

**INVESTIGATING THE EFFECTS OF INTERCULTURAL COMMUNICATIVE  
COMPETENCE INTEGRATED INSTRUCTION THROUGH THE  
DEVELOPMENT OF INTERCULTURAL COMMUNICATIVE COMPETENCE  
SCALES**

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**MAY 2016**

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SCALES**

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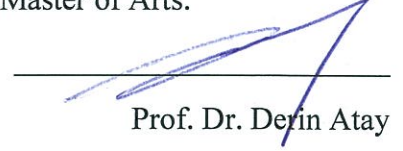
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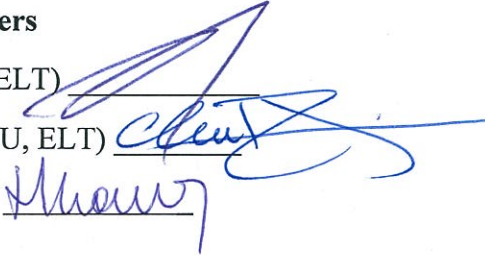
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## ABSTRACT

### INVESTIGATING THE EFFECTS OF INTERCULTURAL COMMUNICATIVE COMPETENCE INTEGRATED INSTRUCTION THROUGH THE DEVELOPMENT OF INTERCULTURAL COMMUNICATIVE COMPETENCE SCALES

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Over the last few decades, globalization and the position of the English language as a Lingua Franca (ELF) have made intercultural communicative competence (ICC) an imperative for foreign language learners. As language teachers, we have to meet this need for students of the globalized world. Although there are a lot of research studies emphasizing the importance of ICC and suggesting activities to improve this competence, little empirical research has addressed the extent to which such activities are actually incorporated into language classes. The aim of the study was to answer three research questions related to the effect of ICC-integrated instruction on Turkish university level EFL learners at pre-intermediate level of English. The first question aimed to prove validity and reliability of the ICC scales; Attitude, Skill, Knowledge and Action Scales developed for the purpose of this study. The second question aimed to find out the effect of ICC-integrated instruction through the ICC scales given as pre-test and post-test in an experimental research design. Finally, the last question was to analyze students' perceptions of ICC-integrated classes based on the answers they gave to 4 open-ended questions. The results revealed that the ICC scales were valid and reliable instruments with their Turkish

version. In addition, comparison of pre-test and post-test indicated that although there was no significant difference in the attitudes, skills and knowledge of the experimental group participants' ICC, there was a significant difference in their actions. Lastly, the answers given to the questions in the survey showed that these integrated classes raised the experimental group participants' awareness of ICC issues and the role of ICC in communication with people from various cultures.

Keywords: Intercultural Communicative Competence (ICC), Integration of ICC, ICC Scales Development, EFL Learners.

## ÖZ

# KÜLTÜRLERARASI İLETİŞİMSEL YETERLİK ENTEGRE EDİLMİŞ ÖĞRETİM ETKİLERİNİN KÜLTÜRLERARASI İLETİŞİMSEL YETERLİK ÖLÇEKLERİ GELİŞTİRİLMESİ YOLUYLA İNCELENMESİ

Ergün, Sevda Göncü

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Son yıllarda, globalleşme ve İngilizce dilinin lingua franca (ortak dil) olarak kullanılması kültürlerarası iletişimsel yeterliği dil öğrencileri için zorunlu hale getirmiştir. Biz dil öğretmenleri olarak, globalleşen dünyanın öğrencilerinin bu ihtiyacını karşılamak zorundayız. Kültürlerarası iletişimsel yeterliğin önemini vurgulayan ve bu yeterliğin geliştirilmesi önerisinde bulunan birçok araştırma olmasına rağmen bu tür aktivitelerin dil sınıflarına gerçekte ne derecede dahil edildiğini inceleyen az sayıda deneysel çalışma bulunmaktadır. Bu çalışmanın amacı, kültürlerarası iletişimsel yeterlik entegre edilmiş öğretimin orta düzey öncesi seviyesinde yabancı dil olarak İngilizce öğrenen Türk üniversite öğrencileri üzerindeki etkisi ile ilgili üç araştırma sorusunu cevaplamaktır. İlk soru bu çalışma için geliştirilen kültürlerarası iletişimsel yeterlik ölçeklerinin geçerlik ve güvenilirliğini kanıtlamayı hedeflemektedir. İkinci soru deneysel çalışmada ön-test ve son-test olarak verilen kültürlerarası iletişimsel yeterlik ölçekleri aracılığı ile kültürlerarası iletişimsel yeterlik entegre edilmiş öğretimin etkisini ortaya koymayı hedeflemektedir. Son olarak, son soru öğrencilerin dört açık uçlu soruya verdiği cevaplar ışığında öğrencilerin kültürlerarası iletişimsel yeterlik entegre edilmiş dersler hakkındaki algılarını analiz etmeyi hedeflemektedir. Sonuçlar geliştirilen kültürlerarası iletişimsel yeterlik ölçeklerinin Türkçe çevirilerinin geçerli ve güvenilir araçlar olduğunu ortaya koydu. Buna ek olarak, ön-test ve son-test

karşılaştırması deney grubundaki katılımcıların kültürlerarası iletişimsel tutum, beceri ve bilgilerinde önemli bir fark olmamasına rağmen kültürlerarası iletişimsel eylemlerinde önemli bir fark olduğunu ortaya koydu. Son olarak, ankette yer alan sorulara verilen cevaplar da kültürlerarası iletişim hakkında ve farklı kültürlerden insanlarla iletişimde kültürlerarası iletişimsel yeterliğin rolü hakkında bu derslerin deney grubu katılımcılarının farkındalığını artırdığını gösterdi.

Anahtar kelimeler: Kültürlerarası İletişimsel Yeterlik, Kültürlerarası İletişimsel Yeterliğin Entegrasyonu, Kültürlerarası İletişimsel Yeterlik Ölçekleri Geliştirilmesi, Yabancı Dil Olarak İngilizce Öğrencileri.





To my dear family and husband

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## **Chapter 1**

### **Introduction**

#### **1.1 Overview**

In this globalization era with easy spread of knowledge via technology, all the people are aware of the necessity for preparing themselves to behave in a way that they would protect their wealth and prestige in the world. To compete with others, people feel they should show a successful performance in multinational companies, commercial and diplomatic relationships, technological and scientific areas. To be able to do this, they usually use the common language, English, as it appears to be the most widely used medium of communication.

In the field of foreign language (FL) education, it is widely recognized that language teachers are expected not only to teach knowledge, skill and grammar but also to enable learners to use target language in various social and cultural contexts appropriately. The need for having this new dimension in foreign language education has arisen with the cultural diversity that has been brought about by the ease of communication and developments in technology. These advancements have turned the world into a global village where a great number of people move from one country to another or travel to study abroad and also developments in the information technology have led to an increasing number of opportunities for intercultural encounters (Salem, 2013). In this rapidly globalized village, the English language, which is necessary in order to survive, has been of great importance as it has become the common means of communication in the world. English as Lingua Franca (ELF) refers to the use of the English language as a common language for speakers with different mother tongues and different cultural backgrounds with communicative purposes (Seidlhofer, 2011). Though ELF is considered basic for successful intercultural communication, it is not completely free from culture or identity of the speaker. It is therefore important to develop intercultural awareness without excluding one's own culture and identity for a successful ELF communication. Language teachers have also realized the growing importance of ELF and therefore ELF has been a particular focus of attention rather than native-like competence.



Although the English language is regarded and widely used as the lingua franca of the world, a successful intercultural communication requires knowing more than just the cultures of English-speaking countries. That is, if we only focus on cultures of English-speaking countries, it will be culture-specific communication rather than intercultural communication. When intercultural encounters occur, it is inevitable that speakers with different cultural affiliations will bring their own cultural beliefs and values to the communication and interaction even if they speak the same language, English. This may thus result in communication breakdowns and miscommunication. Given that both culture and language are directly related to each other and English is the new lingua franca, to develop intercultural communicative competence (ICC) in the foreign language classes will be of great value to language learners.

## **1.2 Theoretical Framework**

The cultural dimension of language teaching dates back to the 19th century. Since cultural and social aspects which affect and shape the language use gained importance in the field of foreign language teaching, teachers and researchers like Alptekin (2002), Sercu, García, & Prieto (2004), Atay (2005), Byram and Kramsch (2008) and Baker (2011) have been in search of ways to integrate culture into the language teaching practices.

It is known that ICC is also closely related to communicative competence. Various definitions of communicative competence have been made with different words; however, Hymes (1972) was the one to realize the lack of “appropriateness” or sociocultural dimension of the utterances. Then, Canale and Swain (1980) stated that communicative competence included linguistic, discourse, strategic competence and sociolinguistic competences. Two more elements, social competence and sociocultural competence, were added to the term communicative competence by Van Ek (1986). As for ICC, it is widely considered as a consequence or extension of communicative competence by most language teachers and researchers.

Byram (1997) developed an ICC model which consists of attitudes, skills and knowledge. Attitudes include openness to other cultures without prejudice and eagerness to learn about other cultures and reflect on his/her own culture without judging.

Knowledge includes knowledge of social processes and products, knowledge of other people's perceptions about themselves and others. The last component, skills cover interpreting-relating skills, discovery and interaction skills.

Beneke (2000) claims that intercultural communication involves people with completely different values and understanding and their communication through completely different linguistic codes. Intercultural competence is to a large extent the ability to cope with one's own cultural background in interaction with others. Therefore, implementing ICC-integrated activities in the foreign language classrooms will broaden the learners' perceptions and perspectives putting more emphasis on cultural aspects of different languages, thereby raising learners' intercultural awareness and avoiding miscommunication and misunderstandings in intercultural encounters. The hope is that learners will be successful not only in communication but also in having closer relationships with people from various cultural backgrounds. They will also have learnt that focus of intercultural communication is not only the culture of English-speaking countries as opposed to the past implementations in English language classrooms.

### **1.3 Statement of the Problem**

As an EFL teacher myself, I realized we, the language teachers, mostly feel ourselves limited to the textbook given. As for the materials/textbooks used in the classrooms, they rarely include intercultural dimension and only teach culture of English-speaking countries. Although some textbooks include intercultural dimension, it is not explicitly instructed. Therefore, I found myself ignoring the intercultural dimension of language teaching due to sticking rigidly to the textbook I teach and instead I was working on linguistic dimension and communicative competence more. Also, when I talked to my colleagues, I found out that they were totally unaware of ICC. These observations made me put more effort into the topic of ICC. Then, I decided to carry out an institutional-based questionnaire on intercultural competence. Benefitting from Deardorff's (2006) research study, I prepared a short questionnaire and it was administered to 20 instructors from various preparatory (English language) schools of universities in Turkey as the questionnaire is institutional-based. It aimed to find out if the instructors from these 20 different universities are aware of the intercultural competence teaching and if

intercultural competence is being taught and/or assessed at their institution. In addition, they were asked if they would be interested in attending an INSET (In-service Education and Training) program. As I expected, the results of the questionnaire indicated that intercultural competence was not even known among the language teachers and it was not taught or assessed in any English preparatory schools of universities. However, almost all of the instructors would be willing to attend such a training program to learn about intercultural competence. That is, teachers are eager to learn how to teach intercultural aspects, but there was no study related to the effect of ICC-integrated teaching on learners. Therefore, this result made me more determined to carry out an experimental research study with EFL learners, giving them ICC-integrated instruction to investigate its effectiveness and consequently promote its integration into curricula at universities' preparatory schools.

A review of literature has shown that related studies on ICC are about conceptualizing, defining and assessing it, teachers' perceptions about it in different parts of the world, designing ICC activities/projects for foreign language classrooms. However, there are only a few studies that made use of and implemented the ICC activities and textbooks designed for the foreign language classroom. As I am a language teacher teaching English to two different classes, I decided to fill the gap by implementing ICC-integrated instruction in one of my classes, in the experimental class to see the effects of them.

#### **1.4 Purpose of the Study**

The study aims to find out the difference between EFL learners who had ICC integrated language instruction and those who had traditional language instruction in terms of their ICC. Comparison between the experimental group with whom ICC-related classroom activities are done and the control group with whom course book is followed as in the curriculum will enable me to see if there is an observable difference between them. To explore this difference, ICC scales based on the four components of ICC – attitudes, skills, knowledge and actions according to the report of Council of Europe (Barrett and Huber, 2014) will be developed and translated into students' L1, Turkish for the purpose of this study. Through these scales' results, I will be able to report if there will

be any significant difference in the experimental group in terms of their attitudes, skills, knowledge and actions.

### **1.5 Research Questions**

In order to reach the goals that have been mentioned so far, the following research questions are asked:

1. What is the level of validity and reliability of
  - a) Attitude Scale?
  - b) Skill Scale?
  - c) Knowledge Scale?
  - d) Action Scale?
2. Will there be a difference between EFL learners who had ICC integrated language instruction and those who had traditional language instruction in terms of their intercultural communicative attitudes, skills, knowledge and actions?
3. What are the Turkish EFL learners' perceptions of ICC integrated classes?

### **1.6 Significance of the Study**

Integrating ICC into English language teaching has not been of interest in Turkey. As Yano (2009) stated, "speaker's cross-cultural communicative competence will be the norm for English proficiency instead of native-like competence" (p. 253).

Therefore, the present study is significant for two reasons. Firstly, giving ICC integrated language instruction to the experimental group and finding out the difference between the experimental and control groups was the main focus. To be able to do this, ICC scales were developed based on the four components of ICC and its use in this research study will contribute to the field by opening up more avenues for further research studies. Despite the variety of the scales related to ICC, each scale has its own purpose, context and language. Most of them are actually developed with a commercial purpose for multinational companies, so they are not open access and some of them are particularly developed for multicultural classrooms in Spanish and Dutch languages.

The ultimate goal of this study is to promote the integration of ICC into the curricula at university preparatory schools in order to enable the learners to be not just communicatively but also interculturally competent.

### **1.7 Operational Definitions of Terms**

The definitions of commonly used terms in this thesis are given below in order to explain what is meant by them.

**Culture:** ‘Culture’ is a concrete social phenomenon which represents the essential character of a particular nation (essentialist view). As the essentialist view is widely referred to in applied linguistics and language education, where national culture is directly associated with national language and language learning therefore involves culture learning.

**English as a Foreign Language (EFL):** “Activity of teaching English as a foreign language in the places where English is not the first language.”(Nayer, 1997).

**English as Lingua Franca (ELF):** “a common foreign language between people who have different language and culture for their communication.” (Firth, 1996, p.240)

**Intercultural Communicative Competence (ICC):** “An ability of a speaker to interact and communicate with people speaking different language and living in another cultural setting. (Byram, 1997, p.1)

**Intercultural Competence (IC):** “An ability of a speaker to communicate properly and appropriately in intercultural encounters based on his intercultural knowledge, skills, and attitudes”, top-rated definition in Deardorff’s (2006) research (pp. 247-248).

The terms IC and ICC are used interchangeably in foreign language education context. Therefore, in this thesis, they may be used interchangeably.

## **Chapter 2**

### **Literature Review**

#### **2.1 Overview of the Chapter**

In this chapter, the interrelationships among language, communication and culture will firstly be explained in detail so as to have a better understanding of the topic. Then, the developmental phases towards ICC will be presented in sequence. Communicative competence and ICC, respectively, will be specifically elaborated on. Next, definitions of ICC and its teaching in foreign language classrooms will be explicated. Finally, the related work of the literature will be referred to understand the aim of current study.

#### **2.2 Language, Communication and Culture**

If someone wants to meet his communication needs, he has to convey his message through a language. Even though it seems that linguistic knowledge is sufficient to express himself by making sentences and using correct words, it is the cultural aspects of the language which help the speakers give meaningful and appropriate utterances and even multiple layers of meaning.

Effect of cultures on the languages is an undeniable fact and according to Nault (2006) language is one side of the coin while culture is the other. However, in every language and every discipline even in the same language, “culture” has been perceived and defined differently possibly due to each person’s own “culture”.

For Hall (1977), culture and communication refer to each other as he claims culture is acquired through communication, and communication reflects the speaker’s culture. For Kramersch (1998), culture is to be a member of discourse community sharing the same social space and history, and common understanding of the world. Holliday (1999) describes two paradigms of ‘culture’, essentialist and non-essentialist views. Non-essentialist view considers culture, which includes any human groupings in the social world, in a more flexible way and this view can refer to small cultures while the essentialist view considers culture as a social phenomenon that symbolizes character of a specific nation. According to essentialist view, there are also sub-cultures with various features of smaller groups, yet they still have the major national characteristics. From this point of

view, culture is a concrete physical entity which can be experienced. The essentialist view is more dominant in language education as national culture directly refers to national language and language learning. Lustig and Korster (2006) also consider culture acquisition of common interpretations about beliefs and values in addition to norms, which influence the way people in a large group behave.

As the term “culture” has been defined in various ways in different disciplines, it will be more to the point to pay special attention to the definitions in ELT contexts by ELT researchers and scholars. For example, according to Byram (2003), culture is a set of values, beliefs and behaviors owned and shared by a social group. He explains social groups as any group of people in an institution like a university, a football team, a family, or larger groups like a nation or a ‘civilization’. That’s to say, it doesn’t have to be a crowded group to shape a cultural value, even small groups can form their cultural values. There are many examples of it in many countries in which groups with different cultural features are included.

### **2.3 Changes in the Main Aims of ELT**

During the very beginning of 20<sup>th</sup> century, language was mostly related to the study of philology in which the language of texts were explained in detail and clarified with the age and culture on which it depended (Brogger, 1992, pp.11-12, 47). It was said that an interdisciplinary approach was adopted for the analysis of texts in philology since literature and culture were directly connected the language. Thus, in the years 1930s and until the 1960s, language teachers and educators tended to teach just phonology and grammatical features of the language ignoring and even denying sociocultural aspects of the language and expected the learners to use the language properly. That is to say, at that time, general grammatical patterns were found enough to ensure linguistic competence while socio-cultural aspects were completely ignored. Teaching grammatical rules and vocabulary were the focus of attention along with the four language skills which were reading, writing, speaking and listening. However, the grammatical rules and vocabulary were presented in a decontextualized way. During that period, social aspects of a language was of less value. Through the end of the 20<sup>th</sup> century, with the spread of English, communicative competence was introduced and defined valuing conditions like setting, relationship between the interlocutors and their communicative intention, appeared.

