rather than a simple exchange of information. Consequently, Byram argues that FLT syllabus must take into account not only the "linguistic realizations of politeness to take account of the ways of living out of which others speak and write", but it should also consider the aspect of "communication based on interacting with people from diverse social and cultural backgrounds" (p. 4). In his book, Byram explains how ICC integration into language classrooms benefits students. Through ICC integration, students have the opportunity to grow more aware of themselves as individuals and to reflect on their lives more emphatically. Furthermore, as ICC integration offers students a greater depth of understanding towards diverse cultural backgrounds, practices, and opinions, it actually prepares students how to behave in unfamiliar cultural surroundings. Hence, in the event of an unforeseen cultural encounter, it helps learners to reduce the effects of culture shock.

Similarly, Moran (2001) believes that intercultural content helps "learners encounter another way of life" and emphasizes embracing and appreciating diversity. (p.14). Through the incorporation of the elements of ICC into classrooms, students are able to overcome stereotypes and appreciate the differences in culture and ethnicity. Ultimately, this will foster positive emotions such as empathy, peace and respect since learners acquire different perspectives and "understand the culture on its own terms by using their own powers of cultural analysis and comparison" (Moran, 2001, p.16). In this way, ICC integration leads learners to gain respect towards cultural diversity.

The powerful relationship between cross-cultural communication and English language is also emphasised by other scholars. For example, Cakir (2006) believes that ICC promotes critical thinking skills and that the overall aim is not necessarily

teaching every cultural difference but rather to help learners develop a certain awareness of sociolinguistic and cultural differences. "Such awareness often helps explain to both teachers and students why sometimes there is unintended pragmatic failure and breakdown in communication" (Cakir, 2006, p.6). Similarly, Huber-Kriegler, Lázár, & Strange (2003) argue that the most important matter for a language learner is awareness towards different cultures and preparedness to overcome communication breakdowns without any prejudice (p.8).

The positive impact of ICC on education and communication has been pointed out by previous research in culture teaching. Aleksandrowicz-Pędich, Draghicescu, Issaiass, & Sabec (2003) have discovered that incorporation of ICC helps learners avoid misunderstandings and saves them from embarrassing situations in cross-cultural communications. Inclusion of ICC leads to a more tangible understanding of linguistic elements as well as a more effective communication to take place. Other researchers in the field have conducted studies which yield parallel results. Önalan (2005) argues that ICC helps students gain intellectual development and increases their awareness towards other cultures. Vos (2018) also investigates the development of ICC and states that it equips learners with the tools "to communicate not only with native speakers but with speakers of English from all cultural backgrounds by establishing a cultural repertoire" (p. 13).

There are some studies, however, which adopt a contrasting approach through making an emphasis on the communication aspect solely without considering the intercultural dimension of communication. As mentioned earlier in this chapter, Van Ek's (1993) model of communicative ability includes six competences: "sociolinguistic, discourse, linguistic, social, and socio-cultural competences" (p.8). According to his categorization, these are the necessary competences that are required to relate to and understand people from different cultures. Van Ek (1993) defines socio-cultural competence as "awareness of the sociocultural context in which the language concerned is used by native speakers and of ways in which this context affects the choice and the communicative effect of particular language forms" (p. 8). The criticism to Van Ek's description is directed to the issue as to what culture should be taught as the opponents such as Byram claims the language concerned should not be limited to the native speakers of the language. Which culture is more dominant than others and so which culture should be taught raises

many issues since English is used as an official language by many countries around the world. Eventually, speakers of other languages use English as a means of communication along with native speakers and thus, it should not only refer to native ones. Byram (1997) openly criticises this by arguing it would create "an impossible target and consequently inevitable failure" (p.11). He believes "the more desirable outcome is a learner with the ability to see and manage the relationships between themselves and their own cultural beliefs, behaviours, and meanings and those of their interlocutors, expressed in the same language" (p. 12). Although Van Ek's definition of 'socio-culture' is a useful one, it is not useful to the intercultural dimension of English as 'lingua franca'.

G. Culture Teaching in CEFR

As mentioned earlier, ICC has a significant role in FLT. From an educational point of view, much acquisition of intercultural communicative competence is instructed, and it occurs within an educational setting (Byram, 1997). The fundamental basis for this educational setting has been provided by The Common European Framework of Reference (CEFR) for languages, which introduces language syllabi, textbooks, curriculum guidelines, and examinations across Europe and explicitly describes a learner's ability on a six-point scale: A1, A2, B1, B2, C1 and C2. The intention behind this standardization is to ensure that speakers from diverse backgrounds interact with others efficiently and establish strong relationships with people across nations. For this matter, different forms of ICC have been integrated into CEFR standards these approaches correlate satisfactorily with teaching English and further support the role of ICC in education through the medium of English.

FACILITATING PLURICULTURAL SPACE	
C2	Can mediate effectively and naturally between members of his/her own and other communities, taking account of sociocultural and sociolinguistic differences. Can guide a sensitive discussion effectively, identifying nuances and undercurrents.
C1	Can act as mediator in intercultural encounters, contributing to a shared communication culture by managing ambiguity offering advice and support, and heading off misunderstandings. Can anticipate how people might misunderstand what has been said or written and help to maintain positive interaction by commenting on and interpreting different cultural perspectives on the issue concerned.
B2	Can exploit knowledge of socio-cultural conventions in order to establish a consensus on how to proceed in a particular situation unfamiliar to everyone involved. Can, in intercultural encounters, demonstrate appreciation of perspectives other than his/her own normal worldview, and express him/herself in a way appropriate to the context. Can clarify misunderstandings and misinterpretations during intercultural encounters, suggesting how things were actually meant in order to clear the air and move the discussion forward. Can encourage a shared communication culture by expressing understanding and appreciation of different ideas, feelings and viewpoints, and inviting participants to contribute and react to each other's ideas. Can work collaboratively with people who have different cultural orientations, discussing similarities and differences in views and perspectives. Can, when collaborating with people from other cultures, adapt the way he/she works in order to create shared procedures.
B1	Can support communication across cultures by initiating conversation, showing interest and empathy by asking and answering simple questions, and expressing agreement and understanding. Can act in a supportive manner in intercultural encounters, recognising the feelings and different world views of other members of the group. Can support an intercultural exchange using a limited repertoire to introduce people from different cultural backgrounds and to ask and answer questions, showing awareness that some questions may be perceived differently in the cultures concerned. Can help to develop a shared communication culture, by exchanging information in a simple way about values and attitudes to language and culture.
A2	Can contribute to an intercultural exchange, using simple words to ask people to explain things and to get clarification of what they say, whilst exploiting his/her limited repertoire to express agreement, to invite, to thank etc.
A1	Can facilitate an intercultural exchange by showing welcome and interest with simple words and non-verbal signals, by inviting others to speak and by indicating whether he/she understands when addressed directly.
Pre-A1	No descriptors available

Figure 4: Descriptors for Facilitating Pluricultural Space (CEFR, 2018, p.123)

CEFR Descriptors for Facilitating Pluricultural Space emphasize the importance of mediation and cross-cultural awareness and competence. The scale "reflects the notion of creating shared space among linguistically and culturally different interlocutors, i.e., the capacity of dealing with 'otherness' to identify similarities and differences to build on unknown cultural features, etc. in order to enable communication and collaboration" (CEFR, 2018, p.122). In order for a meaningful exchange of ideas and a successful communication to take place between speakers from various cultural backgrounds in multicultural contexts, users try to

facilitate an interactive atmosphere by engaging as a cultural mediator. By doing so, they strengthen their pluricultural repertoire so as to prevent potential communication breakdowns rooted in contrasting cultural point of views. Ideally, this requires a continuous development of sociolinguistic and sociocultural awareness influencing cross-cultural communication.

Key concepts operationalised in the scale include the following:

- using questions and showing interest to promote understanding of cultural norms and perspectives between speakers;
- demonstrating sensitivity to and respect for different sociocultural and sociolinguistic perspectives and norms;
- anticipating, dealing with and/or repairing misunderstandings arising from sociocultural and sociolinguistic differences (CEFR, 2018, p.122).

CEFR includes many references and implications for ICC regarding curriculum design. However, it fails to adopt a whole section on culture. As CEFR only provides a common framework for curriculum design, it is the educational institutes and teachers to incorporate ICC into their curriculums. This challenge is pointed out by Byram (1997), who stated "a French learner of English needs a different syllabus and methods to a Greek, and different again from a Japanese, and within each of these national groups there are different needs arising from age, purpose, institution and so on" (p.4). What Byram emphasizes here is the impossibility of creating a syllabus which is culturally generalisable.

Another issue regarding the inclusion of intercultural elements in the curriculum is the issue of assessment. This integration may prove to be futile if these intercultural aspects are not assessed. In other words, if other skills are of most priority in proficiency tests, teaching cultural elements are inherently redundant and time consuming. Looking from this point of view, most culture teaching is bound to rely solely on textbook contexts, where cultural aspects remain mostly superficial and traditional rather than leading to a deeper understanding. Weninger and Kiss (2015) state "many foreign language learners only encounter 'distant others' or 'possible future selves' in their language textbooks" (p.58). As CEFR descriptors only provide the framework, it is clearly the teachers who will decide whether they will include and how they will incorporate ICC into their lessons.

In short, CEFR has provided as basis for English language curriculum and offered advice for English language textbooks and examinations. It has highlighted the importance of cultural awareness, the need to find a shared ground to deal with 'otherness', and positive space for a successful communication.

H. Previous Studies on Teachers' Perception of ICC

Even though most of the current literature regarding language education is directed towards exploring students' ICC levels and developing their cultural awareness, the number of studies investigating teachers' perceptions and practices on incorporating ICC has become widespread over the years. As Aleksandrowicz-Pędich, Draghicescu, Issaiass, & Sabec (2003) point out that language instructors are "the backbone of the teaching system", and they believe that the education in the classroom massively depends on individual teachers' perspectives and beliefs (p.7). Teachers' decisions are of utmost importance in planning the content and delivery of the lessons cannot be overlooked even though most, if not all of the teaching in the classroom is massively dependent on language curriculum. Aleksandrowicz-Pędich, Draghicescu, Issaiass, & Sabec (2003) highlight the importance of ICC education in teacher training programs as they find out that because of some inherent cultural aspects, teachers' understanding of ICC is ambiguous (p.190).

Similarly, teachers are identified as "highly inexperienced intercultural travellers" in Huber-Kriegler, Lázár, & Strange's 2003 book *Mirrors and Windows: An Intercultural Communication Textbook*. Teachers are described to have excellent lexical and grammar skills in the foreign language. However, they simply do not know how to deal with issues which arise from cultural differences (p.5). The fact that teachers should improve in ICC as a skill and the fact that cultural aspect of teaching a language is equally crucial has become evident. Hence, teacher perspectives and the importance of teachers' awareness about ICC have been investigated by a significant number of researchers.

In a study conducted in Iran, Mostafaei and Nosrati (2018) aimed to explore 167 Iranian EFL teachers' levels of ICC by means of a questionnaire and identified teachers' lack of cultural knowledge and interaction confidence as a fundamental obstacle against intercultural communication. They proposed exchange programs,

joint seminars, workshops to develop teachers' intercultural knowledge, eliminate low interaction confidence through increased interaction.

In a different setting with the same context, Chao (2016) explores Taiwanese NNETs' (non-native English teachers) ICC in ELT, namely their perspectives, capabilities, classroom practices regarding intercultural dimensions of ELT. A self-assessment ICC inventory is administered to 356 teachers along with follow-up interviews with 26. The analysis shows inconsistencies between the participants self-reported ICC capabilities and ICC oriented teaching practices such as teaching objectives and strategies and the findings reveal that their attitudes and practices cannot be characterised as intercultural.