Following this introduction, the main aim of ELT turned out to be communicative competence rather than the linguistic competence. It was noticed that learners who made grammatically correct sentences failed to use the language in real communicative contexts. Therefore, list of grammatical structures and items in curricular texts were replaced by language functions.

#### **2.4 Communicative Competence**

To be able to understand ICC properly, it will be also useful to understand the nature of communicative competence by exploring definitions related to it that have been made by many scholars in the field of ELT.

The concept of competence was first made known by Noam Chomsky. Competence was defined by Chomsky (1965) as basic linguistic knowledge related to a language owned by the native speakers of that language which helps them to make and comprehend numerous utterances, and to examine the grammaticality of utterances based on their feelings. It is, indeed, the fundamental language knowledge which the speaker incorporates within himself.

Hymes (1967) added the sociolinguistic point of view to Chomsky's linguistic view of competence as he thought that the Chomsky's notion was too restricted. Communicative competence as a term was first introduced by Hymes (1967, 1972) referring to inherent grammatical competence and use of grammatical competence in various communicative situations. For him, using language appropriately based on social context and situation with people in a communicative interaction was of great importance, and communicative competence is an extension of current linguistic theory. In the 1970s, research studies related to communicative competence (Hymes 1967; Paulston 1974) revealed that there was a difference between linguistic competence and communicative competence by emphasizing the difference between language knowledge and knowledge for effective communication. As researchers are in search of new directions in the communicative era, Hymes' idea was later developed by other researchers.

Canale and Swain in the early 1980s in the United States and by Van Ek in the mid 1980s in Europe expanded the idea of Hymes. Canale and Swain (1980) considered communicative competence the fundamental system where necessary skills and basic



knowledge for communication are found together. According to them, there are three main components of communicative competence: (1) *grammatical competence*, which includes lexical items, (2) *sociolinguistic competence* later divided by Canale (1983) into (2a) *sociocultural competence*, non-linguistic context knowledge and (2b) *discourse competence*, knowledge related to rules for cohesion and coherence. (3) *strategic competence* the last component which comprises of spoken and gestural strategies used for compensating failures in communication. For each type of competence, Canale (1983) gives the descriptions in Figure 2.1 below.

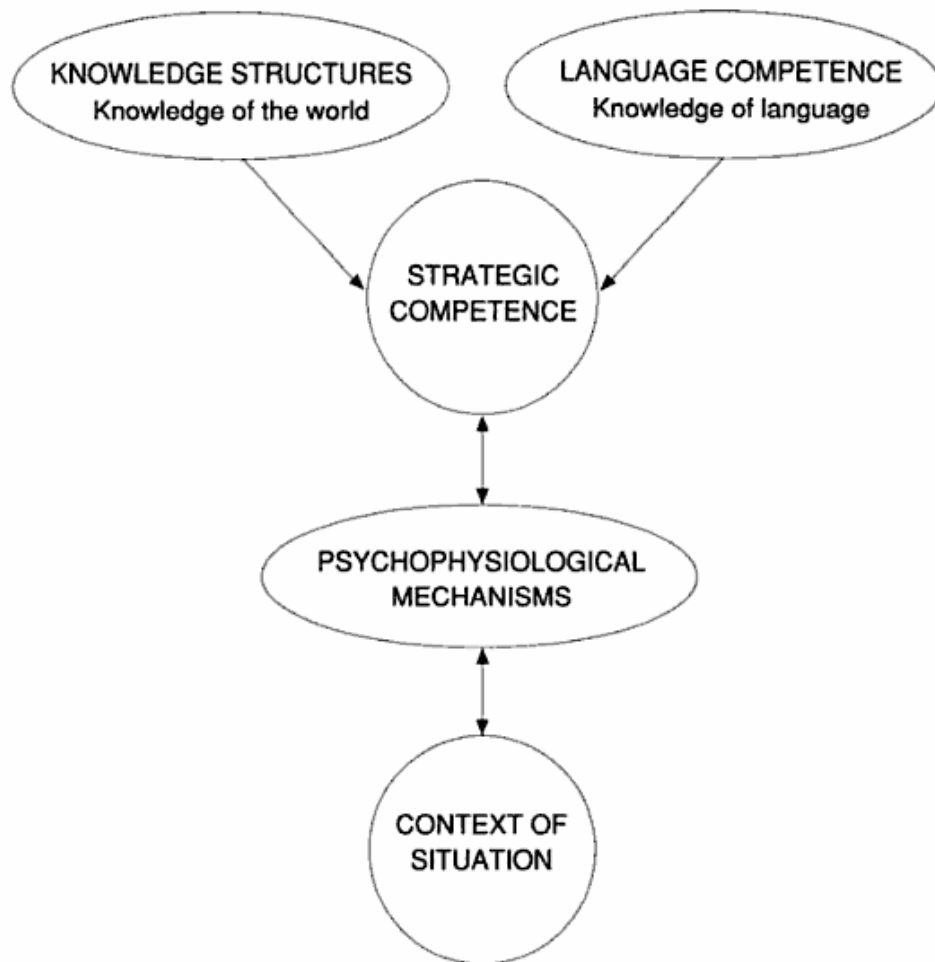
<u>Type of Competence</u>	<u>Definition</u>
Grammatical Competence	The extent that mastery of the language code has occurred, including vocabulary knowledge, word formation, syntax, pronunciation, spelling and linguistic semantics.
Socio-linguistic Competence	The mastery of the socio-cultural rules of use and rules of discourse; “the extent to which utterances are produced and understood <i>appropriately</i> depending on contextual factors” for example, the status of participants, the purpose of the communication and the conventions associated with the context.
Discourse Competence	The mastery of “how to combine grammatical forms and meanings to achieve a unified spoken or written text” suitable to the genre; includes use of cohesion and coherence.
Strategic Competence	The mastery of verbal and non-verbal communication strategies we employ during breakdown in communication or when we lack any of the competences to communicate effectively; also used to enhance the effectiveness of communication.

Figure 2.1. Framework for Communicative Competence of Canale.

Van Ek (1986, 1987) elaborated on Canale's model. According to him, the communicative competence consists of six components which are *linguistic competence*, which is the ability to produce and understand grammatically correct utterances; *sociolinguistic competence*, being aware of relation between linguistic signals and different contexts and settings; *discourse competence*, which is the ability to implement correct strategies in communication; *strategic competence*, the use of correct communicative strategies; *socio-cultural competence*, familiarity with the sociocultural aspects of a language; *social competence*, being willing to interact with others (Van Ek, 1986, pp. 35-65). It is clear from the model of Van Ek that he puts more emphasis on both the cultural and social elements by adding socio-cultural competence and social competence.

By adding *strategic competence* as an entirely separate element on schematization of *language competence*, Bachman (1990b) stressed the importance of language use for specific communicative goals and used the term *communicative language ability* claiming that this term includes not only language knowledge but also the ability to use the language in various contexts appropriately. Bachman's (1990) model of *communicative language ability* consists of four components: (1) *language competence*, which refers to specific knowledge of components used in communication through language, presented in two main categorizations which are organizational competence including grammatical and textual (discourse) competence and pragmatic competence including illocutionary competence, functional aspects of language and sociolinguistic competence, considerations such as politeness, formality, metaphor, register, and culturally related aspects of language; (2) *knowledge structures*, which refer to the world knowledge of the language user which affects strategic competence; (3) *strategic competence*, which refers to making use of language competence in contextualized language use; (4) *psycho-physiological mechanisms*, which refer to neurological and psychological processes through the process of language production. Situation context plays an important role in use of language. Here, "strategic competence", the new element serves a function of decision-making among many possibilities of wording, phrasing, and other productive and receptive means for negotiating meaning.

The interaction of these components and the role of context in which the language is used are given in Figure 2.2.



*Figure 2.2. Components of Communicative Language Ability by Bachman, L.,1990, Fundamental considerations in language testing. Oxford: Oxford University Press.*

Bachman and Palmer (1996) improved Bachman's 1990 model. According to them, communicative language competence is affected mostly by language competence which involves (1) *language knowledge* and (2) *strategic competence*. Language knowledge includes (1a) organizational knowledge and (1b) pragmatic knowledge.

Organizational knowledge is about the organization of utterances or sentences, while pragmatic knowledge is about the match between these and the communicative goals of the language user, and their relation with the setting (Bachman & Palmer, 1996, p. 68). That is to say, organizational knowledge accounts for the grammaticality of the utterance while pragmatic knowledge deals with its appropriateness. Figure 2.3 presents specific components and sub-components of language knowledge.

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**Organizational knowledge:** how utterances or sentences and texts are organized

Grammatical knowledge: how individual utterances/sentences are organized

Knowledge of vocabulary

Knowledge of syntax

Knowledge of phonology/graphology

Textual knowledge: how utterances/sentences are organized to form texts

Knowledge of cohesion

Knowledge of rhetorical and conversational organization

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**Pragmatic knowledge:** how utterances or sentences and texts are related to the communicative goals of the language user and to the features of the setting

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Functional knowledge: how utterances or sentences and texts are related to the communicative goals of the language user

Knowledge of ideational functions

Knowledge of manipulative functions

Knowledge of heuristic functions

Knowledge of imaginative functions

Sociolinguistic knowledge: how utterances or sentences and texts are related to the features of the setting

Knowledge of dialects/varieties

Knowledge of registers

Knowledge of natural or idiomatic expression

Knowledge of cultural references and figures of speech

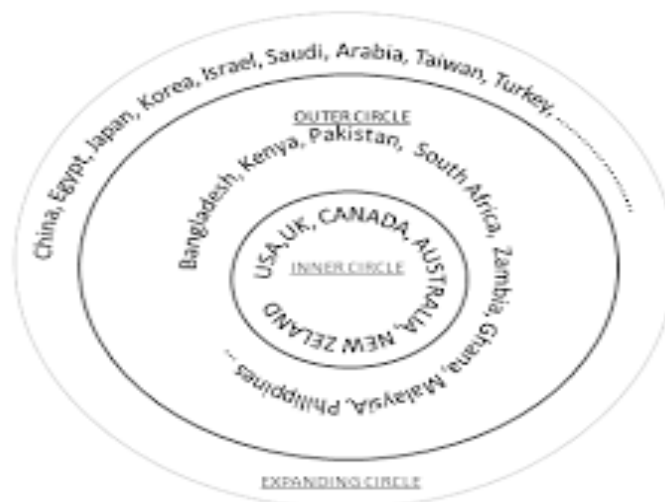
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Figure 2.3. Components of language knowledge by Bachman, L. F. & Palmer, A. S., 1996. *Language testing in practice: Designing and developing useful language tests*. Oxford: Oxford University Press. (p. 68).

The second component of language competence, strategic competence, is comprised of metacognitive components which help users to deal with communicational tasks such as goal setting, assessment and planning. In other words, strategic competence is a general ability that enables a speaker to use available resources by controlling cognitive processes in achieving a communicative goal (e.g., assessing the situation, setting goals and planning what to do).

As has been mentioned in different models of communicative competence, socio-cultural and socio-linguistic elements, strategic and social competences defined by different scholars in the field are, indeed, all related to the influence of culture in communication.

However, the spread and universalization of the English language was presented by Kachru in 1985 by means of a concentric circle. Types of spread, patterns of acquisition and the functional domains in which English is used across cultures and languages were represented in this concentric circle (Kachru, 1985). In these circles, historical context of English, its uses and status in various regions were taken into consideration. Three concentric circles, which were labelled as inner circle, outer circle and expanding circle were shown as in Figure 2.4.



*Figure 2.4. Kachru's model of Three Concentric Circles by Kachru, B. B., 1985, The bilinguals' creativity. Annual Review of Applied Linguistics, 6, 20-33.*

The inner circle consists of the countries such as Australia, the UK, the USA, Canada and New Zealand where English is the first language, and this circle represents the traditional bases of English. These countries are considered as norm-providing. The outer circle includes the colonized territories where English is the second or non-native institutionalized language in countries like India, Nigeria, South Africa and Singapore. These countries are considered as norm-developing. IN The outer circle there are institutionalized varieties with three basic characteristics. First is the un-English cultural contexts where English is used as religious, colonial and commercial language. Second is the various domains where English is used as intranational and international language by the members of the society. The third is the nativized literary traditions in various genres like essay, short stories and etc. There are variations among in the institutionalized varieties. The expanding circle is made up of the countries such as Turkey, China, Egypt and Korea where English is a foreign language and used for international communication and in education. These countries are considered as norm-dependent.

Modiano (1999) mentions that Kachru's circles appear to predetermine competence based on the nationality and claims that competence should not be determined according to origin. Despite the varieties of English, all the activities and goals of the teaching practices were based on the norm-providing inner circle countries.

Since 1980s, the methodology known as Communicative Language Teaching (CLT) has influenced language teaching practices. CLT has aimed to develop learners' communicative competence as a reaction to traditional language teaching approaches aiming to develop learners' linguistic competence in particular. Traditional lesson formats focusing on improvement of grammar items through practice with controlled activities (e.g. memorization of dialogues, drills) have turned into formats enriched with more interactive activities such as pair work, group work, role plays and project work. Moreover, the effect of culture on communication has also been reflected in these activities. However, the authentic materials that should be used in the communicative classes were expected to provide cultural information only about the target language. In

addition, only the target culture was taken into consideration while doing the cross-cultural activities (e.g. comparison of differences in terms of language use in two cultures). If the language to be taught is English, the target culture has to be limited to the cultures of English-speaking countries.

The underlying assumptions of communicative competence and CLT are based on the native-speaker competence model. As these assumptions include and aim for native-speaker or native-like competence in teaching, they are not compatible with the current position of English as ELF today. Alptekin (2002) also criticizes the communicative competence models which are built native speaker norms. He claims that communicative language teaching makes the language learner exposed to culture of target language, which causes problems for foreign language learners. If that target language is English, it is much worse for those learners because English is a universal language which has already created its own culture and world (Alptekin, 2002). Therefore, the native speaker norms and aim for native-like competence in communicative language teaching do not meet the need for equipping English language learners for the globalized world. Recognizing the current status of English as ELF, the authors and researchers suggest an alternative model based on ICC to enable English language learners to communicate appropriately in intercultural encounters which occur more frequently. Teaching and learning practices, therefore, should reflect the current position of English as well.

In the last 30 years, we have to reconsider this construct as boundaries between the circles in Kachru's model have blurred due to the wide use of English by non-native speakers of English. As Canagarajah (2006) states, *Three Circles* metaphor is reconsidered for some reasons. One of them is that outer and expanding circle English spread into the inner circle countries. That is, a great number of people from outer and expanding circle countries living in the inner circle countries now also use English there as a foreign language. If we take into consideration that approximately 800 million people in outer and expanding circle countries use English along with at least another language (Todd and Hancock, 1986) while only about 300 million people in the inner circle speak English, their first language, the extent of widespread use of English by non-native speakers of English can be better estimated. Due to these reasons, Kachru's model has lost its importance and instead English has gained a dominant function as lingua franca

between all these circles with the term 'English as a lingua franca' (ELF). ELF means the use of English in communication between people with a different first language. Seidlhofer (2011) defines the term ELF as the use of the English language, which is the only means of communication, by speakers with different first languages. The widespread use of ELF arose the need for ICC for successful intercultural communication.

## 2.5 Definitions of ICC

ICC is said to be an extension of communicative competence. That is, ICC is regarded as the ability of the speaker for effective and appropriate communication and interaction with people from various cultures. It also requires the speaker to deal with his/her cultural background in this interaction.

Since speaker's culture influences the language through which he communicates, it is highly essential to be aware of the relationship between language, communicative competence and culture. In this globalized world, as it is inevitable to communicate with some people with different language and cultural background, one has to develop a competence to have good relationships by avoiding misunderstandings and miscommunications. This competence is named *Intercultural Dimension* by Byram, Gribkova & Starkey (2002), and *Intercultural Competence* or *Intercultural Communicative Competence* by Fantini (2000). The terms 'intercultural competence' and 'intercultural communicative competence' are interchangeably used in many studies.

When defining ICC, Chen and Starosta (1996) point out that cross-culturally competent people are the ones who manage to maintain effective and appropriate communication with people who have multiple cultural identities. These researchers state that ICC includes affective perspective, which refers to attitudes in Byram's model, cognitive, which refers to knowledge in Byram's model and behavioral perspective, which refers to skills in Byram's model. Chen and Starosta (1999) regard ICC as being able to manage communication behaviors negotiating each other's cultural identities in a culturally varied context effectively and appropriately.



Byram’s (1997) well-developed ICC model was developed mainly for educational purposes, specifically for foreign language education purpose. Byram uses the term ICC broadening the concept of communicative competence with the purpose of describing the competence of a person in intercultural settings. Byram (1997) defines ICC as an ability of individual to communicate and interact across cultural boundaries. In the field of applied linguistics, the model developed by Byram has often been quoted and referred to.

The components/ “savoirs” of ICC in Byram’s model are given as attitudes, knowledge and skills (1997, p. 55). Byram analyzes attitudes, knowledge and skills factors due to their influence on intercultural communication. Education takes place at the center of the schema as it has effect on each component. Figure 2.5. presents the factors included in ICC.