Han (2010), in his doctoral dissertation aims to explore Chinese EFL teachers' understanding of culture, perceptions of culture teaching with respect to its aims, culture teaching methods, favourite culture topics and time allocation for culture teaching. The data collected from 400 participants through a survey reveal that teachers are mostly willing to engage in cultural teaching although issues such as exam-oriented environment, experience and academic qualification of the teachers obstruct ICC incorporation into classrooms. In a similar study conducted in China, Gu (2016) looks into Chinese EFL teachers 'perceptions of ICC in an attempt to see how their attitudes are reflected in their classroom practices. The study reveals parallel results such as teachers lacking a thorough understanding of ICC and a confusion about different dimensions and assessment of ICC.

In another doctoral study, Al Mawoda (2011) explores secondary school teachers' perceptions of teaching ICC in Bahrain. Data collected from 197 ELT teachers reveal that they are mostly uncertain regarding what aspect of culture is appropriate for teaching and how to teach culture in an up-to-date manner. These concerns are linked to insufficient pre-service or in-service training, lack of teacher qualification and lack of time. Likewise, Yeganeh and Raeesia (2015) find lack of time as a big impediment to culture teaching.

In a different educational setting with a similar context, there are plenty of research on ICC and its classroom implementation with particular emphasis on teacher perceptions in Turkey. (Atay et al., 2009; Saricoban & Oz, 2014; Demircioğlu & Çakır, 2015; Önalan, 2015; Yılmaz & Özkan, 2015).

Atay et.al. (2009) attempt to study beliefs of 503 Turkish EFL teachers on intercultural communicative competence teaching by means of a questionnaire to understand to what extent their classroom practices reflect their attitudes towards ICC. The findings show that even though teachers reveal positive attitudes towards the importance of culture in FLT, they appear not to be integrating culture-related teaching content into their lessons frequently.

Saricoban and Oz (2014) investigate pre-service English teachers' ICC levels in Turkey through a questionnaire to see if factors such as gender, academic success and study abroad have an influence on ICC levels of 89 participants. They find positive correlations between the participants' studying abroad and their ICC levels and conclude that encouraging pre-service teachers to participate in study abroad programs will promote their ICC.

Demircioğlu and Çakır (2015) investigate ICC perceptions of International Baccalaureate Diploma Programme (IBDP) English language teachers from 5 countries: Turkey, the USA, the UK, New Zealand and Spain through an online survey and a semi-structured interview. The study shows that all 60 teachers find ICC important in the globalising world and say it should be given more emphasis in FLT.

Önalan (2015) investigates attitudes of EFL teachers' towards the importance of culture in ELT along with their ICC applications in EFL classrooms through a questionnaire and an interview. The findings show that teachers mostly define culture from a sociological point of view, such as values and beliefs. They find it advantageous to inform the students about target language culture although some are concerned with inclusion of too much cultural information in that this might create a boring atmosphere.

Yılmaz and Özkan (2015) aim to find out about the extent of EFL instructors' intercultural awareness at a university prep school in Turkey through questionnaires and interviews with 5 native English-speaking teachers (NESTs) and 11 non-native English-speaking teachers (NNESTs). The findings show although majority of the participants maintain the importance of intercultural education, they experience challenges in reflecting their self-awareness into lessons due to syllabus or curriculum constrains.

Current research focusing on teachers' perceptions of ICC reflects the significance of ICC integration into language classrooms. However, as Gu (2016) points out, in countries such as Turkey "ICC teaching is reported to play no more than a subsidiary role and seems not to move beyond the cultural approach and traditional information transfer pedagogy" (p.258). Teachers are doubtful about too much inclusion of culture as they believe it will bore students. Some are reported to argue that culture teaching should not be listed as one of the objectives of ELT, some point out to the limitations of syllabus or curriculum and in some studies, teachers do not tend to integrate culture-related teaching content into their lessons frequently. In some other cases, lack of time, lack of intercultural experience and low confidence and insufficient pre-service and INSET (in-service training) programs are reported to affect teachers' attitudes towards incorporating intercultural elements into their teaching.

I. Summary

This chapter has given a detailed account of the literature review related to the study. Culture and language relation has been discussed; competencies such as Communicative Competence, Intercultural Competence and Intercultural Communicative competence have been explained in detail with a historical account of linguistic developments; benefits of incorporating elements of ICC into language classrooms as well as culture teaching in CEFR are emphasized. Finally, previous studies related to ICC with a particular focus on teacher perceptions and classroom practices have been examined. The next chapter will give a detailed description of methodology, research design, data collection tools and data analysis methods.

III. METHODOLOGY

A. Introduction

The purpose of this study is to find out about the attitudes of language instructors towards ICC at an English language preparatory school (ELPS) of a foundation university in İstanbul. It is aimed to explore EFL instructors' perspectives of culture teaching and the extent of their awareness on incorporating ICC into their teaching practices. The data obtained by this research aimed at finding answers to the following research questions:

1. How do EFL teachers define ICC?
2. What are EFL instructors' attitudes towards culture teaching?
3. How do EFL instructors integrate ICC into their teaching to foster intercultural awareness?

This chapter presents information about the methodology of the study. Research design, setting of the study, participants of the study, data collection instruments, data collection procedure and the procedure of data analysis are covered in this chapter.

B. Research Design

The research is a case study conducted with instructors at an English language preparatory school (ELPS) of a foundation university in İstanbul. The study adopts a mixed method research design. In order to meet the aims of the research, a number of quantitative and qualitative data collection tools are administered.

In the first phase, a quantitative approach is employed in order to reach a wider audience. Quantitative data were collected in the form of an online questionnaire measuring instructors' opinions on culture teaching and culture teaching practices; qualitative data, on the other hand, were collected in the form of semi-structured interviews. In the quantitative phase of the study, "Intercultural foreign language teaching scale" and "Culture in foreign language teaching scale" were administered

to discover instructors' attitudes towards ICC and their in-class culture teaching practices. It is believed that quantitative measurements will supplement qualitative data effectively and extend the scope and depth of the research as the items in the scales and questions in the interviews are closely related to obtain in-depth information. Moreover, as it is impossible to conduct interviews with a large sample of individuals in a limited time, an online questionnaire was administered in order to include a larger sample and layer multiple perspectives.

The second phase, in the form of a semi-structured interview, has been facilitated as a follow-up instrument to help better explain the results and complement the quantitative data. The use of qualitative inquiry is a long-standing practice in getting broader insights into beliefs and opinions. It is the most common and viable way to assist quantitative data through triangulation. Jick (1979) believes "this is what makes qualitative and quantitative methods been viewed as complementary" (p.604). In qualitative research, the participants have the chance to provide extensive insights on the issue through the language they use. Even though this type of research only examines small samples, it contributes vastly to the discovery of the topic that is being explored. Moreover, the choice of words and dictation that is used in phrasing responses reveal attitudes and opinions more clearly, thus yielding better outcomes. Patton (2001) claims that qualitative research provides a naturalistic approach in a "real world setting [where] the answers open many venues for a better understanding of ideas depending on the metaphors and the words being used, content order as well as body language" (as cited in Golafshani, 2003, p.600).

A mixture of qualitative and quantitative methods has been observed to be the most fruitful way of research as mixed method studies explain each phase of the research in detail. Atieno (2009) believes that qualitative and quantitative data are inseparable and asserts that "to do good research we need to use both the qualitative and quantitative data" (p.17). Likewise, Dörnyei (2007) states mixing both methods provides a deeper analysis for evaluation "since each highlights reality in a different, yet complementary way" (p. 313).

To this end, an explanatory sequential mixed methods design is employed in this research, which involves collecting quantitative data first and then explaining the quantitative results with in-depth qualitative data (Creswell & Plano Clark, 2011).

Bowen et al. (2017) suggest the reason for collecting sequential quantitative and qualitative data into one study brings together two types of information providing greater understanding and insight into the research topics that may not have been obtained analysing and evaluating data separately (p.10). In order to identify various perspectives with regard to the research questions, triangulation is used, enhancing and enriching the results. Overall, quantitative data provide general patterns and width and, qualitative data reflects upon experience and depth (Newby, 2014).

C. Setting

The context of this study is the English language preparatory school (ELPS) of a foundation university in Istanbul. According to the faculty handbook (2020-2021), the English Language Program aims to meet the English Language needs of its students for academic and social communication, both oral and written, by providing high-quality student-centred classroom teaching, assessment, specialized training, and extra-curricular activities. The program's mission statement is to equip students with the English language skills in the context of English-medium instruction within their departments. In 2015, the ELPS was accredited by CEA (Commission on English Language Program Accreditation), one of the leading accreditors in the field of English language education, stationed in Alexandria, Virginia, USA. The program aims to ensure that its teaching philosophy fosters contextualised language instruction, real life language use, creating collaboration, a variety of teaching materials and valuing diversity in student profiles. The main objective of the program is to equip students with the four skills (writing, speaking, listening and reading) they need in their future academic studies. According to the results of the placement test that they sit before the academic year, the students are placed to one of the 5 levels, namely, A1, A2, B1, B1+ and B2 as described by the Common European Framework of Reference (CEFR) standards.

There are 5 terms each academic year and every term lasts 2 months. The instructors teach 15 or 20 hours of classes every week depending on the skill they prefer to teach every term. They are required to choose between reading & writing and the other skills. There are morning and late shifts at the program and teachers are asked to fill in a preference sheet before the start of each term, stating their shift and skill preferences. The morning shift starts at 9:30 and finishes at 15:30 with a 2-hour

break in between. The late shift starts at 11:30 and has 4 hours of lessons until 17:30 with a 2-hour break in between. However, at the time of this study, all instructors are doing lessons online because of the Covid19 Pandemic. The preferences regarding skills and teaching hours have remained the same, but there has been no need for shifts as the need for a physical classroom has become obsolete. Thus, all teachers start at 9:00 and teach 5 lessons until 13:30 with a 40-minute lunch break at 11:20.

D. Participants

Administering a non-probability sampling technique which "involves selecting members on the basis of availability, accessibility, or convenience" (Davis, 2015, p. 199), the subjects that participate in this research are EFL instructors working at Istanbul Bilgi University English Preparatory Program. Convenience sampling was employed during data collection as the most readily available respondents were selected (Davis, 2015, p. 202), especially for the semi-structured interviews. The study was carried out with 50 EFL instructors who teach different skills such as reading & writing and main course component from entry level (A1) to exit level (B2) as described by the Common European Framework of Reference (CEFR) standards. The questionnaires were administered to 50 instructors. Of these 50 instructors, 10 were selected for semi-structured interviews. Of the 10, 8 were Turkish (instructors 1, 2, 3, 4, 5, 6, 9 and 10) and 2 were of foreign origin (Instructors 7 and 8). Information regarding the variables of gender, age, undergraduate area of study and job experience was also gathered in the questionnaire, and these variables were analysed statistically and their significance was observed.

Demographic information and professional characteristics of the participating EFL instructors are presented in the following tables.

The participating EFL instructors' gender distribution is shown in Table 1.

Table 1. Gender Distribution of the Participants

Gender	f	%
Female	37	74
Male	13	26
Total	50	100

As seen in Table 1, most of the participating EFL instructors are female. The percentage of female participants is 74%, making up almost three quarters of all participants.

The participating EFL instructors' distribution according to undergraduate area of study is shown in Table 2.

Table 2. Distribution According to Undergraduate Area of Study

Undergraduate Area of Study	f	%
English Language Teaching	26	52
English Language and Literature	13	26
American Language and Literature	3	6
Comparative Literature	1	2
American Studies	3	6
Sociology	1	2
Business and Spanish	1	2
Translation Studies	2	4
Total	50	100

As seen in Table 2, more than half of the participating EFL instructors' undergraduate area of study are English Language Teaching (52%) and EFL instructors with English Language and Literature undergraduate area of study constitutes the second most crowded group with 26%. The other branches are under 10% and have a small percentage.

The mean for the participating EFL instructors' age is 35,70±7,18 and the mean for their years of teaching experience is 12,08±6,41. So it can be said that the participating EFL instructors are experienced.

E. Data Collection Instruments

This study adopts a mixed method research design to achieve the aims of the research. To this end, the study employed two data collection tools to elicit both qualitative and quantitative data: questionnaire and interview. Quantitative data were collected through a questionnaire and qualitative data were collected through semi-structured interviews. Mixed-method research design is embraced as it generates an overall level of trustworthiness for the research and it ensures a better triangulation of data gathered through quantitative and qualitative data collection tools. As

Dörnyei (2007) observes, combining QUAN and QUAL methods offers the classic merit to increase the strengths and mitigate the weaknesses of the study. Holding similar views, Sandelowski (2003) claims that mixed-method approach aims to achieve an elaborate and comprehensive understanding of a complex matter through triangulation, namely, to justify one conclusion by laying out converging results acquired through different methods.

In order to incorporate more participants into the study, a quantitative approach was embraced first. The quantitative data were found to be useful in supplementing and extending the qualitative one. Moreover, carrying out a qualitative data collection through semi-structured interviews provided participants with the chance to make detailed explanations and thus provide an important contribution to the understanding of the subject matter in-depth.

To achieve the abovementioned research objectives, data collection was QUAN and QUAL respectively. The quantitative data were gathered through a questionnaire which was adopted from "the International Questionnaire" developed by Sercu et.al. (2005). During the semi-structured interviews, the participants will be asked three questions.

1. Questionnaire

The quantitative data were gathered through two questionnaires which were adopted from "the International Questionnaire" developed by Sercu et.al. (2005) (see Appendix C). Only two sections of the questionnaire were used as the others were beyond the scope of this study. Section six, entitled "Culture in Foreign Language Teaching" and section 11, entitled "Intercultural Foreign Language Teaching" were included in the questionnaire that was prepared for the present study. Section 11, "Intercultural Foreign Language Teaching Scale" aimed to answer the second research question, "What are EFL instructors' attitudes towards culture teaching?" Section six, "Culture in Foreign Language Teaching Scale" aimed to answer research question three, "How do EFL instructors integrate ICC into their teaching to foster intercultural awareness?" Also, one open-ended question "What is your opinion on the term Intercultural Communicative Competence" Can you explain it?" was added to the questionnaire in an attempt to collect instructors' opinions on ICC to answer research question one, "How do EFL teachers define ICC?" Prior to its

administration, the developer's permission was obtained in the form of a consent letter regarding the use of the questionnaire (see Appendix A).

2. The Semi-structured Interview

In order to supplement and extend the quantitative research, a qualitative dimension was added to the research design in the form of semi-structured interviews. 10 instructors were asked three questions in the interviews. The first question aimed to find out about their culture teaching activities and teaching materials. The second question was posed to discover their teaching time distribution over 'language teaching' and 'culture teaching'. Lastly, the final question aimed to elicit instructors' intentions to devote more time to 'culture teaching' (see Appendix E).

F. Data Collection Procedure

As quantitative data preceded qualitative data in this research, the questionnaire was administered first. The questionnaire was prepared online and e-mailed to the 50 participants. The purpose of the study and necessary explanations were provided in the link and the participants were also provided explanations in the introduction of the surveys. An online questionnaire consent form had been added at the beginning of the survey and all participants accepted to participate in the study by clicking on the checkbox (see Appendix B). Online surveys are thought to be useful in two ways: first, they are not as time-consuming as the traditional way of printing out papers and distributing them to each participant; second, the data collected are easily transferrable to Microsoft Excel and then to SPSS (Statistical Package for Social Sciences). As Lefever & Matthiasdottir (2007) state pen-and-paper instrument is costly and bound to location and time whereas online questionnaires are more feasible in reaching a wider audience. The raw data acquired through the online questionnaire was first transferred from the website to a spreadsheet; later, sent to SPSS for statistical analysis.

In the first part of the questionnaire, participants were asked to score a number of statements on a five-point scale, ranging from 'I agree completely' to 'I do not agree at all'. This section consists of 12 statements concerning teacher attitudes towards ICC. The second part of the questionnaire consists of 17 statements that

aimed to elicit participants' in class practices related to ICC. Participants were asked to indicate whether they perform any in-class culture teaching activities, and, if yes, the kinds of culture teaching activities on a three-point scale, ranging from 'often' to 'never'.

As for the interviews, a convenient time and place were chosen for those participants who were willing to participate. The interviews adopted a semi-structured design. The questions were designed to elicit more in-depth answers to second and the third research questions and thought thoroughly in that fashion. The participants were encouraged to elaborate on the subject matter as it is inherent in semi-structured interviews. As Griffee (2012) states, "the interviewer is free to ask for clarification and even add follow-up questions" in this type of interviews (p. 160). Prior to the actual interviews took place, the instructors who agreed to participate in the semi-structured interviews signed an interview consent form, which includes the necessary information regarding the nature of the study, privacy and confidentiality issues along with participants' names and signatures (see Appendix D). However, due to the outbreak of the Covid19 Pandemic, ELPS cancelled all physical classes and went fully online within a couple of weeks. As a result, the remaining interviews had to be conducted on Zoom. A convenient time was chosen depending on availability of the remaining participants and meetings were set accordingly. Both face-to face interviews and online interviews were recorded and stored on the researcher's PC. During the interviews, it was clearly stated to the participating instructors that a recorder would be used to prevent any missing information; the records could be listened after the interview was over, and the whole or some of the parts in the records could be used for analysis. Thus, efforts were made to prevent any possible negative opinions that the recording process might cause.

G. Data-Analysis Procedure

Creswell & Creswell (2017) state that "including only quantitative or qualitative methods falls short of the major approaches being used today in social sciences" (p. 4). In order to provide a better understanding and to yield more comprehensive analysis of the research questions, a mixed methods approach is employed in this study. Therefore, both quantitative and qualitative data were used.

Quantitative data were obtained through a questionnaire, and qualitative data were obtained through a semi-structured interview.

As quantitative data preceded qualitative data, the questionnaire was administered first. In the personal information form, 4 questions about the participating instructors' age, gender, undergraduate area of study and years of teaching experience were addressed. Descriptive information regarding the characteristics of the participants was specifically given. The findings of the gender and undergraduate area of study are presented with their frequencies and percentages while age and years of teaching experience are presented with their means and standard deviations. In the second part of the questionnaire, participants were asked to score a number of statements on a five-point scale, ranging from 'I agree completely' to 'I do not agree at all'. This scale consists of 12 statements concerning teacher attitudes towards ICC. The third part of the questionnaire consists of 17 statements regarding participants' in class practices related to ICC. Participants were asked to indicate what kind of culture teaching activities that they practise during classroom teaching time on a three-point scale, ranging from 'often' to 'never'. After all the responses had been gathered, the raw data acquired through the questionnaire were first transferred from the website to an MS Excel spreadsheet; later, sent to SPSS for statistical analysis. Finally, the findings of the statements in the two scales were presented with their means and standard deviations.

To report the interviews, content analysis technique was used. The responses of the participating instructors were transferred to a Word document with no changes to be analysed, and all the interviews were decoded into texts by listening to the records minimum two times. Before analysis, the texts were read completely and the views of the participating instructors were examined. Quotations were added to show that the findings that were obtained as a result of the analysis of the data reflect the opinions of the participating instructors. The views obtained from the interview forms were put in separate rows and the frequencies of these views were presented in a separate column in the tables.

Table 3. Overview of the Research Questions and Procedures

Research Questions	Data Collection Instruments	Data Analysis
1. How do EFL teachers define ICC?	Intercultural foreign language teaching scale	Descriptive Statistics Content analysis
2. What are EFL instructors' attitudes towards culture teaching?	Intercultural foreign language teaching scale Semi-structured interviews	Descriptive Statistics Content analysis
3. How do EFL instructors integrate ICC into their teaching to foster intercultural awareness?	Culture in foreign language teaching scale Semi-structured interviews	Descriptive Statistics Content analysis

H. Limitations

There are a few limitations that cannot be overlooked in this study. The number of participants that took part in this study could easily be regarded as the foremost limitation as the number is only limited to 50 instructors in one institution. As the research is a case study conducted at an ELPS of a foundation university, the results would hamper the external validity as they are not sufficient to make generalisations.

A second limitation is the scope and the extent of the research. Again, since the current study is limited to one ELPS context, it would not have been possible to do interviews with instructors who have been incorporating ICC into their lessons elsewhere. This dissertation is of limited scope in that regard.

Lastly, the inherent flaw with questionnaires could be viewed as the final limitation. The biggest drawback of questionnaires is the issue of honesty. The general outcome of the research might easily be jeopardized due to false opinions. Another reason threatening the results is that participants may not fully understand the items and fail to make a genuine reflection.

I. Summary

This chapter explained the methodology of the current study. More specifically, it presented the research questions, gave detailed information about the research design, setting, demographic and professional characteristics of the participants, data collection instruments along with data analysis, followed by the limitations of methodology. Next chapter will present the findings of the research and interpret the data acquired through analysis.

IV. FINDINGS

A. Introduction

This chapter presents the results of the quantitative part of the research followed by the results of the qualitative section. First, the categories regarding instructors' definition of ICC are presented. Next, the data obtained from "Foreign Language Teachers and Intercultural Competence" Scale and "Culture in Foreign Language Teaching" Scale are presented with their mean scores and standard deviations. The results concerning instructors' attitudes towards culture teaching and their culture teaching practices are explained based on both the questionnaire and semi-structured interview.

B. The Results of The Questionnaires

In the questionnaire, before the statements of the two scales an open-ended question "What is your opinion on the term "Intercultural Communicative Competence" Can you explain it? "was addressed to the participating instructors to determine the definition of ICC by them.

It is seen that the responses are grouped under two titles as in Table 4.

Table 4. How the Instructors Define the Term of ICC

Definition	f	%
Learning A Certain Language Within Its Cultural Context	42	84
Understanding Other Cultures	8	16
Total	50	100

As seen in Table 4, there are two types of responses given by the instructors. Most of the instructors (84%) define ICC as the integration of the foreign language teaching and the culture of its native speakers. However, there is a small percentage

of instructors (16%) describing ICC as just learning other cultures and not reconciling it with foreign language teaching.

The means and the standard deviations of the statements in the "Foreign language teachers and intercultural competence" scale are shown in Table 5. Mean, standard deviation, frequency and percentages of the items in the questionnaire are given in Appendix F.

Table 5. The Means and the Standard Deviations of the Statements in the "Foreign Language Teachers and Intercultural Competence" Scale

Number	Statement	Mean	SD
1.	In a foreign language classroom, teaching culture is as important as teaching the foreign language.	4.42	.76
2.	Intercultural education best undertaken cross-curricularly.	3.96	.90
3.	A foreign language teacher should present a positive image of a foreign culture.	4.18	1.02
4.	(-) Before you can teach culture or do anything about the intercultural dimension of foreign language teaching, students have to possess a sufficiently high level of proficiency in the foreign language.	2.62	1.19
5.	(-) Intercultural skills cannot be acquired at school.	2.14	1.07
6.	(-) It is impossible to teach the foreign language and foreign culture in an integrated way.	2.00	1.25
7.	I would like to promote the acquisition of intercultural skills through my teaching.	4.36	.85
8.	(-) Intercultural education has no effect what so ever on students' attitudes.	1.84	1.06
9.	The more students know about the foreign culture, the more tolerant they are.	4.60	.57
10.	In international contacts, misunderstandings arise equally often from linguistic as from cultural differences.	4.06	.82
11.	Foreign language teaching should enhance students' understanding of their own cultural identity.	3.96	.93
12.	All students should acquire intercultural competence, not only students in classrooms with ethnic minority children.	4.52	.74

Note: (-) Negative statements

As seen in Table 5, the means of the positive statements are higher than the average score of 3, and the means of the negative statements are lower than the average score of 3. Thus, it is understood that the attitudes of participating instructors towards culture teaching is positive. The Cronbach's alpha of the scale was also calculated and found as .693. As Kalaycı (2010) states, the minimum acceptable value for the Cronbach's alpha is .6; it can be said that the scale is reliable.