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

Figure 2.5. Factors in intercultural communication by Byram, M. (1997). *Teaching and assessing intercultural communicative competence. Multilingual Matters.*

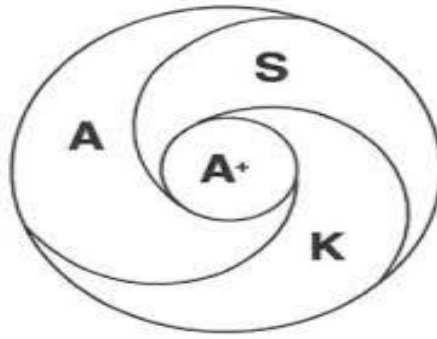
According to Byram (1997), attitudes of curiosity, openness and readiness to learn from and about people who have different cultural background and to decentre from his viewpoint to empathise with these people are essential for successful intercultural communication. Therefore, attitudes are about the opinions and views which are found different and therefore named prejudices and stereotypes. If a person wants to be

interculturally competent, s/he needs to be open, ready and curious so as to stop judgments and disbeliefs related to other and even his/her own culture.

Byram mentions two kinds of knowledge. First is the knowledge related to social groups and their practices in one's own or in one's interlocutor's country. Second, the knowledge of the interaction process between individuals and in society. In a case like Turkey where English is the foreign language, learners need to acquire knowledge of many different countries and cultures as English is an international language.

Skills form the other component, which means to be able to use knowledge and adapt it to various settings and contexts. They depend on the person's attitudes and knowledge and affect the intercultural communication. Two different categorizations are made (1) skills of interpreting and relating, and (2) skills of discovery and interaction. Skills of interpreting and relating are activated when a person analyzes, interprets and relates to a manifest of another culture based on his/her own previous knowledge; while the discovery and interaction skills refer to the ability to notice important cultural phenomena, find out their meanings and discover the way they influence other phenomena, as a result, to adopt new knowledge. That is, necessary skills for intercultural communication contain the ability to utilize current knowledge besides the ability to notice and adopt new knowledge during the interaction process.

According to Fantini (2000), for a successful intercultural communication, four constructs should be improved: awareness, attitudes, skills, knowledge (A+ASK). Awareness comes from learnings related to intercultural communicative skills, attitudes and knowledge while it also helps them develop. Therefore, awareness (of self and others) is considered the most important construct for effective and appropriate intercultural communicative interactions. As it has an impact on all the other constructs, it is located at the center in Fantini's quartet given in Figure 2.6. Development of knowledge, skills and attitudes enhances awareness as well.



A = Attitudes (affect)

S = Skills (behavior)

K = Knowledge (cognition)

A+ = Awareness (concientização)

*Figure 2.6. Fantini's model of ICC by Fantini, A. E., 2000, A central concern: Developing intercultural competence. About our institution, 25-42.*

Similarly, Wiseman (2002) stated that ICC is not an ability that a person has. There are basic and essential conditions like knowledge, skills and motivation, or attitudes as Byram, Gribkova, and Starkey (2002) define, necessary for appropriate and effective communication and interaction with people from other cultures. Motivation has been mentioned and included in the definition for the first time by Wiseman and it is also defined as the necessary set of drives, feelings, intentions and needs for engaging in intercultural communication. Since acquiring the necessary knowledge and skills does not make a person interculturally competent enough, motivation and willingness to engage in intercultural encounters is of great value for a successful intercultural communication.

Lundgren (2004) puts forth that ICC can be achieved by integrating three components “communicative competence”, “cultural competence” and “intercultural competence”. In other words, development of these three different competences helps ICC develop as well. Communicative competence requires fluency in reading, listening, writing and speaking skills as well as the sensitivity to registers and genres. As for the cultural competence, it incorporates the knowledge of popular culture, behaviors,

literature, art, music, ideas, perceptions and so on. The other type of competence is intercultural competence which requires a cross-cultural general proficiency in tolerance, empathy, cultural awareness, adaptability apart from the knowledge of the notions such as stereotyping, ethnocentricity and social constructivism (Lundgren, 2004). Thus, the aim of learners should be to become intercultural speakers rather than having native-like competence. By doing so, they can act as negotiators between two cultures, interpret and comprehend other ideas and viewpoints (Lundgren, 2004).

Deardorff (2004) worked with 23 intercultural experts from the US on definition of intercultural competence. The widely approved definition was “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills and attitudes” (Deardorff, 2006, p. 13). According to Deardorff (2006), the process of acquiring intercultural competence begins with the positive attitudes of the individual (e.g. openness, curiosity, respecting other cultures). With the positive attitudes in mind, the individual gains intercultural knowledge and understanding (e.g. self-awareness, cultural knowledge, sociolinguistic awareness) and begins to improve skills in listening, observing, evaluating others and analyzing and interpreting. An internal outcome is developed in the individual with such knowledge and skills causing a shift in his frame of reference. Empathy, adaptability, flexibility and ethno-relative view represent the informed frame of reference. In the interactional level, external outcome (effective and appropriate communication and behavior in intercultural situations) is presented by the individual. As in the figure, external outcome also affects the development of the individual’s positive attitudes, which starts intercultural competence development cycle. (Figure 2.7.)

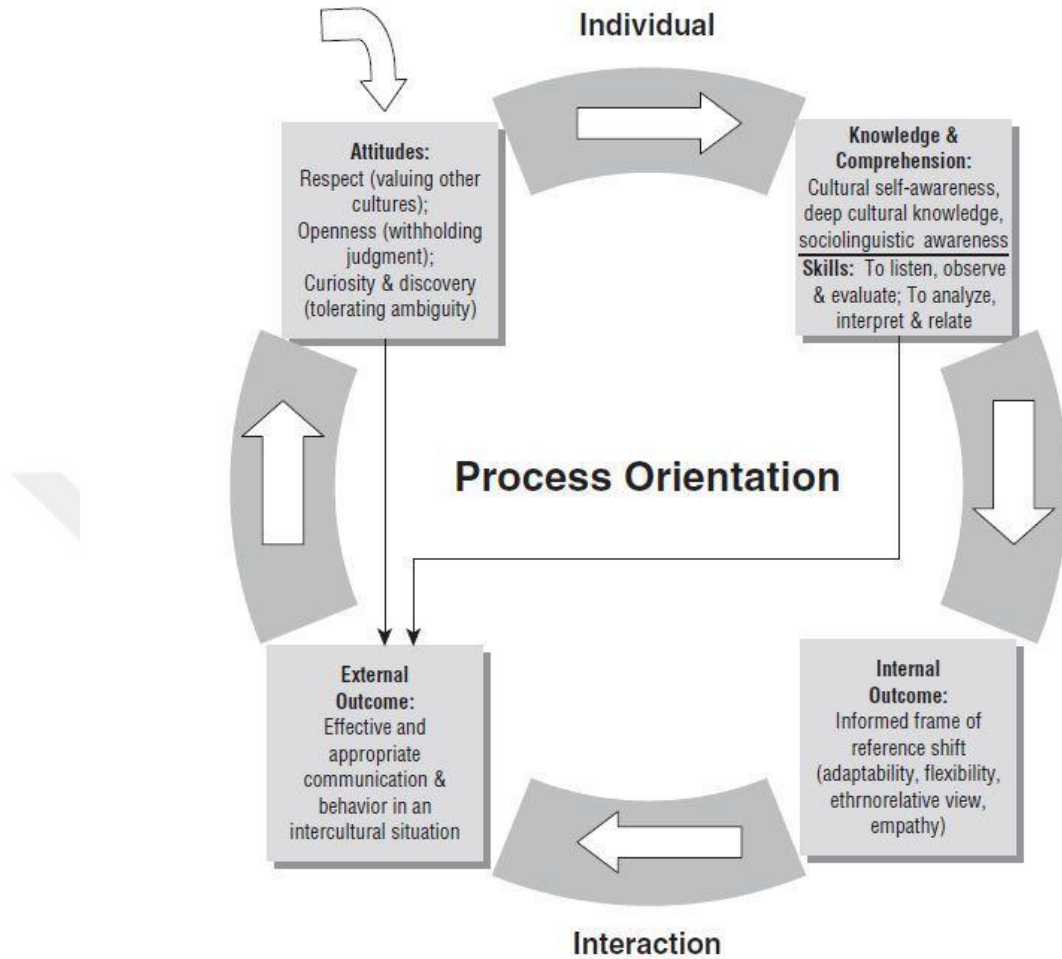


Figure 2.7. Process model of intercultural competence by Deardorff, D. K., 2006, *Identification and assessment of intercultural competence as a student outcome of internationalization. Journal of studies in international education, 10(3), 241-266.*

As it is clear, most of these definitions include familiarity with the foreign cultures, acquiring new knowledge, skills, motivation and critical awareness of other cultures, openness, empathy, tolerance and flexibility so as to promote interculturally competent speakers and successful engagement in communication in intercultural encounters. In fact, these key words repeat Byram's (1997) basic components forming ICC and are supported by Deardorff's (2006) definition of the construct.

In the report of Council of Europe (Barrett and Huber, 2014), which reviews and discusses the importance of intercultural competence in education, the nature of

intercultural competence is described with four components, namely attitudes, knowledge, skills and actions. Therefore, according to this report, these components form intercultural competence, which enables learners to:

- understand people with different culture from themselves,
- interact and communicate with such people appropriately, respectfully and effectively,
- have good relationships with these people,
- understand themselves better by seeing cultural ‘differences.

These four components are determined to be indicative of intercultural competence. Even though attitudes, knowledge and skills are the basic components of intercultural competence, they are not sufficient for an individual to be interculturally competent. That is, these 3 components should be put into practice in various intercultural encounters. People usually possess attitudes and acquire necessary skills and knowledge, but cannot easily reflect them in their behaviors. Therefore, learners equipped with intercultural competence through education are also expected to behave accordingly.

## **2.6 Instruction of ICC**

It is clear that each paradigm to which year/ period it belongs reflects the needs and demands of that time. Taking into consideration that this is the Information Age that we have experienced and thus information exchanges take place through intercultural encounters in this globalized world, a foreign language learner should be equipped with the ICC as the 21<sup>st</sup> century requires so.

The integration of culture into language learning practices is, therefore, a must in order to use the language properly with the correct communicative goal as explained in the previous section. Previously, terms like *target language* and *target culture* were widely used to explain the integration of culture into language learning practices. Today, however, as English is being used as the common language in communication all over the world (ELF), it should be recognized that English has gained a multicultural dimension and language teachers do not need to solely focus on “English speaking culture”. In addition, native speaker norms and native-like competence, which were the underlying assumptions of instruction in language classes three decades ago, are being questioned

today. Therefore, the main aim of ELT in the 21<sup>st</sup> century has turned out to develop ICC rather than communicative competence with native speaker norms.

To achieve the goal of developing intercultural speakers, Newton and Shearn (2010b) have developed a framework in which there are six interrelated principles (Figure 2.8.) for effective *intercultural communicative language teaching* (iCLT). Newton and Shearn (2010a, 2010b) prefer the term *intercultural communicative language teaching* (iCLT) to put the emphasis on not only communicative but also intercultural competence explicitly. The six interconnected principles of (iCLT) are explained briefly as below:

*Principle 1: (iCLT) integrates language and culture from the beginning.* This principle is regarded as the milestone of the whole framework as it is the first principle that requires the integration of culture into the language teaching process at the very beginning. This integration introduced through the simple language units in which cultural content is embedded helps the language learners also avoid prejudice and stereotyping.

*Principle 2: (iCLT) involves learners in real social interaction.* As the culture is embedded in the language and culture has a dynamic nature, it is crucial for the learners to interact with and engage in the target language and other cultures. In addition, learners will have got the opportunities to discover some cultural elements like beliefs, values and norms with the culture input given through the language. This principle also enables the learner to develop his/her “savoir comprendre” as Byram (1997) calls, which means interpreting a passage in the target culture/ language and connecting it with the document in his/her culture/language.

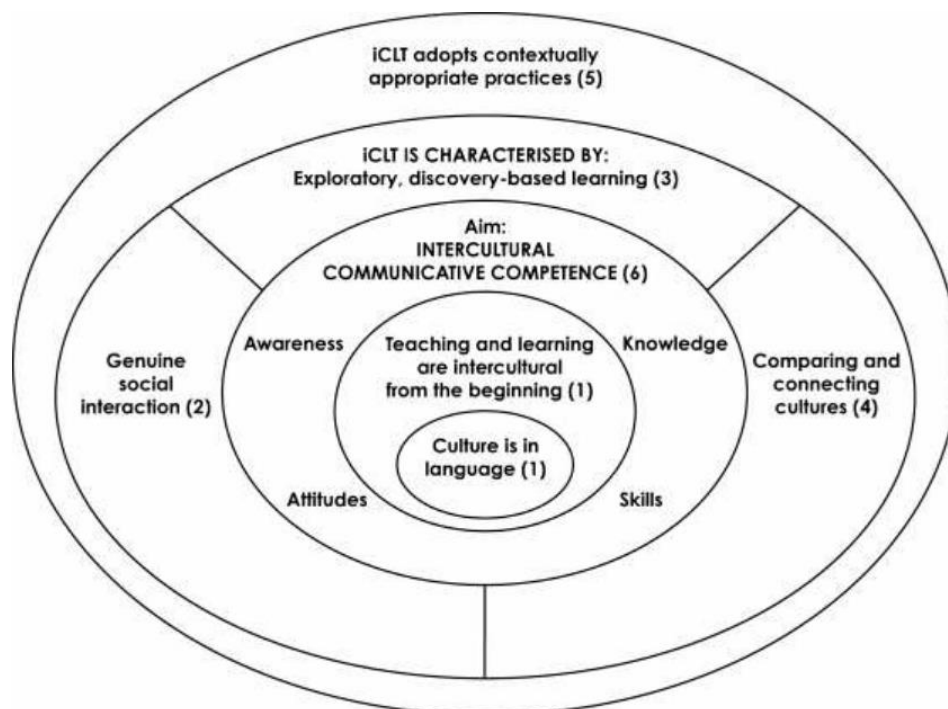
*Principle 3: (iCLT) promotes and develops a reflective and exploratory approach to culture and culture-in-language.* (iCLT) approach is more than just transmitting the cultural knowledge to the learner. (iCLT) accepts the dynamic nature of culture and helps the learner to discover cultural aspects himself/ herself by reflecting on the relationship between language and culture. By doing so, the learner is able to construct the knowledge with his/her own reflection and exploration. This exploration process never ends for the learner and the teacher.

*Principle 4: (iCLT) promotes direct and exact comparisons and relations between cultures and languages.* It is necessary to compare the languages and cultures in (iCLT)

approach. Also, intercultural issues should be addressed explicitly in the language classroom. A development of intercultural awareness is only possible by exploring culture and culture in language, and comparing and relativizing various cultures.

*Principle 5: (iCLT) accepts and reacts appropriately to various learning contexts and learners.* If there are learners with diverse cultural and linguistic backgrounds in a language class, (iCLT) acknowledges and embraces this diversity and in such an educational context, every culture has to be respected and valued. In the process of teaching, these cultures should be represented and added by exploring these cultures and making a comparison between languages and cultures.

*Principle 6: (iCLT) puts the emphasis on intercultural communicative competence instead of native-like competence.* In this approach, the main aim is to develop ICC and its components: knowledge, skills (interpreting, relating, discovering and interacting), attitudes and critical cultural awareness as proposed by Byram (1997). That is to say, ICC should be developed in educational settings and language classrooms instead of developing native-speaker competence.





*Figure 2.8. Principles of (iCLT) by Newton, J., Yates, E., Shearn, S., & Nowitzki, W., 2010, Intercultural communicative language teaching: Implications for effective teaching and learning. Report to the Ministry of Education Ministry of Education, New Zealand.*

It can be said that (iCLT) approach aims at developing ICC in educational contexts and language classrooms referring to the components of ICC proposed by Byram (1997). Moreover, it stresses out that the norm should be intercultural speaker as the concepts and terms “target language”, “target culture” and “native speaker” have lost their importance in this globalized world.

Council of Europe gives great importance to intercultural competence development through education and the report of Council of Europe (Barrett and Huber, 2014) offers a detailed explanation and reason for the development of this competence in educational contexts systematically. The main aim of the report is to provide explanation and clarification of basic concepts along with preparation through practical support for the intercultural competence development in the classroom.

According to this report, teachers in formal education are in charge of giving intercultural education. This education includes planned lessons for teaching, lectures and workshops. In most countries, this is carried out in a controlled way through the curriculum and supervising systems of educational institutions. In their educational systems, clear policies and official curriculum promote and support teachers for intercultural education. However, in other contexts there is no official support.

For language teachers, it is of great importance to make intercultural education and competence at the core of their lessons because through the target language they teach about the social world and/or the world of the individual. Those teachers should be particularly responsible for intercultural competence. They are, therefore, expected to develop the attitudes, knowledge, skills and actions which are elements of intercultural competence.

## **2.7 A Review of Studies on ICC**

A great number of research studies aim to conceptualize ICC, present example activities for ICC development, examine the attitudes of language teachers towards ICC and to put the emphasis on the current need for the integration of ICC into curricula.

**2.7.1 ICC related studies with teachers and administrators.** As foreign language teachers are the ones who will integrate ICC into language teaching, their beliefs and opinions are of great importance. For this reason, various studies have been carried out to examine teachers' beliefs and opinions regarding ICC.

Byram and Risager (1999) carried out a research study by collecting data through a questionnaire from 212 teachers in England and 653 in Denmark. In addition, 18 teachers in England and 42 teachers in Denmark were selected to be interviewed. The aim of the study was to explore and describe teachers' opinions about the effects of European integration on their work, on their language teaching in the secondary school curriculum and on their professional responsibilities. They found out that teachers of both countries did not have sufficient understanding of culture and its importance for language teaching. In addition, the study revealed that the focus was on national culture, which means intercultural aspects are missing in the language teaching process. Most importantly, as teachers were expected to produce successful exam results which were based on linguistic competence, it was discouraging for them to include intercultural aspects in their classes. As a result, the researchers state that teachers were eager and motivated to incorporate intercultural aspects into their own classes with the awareness of the importance of culture in language teaching.