The means and the standard deviations of the statements in the "Culture in foreign language teaching" scale are shown in Table 6. Item-by-item analysis including mean, standard deviation, frequency and percentages are given in Appendix G.

Table 6. The Means and the Standard Deviations of the Statements in the "Culture in Foreign Language Teaching" Scale

Number	Statement	Mean	SD
1.	I ask my students to think about the image which the media promote of the foreign country.	1.88	.72
2.	I tell my students what I heard (or read) about the foreign country or culture.	2.58	.61
3.	I tell my students why I find something fascinating or strange about the foreign culture(s).	2.18	.83
4.	I ask my students to independently explore an aspect of the foreign culture.	1.88	.75
5.	I use videos, CD-ROMs or the Internet to illustrate an aspect of the foreign culture.	2.64	.53
6.	I ask my students to think about what it would be like to live in the foreign culture.	2.36	.63
7.	I talk to my students about my experiences in the foreign country.	2.38	.70
8.	I ask my students about their experiences in the foreign country.	2.40	.64
9.	I invite a person originating from the foreign country into my classroom.	1.36	.63
10.	I ask my students to describe an aspect of their own culture in the foreign language.	1.94	.68
11.	I bring objects originating from the foreign country into my classroom.	1.42	.54
12.	I ask my students to participate in role-play situations in which people from different cultures meet.	2.19	.71

Table 6. (con) The Means and the Standard Deviations of the Statements in the "Culture in Foreign Language Teaching" Scale

Number	Statement	Mean	SD
13.	I decorate my classroom with posters illustrating particular aspects of the foreign culture.	1.44	.64
14.	I comment on the way in which the foreign culture is represented in the foreign language materials I am using in a particular class.	1.72	.57
15.	I ask my students to compare an aspect of their own culture with that aspect in the foreign culture.	1.96	.67
16.	I touch upon an aspect of the foreign culture regarding which I feel negatively disposed.	1.56	.68
17.	I talk with my students about stereotypes regarding particular cultures and countries or regarding the inhabitants of particular countries.	2.08	.63

As seen in Table 6, only the means of 3 statements are lower than the average score of 1.5. Thus, it is understood that the participating instructors have the intention and effort to integrate ICC into their teaching. The Cronbach's alpha of the scale was also calculated and found as .677. As Kalaycı (2010) states, the minimum acceptable value for the Cronbach's alpha is .6; it can be said that the scale is reliable.

C. The Results of The Interviews

In this section, findings obtained from the qualitative research section are explained. The items obtained from the interviews are given as frequency and presented in the tables below.

Interview Question 1 *"What do you do in class to teach the cultural aspect of the language? Do you use additional teaching materials other than textbooks? If yes, what materials do you use and give reasons as to why you use them?"* was addressed to the participating EFL instructors. The responses given by those are as in Table 7.

Table 7. Things or Materials Used in Teaching the Cultural Aspect of the Language

Theme	Code	Participants
Things or Materials Used in Teaching the Cultural Aspect of the Language	Adherence to Mostly Only Materials in Textbooks Due to the Concern That the Syllabus Requirements Are Met	1-2-3-4-5-6-10
	Watching Video	2-4-7-8-9
	Giving Examples in Line with the Instructor's Own Experience and Knowledge	1-4-7-10
	Making Intercultural Comparisons	4-5-8
	Video Chatting	6
	Playing Games	7

As seen in Table 7, the responses are grouped under 5 different codes. The most given answer is " Mostly Adherence to Only Materials in Textbooks Due to the Concern That the Syllabus Requirements Are Met" (Instructor 1, 2, 3, 4, 5, 6 and 10). "Watching Video" (Instructor 2, 4, 7, 8 and 9), "Giving Examples in Line With the Instructor's Own Experience and Knowledge" (Instructor 1, 4, 7 and 10), "Making Intercultural Comparisons" (Instructor 4, 5 and 8) are the answers that follow respectively. "Video Chatting" (Instructor 6) and "Playing Games" (Instructor 7) are the least given responses.

The participating instructors' expressions in the interviews are presented below.

i. "Not many activities, only the ones that our course books allow. Or if I know something about the culture maybe I can integrate it to my teaching. But because of the hectic atmosphere here and the syllabus requirements, I don't use any additional materials apart from textbooks or apart from my own experiences, the things I know. So, no extra materials, mainly the coursebook material and my personal anecdotes actually."

ii. "To be honest with you, all the colleagues have mentioned the same thing, we have really packed programme, so there is little room for us to. In level 5 for example, in which I am teaching. But I am not sure if we use, evaluate time properly. If we let students watch a movie and reflect on them in spoken English, they love it. But on the other hand, the language structure or the vocabulary or whatever we are

studying on that particular week, we are just focusing on this aspect. We are forgetting the intercultural communicative aspect of language. When I ask them the difference between Turkish society and American or English society, they can underline some differences and they have the tendency to use some of them in everyday life. For example, swearing for them is something natural, because they watch a lot of movies, but when they translate that, they understand that it is something forbidden. In this sense, if there is more room for practice, we as teachers. If we prepare something more specific to promote intercultural communication, I think students can benefit more."

iii. "Since the textbooks that we use in our institution provide us with quite a lot of materials to teach the cultural aspect of the language (in terms of both verbal and non-verbal communication), I personally usually stick to those."

iv. "I think, in reading and writing, we are more limited in that way. I use some kind of videos or I can give examples from you know, from different cultures, tell them some interesting facts about British culture. So mostly my personal experience and some visuals. Also I ask students to share their own opinions on lets say we have one tradition, what is that tradition in your own country."

v. "The texbooks we are using actually cover a variety of intercultural factors displaying different dishes, lifestyles or attitudes people have all around the world, which actually draws the attention of students to a great extent. Apart from textbooks, I do not specifically use any additional materials but let my students compare their culture with the foreign one so as to help them reflect on what they have learnt."

vi. "Actually, I do not do much in class because we have a standard curriculum which does not allow me to do anything additional to what is prescribed. However, we collaborate with different teachers around the world on flipgird which enables students from different countries to communicate with each other through video responses. However, this remains as an extracurricular activity."

vii. "Every chance that I get, I point out differences between British and American grammar, vocabulary, spelling and pronunciation. My students' books are British, so I make sure to introduce the American equivalent of an expression when relevant. I expose them to different English accents through Youtube videos and

through my own accent. I let them know that both (British and American) spellings, pronunciations or grammatical structures are correct, they are simply different. I sometimes play a Kahoot game about a popular holiday celebrated in the United States (Halloween, Christmas or Easter, for example). When students are curious about where I'm from, I show them on the map (screen shared) and Google images of my hometown. I sometimes show them the weather in my hometown and the time difference."

viii. "I usually use videos in which the students can see situations taking place in the UK. They watch the actors and try to understand what is happening in the video not only from what is being said but also from the characters' facial expressions, tone of voice, or body language. I also use these videos to teach functional language appropriate for these situations. We also discuss cultural differences between my country, Canada, and the students' own countries when the topic arises. For example, in a recent lesson, they had to rank how university students cope financially during their studies i.e. get a part-time job, rely on their parents, or take out student loans. Their responses were very different from what happens in Canada, so we had a discussion about the cultural reasons behind them."

ix. "Depending of the topic, I use videos, songs or visuals to demonstrate specific aspects of a culture. I guess videos are the best tool since they demonstrate the target cultures both visually and audially. They provide a chance for learners to mimic the gestures, intonation, etc. Or at least to acquire a lasting memory of the culture."

x. "I don't use any extra materials but I try to share anecdotes that I believe students might find interesting from other cultures. Other than that, as a teacher I feel that I am dependent on the coursebook and any other metarials specified in the weekly flow and the syllabus. Trying to keep up with the pacing puts a strain on us, allowing a little to no room for inclusion of any additional materials."

Interview Question 2 *"How is your teaching time distributed over 'language teaching' and 'culture teaching'?"* was addressed to the participating EFL instructors. The responses given by those are as in Table 8.

Table 8. Teaching Time Distribution over 'Language Teaching' and 'Culture Teaching'

Theme	Code	Participants
Teaching Time Distribution over 'Language Teaching' and 'Culture Teaching'	Almost No Time for 'Culture Teaching'	1-6
	Most of the Time for 'Language Teaching' and Not Sufficient Time for 'Culture Teaching'	3-4-5-7-8-10
	Enough Time for Both of the 'Language Teaching' and 'Culture Teaching'	2-9

As seen in Table 8, the responses are grouped under 3 different codes. The most given answer is " Most of the Time For 'Language Teaching' and Not Sufficient Time for 'Culture Teaching'" (Instructor 3, 4, 5, 7, 8 and 10). "Almost No Time for 'Culture Teaching'" (Instructor 1 and 6), "Enough Time for Both of the 'Language Teaching' and 'Culture Teaching'" (Instructor 2 and 9) are the responses, respectively.

The participating instructors' expressions in the interviews are presented below.

i. "Our syllabus doesn't allow us to get into more cultural teaching but only language teaching, academic language teaching actually."

ii. "I think I am trying my best and planning enough time for it."

iii. "Well it obviously takes a considerable amount of time to incorporate these kinds of teaching methods into the lessons and unfortunately we do not always have sufficient time to do it. I end up having to create a healthy balance between the most basic requirements of the course and the "ideal" way of teaching culture and language together in our programme."

iv. "I don't think it is possible in the curriculum, we are not required to teach that way. I think it is up to the teacher to touch upon that subject. We cannot do it in depth because we are only actually language teachers here. We could only help students a bit. There is a text in level 5 about gestures and communication, communication differences between countries. Sometimes I show different ways of

greeting and those kinds of things. That could help.. One thing could lead to a misunderstanding in another culture."

v. "If the content of my lesson is completely based on a different cultural norm, first I try to activate the background knowledge of my students about that topic which takes approximately 10 minutes. Then I try to highlight the intercultural differences by letting my students compare those factors with their own culture. These actually take half an hour or so. If the content of my lesson includes is partially based on intercultural factors, then I guess I allocate maximum ten minutes to go over those differences and so."

vi. "I would say 95 percent of my class is allocated to language teaching. The 5 percent that remains to culture teaching is not done intentionally. It just emerges spontaneously as we process the texts."

vii. "I generally focus on the language teaching but whenever the cultural element naturally arises in class, I embrace it and make time for it. I find that students are quite interested in where I am from and why I'm living abroad and this curiosity fosters dialogue and class rapport."

viii. "80-90% language teaching."

ix. "I don't think they are two separate things. Language is part of a culture so once a learner starts to learn a language it means they also learn a culture. It's a by-product. They will learn the culture inevitably. However, now English is a global language, which means that the learners are introduced with more than one culture. I would say there is always something in the lesson plan that includes a different culture from food to body language."

x. "It is mostly language teaching, explicitly stated in the flow, bound by the syllabus."

Interview Question 3a *"Do you have the feeling that you would like to devote more time to 'culture teaching' during your foreign language teaching classes?"* was addressed to the participating EFL instructors. The responses given by those are as in Table 9.

Table 9. The Intention to Devote More Time to 'Culture Teaching'

Theme	Code	Participants
The Intention to Devote More Time to 'Culture Teaching'	Yes	1-2-3-4-5-6-7-8-9-10

As seen in Table 9, the responses are grouped under only 1 code "Yes". All the participating instructors agree that they would like to devote more time to 'culture teaching' during their foreign language teaching classes.

Interview Question 3b *"If yes, what may be the reasons for that?"* was addressed to the participating EFL instructors. The responses given by those are as in Table 10.

Table 10. The Reasons for the Intention to Devote More Time to 'Culture Teaching'

Theme	Code	Participants
The Reasons for The Intention to Devote More Time to 'Culture Teaching'	It Will Make Students Have a Universal Perspective and Open-Minded Attitudes Towards Different Cultures	2-5-9-10
	It Attracts Students' Attention and Make Them More Engaged in Language Learning	3-4-6-7
	It Will Be Helpful for Students Who Plan to Go Abroad for Several Reasons Like Work, Education, Travel Etc.	1-7-8
	It's a Requirement for the Instructors because of Their Having Foreign Students with Different Cultures	1

As seen in Table 10, the responses are grouped under 4 different codes. The most given responses are "It Will Make Students Have a Universal Perspective and Open-Minded Attitudes Towards Different Cultures" (Instructor 2, 5, 9 and 10) and "It Attracts Students' Attention and Make Them More Engaged in Language Learning" (Instructor 3, 4, 6 and 7). "It Will be Helpful for Students Who Plan to Go

Abroad for Several Reasons Like Work, Education, Travel Etc." (Instructor 1, 7 and 8) is the response that comes, respectively. Only one respondent responded as "It's a Requirement for the Instructors Because of Their Having Foreign Students with Different Cultures."

The participating instructors' expressions in the interviews are presented below.

i. "First of all, academic life requires cultural competence as well because there are a lot of foreign students here coming from Erasmus projects or whatever. Also, our students are usually planning to go abroad for their postgraduate studies. So, and mainly, mostly they want to go to England or USA, so they need to learn something about that culture before they go. Otherwise, they will have cultural conflict as well. So, yeah, I mean cultural teaching somehow should be integrated into language teaching as well, Maybe not at basic levels, but especially in upper levels."

ii. "When I am giving writing feedback, sometimes the students do not look into my eyes especially when they are from the Middle East countries. Some students from Turkey also divert their eyes from me. I say, "This is the language, you have to look into my eyes so that I can understand whether you understand my comments or not." I am trying to teach them little bit the cultural aspect of the language. Or when they are using analogies for example, I try to tell them to put yourself into a person from England, Sweden or somewhere else. What kind of examples would they make analogy with. Just do not concentrate on your own culture too much. Try to think what English people, American people would do."

iii. "I would definitely like to have more time to devote to cultural teaching for I firmly believe it generates a more thorough and authentic understanding of the language for the learners."

iv. "Actually, that would make the students more engaged, if the topic is suitable of course. I cannot talk about the coursebook but, if we make.. I don't know maybe even 5 minutes before the text or before the writing activity maybe, it could be done. I think a minimum time should be allocated."

v. "I would like to devote more time to culture teaching as it would contribute to my students to a great extent in terms of having a universal perspective and an

open-minded attitude towards the different cultures all over the world, which would also enable them to communicate with people in a better way."

vi. "I would like to devote more time as I believe having familiarity with the background knowledge of texts, conversations and other material that students are exposed to facilitates comprehension and raises consciousness about different forms of lifestyles."

vii. "It could be nice to have a specific time each week allocated for this. The students are naturally interested in different cultures and this interest could be harnessed to cultivate their language learning, as well. And it's always a good idea to remind the students of the greater, international context in which their English language studies are so important (for travel, work, social life, etc.)."

viii. "Communication is not limited to just "words" and their direct meaning. It encompasses many other aspects as mentioned above. In order for students to have positive and meaningful conversations with foreign speakers, they should be aware of the nuances of the other culture. This would prevent a lot of misunderstandings, difficult situations, and potentially, hurt feelings."

ix. "As long as it does not lead into the belief that one culture is more important or better than the other, I think, it is necessary to teach cultural aspects of the language. And this should include many different cultures around the world so that each local culture can communicate their own differences."

x. "I believe that the isolation of cultural elements from language teaching environment makes it harder for students to have a holistic understanding of what they are exposed to. Teaching culture might help them build enough self-esteem to become consumers of the new culture."

D. Summary

This chapter presented the data obtained through the questionnaire and semi-structured interview. The results concerning instructors' attitudes towards culture teaching and their culture teaching practices were explained based on the data obtained through both the questionnaire and semi-structured interview. The following chapter will provide the discussion of the findings regarding the research questions and review of the literature. It will also present an overall conclusion and

the summary of the main findings along with the limitations of the study, pedagogical implications and recommendations for further research.

V. CONCLUSION AND RECOMMENDATIONS

A. Introduction

The results of the questionnaire and the reports of the interview along with individual responses were presented in Chapter 4. This chapter will present an in-depth interpretation of the main findings with regard to research questions and literature review. Discussion of the results are given under the respective research question. This chapter will also summarize the key findings of the study along with its limitations, pedagogical implications based on instructors' views on ICC and culture teaching and finally recommendations for further research.

B. Discussion of Findings for Research Questions

1. Research Question 1

In the research, the first research question was determined as "How do EFL instructors define ICC?" The first question in the questionnaire was designed to give the answer to research question 1.

"What is your opinion on the term "Intercultural Communicative Competence" Can you explain it? "was addressed to the participating instructors to discover their definition of ICC. As discussed before, there are two types of responses given by the instructors. Most of the instructors (84%) define ICC as the integration of the foreign language teaching and the culture of its native people speaking that language. However, there is a small percentage of instructors (16%) that described ICC as just learning other cultures and not reconciling it with foreign language teaching.

The ideas that teachers reflected on the question indicate that teachers mostly consider ICC as integration of cultural elements into language teaching and learning about other cultures. The overall conclusion that can be derived from the responses is that ICC is considered as an understanding of other cultures and the ability to communicate with people from various cultural backgrounds. However, ICC is not just people from various cultural backgrounds interacting and exchanging

information in a foreign language. Intercultural competence comes with the predisposition that language learners are supposed to have an understanding of their own culture so as to become interculturally competent. As Chlopek (2008) states, "ICC not only includes understanding of other cultures, but also understanding of one's own culture from a different perspective without seeing it as a point of reference" (p.12). Byram (1997) stresses that intercultural learning starts to take place only after learning about your own culture. Thus, teachers should be aware of their culture to benefit students in gaining an intercultural perspective. It would certainly be "a careless mistake to hold teachers accountable for intercultural teaching as not all of them are willing to be responsible for ICC practices, but it is of paramount importance to have devoted teachers who have trust in the objectives of ICC" (Mughan, 1999, p.64). In this regard, instructors should at least possess certain knowledge on the dimensions of ICC.

Also, it is interesting to note that no instructor mentioned the different factors comprising ICC. Frankly, it would be harsh to expect a rich definition including Byram's *six saviors* along with Van Ek's *competencies*. Yet, most of their speculations about the term derived from their pre-existing knowledge on Communicative Competence. This is in line with the hypothesis that language instructors have predetermined perceptions of ICC and they are not aware of it as a term.

The overall conclusion that can be drawn is that instructors do not seem to have a comprehensive understanding of ICC and its components. This may be due to lack of training programmes in culture teaching. Today, many teacher training courses mainly rely on theory and fail to equip teachers with necessary input to help them know how to deal with cultural aspects they encounter. Since it is universally accepted that language learning cannot take place in isolation from culture, instructors ought to be provided with ways to incorporate ICC into their language classes as facilitators of culture teaching. Consequently, the data drawn from the first research question emphasizes the significance of ICC training among language instructors.

2. Research Question 2

In the research, the second research question of the present study was determined as "What are EFL instructors' attitudes towards culture teaching?". The findings from the "Foreign language teachers and intercultural competence" scale and some of the questions in the interview provide insights into instructors' attitudes towards culture teaching.

The mean (4.42) for the first statement in the first scale in the questionnaire "In a foreign language classroom, teaching culture is as important as teaching the foreign language" clearly shows that the instructors see teaching culture very important. Besides, the mean (4.18) for the third statement in the scale "A foreign language teacher should present a positive image of a foreign culture" points out the importance of the foreign language teacher's positive image of the culture of that language. The mean (4.36) for the seventh statement in the scale "I would like to promote the acquisition of intercultural skills through my teaching" and in the interview form to the question 3a "Do you have the feeling that you would like to devote more time to 'culture teaching' during your foreign language teaching classes?" all of the instructors' responses being "Yes" indicate that the instructors endeavour to apply and devote more time to culture teaching in their foreign language teaching. However, it seems they cannot devote enough time to it, as eight of 10 instructors' responses are negative to the question 2 "How is your teaching time distributed over 'language teaching' and 'culture teaching'?" in the interview (two of them indicate that they can allocate almost no time for cultural teaching and six of them indicate that they cannot allocate enough time for it).

The mean (4.60) for the ninth statement "The more students know about the foreign culture, the more tolerant they are", the mean (1.84) for the eighth statement "Intercultural education has no effect whatsoever on students' attitudes" stress the beneficial aspects of culture teaching on students. The mean (3.96) for the eleventh statement "Foreign language teaching should enhance students' understanding of their own cultural identity", the mean (4.52) for the twelfth statement "All students should acquire intercultural competence, not only students in classrooms with ethnic minority children" and the mean (4.06) for the tenth statement "In international contacts, misunderstandings arise equally often from linguistic as from cultural differences", and in the interview to the question 3b "What may be the reasons for

devoting more time to 'culture teaching' during your foreign language teaching classes?" the instructors answers being "It will make students have a universal perspective and open-minded attitudes towards different cultures", "It attracts students' attention and make them more engaged in language learning", "It will be helpful for students who plan to go abroad for several reasons like work, education, travel etc." and "It's a requirement for the instructors because of their having foreign students with different cultures" point out the necessity of culture teaching for the students in their foreign language learning.

The mean (3.96) for the second statement in the first part of the questionnaire "Intercultural education is best undertaken cross-curricularly", the mean (2.62) for the fourth statement in this scale "Before you can teach culture or do anything about the intercultural dimension of foreign language teaching, students have to possess a sufficiently high level of proficiency in the foreign language", the mean (2.14) for the fifth statement in this scale "Intercultural skills cannot be acquired at school" and the mean (2.00) for the sixth statement in the same scale "It is impossible to teach the foreign language and foreign culture in an integrated way" indicate that foreign language can be taught in an integrated way with culture teaching in schools even for students with a low level of proficiency in the foreign language and it can be best done with adequate time planning in the curriculum.

The results obtained reveal that instructors are confident about the overall benefits of culture teaching. Participants in the semi-structured interviews all revealed positive attitudes towards culture teaching and all of them agreed to include teaching cultural elements in their classes. The findings remind us of Byram's arguments pertaining to the inseparable relationship between language and culture, which forms the base for this current study. Byram (1989) stresses that language and culture develop together, thus, it is inevitable not to include culture in lessons. Language classes offer great settings for cultural phenomena and instructors ought to be made aware of this advantage to exploit cultural elements.

It is worth noting that even though instructors revealed positive results regarding teaching culture in their language classes, they consider syllabus and curriculum as obstacles preventing them from touching upon cultural aspects. Usually because of time and pacing constrains, they cannot exploit certain topics as they encounter them during class and feel limited to what the materials have to offer.

Obviously, it takes a considerable amount of time and planning to incorporate different cultural topics into the lessons and this issue should be addressed by curriculum planners, material designers and teacher training courses worldwide.