Sercu *et al.* (2005) conducted an international study in which 424 language teachers from seven countries were involved. Data was collected through an international questionnaire with 11 sections and detailed items in them. The aim of the study was to explore to what extent and how teachers' professional profiles meet the specifications related to the 'foreign language and intercultural competence teacher' presented in the theoretical literature. According to the study results, there are two types of language teachers, i.e., the favorably disposed foreign language teacher, who is aware of the significance of integrating culture into their classroom practices, and the unfavorably

disposed foreign language teacher, who is against this integration. It was also revealed in the study that even though they accept the importance of integrating culture into their classroom practices, nothing changes in their actual teaching practices in terms of intercultural aspects.

In Turkey, Atay et al. (2009) conducted a similar study to examine the opinions and attitudes of Turkish teachers of English on intercultural competence teaching and found out how and to what extent these opinions and attitudes were reflected in their classroom applications. As data collection tool, they used a questionnaire developed by Sercu et al. and 503 EFL teachers from various regions in Turkey filled in the questionnaire. Results showed that although teachers had positive attitudes towards the role of culture in foreign language education, they did not integrate culture-related classroom practices into their own classes. They also stated in the study that it might be due to the fact that teachers do not know how to integrate culture into their classroom.

Young and Sachdev (2011) investigated the beliefs and practices of experienced teachers in the US, UK and France related to the application of a model of ICC to English language programs. To collect data, diaries, focus groups and questionnaires were used. As for intercultural approach to language learning and teaching, Byram's model of ICC was taken as the focus. The findings revealed that most of the teachers had positive attitudes towards ICC; however, they reported that their current classroom priorities were far from interculturality. ICC was given little emphasis on their syllabi, and testing, textbooks, institutional syllabi did not support intercultural approaches to language learning.

An action research study was carried out by Salem (2012). The study aimed to integrate intercultural competence into English programs at an English-medium university to develop the learners' intercultural competences, explore the effect of intercultural teaching on students' attitudes and explore to what extent administrators and teachers at the university are likely to agree or disagree on intercultural teaching/learning. To collect data, focus group discussions, semi-structured interviews and a diary were used with the students. Semi-structured interviews were also used with teachers and administrators. The findings revealed that teaching English from an intercultural perspective helps develop

intercultural competence, promote language proficiency, create an appropriate atmosphere for discussion of sensitive issues without any conflicts in the classroom, and increase motivation and willingness. Even though the results are specific to students of one university, the findings are satisfactory enough to raise other English language teachers' hopes to check and revise their teaching practice and integrate intercultural competence into their teaching practice which will enable learners to avoid otherization and get ready for living in the intercultural world.

Andarab and Inal (2014) analyzed five (English as an International Language) EIL-based coursebooks which are *Global series*, *English across Cultures*, *Intercultural English*, *Understanding Asia*, and *Understanding English across Cultures* to find out if they are based on EIL as they are claimed. Different varieties of English in these EIL-based coursebooks were examined to realize if they were *English of Specific Cultures* (representing linguistic norms and culture of Inner circle countries) or *English for Specific Cultures* (representing linguistic norms and cultures of Outer and Expanding circle countries). It was found that *Global coursebook series* do not meet the requirements of EIL as it solely focuses on British English as an Inner Circle variety of English. However, the analysis of the coursebook *English across Cultures* indicated that this coursebook meets the requirements of EIL. The coursebook *Understanding Asia* was found to have a focus on different varieties of English spoken in Asian countries, which is also valuable in EIL-era. *Understanding English across Cultures* is another EIL-based coursebook, which aims to create EIL awareness among the English language learners. As the number of the non-native speakers of English is more than that of native speakers, the material designers and coursebook writers should take into consideration the variety of cultures in addition to that of English-speaking countries in global coursebooks. By doing so, learners will be better prepared to intercultural encounters in real life.

All these studies and their results show that actual teaching practices need to be integrated with ICC as most of the teachers are eager to incorporate intercultural aspects into their classes.

**2.7.2 ICC related studies with learners.** The studies conducted with the participation of learners can be categorized as descriptive studies, instruction-based studies, project-based studies and experimental studies, which will be presented below.

In the descriptive study conducted by Penbek, Yurdakul and Cerit (2009), the intercultural sensitivity levels of 200 university students studying different departments in two different universities were analyzed comparatively and the contribution of education and intercultural experience on the formation of ICC was investigated. They supported the idea that if the students have an international and multicultural experience, their level of intercultural sensitivity will be positively influenced. Therefore, the effects of international experience on the intercultural sensitivities of students were tested through a questionnaire which has been developed to measure the ICC level of the students on the basis of their intercultural sensitivity. The questionnaire included 3 different parts: questions about the participant, statements on self-perception on a 5-point scale and statements about intercultural sensitivity of respondents on a 5-point scale. Statements on the self-perception report used in the international project “Exploring and Assessing Intercultural Competence” (Fantini, 2006) were used to find out the impact of intercultural experiences. Statements about intercultural sensitivity were taken from the Intercultural Sensitivity Scale developed by Chen and Starosta (2000). Results indicated that the more engaged in international interactions the students were, the more respectful of different cultures they were. However, as a limitation of the study, it was stated that testing the questionnaire of intercultural sensitivity in Turkish (translated) version, especially for lower levels, would contribute to the international education field and thus ICC development.

Hismanoğlu (2011) conducted a study to examine the relationship between linguistic proficiency, target culture experience, formal education and ICC learning. Thirty-five students from ELT department of a university participated in the study. Only six students had been abroad. Three of these 6 students had formal education related to ICC. In total, 10 students got formal education regarding ICC. The data were collected through a questionnaire including two parts. In the first part, there were personal questions about students’ linguistic proficiency, abroad experience and formal education. In the second part, there are 8 different communicative situations which students were expected

to write what they would say in these situations. Before doing this questionnaire, students were given a KPDS (national English proficiency exam) to determine their linguistic proficiency. As for the results of the study, all of the students in the study showed a high level of ICC based on the answers written for 8 situations. However, there was no significant difference between the students with high and low linguistic proficiency in terms of their ICC. As expected, overseas experience was found to be effective in developing ICC because the results showed that there was a significant difference between the students with overseas experience and those without in terms of their ICC. Lastly, formal education was also found to be effective in developing ICC as the results indicated that there were significant differences between the ones getting formal education and those not getting.

Gomez (2014) carried out an action research study, which is an instruction-based study, in an advanced level EFL classroom at a public university in Colombia. Authentic multicultural short stories from the U.S. were included in the classes to be used based on the Relational Teaching Approach in order to foster ICC. As it is a completely qualitative study adopting a holistic approach, field notes, journals, semi-structured interview and response papers were the only sources of data. The collected data showed that learners improved their intercultural skills when they benefit from literary short stories. Findings support the idea that applying new techniques and making use of literature as authentic material in EFL classes will enhance the level of intercultural awareness.

As study-abroad programs and exchange trips for international and multicultural experience are not accessible to all learners, Lazar (2015) conducted a web collaboration project to develop some components of intercultural competence by providing an ‘in-country’ experience for intercultural experience. A total of 78 students, 7 of which are Turkish EFL learners, four teachers and eight project team members were included in the project. Forum posts, tasks, portfolios and questionnaires were gathered as data collection sources via Moodle. The activities students involved in during the online collaboration were adapted to their local curricula and included activities such as describing and presenting themselves and their cities, exploring the other students’ hometowns, discussing eating habits and customs, discussing and translating popular songs. The

materials in Moodle were comprised of reading texts, pictures and videos with additional tasks and language notes. The materials were mostly based on Youtube videos and activities were chosen from the intercultural communication textbook *Mirrors and Windows* (Huber-Kriegler, Lázár and Strange, 2003). At the end of the project, the analysis of forum posts, questionnaires and portfolios showed that learners developed their observation and discovery skills along with their attitudes of openness and empathy as suggested by Byram (1997). Students noticed how successful intercultural communication was achieved after five months online working with three different cultures. In addition, teachers and project team stated that students were able to reflect on their own cultures and understand the way the culture influences and shapes their values, beliefs and behaviors.

An experimental study which has specifically dealt with the effects of ICC related activities on intercultural sensitivity of the students has been carried out by Niu (2015). Niu (2015) carried out this experimental study with a four-week cultural project. The aim was to find out the effects of the project on participants' intercultural sensitivity levels and examine the complicated relationships between learners' intercultural sensitivity, their language and cultural backgrounds and foreign language motivation. At an American university, 21 experimental and 22 control group participants, who were learning Chinese, participated in the study. Three instruments were used in the study: the Intercultural Sensitivity Inventory (ICSI), the Attitude/Motivation Test Battery (AMTB), and the survey developed by the researcher to analyze participants' language and culture background. While the 21 experimental group participants were told to complete four cultural assignments during one month, which were interview, skit, news analysis, and sponsor of a cultural event, control group participants went on their classes as usual. According to the analyses of pretest and posttest surveys, the four-week culture project did not have a statistically significant effect on students' levels of intercultural sensitivity and foreign language motivation. This can be due to the lack of strategic integration of language and culture learning in foreign language education to enhance learners' motivation and differences in learners' own cultural and language backgrounds. The limited time as 4 weeks spent on this experiment may not be sufficient for the expected results.

As can be seen in all research studies with learners, only one experimental study on ICC has been conducted. However, this study did not measure all the components of ICC. Instead, only intercultural sensitivity was measured. As there is no instrument measuring all the components of ICC, these studies mentioned above made use of intercultural sensitivity scale. In addition, the questionnaires used in some of the aforementioned studies were not in students' first language, which can be considered a limitation for them.

## **2.8 Assessment of ICC**

In foreign language education, there have been many suggestions for assessment of ICC such as assessment tasks, self-assessment reports and portfolios. However, all these assessment tools include some subjectivity in the process. To avoid the subjectivity in the assessment process, some scales were developed to measure intercultural-related developments.

In aforementioned studies, the effects of ICC related activities on intercultural sensitivity were investigated. Intercultural Sensitivity Scale, which was developed by Chen & Starosta (2000), was one of the assessment tools used or benefitted from in these studies. The scale included 44 items which were considered important for intercultural sensitivity based on the literature review. Four hundred fourteen college students were administered the scale and number of items dropped to 24 items comprising five factors, namely interaction engagement, respect of cultural differences, interaction confidence, interaction enjoyment and interaction attentiveness. According to factor analysis results, the items only with at least .50 loadings were included in the scale. The final version of the scale also had high internal consistency with .86 reliability coefficient. In short, Intercultural Sensitivity Scale was found to have appropriate validity and strong reliability.

Arasaratnam (2009) found out the need for a measurement of ICC and she decided to work on the development of a new instrument for ICC. Three hundred and two participants with various cultural backgrounds were administered to test the new instrument. Based on the cognitive, affective, and behavioral components, the new



instrument included five items to address each of the three dimensions. However, in the factor analysis, number of the items dropped from 15 to 10. The final 10-item instrument had three items from the cognitive dimension (e.g. “I find it easier to categorize people based on their cultural identity than their personality”), three items from the behavioral dimension (e.g. “I usually look for opportunities to interact with people from other cultures”) and four items from the affective dimension (e.g. “I usually feel closer to people who are from my own culture because I can relate to them better”). The researcher noted that retesting the original instrument with a different group of participants may change the results of the factor analysis. As for the reliability of the instrument, it is lower than desirable with the Cronbach’s alfa value 0.77, which is lower than 0.80. In addition, this instrument was specifically designed for culturally diverse groups of participants.

As any of the scales mentioned above could not measure all components of ICC, there was a need for a new scale for ICC in the present study.

## Chapter 3

### Methodology

The research design, data collection tools and procedures, participants and analysis of the data collected will be explained in detail in this chapter.

#### 3.1 Philosophical paradigm

Philosophical paradigm is what helps the researcher with its guiding principles and shapes the research study including the research strategy, findings and conclusions. It will thus be of crucial importance to consider research paradigm carefully before carrying out the study.

A paradigm is defined as “the basic belief system or a world view that guides the investigation” (Guba & Lincoln, 1994, p.105). Both qualitative and quantitative research paradigms are commonly used in all research studies. According to Rossman and Rallis (2003), qualitative research study was explained as below:

Qualitative researchers are in search of answers to their questions in the real world. They collect what they see and hear from people and places and from events and what they read about them. They carry out research in natural places or through written surveys instead of laboratories (p. 4).

Marshall (2006) stated that qualitative research depend on basically four methods to collect data:

- Participating in the setting,
- Observing directly,
- Interviewing in depth,
- Analyzing documents and material culture.

As for the quantitative research study, which is in parallel with the quantitative paradigm, Aliaga and Gunderson (2003) define it as “explaining phenomena by collecting numerical data that are analyzed using mathematically based methods in particular statistics”.

Mixed research requires the combination of quantitative and qualitative research methods, approaches and any other paradigms. The precise combination that is seen

appropriate depends on the research questions of the study and the situational and practical issues the researcher faces (Johnson and Christensen, 2004).

This study was carried out using mixed and multiple methods including four scales (pre-test and post-test) and a survey with open-ended questions. Qualitative research methods were used for the analysis of open-ended questions. However, quantitative paradigm was used to develop the new instrument (scales) for ICC to be given as pre-test and post-test and to test their validity and reliability. In addition, for the comparison of pre-test and post-test results, quantitative research paradigm was used once more.

### **3.2 Research design**

Mixed research method, which is usually defined as the third research paradigm, moves beyond the quantitative versus qualitative data arguments and puts the emphasis on the use of multiple approaches to answer the research questions without being restricted to only one type of data. From a philosophical point of view, mixed research method uses pragmatic system and method of philosophy.

Creswell and Clark (2007) defined the mixed methods research:

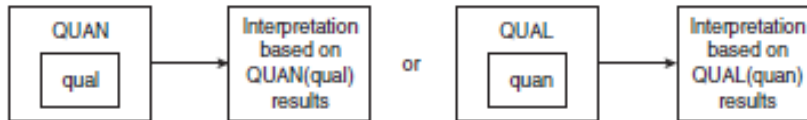
A research design with philosophical assumptions is as well as methods of inquiry. Mixed methods research, as a methodology, includes philosophical assumptions that guide the direction of the collection and analysis of data and the combination of qualitative and quantitative approaches in a number of steps in the research process. As a method, it deals with collecting, analyzing, and mixing both quantitative and qualitative data in a single study or series of studies. Its assumption is that combining quantitative and qualitative approaches provides a better understanding of research problems than either approach alone (p. 5).

Although there are a number of researchers who defined and categorized types of mixed research method, some of them (Cresswell & Clark, 2011; Teddlie & Tashakkori, 2009) (Cresswell, Plano Clark, et. al. ,2003) identified four types of mixed research method which are explanatory design, exploratory design, convergent design, and embedded design.

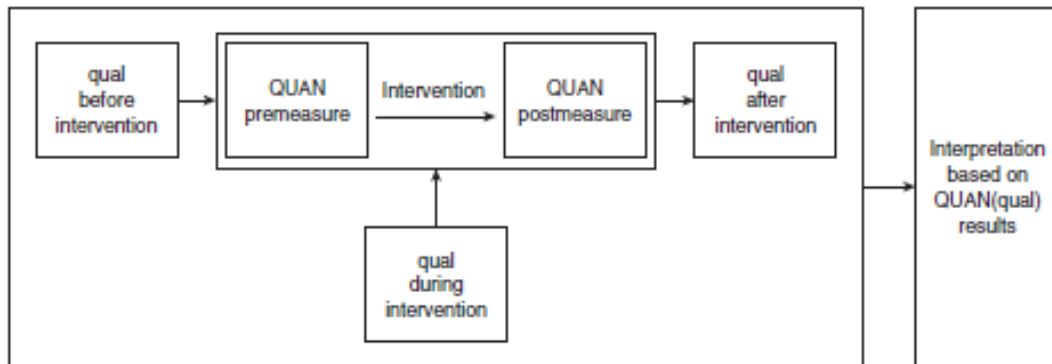
For this study, the embedded design (embedded experimental design) was implemented. In the embedded design, one data source is used as a complementary source of the primary source (see Figure 3.1.). This design is usually useful if the qualitative data is to be embedded in the quantitative data as it should be in the experimental design. For

example, qualitative data can be made use of to develop a treatment, to examine the process of a treatment and to complete the results of an experiment.

(a) Embedded Design



(b) Embedded Design: Embedded Experimental Model



(c) Embedded Design: Embedded Correlational Model

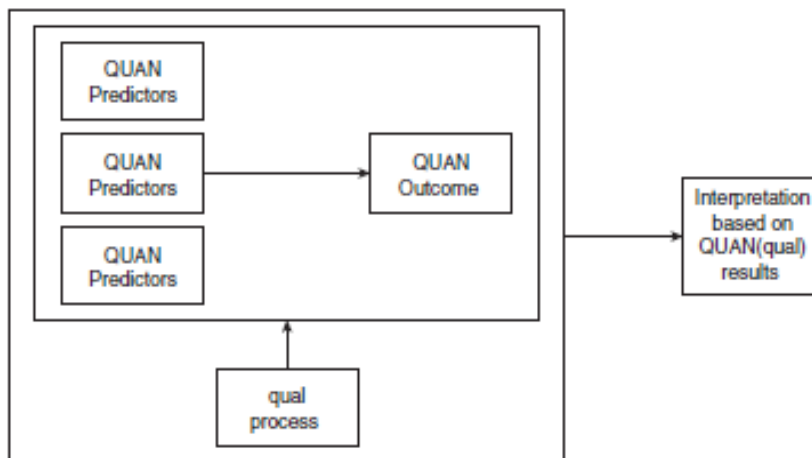


Figure. 3.1. The embedded design by Creswell, J. W., Plano Clark, V. L., Gutmann, M. L., & Hanson, W. E. 2003. *Advanced mixed methods research designs. Handbook of mixed methods in social and behavioral research*, 209-240.

As it is clear in the figure (b) Embedded design: Embedded Experimental Design, a one-phase or a two-phase approach may be used and different research questions within the study may be answered through the quantitative and qualitative data.