A final conclusion that can be drawn from the data is that instructors are aware of the fact that communication is not just words and their direct meaning, but rather a complex phenomenon including various layers and dimensions. Valdes and Swan (1986) state that "being able to read and speak another language does not guarantee that understanding will take place" (p. 64). Instructors believe that culture teaching generates a more authentic understanding of the language for the learners, raises consciousness of different lifestyles, helps them gain a universal perspective and an open-minded attitude towards the different cultures to understand and communicate differences. The findings are in line with the review of current literature. As Byram (1997) states "students cannot truly master the language until they have also mastered the cultural contexts in which the language occurs" (p. 28). Learning more about the language alone does not necessarily make them better communicators. It would be natural to draw the conclusion that linguistic competence is to be nourished with cross-cultural knowledge for a sound communication to take place and instructors are well aware of the fact that language classrooms are ideal settings to provide this cultural nourishment.

3. Research Question 3

In the research, the third research question was determined as "How do EFL instructors integrate ICC into their teaching to foster intercultural awareness?". The findings from the third part of the questionnaire "Culture in foreign language teaching" scale and some of the questions in the interview form provide insights into instructors' endeavour to integrate ICC into their teaching.

The most common response to item 1 in the interview "What do you do in class to teach the cultural aspect of the language? Do you use additional teaching materials other than textbooks? If yes, what materials do you use and give reasons as to why you use them?" was "Adherence to mostly only materials in textbooks due to the concern that the syllabus requirements are met." This shows that the instructors mostly stick to the syllabus. "Watching videos", "Giving examples in line with the instructor's own experience and knowledge" and "Making intercultural

comparisons" respectively were found to be the other methods used in integrating ICC into their teaching that they choose. "Video Chatting" and "Playing games" are the rarely used methods.

The means in the "Culture in foreign language teaching" scale were evaluated according to the criteria for 3 Likert as: 1-1.66 (Never), 1.67-2.33 (Once in a while) and 2.34-3 (Often). So the mean (2.64) for the fifth statement "I use videos, CD-ROMs or the Internet to illustrate an aspect of the foreign culture", the mean (2.58) for the second statement "I tell my students what I heard (or read) about the foreign country or culture", the mean (2.40) for the eighth statement "I ask my students about their experiences in the foreign country", the mean (2.38) "I talk to my students about my experiences in the foreign country" and the mean (2.36) for the sixth statement "I ask my students to think about what it would be like to live in the foreign culture" indicate that the instructors use Internet videos, tell students about culture in line with their own experience and knowledge, ask students their experience and knowledge of culture in line with their experience often.

The mean (2.19) for the twelfth statement "I ask my students to participate in role-play situations in which people from different cultures meet", the mean (2.18) for the third statement "I tell my students why I find something fascinating or strange about the foreign culture(s)", the mean (2.08) for the seventeenth statement "I talk with my students about stereotypes regarding particular cultures and countries or regarding the inhabitants of particular countries", the mean (1.96) for the fifteenth statement "I ask my students to compare an aspect of their own culture with that aspect in the foreign culture", the mean (1.94) for the tenth statement "I ask my students to describe an aspect of their own culture in the foreign language", the mean (1.88) for the first statement "I ask my students to think about the image which the media promote of the foreign country", the mean (1.88) for the fourth statement "I ask my students to independently explore an aspect of the foreign culture" and the mean (1.72) for the fourteenth "I comment on the way in which the foreign culture is represented in the foreign language materials I am using in a particular class" show that making students participate in role-play situations, making comparisons between cultures, presenting a role-model of the culture are the methods they use once in a while.

The mean (1.56) for the sixteenth statement "I touch upon an aspect of the foreign culture regarding which I feel negatively disposed", the mean (1.44) for the thirteenth statement "I decorate my classroom with posters illustrating particular aspects of the foreign culture", the mean (1.42) for the eleventh statement "I bring objects originating from the foreign country into my classroom" and the mean (1.36) for the ninth statement "I invite a person originating from the foreign country into my classroom" indicate that bringing a person or an object originating from the foreign country into the classroom, telling negative sides of the cultures and decorating classroom with posters illustrating particular aspects of the foreign culture are the methods they never use.

It is worth noting that a significant number of instructors in the interviews mentioned they mostly stick to textbook materials due to the concern that the syllabus requirements are met. They only touch upon aspects of culture if they come across in textbooks. This proves the prior hypothesis that instructors mainly incorporate what the coursebooks offer correct. However, as Chlopek (2008) states, "textbook- based exercises can only play a supporting role in the intercultural approach" and hints that it is teachers' job to incorporate intercultural elements (p. 15). Due to time and pacing constraints, intercultural aspects tend to be overlooked, but still, it is teachers' job to make "culture accessible" and "provide students with cultural experiences of one kind or another" (Moran, 2001, p.13). Teaching every cultural difference is not the goal here, as Cakir (2006) states, since ICC promotes critical thinking skills, teachers should help learners develop a certain awareness of sociolinguistic and cultural differences. This is in line with Önalan (2005) who supports this view and argues that ICC integration helps students gain an intellectual development and increases their awareness of other cultures.

Overall, instructors are mostly aware of the importance of culture teaching and try to include cultural aspects in their teaching. In doing so, they usually rely on the textbook content and incorporate culture-based media to foster cultural awareness. It is also the curriculum planners, material designers, who develop contents that would foster intercultural awareness.

C. Summary of Findings

This study aimed to explore the extent of EFL teachers' cultural awareness. It was designed to find out about instructors' attitudes towards culture teaching, how they define the term ICC and how they incorporate ICC into their teaching to foster intercultural awareness.

In response to RQ1, the findings indicate that even though most of the instructors are well aware of the term "culture teaching", they do not have a comprehensive understanding of ICC and its components. If instructors do not have a sufficient amount of knowledge on the concept of ICC, it is highly unlikely to expect learners to gain intercultural awareness. In this regard, teacher training programs and language institutions ought to equip instructors with skills to integrate ICC into their lessons. These skills will eventually help learners with "establishing relationships, managing dysfunctions and mediating which distinguishes an 'intercultural speaker'" (Byram, 1997, p. 38). As a result, learners will be able to communicate more confidently and interact with other cultures without having fewer culture bumps.

Another striking finding is instructors' attitudes towards culture teaching. Regarding RQ2, instructors reflect positive attitudes towards that teaching style and most of them try to devote more time to cultural aspects. They believe intercultural education has positive effects on students' attitudes, enhances students' understanding of their own identity, helps students have a universal perspective and open-minded attitudes towards different cultures. As Byram and Morgan (1994) comment, positive attitudes are generated by increased knowledge and teachers' education will eventually lead to positive attitudes among students, thus helping learners gain cultural awareness and intercultural competence.

Regarding RQ3, instructors make use of various materials to touch upon cultural aspects to help students make relevant cross-cultural comparisons to foster intercultural awareness. However, the syllabus is the biggest obstacle preventing a systematic approach to culture teaching. The fact that syllabus which does not include culture teaching adequately and the instructors' anxiety of completing the syllabus prevent a systematic culture teaching. Therefore, instructors try to devote time to cultural aspects in line with their own knowledge, initiative and various simple ways like watching videos, giving examples in line with the instructor's own

experience and knowledge, making intercultural comparisons, video chatting and playing games. Other than these, they mostly only adhere to materials in coursebooks and allocate most of their time for language teaching with no sufficient time for culture teaching and they mainly incorporate what the coursebooks have to offer.

Overall, instructors' general response is positive towards culture teaching. Language classes are the ideal settings to incorporate culture and teachers should be conscious of the fact that they ought to exploit cultural elements along with language. Yet, culture teaching practices are usually obstructed by time constraints and syllabus design, so instructors usually rely on coursebook content. Also, the findings suggest that participants are not fully aware of the term ICC and there is a lot to be done in the field of EFL to increase educators' awareness of ICC.

D. Limitations of the Study

The questionnaire administered in this study was adopted from "Foreign Language Teachers and Intercultural Competence Questionnaire" developed by Sercu et.al. (2005), which is a comprehensive questionnaire consisting of 13 sections, collecting information on a vast array of topics ranging from culture teaching materials, cross-curricular activities, teachers' views on the aims of culture teaching and their intercultural effectiveness through administering a variety of scales. The research conducted by Sercu et.al. (2005) has only been a guide for this investigation. The scope of the study has been limited to the views of 50 EFL instructors working at Istanbul Bilgi University English preparatory program. Thus, the conclusions cannot be generalised.

E. Pedagogical Implications

The findings of this study have important pedagogical implications and suggest several actions to take. First of all, the instructors should have complete knowledge about culture teaching in ELT. They should not see culture teaching as a separate issue apart from language teaching. Fullinwider (1993, p. 32) emphasizes the importance of instructors' awareness - being at the heart of education, of the teaching content they deliver learners from diverse cultural backgrounds. Teacher training programmes should place more emphasis on the encouragement of promoting

teachers towards culture teaching. Only in this way could teachers become more confident of preparing authentic materials that integrate ICC.

Secondly, the best way of integrating culture teaching with language teaching is the wide coverage of culture teaching in the textbooks of the curriculum. Chlopek (2008) states that "it is of paramount importance that the cultures, not simply chosen cultural aspects, are dealt with during EFL lessons" (p.12). Thus, it should be applied more systematically to allow room for the instructors to allocate more time for culture teaching. Course designers should also be more aware of the matter and include ICC in the syllabus. Culture bumps, stereotypes, culture shock and non-verbal communication, diverse intercultural communication skills should be paid more attention to by material designers rather than the repetitive displays of festivals and special days.

Thirdly, culture teaching can be applied to all the students no matter how proficient they are in the foreign language and thus, should be applied to all the foreign language learning students. Designing the classes to include students from as many different cultures as possible will contribute to the better application of this method. Catering to a culturally diverse group of learners from different nationalities is of paramount importance.

F. Recommendations for Further Research

This study provides only a glimpse of a wide research area. It could be improved in different ways. First, it only includes 50 language instructors working at a single institution. More comprehensive results could have been achieved if a larger participant size had been included. This research could also be undertaken with different samples of instructors from other universities and the results can be compared to those in this study. Moreover, instructors who had been interviewed could have been observed to present the subject matter with detailed examples of teaching practices. As the relationship between teacher beliefs towards ICC and their in-class practices does not represent a straightforward connection, more understandable results could be attained through class observations.

REFERENCES

ABA, D. (2015). Towards an intercultural communication competence tool for academic mobility purposes. *Journal of Intercultural Communication, 39*(6).

AGAR, M. (1994). *Language shock: Understanding the culture of conversation.* New York:William Morrow.

ALEKSANDROWICZ-PEDICH, L., DRAGHİCESCU, J., ISSAIASS, D., & SABEC, N. (2003). The views of teachers of English and French on intercultural communicative competence in language teaching. *Incorporating intercultural communicative competence in language teacher education*, 7-37.

ALPTEKIN, C. (1993). Target-language culture in EFL materials. *ELT Journal, 47*(2), 136-143.

ALRED, G., BYRAM, M., & FLEMING, M. (Eds.). (2003). *Intercultural experience and education.* Clevedon: Multilingual Matters.

ARCHER, C. M., & NICKSON, S. C. (2012). The Role of Culture Bump in Developing Intercultural Communication Competency and Internationalizing Psychology Education. *Psychology Learning & Teaching, 11*(3), 335–343.

ATAY, D., KURT, G., ÇAMLIBEL, Z., ERSİN, P., & KASLIOĞLU, Ö. (2009). The role of intercultural competence in foreign language teaching. *İnönü Üniversitesi Eğitim Fakültesi Dergisi, 10*(3), 123-135.

ATIENO, O. P. (2009). An analysis of the strengths and limitation of qualitative and quantitative research paradigms. *Problems of Education in the 21st Century, 13*(1), 13-38.