In the present study, one-phase approach of embedded experimental design was used as qualitative data was embedded after the treatment phase. Qualitative data was collected to learn about participants' opinions after the treatment.

### **3.3 Participants**

The data in the present study was collected from three groups of participants. Two different groups were used for the scale development. Third group, control and experimental groups, participated in the experimental study.

**3.3.1 Scale development.** Two different groups were used for the linguistic equivalence and factor analyses.

**3.3.1.1 Linguistic equivalence of the scales.** The 28 items in the original document prepared by Council of Europe (Barrett and Huber, 2014) were not in the form of a scale. For linguistic equivalence of the scales, these items were changed into sentences and then translated into Turkish. The Turkish version was revised by consulting three experts. Two of the experts hold a master's degree in ELT and have been working as English instructors for 10 years. The other expert completed her PhD in the field of English Translation Studies and Interpreting and has been working as an English instructor for 6 years. Thirty students from an English preparatory school of a state university in Istanbul at upper-intermediate level class completed the revised Turkish version of the scales twice with one week break in order to prove the linguistic equivalence. T-test and correlation analyses were used to determine linguistic equivalence of the scales.

**3.3.1.2 Factor analyses of the scales.** In order to do the factor analyses and reliability testing of the scales, 160 students from an English Preparatory school of a private university in Istanbul were given the scale in Turkish. For factor analyses and reliability testing, their answers were analyzed in SPSS. Kaiser Meyer Olkin (KMO) sample adequacy test and Barlett Sphericity test were used to see whether or not the data are proper for factorability. In the next phase, explanatory factor analysis was conducted for factor analyses. Finally, reliability of the scales was evaluated by using Cronbach Alpha coefficient, Split half correlation and test-retest correlation.

**3.3.2 Experimental study.** At the time of the study, there were two pre-intermediate level classes – according to proficiency exam results of the university- at the preparatory school of the faculty the researcher is working at. These two intact classes were chosen and randomly assigned as control and experimental groups. There were 30 students in each group when the researcher decided to carry out the experimental research study at the beginning of the year, but 12 students registered in the list of control group have never come to the classes. Therefore, 18 students in the control group and 30 students in the experimental group participated in the experimental study. They are the students at English preparatory program at a state university in Istanbul. The classes were organized based on the results of the placement test before the educational term started and they study at pre-intermediate level at the time of the study.

As for the demographic information about the participants, all participants were between the ages of 17-21. In addition, their first language is Turkish. With regard to gender, there were 16 males and 14 females in the experimental group and 13 males and 5 females in the control group. In the experimental group, 14 of the participants graduated from Anatolian high schools; 7 of them graduated from regular high schools; 6 of them graduated from vocational schools; 1 of them graduated from Anatolian Teacher School and one of them graduated from religious high school. On the other hand, control group was composed of 10 Anatolian high school students, 4 vocational high school students, 4 regular high school students. In addition, one of the students in experimental group and 3 of the students in control group have an experience of travelling abroad. Total of 9 students in the experimental group stated that they participated in different activities with people from different socio-cultural background while this number is 10 for the control group.

Finally, 10 of the students from the experimental group stated that they contacted with people from different socio-cultural background via internet facilities while that number is 9 for the students in control group.

### **3.4 Procedures**

The information regarding the type of sampling, sources of data, data collection procedures and analysis will be provided in this part of the chapter.

**3.4.1 Sampling.** As for the sampling options, there are basically two kinds of sampling: probability and non-probability sampling. Probability sampling, in which each population element is included through random selection, consists of random sampling, stratified sampling, cluster sampling and systematic sampling. They are most frequently used in educational research. However, non-probability sampling, in which the researcher is permitted to use already certain classes, makes use of nonrandom procedures to choose the members of the sample. Convenience sampling, purposive sampling and quota sampling are the main forms of nonprobability sampling.

For scale development, factor analysis in particular, purposive sampling was used as the students should be non-participants of the experimental study who are the representative of the target population, studying at pre-intermediate or intermediate level at English preparatory school of a university.

For the experimental study, experimental and control groups were chosen with the convenience sampling (Dörnyei, 2007; Mackey & Gass, 2000). As it is recommended the researcher teach in the experimental class, these two classes were chosen because of their accessibility to the researcher as they were already certain classes and their same level of English.

**3.4.2 Sources of data.** Both qualitative and quantitative data were collected for the purposes of this study. Quantitative data came from four scales related to intercultural communicative competence, namely attitude scale, skills scale, knowledge scale and actions scale which were developed by the researcher based on the components of ICC given in the definition of the report of Council of Europe (Barrett and Huber, 2014). Qualitative data came from open-ended questions given to experimental group students at the end of the treatment.

**3.4.2.1 Scales of ICC.** For the purposes of the present experimental study, the researcher aimed to develop four scales based on each component of intercultural competence mentioned in report of Council of Europe (Barrett and Huber, 2014). This publication was prepared by a research group in this field and aimed to integrate intercultural competence into teaching as a key competence. It originally presents an educational rationale and conceptual framework for the development of intercultural competence apart from describing the components of intercultural competence to be developed in and through education in formal, non-formal and informal contexts. Each component, namely attitude, skills, knowledge and actions is described and defined with 7 items in this report. These 7 items for 4 components were turned into 28 sentences in total by the researcher. As an example, an item given for the attitude component definition, “being willing to question what is usually taken for granted as ‘normal’ according to one’s previously acquired knowledge and experience” was turned into “I am willing to question what is usually taken for granted as ‘normal’ according to my previously acquired knowledge and experience” as a sentence in the scale. 28 sentences were scored on a five-point Likert scale, 5 = strongly agree, 4 = agree, 3= neutral, 2 = disagree, and 1 = strongly disagree in English version. This scale was also translated for the purpose of the present study (Appendix A).

**3.4.2.2 Survey.** At the end of the study, in order to find out participants’ opinions about ICC-integrated instruction, the experimental group participants were given a survey with four open-ended questions in Turkish to be completed in 15 minutes in the class (Appendix B).



**3.4.3 Data collection procedures.** Before the research, the researcher collected and examined all the related research studies and found out that there was a gap in the literature regarding the implementation of ICC-related activities in EFL classrooms. Then, the researcher consulted with the advisor about the main purpose of the study, the implementation of ICC-related activities in the EFL classrooms and an experimental study was designed to see whether there will be a difference between the experimental and control group. In order to see the difference, it was necessary to find a scale to measure the development of components of ICC in the experimental group. However, there was no specific scale matching with the purpose, context and setting. Therefore, a need for developing a new instrument arose and all the validity, reliability and factor analyses of the scales were completed before the study. As for the activities/materials to be implemented in the experimental class, the units in the intercultural communication textbook, *Mirrors and Windows* (Huber-Kriegler, Lázár and Strange, 2003) were selected to be integrated into the classes in the experimental group. The reason for looking for such a textbook was that traditional course book which was being followed in the class lacked the intercultural dimension. In order to carry out this study, the researcher received approval from the English Preparatory Program of the university (Appendix C). Before starting the ICC-integrated language instruction in the experimental group, the scales were given to both control and experimental groups as pre-test and post-test.

Two hours for five weeks were allocated to the ICC-integrated language instruction in the experimental group and the materials were prepared benefitting from the intercultural communication textbook, *Mirrors and Windows* (Huber-Kriegler, Lázár and Strange, 2003), which was developed by language teachers and intercultural communication trainers and supported by Council of Europe (Barrett and Huber, 2014), and its main purpose was to incorporate intercultural communication training into teacher education in Europe. However, at the beginning of the book, it was stated that it could be used in language development and methodology courses in upper-intermediate and advanced classes in the traditional way, but in lower levels with simplification and adaptation. Therefore, in this study, the reading passages were mostly simplified in terms of their vocabulary for the participants by the researcher and some of the activities were

revised and adapted to their levels. As for the organization and the order of the units, the units were independent of each other and could be used in any order, which enabled the researcher to integrate these units with the ones in the syllabus easily. Even though there were 7 units with a different topic, 5 of them were chosen to be integrated into the units in the traditional class.

After completing the research study, students were given the same scales as the post-test. To compare the pre-test and post-test of both of the groups, two-way ANOVA (Analysis of Variance) was conducted. Then, experimental group students were also asked to give answers to four questions related to their perception of ICC-integrated language instruction classes at the end of the study.

**3.4.3.1 Implementation.** At the time of the study, Speakout Pre-intermediate Student's book, was being used at the same pace for 21 hours a week in both classes. Each unit in the book includes input lesson one, input lesson two, functional lesson and a DVD lesson respectively. The input lessons cover grammar and vocabulary with a focus on the building of 4 skills. While functional lesson presents a particular function (e.g. complaining) or situation (e.g. the annoying problems at a school) providing listening (e.g. listening for main ideas/details) or speaking strategies (e.g. using phrases to introduce the complaint), DVD lesson presents an extract from a real BBC program with free communicative speaking and writing activities. Time allocation for each section was as follows: 14 hours for input one and two, 5 hours for functional lesson and two hours for DVD lesson.

ICC instruction was integrated into the DVD lesson because this was the most appropriate part for the integration of ICC as the ICC tasks could be better conducted through the communicative activities which are part of the DVD lesson. Four components of ICC, namely attitudes, skills, knowledge and actions were taken into consideration while preparing the lesson plans for the ICC-integrated classes. The instructional differences in control and experimental groups only for these two hours will be presented below as the instruction in both groups followed the same pattern for the rest of the week.

**3.4.3.1.1 Instruction in the control group.** During the 5-week study, the control group students did input lesson one and two and functional lesson as in the book. In the DVD lesson, they watched the extract of BBC program and did related activities in the DVD lessons as usual (Appendix D). That is, for DVD lessons specifically, warm-up questions given in the book were answered. With a question in mind, a short reading passage related to the video content was read. Students were asked to complete the activities while watching the video which was generally about the cultural aspects of the target language. Discussion questions were answered in pairs. At the end of the first hour, a whole class discussion was done. At the second hour, listening and writing skills were integrated into each other. Students did much freer writing activities at that hour.

**3.4.3.1.2 Instruction in the experimental group.** For the purpose of the study, materials for the ICC-integration were prepared benefitting from the intercultural communication textbook, *Mirrors and Windows* (Huber-Kriegler, Lázár and Strange, 2003). This textbook was chosen due to its use and success in intercultural workshops and courses for teachers in Europe. Apart from that, units such as love, education systems, eating habits, conversation and silence, punctuality and delays in this book could easily be integrated to any topic in the course book.

Each unit in *Mirrors and Windows* includes introduction, cultural reflection, discovery of other cultures, language work and independent learning sections. In the ICC-integrated classes, the order of these sections are followed by integrating the topic of the textbook into the topic of the DVD lesson. In the introduction, teacher asks some questions to raise awareness of the topic in the textbook and gives general information about it. In cultural reflection section, the activities contain pictures, videos, questions or tasks to enable students to reflect on their own traditions, behaviors, values and attitudes. In discovery of other cultures section, there are reading passages about other cultures as well as ethnography tasks and project ideas to promote independent learning an openness towards other cultures. The language work section includes activities in which students learn more about language through culture. The activities present terminology of the topic in that unit of the textbook, metaphors and similes and idioms related to it and students study on the equivalents of these metaphors, similes and idioms in their own language by making comparisons between English and their own language. In addition to all these, at

the end of the class, interview, writing and observation tasks are given to students to carry out outside of the classroom to be shared in the next class before moving to the next topic (Appendix E).

Scale items were taken into consideration while preparing these integrated classes, and each section of the class has aimed to develop specific component/s of ICC. In the introduction section, particularly attitude and knowledge components of ICC are aimed. In the cultural reflection and discovery of other cultures sections, attitude component of ICC is aimed. In the language work section, attitude, skill and knowledge components of ICC are aimed. In the independent learning section, with the activities and projects to be assigned for the following week, attitude and action component of ICC are aimed. Even though it seems that each section has its own aim, all the components affect each other and aim to develop ICC of the students and raise their awareness of intercultural aspects of communication.

**3.4.4 Data analysis procedures.** To answer the research questions of the study, the data were analyzed in different ways.

To investigate the validity of the each scale, Kaiser Meyer Olkin (KMO) sample adequacy test, Barlett Sphericity test and explanatory factor analysis were used respectively. Following the factor analysis, paired sample t-test and correlational analyses were used for statistical determination of linguistic equivalence of the scales. Lastly, Cronbach Alpha coefficient, Split half correlation and test-retest correlation were calculated for the analyses of scales' reliability.

In order to explore the differences in intercultural communicative attitudes, skills, knowledge and actions in experimental and control groups after the treatment, two way ANOVA was conducted for each scale separately.

In order to analyze the survey results, the answers given to four open-ended questions were categorized with pattern coding (Miles and Huberman, 1994).

**3.4.5 Trustworthiness.** In terms of its trustworthiness, a research study can be evaluated by using a number of criteria. According to Guba and Lincoln (1985), credibility, confirmability, transferability and dependability are criteria for trustworthiness which are similar to external validity, internal validity, reliability and objectivity in a quantitative research design. Since the present study has embedded experimental design, external validity, internal validity, reliability and objectivity of the study will be explained.

Internal validity proves if the research findings represent true and objective information collected from the participants' real data and if it is a correct interpretation of the participants' original views (Graneheim & Lundman, 2004; Lincoln & Guba, 1985). To establish internal validity in this study, triangulation was used. Triangulation "involves the use of multiple and different methods, investigators, sources and theories to obtain corroborating evidence" (Onwuegbuzie & Leech, 2007, p. 239). In this study, it involved multiple sources of data such as scales (quantitative) before and after the treatment and a survey (qualitative) at the end of the study as a single method would not completely shed light on a phenomenon. In addition, participants were given consent forms before participating the study. That is to say, they were given an option not to participate in the study because the study should be carried out on a voluntary basis.

External validity is related to generalizability of the research study and it deals with the generalizability of the results in different contexts and with different participants. According to Bitsch (2005), the "researcher facilitates the transferability judgment by a potential user through 'thick description' and purposeful sampling" (p. 85). In other words, a detailed information regarding the data sources and purposive selection of the participants make the research study transferrable. This thesis presents thick description of the research study by giving a detailed information about the instruments, participants, settings and procedures, and the results with their discussion and interpretation.

Bitsch (2005) defines dependability as "the stability of findings over time" (p. 86). In the quantitative research design, it is called reliability. Reliability of the scales was achieved by calculating Cronbach Alpha coefficient, split half correlation and test-retest correlation, which proves trustworthiness. As mentioned above, triangulation of the data sources was used in this study, which also establishes reliability. In addition, in the scale development phase, for linguistic equivalence, code-recode procedure was implemented

as one week period was given between each coding. The last criterion, objectivity was established with the strategy already described, triangulation.

### **3.5 Limitations and Delimitations**

The study has 3 basic limitations. Firstly, in order to keep up with the syllabus, only two hours a week for 5 weeks were allocated for the treatment. As there are morning and afternoon classes using the same classroom, the system did not let the researcher make extra classes for ICC integrated language instruction and activities. It would be more effective if there was a chance for longer ICC integrated classes period without any worry.

Secondly, instead of convenience sampling, which is easy to reach for the researcher, purposive sampling would be more to the point. For example, students studying for Erasmus exam at the same university with higher level of English would be selected and people of interest would be included in the treatment. However, there were only 2 classes at this level using the same course book.

Thirdly, this study was carried out in Turkish context, an English preparatory school of a state university in Istanbul. Therefore, it is not possible to generalize the findings for all students. However, generalizability was not the main concern of this study as it would set an example to show the integration of ICC into EFL classes in practice.

Finally, there were both limitation and delimitation regarding the assessment of ICC. In order to fill the gap in terms of assessment of ICC, four new scales were developed and translated into Turkish for the purpose of this study. However, according to Van de Vijver and Leung (1997), it is necessary to test the instrument with various groups repeatedly, using translation and back-translation if necessary to break down language/communication barriers. That is to say, as it is the first time these scales have been used in this study, follow-up studies are necessary to prove it as an acceptable instrument in this field.

## Chapter 4

### Results

In this chapter of the study, the research findings will be presented in three parts. In the first part, analyses related to validity and reliability of the scales will be shown in tables with their interpretations. In the second part, findings related to the effect of the treatment will be given. In the last part, qualitative data obtained from the survey will be presented.

#### 4.1 Results of the First Research Question

In order to determine the validity and reliability of each scale, the following steps were taken:

1. Kaiser Meyer Olkin (KMO) sample adequacy test and Barlett Sphericity test were used to see whether or not the data are proper for factorability. According to Cerny and Kaiser (1977), 0.80 or higher level of KMO values indicate good level of sample size for conducting factor analysis. On the other hand, 0.001 significance level of Barlett Sphericity Test indicate that the data is appropriate for conducting factor analysis.

2. Explanatory factor analysis was conducted for factor analysis. According to Büyüköztürk (2002), if the first dimension accounts for more than 40% of the variance rate in the analysis, the scale can be considered having one factor. In addition, if the factor loadings are above 0.3, the items are found valid.

3. The correlation between the Turkish and English version scores were calculated in order to have a proof on linguistic equivalence of the scores.

4. Reliability of the scales was evaluated by using Cronbach Alpha coefficient, Split half correlation and test-retest correlation.

##### a) Validity and Reliability of Attitude Scale

The results of KMO and Barlett test for Attitude Scale were obtained and summarized in Table 4.1.

Table 4.1

*Factorability results for Attitude Scale*

KMO and Bartlett Test Results		
<b>Sample Adequacy</b>		0.830
Bartlett Sphericity Test	Chi Square	327.613
	df	21
	<i>p</i>	0.001**

As seen in the Table, KMO sample adequacy test value is 0.83. This value showed that sample size is at good level for conducting factor analysis. In addition Bartlett Sphericity test show significant results at  $p < 0.01$  level. Those findings showed that the data that will be used in this study is proper for conducting factor analysis.