BALBONI, P. E., & NEWBOLD, D. (2006). *Intercultural communicative competence: a model* (No. 2). Guerra

BANDURA, E., & SERCU, L. (2005). *Foreign language teachers and intercultural competence: an international investigation.* Clevedon: Multilingual Matters.

BOWEN, P., ROSE, R., & PILKINGTON, A. (2017). Mixed methods-theory and practice. Sequential, explanatory approach. *International Journal of Quantitative and Qualitative Research Methods, 5*(2), 10-27.

BROWN, H. D. (2000). *Principles of language learning and teaching.* White Plains, NY: Longman

BYRAM, M. (1997). *Teaching and assessing intercultural communicative competence*. Clevedon: Multilingual Matters

BYRAM, M. (1989). *Cultural studies in foreign language education* (Vol. 46). Clevedon: Multilingual Matters.

BYRAM, M. (2003). On being "bicultural and intercultural". In G. Alread, M. Byram & M.Fleming (Eds.). *Intercultural experience and education* (pp. 50-66). Clevedon: Multilingual Matters.

BYRAM, M. (2008). *From foreign language education to education for intercultural citizenship: Essays and reflections* (Vol. 17). Multilingual Matters.

BYRAM, M. and ZARATE, G. (1997). Defining and assessing intercultural competence: *Some principles and proposals for the European context. Language Teaching, 29*, 14-18.

CAKIR, I**.** (2006). Developing cultural awareness in foreign language teaching. *Turkish Online Journal of Distance Education, 7*(3), 154-161.

CELCE-MURCIA, M., DÖRNYEİ, Z., & THURREL, S. (1995). A pedagogical framework for communicative competence: A Pedagogically motivated model with content specifications. Issues in *Applied Linguistics, 6*(2)*,* 5-35.

CHAO, T. C. (2016). A preliminary study of Taiwanese NNETs' self-assessment of intercultural communicative competence in English language teaching. *Taiwan Journal of TESOL, 13*(1), 71-103.

CHEN, G. M., & STAROSTA, W. J. (1996). Intercultural communication competence: A synthesis. *Annals of the International Communication Association, 19*(1), 353-383.

CHEN, G. M., & STAROSTA, W. J. (1998). A review of the concept of intercultural awareness.

CHLOPEK, Z. (2008). The intercultural approach to EFL teaching and learning. *English Teaching Forum, 46*(4), 10-27.

COFFEY, M. (1999). Building cultural community in English language programs. *TESOL Quarterly, 33*(2), 26-30.

COUNCIL OF EUROPE (2018). Common European framework of reference for languages: learning, teaching, assessment companion volume with new descriptors. Cambridge: Cambridge University Press.

CRESWELL, J. W., & PLANO CLARK, V. L. (2011). *Designing and conducting mixed methods research.* Thousand Oaks, CA: Sage publications.

CRESWELL, J. W., & CRESWELL, J. D. (2017). Research design: Qualitative, quantitative, and mixed methods approaches. Sage publications.

DAVIS, J. M. (2015). Sampling and what it means. In J. D. Brown, & C. Coombe (Eds.), *The Cambridge guide to research in language teaching and learning* (pp. 198–205). Cambridge, United Kingdom: Cambridge University Press.

DEARDORFF, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education, 10*(3), 241-266.

DEMIRCIOĞLU, Ş., & ÇAKIR, C. (2015). Intercultural competence of English language teachers in International Baccalaureate World Schools in Turkey and abroad. *Journal of language and linguistic studies, 11*(1), 15-32.

DOYÉ, P. (1999). *The intercultural dimension: Foreign language education in the primary school.* Berlin: Cornelsen Verlag.

DÖRNYEI, Z. (2007). *Research methods in applied linguistics: Quantitative, qualitative, and mixed methodologies.* Oxford: Oxford University Press.

ERTON, İ. (2017). Types of competence in Linguistics: A review of processes and their implications in human perception and action. *Journal of the Faculty of Languages and History-Geography 57*(1), 157-170.

GOLAFSHANI, N. (2003). Understanding reliability and validity in qualitative research. *The qualitative report, 8*(4), 597-606.

GOODE, T., SOCKALINGAM, S., BROWN, M., & JONES, W. A planner's guide . Infusing principles, content and themes related to cultural and linguistic competence into meetings and conferences. Washington, DC: Georgetown University Center for Child and Human Development, National Center for Cultural Competence. Retrieved January 03, 2020, from www.georgetown.edu/research/gucdc/nccc/ncccplannersguide.html

GRIFFEE, D. (2012). An Introduction to Second Language Research Methods. *TESL-EJ Publications*.

GU, X. (2016). Assessment of intercultural communicative competence in FL education: A survey on EFL teachers' perception and practice in China. *Language and Intercultural Communication, 16*(2), 254-273.

HAN, H. (2010). *An investigation of teachers' perceptions of culture teaching in secondary schools in Xinjiang, China* (Doctoral dissertation, Durham University).

HUBER-KRIEGLER, LÁZÁR, & STRANGE (2003). *Mirrors and Windows: An Intercultural Communication Textbook (Intercultural Education, Human Rights Education).* Council of Europe.

HYMES, D. (l967). Models of the interaction of language and social setting. *Journal of Social Issues, 23*(2), 8–38.

HYMES, D. (l972). On communicative competence. In J. Pride, & J. Holmes (Eds.), *Sociolinguistics: Selected Readings* (pp. 269–293). Harmondsworth: Penguin.

JICK, T. D. (1979). Mixing qualitative and quantitative methods: Triangulation in action. *Administrative Science Quarterly, 24*(4), pp. 602-611.

KALAYCI, Ş. (2010). SPSS Uygulamalı Çok Değişkenli İstatistik Teknikleri. Ankara: Asil Yayınları

KRAMSCH, C. (1993). *Context and culture in language teaching*. Oxford University Press.

KRAMSCH, C. (1993). Language study as boarder study: Experiencing difference. *European Journal of Education, 28*(3), 349-358.

KRAMSCH, C. (1998). *Language and culture (Oxford introductions to language study)*. Oxford: Oxford University Press.

KRAMSCH, C. (2006). *Language and Culture*. New York: Oxford University Press.

LEFEVER, S., DAL, M., & MATTHIASDOTTIR, A. (2007). Online data collection in academic research: advantages and limitations. *British Journal of Educational Technology*, *38*(4), 574-582.

MEYER, M. (1991). Developing transcultural competence: case studies of advanced foreign language learners. In D. Buttjes & M. Byram (Eds.), *Mediating languages and cultures*. Clevedon: Multilingual Matters.

MOSTAFAEI ALAEI, M., & NOSRATI, F. (2018). Research into EFL teachers' intercultural communicative competence and intercultural sensitivity. *Journal of Intercultural Communication Research, 47*(2), 73-86.

MORAN, P. R. (2001). *Teaching culture: Perspectives in practice*. Boston, MA: Heinle & Heinle.

MUGHAN, T. (1999). Intercultural competence for foreign languages students in higher education. *Language Learning Journal, 20,* 59-65.

MULLER, M. (1995). An intercultural theory of teaching German as a foreign language. In Aarup Jensen, A. et al. (eds.) *Intercultural competence. Vol. (II): The adult learner* (pp. 59- 76). Aalborg: Aalborg University Press.

NEWBY, P. (2014). *Research methods for education*. 2nd ed. Abingdon and New York: Routledge.

ÖNALAN, O. (2005). EFL teachers' perceptions of the place of Culture in ELT: A survey study at four universities in Ankara/Turkey. *Journal of Language and Linguistic Studies*, *1*(2).

PETERSON, E., COLTRANE, B. (2003) Culture in Second Language Teaching, *Center for Applied Linguistics,* Washington, DC.

RISAGER, K. (1998). Language teaching and the process of European integration. In M. Byram & M. Fleming (eds.), *Language Learning in Intercultural Perspective--Approaches Through Drama and Ethnography.* Cambridge: Cambridge University Press, 242-254.

SANDELOWSKI, M. (2003). Tables or tableaux: The challenges of writing and reading mixed methods studies.In A. Tashakkori & C. Teddlie (eds.),

Handbook of mixed methods in social and behavioral research 321-350. Thousand Oaks, CA: Sage.

SARICOBAN, A., & OZ, H. (2014). Research into pre-service English teachers' intercultural communicative competence (ICC) in Turkish context. *The Anthropologist, 18*(2), 523-531.

SUN, L. (2013). Culture teaching in foreign language teaching. *Theory and Practice in Language Studies, 3*(2), 371.

SERCU, L., BANDURA, E., CASTRO, P., DAVCHEVA, L., LASKARİDOU, C., LUNDGREN, U., MENDEZ GARCİA, M.C., & RYAN, P. (2005). *Foreign language teachers and intercultural competence: An international investigation.* Clevedon: Multilingual Matters.

SERCU, L. (2004). Assessing intercultural competence: A framework for systematic test development in foreign language education and beyond. *Intercultural Education, 15 (1), 73-89.*

STONE, N. (2006). Conceptualising intercultural effectiveness for university teaching. *Journal of Studies in international Education, 10*(4), 334-356.

TAVARES, R. & CAVALCANTI, I. (1996). Developing Cultural Awareness in EFL Classrooms. *English Forum, 34*:3, July-September, 1996

VALDES, J. M., & SWAN, M. (EDS.). (1986). *Culture bound: Bridging the cultural gap in language teaching.* Cambridge University Press.

VAN EK, J. A. (1993). *Objectives for foreign language learning* (Vol. 2). Council of Europe

VOS, L. (2018). Teaching Intercultural Communicative Competence alongside Language Proficiency (Master's thesis).

WENINGER, C., & KISS, T. (2015). Analyzing culture in foreign/second language textbooks. *Language, ideology and education: The politics of textbooks in language education,* 50-66.

WISEMAN, R. L., & KOESTER, J. (EDS.). (1993). *Intercultural communication competence* (pp. 207-224). Newbury Park, CA: Sage.

YEGANEH, M. T., & RAEESI, H. (2015). Developing cultural awareness in EFL classrooms at secondary school level in an Iranian Educational context. *Procedia-Social and Behavioral Sciences, 192*(24), 534-542.

YILMAZ, B., & ÖZKAN, Y. (2015). The perspectives of English language teachers on intercultural awareness at a university prep-school in Turkey. *Journal of Language and Cultural Education, 3*(3), 258-281.

APPENDICES

APPENDIX A: QUESTIONNAIRE PERMISSON

RE: consent for my thesis

Lies Sercu <lies.sercu@kuleuven.be>
Fri 2/7/2020 3:25 PM
To: Metin Cirpan <metin.cirpan@bilgi.edu.tr>
Dear Metin Cirpan

I grant you the requested consent.

Best wishes with your work.

Kind regards,
Lies Sercu

From: Metin Cirpan <metin.cirpan@bilgi.edu.tr>
Sent: vrijdag 7 februari 2020 12:09
To: Lies Sercu <lies.sercu@kuleuven.be>
Subject: consent for my thesis

Dear Miss Sercu,

I am a language instructor, currently working at the English Preparatory Program at Bilgi university, İstanbul. I am also enrolled as an MA student in the English Language and Literature department at Aydın University, İstanbul.
I am currently writing my thesis on Intercultural Communicative Competence. My thesis title is as follows:

"Attitudes of EFL instructors towards Intercultural Communicative Competence: A Turkish Foundation University Case"

As part of my study, I would like to benefit from your 2005 questionnaire titled :

"Foreign Language Teachers and Intercultural Competence Questionnaire"

I am intending to administer *"Section 6: Culture in Foreing Language"* and *"Section 11: Intercultural Foreign Language Teaching: Your Opinion"* as my quantitative data collection tools.

I'd appreciate it so much if you could kindly consider giving your consent to the use of the abovementioned sections in your questionnaire.

Thank you very much in advance.
With regards,
Metin Çırpan.

Dear Colleague,

I, Metin Çırpan, am a master's student currently in the process of collecting data for my thesis research that aims to explore your understanding of Intercultural Communicative Competence (ICC). Your voluntary participation and responses are highly important to the findings of the study. To this end, you are kindly asked to take an online questionnaire that includes one open-ended question and 29 items. Participation in this survey will require approximately 10 minutes.

The survey consists of two sections:

a.   The first section has questions about your background.

b.   The second section has questions about your attitudes towards Intercultural Communicative Competence and your culture teaching practice.

By completing this survey, it is assumed that you agree to take part in this study and give the researcher permission to use your answers for research purposes. Taking part in the survey is not compulsory, but I would be really grateful if you agree. The responses and the information that you provide will be kept strictly confidential and will not be shared with third parties. Your responses will be aggregated with responses from the other participants in the presented and published data resulting from this research.

Thank you for your valuable contribution to this study in advance. Should you have any concerns or questions, please contact me at metin.cirpan@bilgi.edu.tr or my thesis supervisor, Dr. Osman Sabuncuoğlu at osmansabuncuoglu@aydin.edu.tr.

Best Regards,

Metin ÇIRPAN

"I read the information above and agree to participate in this study."

SECTION A: BACKGROUND INFORMATION

Age:

Gender:

Undergraduate area of study:

Years of teaching experience:

SECTION B: INTERCULTURAL FOREIGN LANGUAGE TEACHING

The questions in this section concern your understanding of Intercultural Communicative Competence and your culture teaching practice.

What is your opinion on the term "Intercultural Communicative Competence" Can you explain it?

_____

_____

In this section, I 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 language teaching. Select the option that best matches your opinion.

	Agree Completely	Agree to a certain extent	Undecided	Disagree to a certain extent	Disagree completely
1. In a foreign language classroom, teaching culture is as important as teaching the foreign language.					
2. Intercultural education best undertaken cross-curriculary.					
3. A foreign language teacher should present a positive image of a foreign culture.					
4. Before you can teach culture or do anything about the intercultural dimension of foreign language teaching, students have to possess a sufficiently high level of proficiency in the foreign language.					
5. Intercultural skills cannot be acquired at school.					
6. It is impossible to teach the foreign language and foreign culture in an integrated way.					
7. I would like to promote the acquisition of intercultural skills through my teaching.					

		Often	Once in a while	Never

8.	Intercultural education has no effect what so ever on students' attitudes.
9.	The more students know about the foreign culture, the more tolerant they are.
10.	In international contacts, misunderstandings arise equally often from linguistic as from cultural differences.
11.	Foreign language teaching should enhance students' understanding of their own cultural identity.
12.	All students should acquire intercultural competence, not only students in classrooms with ethnic minority children.

CULTURE IN FOREIGN LANGUAGE TEACHING

What kinds of culture teaching activities do you practise during classroom teaching time?

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

		Often	Once in a while	Never
1.	I ask my students to think about the image which the media promote of the foreign country.			
2.	I tell my students what I heard (or read) about the foreign country or culture.			
3.	I tell my students why I find something fascianting or strange about the foreign culture(s).			
4.	I ask my students to independently explore an aspect of the foreign culture.			
5.	I use videos, CD-ROMs or the Internet to illustrate an aspect of the foreign culture.			
6.	I ask my students to think about what it would be like to live in the foreign culture.			
7.	I talk to my students about my experiences in the foreign country.			
8.	I ask my students about their experiences in the foreign country.			
9.	I invite a person originating from the foreign country into my classroom.			
10.	I ask my students to describe an aspect of their own culture in the foreign language.			
11.	I bring objects originating from the foreign country into my classroom.			
12.	I ask my students to participate in role-play situations in which people from different cultures meet.			
13.	I decorate my classroom with posters illustrating particular aspects of			

the foreign culture.

14.	I comment on the way in which the foreign culture is represented in the foreign language materials I am using in a particular class.
15.	I ask my students to compare an aspect of their own culture with that aspect in the foreign culture.
16.	I touch upon an aspect of the foreign culture regarding which I feel negatively disposed.
17.	I talk with my students about stereotypes regarding particular cultures and countries or regarding the inhabitants of particular countries.

Sercu, L., Bandura, E., Castro, P., Davcheva, L., Laskaridou, C., Lundgren, U.,

Mendez

Garcia, M.C., & Ryan, P. (2005). *Foreign language teachers and intercultural*

competence: An international investigation. Clevedon: Multilingual Matters.

APPENDIX D: INTERVIEW CONSENT FORM

Dear Colleague,

I, Metin Çırpan, am a master's student currently in the process of completing my thesis.

As part of my thesis, I would like to invite you to take part in the following task: an interview. I would like to record the tasks, so I can refer to them later.

I would like to use the information from the tasks in my thesis. However, I will not refer to you by your name in the assignment, and I will not reveal the information elsewhere.

Taking part in the task is not compulsory, but I would be really grateful if you agree. Please indicate below if you do or do not agree to take part.

Of course, if you have any questions that you would like to ask me, I would be more than happy to answer!

Best wishes,

Metin Çırpan

Email: metin.cirpan@bilgi.edu.tr

I do / do not* agree to taking part in the tasks. I understand that it will be recorded, and that you will refer to the tasks in your assignment. I understand that you will not mention me by name.

* delete as appropriate

Full name _____

Signature _____

Date _____

I do / do not * consent to you contacting me with any follow-up questions

* delete as appropriate

Email address _____

APPENDIX E: SEMI-STRUCTURED INTERVIEW

1. What activities do you do in class to teach the cultural aspect of the language? Do you use additional teaching materials apart from textbooks? If yes, what materials do you use and what reasons do you have for using them?

_____

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

_____

3a. Do you feel that you would like to devote more time to 'culture teaching' in your foreign language teaching classes?

_____

 3b. If yes, what may be the reasons for that?"

_____

Means, Standard Deviations, Frequencies and Percentages of the Statements in "Intercultural Foreign Language Teaching" Scale

Nu	Statement	Mean	SD	Disagree completely		Disagree to a certain extent		Undecided		Agree to a certain extent		Agree Completely	
				f	%	f	%	f	%	f	%	f	%
1.	In a foreign language classroom, teaching culture is as important as teaching the foreign language.	4.42	.76	0	0	2	4	2	4	19	38	27	54
2.	Intercultural education best undertaken cross-curricularly.	3.96	.90	1	2	1	2	12	24	21	42	15	30
3.	A foreign language teacher should present a positive image of a foreign culture.	4.18	1.02	1	2	4	8	4	8	17	34	24	48
4.	(-)Before you can teach culture or do anything about the intercultural dimension of foreign language teaching, students have to possess a sufficiently high level of proficiency in the foreign language.	2.62	1.19	10	20	16	32	9	18	13	26	2	4
5.	(-)Intercultural skills cannot be acquired at school.	2.14	1.07	15	30	22	44	5	10	7	14	1	2
6.	(-)It is impossible to teach the foreign language and foreign culture in an integrated way.	2.00	1.25	23	46	15	30	5	19	3	6	4	8
7.	I would like to promote the acquisition of intercultural skills through my teaching.	4.36	.85	1	2	1	2	3	6	19	38	26	52
8.	(-)Intercultural education has no effect what so ever on students' attitudes.	1.84	1.06	26	52	11	22	9	18	3	6	1	2
9.	The more students know about the foreign culture, the more tolerant they are.	4.60	.57	0	0	0	0	2	4	16	32	32	64
10.	In international contacts, misunderstandings arise equally often from linguistic as from cultural differences.	4.06	.82	0	0	2	4	9	18	23	46	16	32
11.	Foreign language teaching should enhance students' understanding of their own cultural identity.	3.96	.93	1	2	1	2	13	26	19	38	16	32
12.	All students should acquire intercultural competence, not only students in classrooms with ethnic minority children.	4.52	.74	0	0	1	2	4	8	13	26	32	64

APPENDIX G

Means, Standard Deviations, Frequencies and Percentages of the Statements in "Culture in Foreign Language Teaching" Scale

Nu	Statement	Mean	SD	Never		Once in a while		Often	
				f	%	f	%	f	%
1.	I ask my students to think about the image which the media promote of the foreign country.	1.88	.72	16	32	24	48	10	20
2.	I tell my students what I heard (or read) about the foreign country or culture.	2.58	.61	3	6	15	30	32	64
3.	I tell my students why I find something fascinating or strange about the foreign culture(s).	2.18	.83	13	26	15	30	22	44
4.	I ask my students to independently explore an aspect of the foreign culture.	1.88	.75	17	34	22	44	11	22
5.	I use videos, CD-ROMs or the Internet to illustrate an aspect of the foreign culture.	2.64	.53	1	2	16	32	33	66
6.	I ask my students to think about what it would be like to live in the foreign culture.	2.36	.63	4	8	24	48	22	44
7.	I talk to my students about my experiences in the foreign country.	2.38	.70	6	12	19	38	25	50
8.	I ask my students about their experiences in the foreign country.	2.40	.64	4	8	22	44	24	48
9.	I invite a person originating from the foreign country into my classroom.	1.36	.63	36	72	10	20	4	8
10.	I ask my students to describe an aspect of their own culture in the foreign language.	1.94	.68	13	26	27	54	10	20
11.	I bring objects originating from the foreign country into my classroom.	1.42	.54	30	60	19	38	1	2
12.	I ask my students to participate in role-play situations in which people from different cultures meet.	2.19	.71	10	20	25	50	15	30
13.	I decorate my classroom with posters illustrating particular aspects of the foreign culture.	1.44	.64	32	64	14	28	4	8
14.	I comment on the way in which the foreign culture is represented in the foreign language materials I am using in a particular class.	1.72	.57	17	34	30	60	3	6
15.	I ask my students to compare an aspect of their own culture with that aspect in the foreign culture.	1.96	.67	12	24	28	56	10	20
16.	I touch upon an aspect of the foreign culture regarding which I feel negatively disposed.	1.56	.68	27	54	18	36	5	10
17.	I talk with my students about stereotypes regarding particular cultures and countries or regarding the inhabitants of particular countries.	2.08	.63	8	16	30	60	12	24

APPENDIX H: ETHICS COMMITTEE APPROVAL

Evrak Tarih ve Sayısı: 06.01.2021-175

T.C.
İSTANBUL AYDIN ÜNİVERSİTESİ REKTÖRLÜĞÜ
Lisansüstü Eğitim Enstitüsü Müdürlüğü

Sayı :E-88083623-020-175
Konu :Etik Onayı Hk.

Sayın Metin ÇIRPAN

Tez çalışmanızda kullanmak üzere yapmayı talep ettiğiniz anketiniz İstanbul Aydın Üniversitesi Etik Komisyonu'nun 04.05.2020 tarihli ve 2020/04 sayılı kararıyla uygun bulunmuştur.
Bilgilerinize rica ederim.

Dr.Öğr.Üyesi Alper FİDAN
Müdür Yardımcısı

Bu belge, güvenli elektronik imza ile imzalanmıştır.

Belge Doğrulama Kodu : *BE8A3H81E* Pin Kodu : 42581
Belge Takip Adresi :

https://evrakdogrula.aydin.edu.tr/enVision.Dogrula/BelgeDogrulama.aspx?

Adres : Beşyol Mah. İnönü Cad. No:38 Sefaköy , 34295 Küçükçekmece / İSTANBUL   Bilgi için : Tuğba
  SÜNNETCİ
Telefon : 444 1 428
  Unvanı : Yazı İşleri Uzmanı
Web : http://www.aydin.edu.tr/   Tel No :
31002
Kep Adresi : iau.yaziisleri@iau.hs03.kep.tr

RESUME