As a second step, explanatory factor analysis was conducted. The results were summarized in Table 4.2.

Table 4.2

*Factor analysis results for Attitude Scale*

Factor	Initial Eigen Values			Total Factor loadings		
	Total	Variance %	Cum. %	Total	Variance %	Cum. %
1	3.313	47.328	47.328	3.313	47.328	47.328
2	0.904	12.919	60.248			
3	0.863	12.326	72.574			
4	0.597	8.532	81.106			
5	0.524	7.484	88.589			
6	0.479	6.849	95.438			
7	0.319	4.562	100			



As can be seen in the table, when the Eigen value is considered 1, it is seen that there is one factor. As a result, it is obvious that scale comes under one factor. This factor accounts for 47.328 % of the total variance.

Loadings of the items related to this one factor have been presented in Table 4.3.

Table 4.3

*Factor loadings for Attitude Scale*

	<b>Dimension</b>
<b>Item</b>	<b>1</b>
i1	0.787
i3	0.785
i4	0.768
i2	0.748
i6	0.599
i7	0.568
i5	0.497

As it is clear in the table, the lowest load of the items is 0.497 while the highest load is found to be 0.787.

In order to prove the validity of the Attitude Scale, it was also necessary to determine the linguistic equivalence of it. T-test and correlation analyses were used to this end. The findings of this analysis has been presented below.

Table 4.4

*T-test analysis results as a proof of linguistic equivalence for Attitude Scale*

	<b>Form</b>	<b><math>\bar{X}</math></b>	<b>Sd</b>	<b><i>t</i></b>	<b>df</b>	<b><i>p</i></b>
Attitude	TUR	28.80	3.34	-1.658	29	0.108
	ENG	29.43	2.88			

As seen in the table, it was found that there was no statistically significant difference between Turkish and English forms of the scale [ $t(29)=-1.658, p = 0.108$ ]. If  $p$  was lower than 0.050, there would not be linguistic equivalence between two forms. In the next phase, the relations between the scores obtained through English and Turkish forms have been analyzed. The analysis showed that there are statistically significant and positive relations for attitudes 0.783 ( $p < 0.01$ ).

The reliability of Attitude Scale was evaluated by using Cronbach Alpha coefficient, split half correlation and test-retest correlation. Cronbach alpha value was calculated as 0.80, split half correlation was calculated as 0.82 and test-retest correlation was calculated as 0.574 ( $p < 0.01$ ). Those results show that the scale is a reliable instrument.

#### **b) Validity and Reliability of Skill Scale**

The results of KMO and Bartlett test for Skill Scale were obtained and summarized in Table 4.5.

Table 4.5

#### *Factorability results for Skill Scale*

KMO and Bartlett Test Results		
<b>Sample Adequacy</b>		0.799
Bartlett Sphericity Test	Chi Square	274.386
	df	21
	$p$	0.001**

As seen in the table, KMO sample adequacy test value is 0.799. It has been seen that the extent of this value has a level, which is close to the acceptable level, 0.80 proper to conduct factor analysis. In addition Bartlett Sphericity test shows significant results at  $p < 0.01$  level. Those findings showed that the data that will be used in this study is proper for conducting factor analysis.

As a second step, explanatory factor analysis was conducted. The results were summarized in Table 4.6.

Table 4.6

*Factor analysis results for Skill Scale*

Factor	Initial Eigen Values			Total Factor Loadings		
	Total	Variance %	Cum. %	Total	Variance %	Cum. %
1	3.075	43.921	43.921	3.075	43.921	43.921
2	1.05	14.999	58.92			
3	0.824	11.776	70.696			
4	0.615	8.788	79.484			
5	0.536	7.653	87.137			
6	0.517	7.381	94.518			
7	0.384	5.482	100			

The findings of factor analyses have revealed that the scale has a structure of two dimensions. In this structure, it has been determined that first factor accounts for 44 % of the total variance. Accordingly, the number of the dimensions in the scale has been limited to one and the analysis has been reproduced. As in the table, in this scenario in which the dimensionality is considered one factor structure, the variance is found to be 43.921%.

Factor loadings items have in this one factor structure have been presented in Table 4.7.

Table 4.7

*Factor loadings for Skill Scale*

<b>Dimension</b>	
<b>Item</b>	<b>1</b>
i18	0.738
i17	0.694
i16	0.680
i20	0.669
i15	0.664
i19	0.657
i21	0.516

As can be seen in the table, factor loadings values are found to be between 0.516 and 0.738 for one dimensional structure determined.

In order to prove the validity of the Skill Scale, it was also necessary to determine the linguistic equivalence of it. T-test and correlation analyses were used to this end. The findings of this analysis has been presented below.

Table 4.8

*T-test analysis results as a proof of linguistic equivalence for Skill Scale*

	<b>Form</b>	<b><math>\bar{X}</math></b>	<b>Sd</b>	<b><i>t</i></b>	<b>df</b>	<b><i>p</i></b>
Skill	TUR	27.30	3.66	-0.084	29	0.934
	ENG	27.33	3.39			

As seen in the table, it was found that there was no statistically significant difference between Turkish and English forms of the scale [ $t(29)=-0.084$ ,  $p = 0.934$ ]. If  $p$  was lower than 0.050, there would not be linguistic equivalence between two forms. In

the next phase, the relations between the scores obtained through English and Turkish forms have been analyzed. The analysis showed that there are statistically significant and positive relations for skills 0.812 ( $p < 0.01$ ).

The reliability of Skill Scale was evaluated by using Cronbach Alpha coefficient, Split half correlation and test-retest correlation. Cronbach alpha value was calculated as 0.78, split half correlation was calculated as 0.70 and test-retest correlation was calculated as 0.576 ( $p < 0.01$ ). Those results show that, the scale is a reliable instrument.

### c) Validity and Reliability of Knowledge Scale

KMO and Barlett test results for Knowledge Scale were obtained and summarized in Table 4.9.

Table 4.9

*Factorability results for Knowledge Scale*

KMO and Bartlett Test Results		
<b>Sample Adequacy</b>		<b>0.853</b>
Bartlett Sphericity Test	Chi Square	365.394
	df	21
	<i>p</i>	0.001**

As seen in the Table, KMO sample adequacy test value is 0.85. This value showed that sample size is at good level for conducting factor analysis. In addition, Bartlett Sphericity test shows significant results at  $p < 0.01$  level. Those findings showed that the data that will be used in this study is proper for conducting factor analysis.

As a second step, explanatory factor analysis was conducted. The results were summarized in Table 4.10.

Table 4.10

*Factor analysis results for Knowledge Scale*

Factor	Initial Eigen Values			Total Factor Loadings		
	Total	Variance %	Cum. %	Total	Variance %	Cum. %
1	3.592	51.309	51.309	3.592	51.309	51.309
2	0.777	11.098	62.407			
3	0.699	9.987	72.393			
4	0.6	8.571	80.964			
5	0.569	8.124	89.088			
6	0.424	6.062	95.150			
7	0.339	4.850	100			

As can be seen in the table, when the Eigen value is considered 1, it is seen that there is one factor. As a result, it can be said that scale has one factor structure. This factor accounts for 51.309 % of the total variance.

Loadings of the items related to this one factor have been presented in Table 4.11.

Table 4.11

*Factor loadings for Knowledge Scale*

Item	Dimension
	1
i10	0.780
i12	0.766
i14	0.729
i8	0.711
i11	0.708
i9	0.671
i13	0.640

When the factor loadings in the table are analyzed, the values are found to be between 0.640 and 0.780.

In order to prove the validity of the Knowledge Scale, it was also necessary to determine the linguistic equivalence of it. T-test and correlation analyses were used to this end. The findings of this analysis has been presented below.

Table 4.12

*T-test analysis results as a proof of linguistic equivalence for Knowledge Scale*

	<b>Form</b>	$\bar{X}$	<b>Sd</b>	<i>t</i>	<b>df</b>	<i>p</i>
Knowledge	TUR	28.60	3.39	-1.809	29	0.081
	ENG	29.30	3.35			

As seen in the table, it was found that there was no statistically significant difference between Turkish and English forms of the scale [ $t(29) = -1.809, p = 0.081$ ]. If  $p$  was lower than 0.050, there would not be linguistic equivalence between two forms. In the next phase, the relations between the scores obtained through English and Turkish forms have been analyzed. The analysis showed that there are statistically significant and positive relations for knowledge 0.802 ( $p < 0.01$ ).

The reliability of Knowledge Scale was evaluated by using Cronbach Alpha coefficient, Split half correlation and test-retest correlation. Cronbach alpha value was calculated as 0.84, split half correlation was calculated as 0.82 and test-retest correlation was calculated as 0.672 ( $p < 0.01$ ). Those results show that the scale is a reliable instrument.

#### **d) Validity and Reliability of Action Scale**

KMO and Barlett test results for Action Scale were obtained and summarized in Table 4.13.

Table 4.13

*Factorability results for Action Scale*

KMO and Bartlett Test Results		
<b>Sample Adequacy</b>		0.854
Bartlett Sphericity Test	Chi Square	388.184
	df	21
	<i>p</i>	0.001**

As seen in the table, KMO sample adequacy test value is 0.85. This value showed that sample size is at good level for conducting factor analysis. In addition, Bartlett Sphericity test show significant results at  $p < 0.01$  level. Those findings showed that the data that will be used in this study is proper for conducting factor analysis.

As a second step, explanatory factor analysis was conducted. The results were summarized in Table 4.14.

Table 4.14

*Factor analysis results for Action Scale*

Factor	Initial Eigen Values			Total Factor Loadings		
	Total	Variance %	Cum. %	Total	Variance %	Cum. %
1	3.578	51.12	51.12	3.578	51.120	51.12
2	0.98	14.001	65.121			
3	0.641	9.164	74.285			
4	0.554	7.918	82.203			
5	0.515	7.363	89.565			
6	0.415	5.923	95.488			
7	0.316	4.512	100			



As seen in Table 4.14, when Eigen value is considered 1, the data will show one factor structure. This finding indicates that the scale is composed of one factor. In addition, this factor determined accounts for 51.120% of the total variance.

Factor loadings of the items in the one dimensional structure are presented in Table 4.15.

Table 4.15

*Factor loadings for Action Scale*

	<b>Dimension</b>
<b>Item</b>	<b>1</b>
i26	0.808
i23	0.784
i25	0.742
i28	0.740
i27	0.719
i24	0.683
i22	0.479

When the values in the table are analyzed, it is seen that factor loadings for the one dimensional structure are between 0.479 and 0.808.

In order to prove the validity of the Action Scale, it was also necessary to determine the linguistic equivalence of it. T-test and correlation analyses were used to this end. The findings of this analysis has been presented below.

Table 4.16

*T-test analysis results as a proof of linguistic equivalence for Action Scale*

	<b>Form</b>	$\bar{X}$	<b>Sd</b>	<i>t</i>	<b>df</b>	<i>p</i>
Action	TUR	27.63	3.90	-2.592	29	0.052
	ENG	28.60	3.51			

As seen in the table, it was found that there was no statistically significant difference between Turkish and English forms of the scale [ $t(29)=-2.592, p = 0.052$ ]. If  $p$  was lower than 0.050, there would not be linguistic equivalence between two forms. In the next phase, the relations between the scores obtained through English and Turkish forms have been analyzed. The analysis showed that there are statistically significant and positive relations for actions 0.853 ( $p<0.01$ ).

The reliability of Action Scale was evaluated by using Cronbach Alpha coefficient, Split half correlation and test-retest correlation. Cronbach alpha value was calculated as 0.83, split half correlation was calculated as 0.77 and test-retest correlation was calculated as 0.620 ( $p<0.01$ ). Those results show that the scale is a reliable instrument.

#### **4.2 Results of the Second Research Question**

In order to explore if there were a difference between EFL learners who had ICC integrated language instruction and those who had traditional language instruction in terms of their intercultural communicative attitudes, skills, knowledge and actions, two way ANOVA method has been used for repeated measurements.

Table 4.17 presents descriptive statistics of pretest and posttest scores of experimental and control groups.

Table 4.17

*Descriptive statistics of pre-test and post-test scores of control and experimental groups*

	<b>Control</b>			<b>Exper.</b>		
	<b>N</b>	<b><math>\bar{X}</math></b>	<b>Sd</b>	<b>N</b>	<b><math>\bar{X}</math></b>	<b>Sd</b>
<b>Attitude</b>						
<i>pre</i>	18	27.67	3.41	30	29.37	3.08
<i>post</i>	18	27.72	3.21	30	30.27	3.02
<b>Knowledge</b>						
<i>pre</i>	18	30.39	2.28	30	30.63	3.24
<i>post</i>	18	29.33	3.05	30	30.83	3.33
<b>Skill</b>						
<i>pre</i>	18	26.06	3.52	30	27.57	3.52
<i>post</i>	18	26.28	2.70	30	28.03	3.13
<b>Action</b>						
<i>pre</i>	18	27.44	3.28	30	28.20	3.90
<i>post</i>	18	26.28	3.03	30	28.97	3.37

Table 4.18 shows if there was a significant difference between the two groups in terms of their intercultural communicative attitudes.

Table 4.18

*Two-way ANOVA results for repeated measurements of pretest-posttest in the Attitude Scale*

<b>Variance Sour.</b>	<b>SS</b>	<b>Df</b>	<b>MS</b>	<b>F</b>	<b>p</b>
Between groups	400.479	47			
Group	50.668	1	50.668	6.663	0.013*
Error	349.811	46	7.605		
Between groups	221.969	48			
Measurement	5.136	1	5.136	1.110	0.298
Measur. * Group	4.011	1	4.011	0.867	0.357
Error	212.822	46	4.627		
Total	622.448	95			

When Table 4.18 is analyzed, findings related to the hypothesis of the research study can be explained as below;

- There is a significant difference between the total scores on the Attitude Scale in the pretest and posttest measurements of control and experimental groups ( $F_{1-46}=6.663$ ;  $p<0.05$ ). This finding indicates that attitudes of control and experimental groups differentiated irrespective of the measurement.
- There is no significant difference found between pretest and posttest average scores on the Attitude Scale ( $F_{1-46}= 1.110$ ;  $p>0.05$ ). This finding shows that attitudes did not change regardless of the groups.
- When the analyses are investigated, it is found out that there is no significant difference in the attitudes of control and experimental groups participants after the treatment ( $F_{1-46}= 0.876$ ;  $p>0.005$ ). This finding reveals that the treatment is ineffective

regarding the Attitude Scale. In other words, there is no change in the attitudes of participants at the end of treatment.

Table 4.19 shows if there was a significant difference between the two groups in terms of their intercultural communicative knowledge.

Table 4.19

*Two-way ANOVA results for repeated measurements of pretest-posttest in the Knowledge Scale*

<b>Variance Sour.</b>	<b>SS</b>	<b>Df</b>	<b>MS</b>	<b>F</b>	<b>p</b>
Between groups	374.828	47			
Group	8.559	1	8.559	1.075	0.305
Error	366.269	46	7.962		
Between groups	153.856	48			
Measurement	4.117	1	4.117	1.344	0.252
Measur. * Group	8.867	1	8.867	2.896	0.096
Error	140.872	46	3.062		
Total	528.684	95			

When Table 4.19 is analyzed, findings related to the hypothesis of the research study can be explained as below;

- There is no significant difference found between the total scores on the Knowledge Scale in the pretest and posttest measurements of control and experimental groups ( $F_{1-46}=1.075$ ;  $p>0.05$ ). This finding indicates that knowledge of control and experimental groups did not differentiate irrespective of the measurement.
- There is no significant difference found between pretest and posttest average scores on the Knowledge Scale ( $F_{1-46}= 1.344$ ;  $p>0.05$ ). This finding shows that knowledge did not change or improve regardless of the groups.
- When the analyses are investigated, it is found out that there is no significant difference in the knowledge of control and experimental groups participants after the

treatment ( $F_{1-46} = 2.896$ ;  $p > 0.005$ ). This finding reveals that the treatment is ineffective regarding the Knowledge Scale. In other words, there is no change in the knowledge of participants at the end of treatment.

Table 4.20 shows if there was a significant difference between the two groups in terms of their intercultural communicative skills.

Table 4.20

*Two-way ANOVA results for repeated measurements of pretest-posttest in the Skill Scale*

<b>Variance Sour.</b>	<b>SS</b>	<b>Df</b>	<b>MS</b>	<b>F</b>	<b>p</b>
Between groups	407.812	47			
Group	30.012	1	30.012	3.654	0.062
Error	377.8	46	8.213		
Between groups	226.294	48			
Measurement	2.669	1	2.669	0.550	0.462
Measur. * Group	0.336	1	0.336	0.069	0.794
Error	223.289	46	4.854		
Total	634.106	95			

When Table 4.20 is analyzed, findings related to the hypothesis of the research study can be explained as below;

- There is no significant difference found between the total scores on the Skill Scale in the pretest and posttest measurements of control and experimental groups ( $F_{1-46} = 3.654$ ;  $p > 0.05$ ). This finding indicates that skills of control and experimental groups did not differentiate irrespective of the measurement.
- There is no significant difference found between pretest and posttest average scores on the Skill Scale ( $F_{1-46} = 0.550$ ;  $p > 0.05$ ). This finding shows that skills did not change or improve regardless of the groups.
- When the analyses are investigated, it is found out that there is no significant difference in the skills of control and experimental groups participants after the

treatment ( $F_{1-46} = 0.069$ ;  $p > 0.005$ ). This finding reveals that the treatment is ineffective regarding the Skill Scale. In other words, there is no change in the skills of participants at the end of treatment.

Table 4.21 shows if there was a significant difference between the two groups in terms of their intercultural communicative actions.

Table 4.21

*Two-way ANOVA results for repeated measurements of pretest-posttest in the Action Scale*

<b>Variance Sour.</b>	<b>SS</b>	<b>Df</b>	<b>MS</b>	<b>F</b>	<b>p</b>
Between groups	483.812	47			
Group	33.368	1	33.368	3.408	0.071
Error	450.444	46	9.792		
Between groups	228.858	48			
Measurement	0.9	1	0.900	0.200	0.657
Measur. * Group	21.025	1	21.025	4.674	0.036*
Error	206.933	46	4.499		
Total	712.67	95			

When Table 4.21 is analyzed, findings related to the hypothesis of the research study can be explained as below;

- There is no significant difference found between the total scores on the Action Scale in the pretest and posttest measurements of control and experimental groups ( $F_{1-46} = 3.408$ ;  $p > 0.05$ ). This finding indicates that actions of control and experimental groups did not differentiate irrespective of the measurement.
- There is no significant difference found between pretest and posttest average scores on the Action Scale ( $F_{1-46} = 0.200$ ;  $p > 0.05$ ). This finding shows that actions did not change or improve regardless of the groups.
- When the analyses are investigated, it is found out that there is a significant difference in the actions of control and experimental groups participants after the

treatment ( $F_{1-46} = 4.674$ ;  $p < 0.05$ ). This finding reveals that the treatment is effective regarding intercultural communicative actions. In other words, it can be said that there is a change in the actions of participants at the end of treatment.

Only significant difference was found in the intercultural communicative actions in the analyses of pre-test and post-test results.

### 4.3 Results of the Third Research Question

The first question aimed to explore students' opinions of ICC-integrated classes with a yes/no question. As they all answered the question writing "yes" and elaborated on it, qualitative analyses of students' answers for the first question in the survey revealed four categories; *empathy*, *awareness*, *knowledge* and *actions*. Each is presented separately below.

*Empathy* encompasses tolerance and respect as can be seen in the following quotes:

"I have learnt that we should behave kindly and appropriately to other people from other cultures taking into consideration their sensitivity. Empathy will help us a lot."

"I have learnt to be tolerant, considerate and respectful to other cultures."

"I have also learnt to empathize with them."

"I have learnt to respect every language, religion, race and perceptions."

*Awareness* encompasses realization and understanding as can be seen in the following quotes:

"I have realized that we are also different and strange to foreign as they are to us."

"Most importantly, I have realized that language itself is not enough for communication with people from other cultures."

"I have realized that I am prejudiced against the people from other cultures. I have learnt to be more polite while communicating."

"Normal behaviors in our own culture may be perceived as abnormal in other cultures. For example, we go to the meetings, classes and appointments slowly and sometimes late whereas the German usually go them punctually."



“I have realized that I am a prejudiced against the people from other cultures. I have learnt to be more polite while communicating.”

*Knowledge* encompasses new knowledge and information possessed by the students as can be seen in the following quotes:

“I have learnt about the traditions, customs, habits of people from other cultures.”

“I have seen that people from other cultures lead a different lifestyle because of their cultural background.”

“I have learnt that a behavior which is considered acceptable in one culture may be unacceptable in another culture. Therefore, before travelling to another country, apart from searching for the places to see, we have learnt to look into their habits, traditions and lifestyles.”

“I have noticed that a word may have more than one meaning in different cultures. I was shy about communicating with people from other cultures, but now I feel braver though there are a lot of things to learn more about.”

*Actions* encompasses students’ experiences and learnings as can be seen in the following quotes:

“I have learnt to listen to people without discriminating on the basis of religion, language, culture. I have tried to understand these people.”

“I have communicated with the tourists in Istanbul in the real life for the interview projects for the first time. By doing so, I have not only improved my English communication skills but also tried to learn about their cultures through the questions I have asked.”

The second question aimed to explore students’ rationale for the chosen topics (love, education, eating habits, conversation habits, punctuality). As some of the students thought that topics were chosen to meet their needs in the globalized world, the key word *learner-driven* was chosen to categorize their answers. As the others thought that the topics were chosen due to their content and importance, the key words *topic-driven* was chosen for categorization.

### *Topic-driven*

“These are the basic topics for the solidarity peace in the society. It brings a solution to many problems by making the society more aware and flexible in these issues. At least, these classes are necessary for social awareness.”

“These topics are general topics for everyone. They are also so common that everyone has an idea about it. I think you have chosen these topics for higher participation and realization of differences and similarities of them among various cultures.”

“I think these topics cover important aspects of our lives and every culture has its own traditions and habits in eating, conversation and punctuality.”

“I think you have chosen these topics to compare our own lifestyles, habits, generalization and stereotypes with the ones of other people from different cultures.”

“As these topics are not perceived as the same in various cultures, it makes the communication process harder with the people from other cultures. Being knowledgeable about them will definitely prevent misunderstandings in communication.”

“As far as I am concerned, they are the topics on which culture has an influence. However, there are various points of view related to these topics in various cultures.”

“They are the most generalized and stereotyped issues in our culture.”

### *Learner-driven*

“For me, when we go abroad with an educational purpose, we all need to be aware of the differences especially in these topics. If we were businessmen in a company, and you were giving these classes for a business related purpose, you would most probably choose more appropriate topics for those possible contexts.”

“As we are expected to behave appropriately when we go abroad with a student exchange program, we need to see the differences in these topics beforehand. Therefore, you chose these topics for us to study.”

“You have observed that we have some problems in perceiving these issues and we need to be more open-minded and flexible in this global world.”

The third question aimed to find out which class/topic students found most beneficial. Students' opinions about these classes/topics were categorized with the key words *topics* and *activities* as follows:

#### *Topics*

“Education systems and punctuality.”

“Education systems, eating habits and punctuality.”

“Education. We have learnt the effect of their upbringing on their perspective on life.”

“Punctuality and education. I have learnt many things about different cultures on these topics.”

“All of them.”

#### *Activities*

“Carrying out interviews was the most beneficial activity of the classes.”

The last question aimed to investigate how these classes influenced the students. Students' opinions about the influence of these classes were categorized with the key words *attitude*, *action* and *knowledge* as follows:

#### *Attitude*

“I already had tolerance and positive attitude towards any culture, and in these classes I have strengthened them.”

“I have gained better understanding of other people.”

“I shouldn't be prejudiced against people due to their cultural differences.”

“Two years ago, I met a German woman who was a taxi driver. I was surprised then. Now, I don't find it weird thanks to these classes. I have realized that our culture affects our perceptions.”

#### *Action*

“All the activities were quite interesting for me. They made me eager to research more about other cultures.”

“Carrying out interviews for the first time thanks to these classes made me much braver in speaking English. It was a good opportunity for me.”

“I had never questioned the way I see the world, I eat my dinner or I meet my friends before. I have realized some stereotypes I wasn’t aware of in the past. In addition, I made a new friend online and this new friend of mine was surprised as I told him the things I have learnt about his culture in the class.”

“I have been interested in communicating with foreign people more. It could be my only reason for learning English.”

### *Knowledge*

“I think I have been more knowledgeable about other cultures.”

“I started to wonder more about other cultures and the effect of the cultures on the languages. It should be longer and it can be a course in addition to this language program.”

## Chapter 5

### Discussion and Conclusions

This study aimed to develop ICC scales and investigate the effects of ICC-integrated instruction on the ICC of Turkish EFL learners through these scales. This chapter of the study focuses on the discussion of the results obtained from statistical analyses of the scales and students' survey. After the discussion of findings of research questions respectively, theoretical implications and recommendations for further research will be presented.

#### 5.1 Discussion

All the ICC scales, namely Attitude Scale, Knowledge Scale, Skill Scale and Action Scale are found valid and reliable at the end of the analyses. For validity, the results of Kaiser Meyer Olkin (KMO) sample adequacy test and Barlett Sphericity proved that each scale is appropriate for factor analysis having a good level of KMO sample adequacy test value (Attitude Scale 0.83, Knowledge Scale 0.85, Skill Scale 0.799 and Action Scale 0.85) as 0.80 or higher level of KMO values indicate good level of sample size for conducting factor analysis. In the second step, results of explanatory factor analyses revealed that in each scale there is one factor accounting for more than 0.40 of the total variance. According to Büyüköztürk (2002), if the first dimension accounts for more than 40% of the variance rate in the analysis, the scale can be considered having one factor. In addition, loadings of the items related to this one factor in each scale are above 0.30, the lowest level. The last step of validity analyses, linguistic equivalence analysis proved that Turkish and English forms of each scale are equivalent. For reliability of the scales, Cronbach Alpha coefficient, Split half correlation and test-retest correlation analyses were done. The results proved that they are reliable instruments with the Cronbach Alfa values higher than 0.80. It is the first time that scales based on each component of ICC have been developed and used in a study. That is, it is a valuable contribution to ICC-related studies and the field of ELT.

In order to investigate the effects of ICC-integrated instruction on the ICC of Turkish EFL learners, ICC-integrated materials were integrated into an EFL class at a preparatory school of a university. This need arose due to the lack of intercultural dimension in the course books as mentioned by Andarab and İnal (2014) and a variety of suggestions for the integration of ICC in the classrooms waiting for being implemented by language teachers. Activities such as Cultura online blog exchange, OSEE tool, documenting transformation collectively, values in proverbs (Byram et al., 2002; Deardorff, 2000; Furstenberg, 2010a; Hiller, 2010) were some of the ICC activities suggested to be implemented in the classrooms. Moreover, *Mirrors and Windows* (Huber-Kriegler, Lázár and Strange, 2003) was a textbook with interesting topics which promote intercultural communication. They all were like the treasure waiting for being discovered and benefitted from. Based on four components of ICC presented in the report of Council of Europe (Barrett and Huber, 2014), the units in the *Mirrors and Windows* were integrated to the units in the syllabus in the experimental group. At the end of the study, after 5 weeks for two hours treatment in the experimental group, the findings of the pre-test and post-test revealed that there was a significant difference between both groups only in the intercultural communicative actions in experimental group; there was no significant difference in intercultural communicative attitudes, skills and knowledge.

As for the intercultural communicative actions, the target items in the Action Scale were related to seeking opportunities to engage with people who have different cultural orientations and perspectives, interacting and communicating appropriately, effectively and respectfully with people who have different cultural affiliations, cooperating with individuals who have different cultural orientations, challenging attitudes and behaviors (including speech and writing) which contravene human rights and challenging cultural stereotypes and prejudices, intervening and expressing opposition when there are expressions of prejudice or acts of discrimination against individuals or groups. To achieve these targets, each week, students were assigned to carry out interviews with people from various cultures based on the topic of the week shooting videos in groups, translate lyrics of some popular songs into their language, form e-mail partnerships with students studying at university abroad. In the following weeks, some of the videos shot, lyrics translated and e-mails sent and received were shared in the class before moving into

the topic of the week. These activities were all done outside of the classroom to promote active and independent learning and they were all designed in a way that students need to experience intercultural encounters and/or notice intercultural dimension of the language. The significant difference in the intercultural communicative actions in the experimental group students may be attributed to personal contact or communication and first-hand experience with the people from other cultures. In addition, the videos and pictures shared in the class may have enabled them to challenge cultural stereotypes and prejudices. All these activities must have developed the intercultural communicative actions necessary for successful intercultural communication as suggested in the report of Council of Europe (Barrett and Huber, 2014). According to this report, the basic components of intercultural competence, attitudes, knowledge and skills are not sufficient for an individual to be credited with intercultural competence. That is, these three components should be put into practice through action in intercultural encounters. At this point, this significant difference in the Action Scale is a proof of development of the most important component of ICC.

However, as mentioned above, there is no significant difference in the intercultural communicative attitudes. The target items in the Attitude Scale were related to valuing cultural diversity and pluralism of views and practices, being willing to tolerate ambiguity and uncertainty and to empathise with people who have different cultural affiliations. To achieve these targets, during the five weeks, whole class discussions took place following the reading passages to enable them to value different cultural point of views. The critical incident activity, other warm-up and comprehension questions were done in order to make them tolerant with cultural differences, ambiguities and uncertainties, and respect these people with different cultural affiliations. Despite all these activities, there was no change in their intercultural communicative attitudes measured. Findings of studies on attitude and belief change in education suggest that attitude changes are not easy, but behavioral changes may lead to changes in attitude in time, which means actions put into practice may affect the attitudes then, as suggested by Pajares (1998).

As for the intercultural communicative knowledge, the target items in the Knowledge Scale were related to understanding the influence of one's own language and cultural affiliations on one's experience of the world and of other people, being aware of the fact

that people of other cultural affiliations may follow different verbal and non-verbal communicative conventions which are meaningful from their perspective and having the knowledge of the beliefs, values, practices, discourses and products that may be used by people who have particular cultural orientations. To achieve these targets, some information was given about the cultures the reading passages they would read include. Despite this, there was no change in their intercultural communicative knowledge measured. It may be due to the way of presenting the knowledge of other cultures. It was a kind of knowledge transmission without any interactive participation of the students. Apart from this, the limited time for 2 hours for only five weeks was not sufficient to enable the students to possess intercultural communicative knowledge.

As for the intercultural communicative skills, the target items in the Skill Scale were related to being able to adapt one's behavior to new cultural environments – for example, avoiding verbal and non-verbal behaviors which may be viewed as impolite by people who have different cultural affiliations, being able to manage breakdowns in communication and being able to act as a mediator in intercultural exchanges, and translate, interpret and explain. To achieve these targets, especially in the language work section activities, students were asked to make comparison between their first language and English in terms of the topic-related vocabulary in order to enable them to notice the effect of culture in language and manage breakdowns in intercultural communication by interpreting and explaining. Despite this, there was no change in their intercultural communicative skills measured. These intercultural communicative skills refer to strategic and pragmatic competence whose development takes longer time than duration of this study. If these courses were integrated to the classes throughout the academic year, it would definitely result in significant change in the intercultural communicative skills of the students.

On the other hand, there was not any significant difference in any of the scales in the control group students. There were even some decreases in some of the scales. As expected, these students did not show any change in ICC.

In Niu's (2015) study, which was also an experimental study, the ICC related activities were implemented for 4 weeks as a cultural project. The aim was to examine the effects



of these activities on the intercultural sensitivity level of the students. However, at the end of the study, the findings revealed that the four-week culture project did not have a statistically significant effect on students' levels of intercultural sensitivity, which is most probably due to the short period of the treatment.

Even though there is no change measured in the intercultural communicative attitudes, skills and knowledge in the experimental group, in the survey given at the end of the study, they have stated that they have learnt new intercultural aspects and gained awareness of intercultural dimension in communication with a change in their attitudes towards "others". The reason for not reflecting this in the scale in the post-test form may be the low degree to which students' attitudes have changed or their skills and knowledge have developed over a short period of time. Looking into students' perceptions of the ICC-integrated classes can give a more detailed and in-depth analysis.

The answers given to the first question in the survey, which was about if they have benefitted from these classes, were categorized into four groups: *empathy*, *awareness*, *knowledge* and *actions*. These key words were given to the pattern coding due to the content of the answers even though they seem to be overlapping in some aspects. After the treatment, students have reported that they have learnt to empathize with people from other cultures, understand their way of thinking and living, and respect their values and customs more. These improvements may have enabled them to change their actions unconsciously as can be seen in the post-test results. Students also have reported that their level of awareness and knowledge has raised so that they could put them into action by communicating with the people from other cultures appropriately and more flexibly. They have made some decisions about the search for the culture of the place they are going for their possible journeys. They must have directly affected the (possible) actions of the students as can be seen in the post-test results.

As for the analysis of the answers given to the second question, two categorizations were made for pattern coding: *topic-driven* and *learner-driven*. Half of the students have thought that these topics were chosen especially for their needs and interests, which is coded as learner-driven. It is likely for students to have thought that the teacher should have done so to yield high effectiveness of the ICC-integrated classes as the classes need active participation of them, which is true. However, the other half of the class have

revealed that the topics are common and general topics which need to be analyzed, compared and contrasted in intercultural dimension, which is also true. These classes would not make any difference on students' ICC without their active participation and involvement especially on these topics. Therefore, adopting also active learning or experiential approach which engages students in the learning process, has also been of great value during the treatment. Students worked on these topic learning by doing and their engagements in these classes have resulted in positive outcomes in terms of their intercultural communicative actions.

In the third question, the most beneficial classes have been chosen to be the ones with the topics education systems and punctuality. These classes seem to have affected the students mostly due to their experiences in their own culture in their real lives. That is to say, these topics include daily life references which can be put into action by them. In addition, the interview activity assigned at the end of each class has been found beneficial. This is in line with the increase in the Action Scale according to the post-test results of the experimental group.

In the last question asking how the classes influenced the students, the answers were categorized into three groups with the key words *attitude*, *knowledge* and *action* for pattern coding. Making new friends from other cultures thanks to these classes, researching more about other cultures, carrying out interviews and becoming more interested in the English language learning are potentially some of the positive effects of the classes. These statements have been found related to intercultural communicative actions. This is also in line with the increase in the Action Scale according to the post-test results of the experimental group. However, positive changes in attitude and knowledge which students have stated in the answer of the last question have not been measured/analyzed in the Attitude and Knowledge Scales according to the post-test results of the experimental group. This can be explained with the statement of Pajares (1998) that attitude changes are hard and behavioral changes may lead to changes in attitude then. That is, actions put into practice may later change the attitudes as opposed to general expectations. In addition, development of intercultural communicative knowledge,

attitudes and skills they stated in the survey are self-perceived competence and therefore the survey cannot be regarded as objective assessment of their ICC.

## **5.2. Conclusions**

The current study has also some implications for foreign language program designers and teachers, textbook writers and researchers.

Firstly, the findings of this research study serve as a model for integration of language and culture learning in foreign language classrooms. Although the treatment did not show statistically significant development of students' intercultural communicative attitudes, skills and knowledge, the most important and practical component, intercultural communicative actions indicated statistically significant development. Therefore, this study can be regarded valuable mostly due to applying pedagogic innovations shifting the focus from target-culture teaching or sometimes just linguistic competence to intercultural dimension. It is essential for foreign language program designers to design the programs including the ICC integration in the syllabuses and programs in order to meet the needs of language learners in this globalized world.

Secondly, as it has been mentioned in Chapter 1, most of the teachers stick to the textbooks given to them and ignore the intercultural dimension of language teaching. If the textbook writers begin to include the intercultural aspects instead of the cultures of English-speaking countries, teachers will also be implementing ICC-related activities in the classrooms, which will make the students more successful in the possible intercultural encounters. In addition, some INSET programs can be designed for teachers to raise their awareness of ICC and its positive effects on language learning process. By doing so, even if the textbooks do not include ICC-related activities or information, teachers themselves will be eager to integrate the activities they have already studied on into their own classrooms.

Thirdly, researchers, teacher researchers in particular, need to conduct more experimental studies to prove the effectiveness of the suggested ICC activities and share

the results and findings through the journals in the field of ELT. In addition, as the researcher developed new scales for the purpose of this study, any teacher can develop a different instrument for the purpose of his/her study. Furthermore, any teacher can prepare his/her own materials including ICC to integrate them into his/her classes. For example, the textbook *Mirrors and Windows* includes many examples and intercultural aspects from the authors' own culture. If such a material or textbook can be designed and prepared by a Turkish author, then it will be more effective for Turkish learners as they will have the opportunity to reflect on their own culture more.

### **5.3. Recommendations**

There are several recommendations for further research studies to open up new possibilities. Firstly, the newly developed scales for the purpose of this study could be tested with larger population for factor analysis to retest its validity and reliability and in the future experimental studies, they could be used as pre-test and post-test. Due to the lack of experimental study on the effect of ICC-integrated classes, this study fills a gap for the first time especially in Turkish context. Rather than solely focusing on intercultural sensitivity, thanks to the new scales, more experimental studies based on the components of ICC could be conducted in the near future. However, different materials or activities other than the intercultural communication textbook *Mirrors and Windows* can also be integrated to the classes as there are various suggestions on this issue. Another research topic would be analyses of the textbooks used in the language teaching classrooms whether they include intercultural features and how effective they are for the students' ICC.

For further experimental studies, it is highly recommended that longer period should be allocated for the experiment. Change in attitudes and skills may only occur in longer time than 2 hours during five weeks. In this way, students will be exposed to intercultural dimension of language learning more effectively.

Students with higher level of English could be chosen for this kind of ICC-integrated classes. Moreover, in teacher education, these activities could take place in in-service

training (INSET) programs, which enables teachers to learn the components of ICC, how to integrate ICC into their classes and how they and their students could benefit from these ICC-integrated classes.



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## APPENDICES

### A. Scales of ICC

<b>Attitude Scale</b>	5	4	3	2	1
1. I value cultural diversity and pluralism of views and practices.					
2. I respect people who have different cultural affiliations from mine.					
3. I am open to, curious about and willing to learn from and about people who have different cultural orientations and perspectives from mine.					
4. I am willing to empathise with people who have different cultural affiliations from mine.					
5. I am willing to question what is usually taken for granted as 'normal' according to my previously acquired knowledge and experience.					
6. I am willing to tolerate ambiguity and uncertainty.					
7. I am willing to seek out opportunities to engage and co-operate with individuals who have different cultural orientations and perspectives from mine.					
<b>Knowledge Scale</b>					
1. I understand the internal diversity and heterogeneity of all cultural groups.					
2. I am aware of and understand my own and other people's assumptions, preconceptions, stereotypes, prejudices, and overt and covert discrimination.					
3. I understand the influence of one's own language and cultural affiliations on one's experience of the world and of other people.					
4. I am aware of the fact that other peoples' languages may express shared ideas in a unique way or express unique ideas difficult to access through one's own language(s).					
5. I am aware of the fact that people of other cultural affiliations may follow different verbal and non-verbal communicative conventions which are meaningful from their perspective.					
6. I have the knowledge of the beliefs, values, practices, discourses and products that may be used by people who have particular cultural orientations.					
7. I understand processes of cultural, societal and individual interaction, and of the socially constructed nature of knowledge.					

<b>Skill Scale</b>					
1. I am able to decentre from my perspective and to take other people's perspectives into consideration in addition to mine.					
2. I am able to discover information about other cultural affiliations and perspectives.					
3. I am able to interpret other cultural practices, beliefs and values and relating them to mine.					
4. I am able to understand and respond to other people's thoughts, beliefs, values and feelings.					
5. I am able to adapt my behaviour to new cultural environments – for example, avoiding verbal and non-verbal behaviours which may be viewed as impolite by people who have different cultural affiliations from mine.					
6. I am able to manage breakdowns in communication.					
7. I am able to act as a mediator in intercultural exchanges, and translate, interpret and explain.					
<b>Action Scale</b>					
1. I seek opportunities to engage with people who have different cultural orientations and perspectives from mine.					
2. I interact and communicate appropriately, effectively and respectfully with people who have different cultural affiliations from mine.					
3. I cooperate with individuals who have different cultural orientations on shared activities and ventures, discuss differences in views and perspectives, and construct common views and perspectives.					
4. I challenge attitudes and behaviors (including speech and writing) which contravene human rights, and take action to defend and protect the dignity and human rights of people regardless of their cultural affiliations					
5. I intervene and express opposition when there are expressions of prejudice or acts of discrimination against individuals or groups.					
6. I challenge cultural stereotypes and prejudices.					
7. I encourage positive attitudes towards the contributions to society made by individuals irrespective of their cultural affiliations.					

## **B. Survey**

1. Did you benefit from intercultural communicative competence integrated classes?
2. Why do you think these topics (love, education, eating habits, conversation habits, punctuality) were chosen for these classes?
3. What topics or classes have you found most beneficial?
4. How have these classes influenced you?

## C. Permission Document

Tarih ve Sayı: 08/12/2015-149058



T.C.  
İSTANBUL ÜNİVERSİTESİ  
Yabancı Diller Bölümü Başkanlığı



Sayı :52671820-622.01-  
Konu :Anket

Sayın Okutman Sevda Göncü ERGÜN

Bahçeşehir Üniversitesi Eğitim Bilimleri Enstitüsü İngiliz Dili Eğitimi Anabilim Dalı Programında yapmakta olduğunuz yüksek lisans tez çalışmanız için Orman Fakültesi Orman Endüstri Mühendisliği Anabilim Dalı İngilizce hazırlık öğrencileriyle "kültürlerarası iletişimsel edinç" konusundaki anket çalışmanızı uygulama talebiniz uygun görülmüştür.

Bilgilerinize rica ederim.

e-İmzalı  
Okutman Dr. Öznur GÜLDEN  
Bölüm Başkan Yardımcısı

Doğrulamak için:[http://194.27.128.66/envision.Sorgula/Validate\\_Doc.aspx?V=BENFBM51M](http://194.27.128.66/envision.Sorgula/Validate_Doc.aspx?V=BENFBM51M)

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### D. Lesson Plan (Control group)

Week 1- Unit 5 DVD lesson in Speakout Pre-intermediate student's book

Stages	Procedure
<b>Introduction</b>	T asks Ss to work in pairs and discuss the most exciting cities in the world to visit. Then, they work in pairs again to share what they know about Barcelona in Spain and if they would like to go there and why or why not. Before reading the program information, T asks the question: “What things do you think the presenter will talk about?” Then, Ss read the short paragraph and check if their guess is right.
<b>While watching</b>	Ss watch the DVD about a day in Barcelona and tick the activities that the presenter in the video suggests for her perfect day in Barcelona. Ss are also asked to match the times with the activities as the activities are given at the different times of the day on an hourly basis. Ss watch the video for the second time to check their matches.
<b>After watching</b>	After watching DVD, Ss work in pairs and discuss the questions given in the book for personalization. Then, a whole class discussion is done to elicit their ideas about the video and their answers.
<b>Listening and writing activities</b>	Ss do the listening section with the following questions about it. One question is for listening for main ideas and the others are for listening for details. Then, in another activity related to the same listening passage, Ss complete 5 half sentences with the key phrases for the times of the day given in a table while listening for the second time. As a group work activity, Ss, in groups of 3-4, plan and write 24 hours in a city of their choice in detail through the questions that might help them. At the end,

	<p>the best plan is chosen after eliciting Ss' plans in groups. As for individual writing task, Ss write an invitation, which was studied on the input lesson one of the unit on that week, describing their perfect day out and inviting their friends there.</p>
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## **E. Lesson plans (Experimental group)**

### **Week 1- Unit 5 integrated with the “Rock around the clock” unit in the *Mirrors and Windows***

Outcomes of the class: At the end of this class, the students will be able to:

- become more knowledgeable about cultural differences and sensitive to them (wasting time, delays, being late to an appointment, punctuality), which refers to attitude and knowledge components of ICC;
- become aware of and deal with ambiguities related to time and different attitudes towards it in his/her own culture and different cultures, which refers to attitude, knowledge and skills components of ICC;
- understand and appropriately use different linguistic notions related to time, which refers to attitude, skills and knowledge components of ICC;
- adopt an appropriate behavior in time-related situations, which refers to actions components of ICC;
- cope with embarrassing situations that result from a lack of cultural understanding, which refers to skills, knowledge and actions components of ICC.

To reach these outcomes, each section or activity has a specific aim based on the components of ICC:

- In the warm-up section, knowledge and attitude components of ICC were aimed.
- In the video activity, attitude component of ICC was aimed.
- In the reading activities, attitude and knowledge components of ICC were aimed.
- In the language work section, attitude, skills and knowledge components of ICC were aimed.
- In the activities and projects to be assigned for the following week, attitude and actions component of ICC were aimed.

### **Warm-up (10 minutes)**

T shows the picture of the presenter in the course book while she is running and asks Ss to guess why she is running. T elicits the answers and gives general information about time, delays, the relationship between delays and power, being late for appointments and positive/negative attitudes towards it in different cultures.

Then, T asks how people react in their own culture when they have to wait. Ss write and/or act out dialogues between the following pairs of people:

- Turkish boyfriend arriving late on a date to meet Spanish girlfriend outside a café in a busy street;
- Spanish student arriving late for a seminar at a Turkish university.

### **Video activity (10 minutes)**

Ss watch the same DVD with the control group students and do the related activities in shorter times skipping some of the activities/questions. Additionally, Ss answer the hypothetical question: “What would you do or how would you react if you were the presenter and you were late for each activity due to delays in public transport or any other reason in the city?”

### **Reading activities (30 minutes)**

T shows questions about being late and asks Ss to discuss them in pairs reflecting on their own culture. Ss read the first reading passage, which is about the punctuality of public transport in German, Netherlands, Britain and the USA, in the textbook *Mirrors and Windows*. Then, they compare these cases with the ones in their own culture, and tell what they would do if they were tourists in those countries. Ss do the same comparison for the other reading passages which include Arabic, Spanish, Armenian, Greek and South African customs and cultural aspects. Finally, whole class discussion was done putting the emphasis on the effect of culture on the attitudes towards time-related issues.

Before moving on to language work section, one of the listening activities in the course book was done and the other was skipped.

### Language work (30 minutes)

Ss are asked to make comparison between their first language and English in terms of different greetings for different times of the day and asked to find out if there are any different sub-divisions.

	English	French	German	...	...
1					
2					
3					
4					
5	"Good morning"	"Bonjour"	"Guten Morgen"		
6					
7					
8					
9					
10			"Guten Tag"		
11					
12					
13	"Good afternoon"				
14					
15					
16					
17					
18					
19	"Good evening"	"Bonsoir"	"Guten Abend"		
20					
21					
22	"Good night"	"Bonne nuit"	"Gute Nacht"		
23					
24					

In addition, Ss are told that the fable of the tortoise and the hare is quite well known in Europe, and is reflected in a number of sayings:

- "Chi va piano va lontano." (Italian: "He who goes slowly, goes far.")
- "Lassan járj, tovább érsz." (Hungarian: "Go slowly and you'll get further.")
- "Eile mit Weile." (German: "Don't rush.")
- "Haste makes waste."
- "More haste, less speed."

T gives some other time-related proverbs where the message is a bit different, but again the point is that you have to use your time well.

- “The early bird catches the worm.”
- “Early to bed, early to rise, makes a man healthy, wealthy and wise.”

Ss read them and collect more idioms like the ones above and discuss their meaning comparing them with their Turkish equivalents. Then, they write them individually on small cards, have two partners draw them and create little dialogues illustrating the phrases. Ss read or act them out and have the rest of the group guess which idioms were the starting-points.

**Activities& projects outside of the classroom (to be shared in the next class before moving to the next topic)**

As a part of independent learning,

1. Ss are asked to carry out an interview with 5 people from 5 different cultures about their usage of time using some of the questions below:
  - What time is acceptable in your culture to arrive at a dinner party where the starting time was given as 8 p.m.? At a business appointment arranged for 10 a.m.?
  - What happens if secondary school pupils arrive 15 minutes late at school in the morning? Are any disciplinary rules?
  - How precisely does public transport follow timetables in your culture? Do timetables give exact times of departure or do they just tell you at what intervals buses should be expected to come?
  - Where would you place your culture on the “punctuality” scale? Is preciseness expected?
  
2. Ss are asked to rank themselves on a “punctuality scale” from 1-5 (1 = very punctual, 5 = hardly ever punctual). Then, they rank the majority of people in

their own culture on this scale, and compare them with the ones they got from the interview.

3. For the next week, Ss watch what people from their culture do while they wait for the bus, the doctor, the teacher or their date. Ss take notes and if possible, ask these people how upset they were if they were made to wait a long time. (Ss should be told that to a certain extent, people's reactions are personal, but when it comes to waiting for twenty minutes or more their behavior is also largely determined by their cultural background)
4. In order to do a writing activity in line with the one in control group, T firstly presents the information about time formulation of English-language invitations to social events (like writing 7:30 instead of 8:00) and its reasons by showing some sample invitations in English. Then, T asks Ss to work in groups of 3-4 and choose one of the activities in the video in order to write an invitation, which was studied on the input lesson one on that week, inviting their friends to that activity taking their friends' culture into consideration and planning the time formulation accordingly.

**Week 2- Unit 6 integrated with the “You are what you eat” unit in the *Mirrors and Windows***

Learning outcomes of the unit: At the end of this unit, the students will be able to:

- become sensitive to cultural differences (eating habits, what time you eat, drinking alcohol, phrases with different meanings in different cultures);
- become aware of and deal with ambiguities related to food/drink and different attitudes towards it in his/her own culture and different cultures;
- understand and use different linguistic notions related to food/drink appropriately ;
- adopt an appropriate behavior in food-related situations;
- cope with embarrassing situations that result from a lack of cultural understanding.

To reach these outcomes, each section or activity has a specific aim based on the components of ICC:

- In the warm-up section, knowledge and attitude components of ICC were aimed.
- In the video activity, attitude component of ICC was aimed.
- In the reading activities, attitude and knowledge components of ICC were aimed.
- In the language work section, attitude, skills and knowledge components of ICC were aimed.
- In the activities and projects to be assigned for the following week, attitude and actions component of ICC were aimed.



## **Week 1 activities and projects sharing (15 minutes)**

### **Warm-up (15 minutes)**

T gives the example of bread as it is a specific type of food which is known to most European cultures and has the Ss close their eyes and focus on the mental image they get when they hear the word “bread” and T asks them to draw a picture of bread, show their pair and describe it to them. They talk about the differences in their pictures. (As they all have the same image and they will most probably draw similar pictures, T shows different kinds of bread to discuss the differences between their drawings and pictures in PPT.)

In the PPT, T gives extra information about different thoughts of people in the Netherlands, France, Britain and Eastern European villages and urban regions regarding the use of bread. Then, T asks some questions to enable the Ss to reflect on their own culture about bread and food. The questions:

1. How much bread do people eat in your culture? Do you eat it with every meal? How often do most people buy (or make) bread where you come from? Where do you or your living companions get your bread from: the local baker, shop, supermarket, etc.?
2. What sort of bread do you eat? Is it made with white flour, whole meal flour or any other kind of flour? Which particular types of bread are eaten with particular meals or at particular times? In what ways do you combine bread with other foods (in sandwiches, etc.) or cook it (toasted, fried bread, etc.)?
3. Have the eating habits of your culture changed over the last fifty years? Would your grandparents have answered these questions in the same way?
4. How are meals named in your culture? If you had guests from another culture, how would you describe the meals to them? How would you react if they could not conform and eat the same sorts of meals at the times you propose? Are there any types of food that in your culture you can only eat at certain times, at particular meals?

### **Video activity (10 minutes)**

Ss watch the same DVD with the control group students and do the related activities in shorter times skipping some of the activities/questions. Additionally, Ss answer the hypothetical question: “What would you do or how would you react if you were the man in the video visiting another country and the people around you looked at you as if you are a creature while eating your food?”

### **1<sup>st</sup> reading passage (What time is lunch?) (10 minutes)**

Before discovering other cultures and reading the first passage about the eating habits of a British man in Poland, T asks Ss what they eat at what times of the day and has Ss think about the relationship between their eating habits and their cultures. After reading, sentence starters are given to help them write a comparison. For example:

- “In my culture breakfast is usually ....”
- “The main meal is served at ....”
- “The evening meal is often ....”
- “Dinner usually consists of ....”
- “The rituals of eating together ....”
- “Snacking ....”

### **2<sup>nd</sup> reading passage (Body weight) (10 minutes)**

Before reading the passage about the body weight and dieting, T shows a video which is a movie segment with fat people having dinner with their family members: <https://www.youtube.com/watch?v=BS8zi7Dg8TM> T makes use of the OSEE tool (Deardorff, 2000) to enable Ss to analyze their attitudes towards others.

T asks Ss what they think about the overweight people and dieting. Then, Ss read the passage and think if something similar exists in their cultures and how it is dealt with. T shows two pictures of a woman painted by Rubens and a picture of

Naomi Campbell and compare them to see if there is a link between body weight and beauty and if it has changed over time.

### 3<sup>rd</sup> reading passage (Alcoholism) (5 minutes)

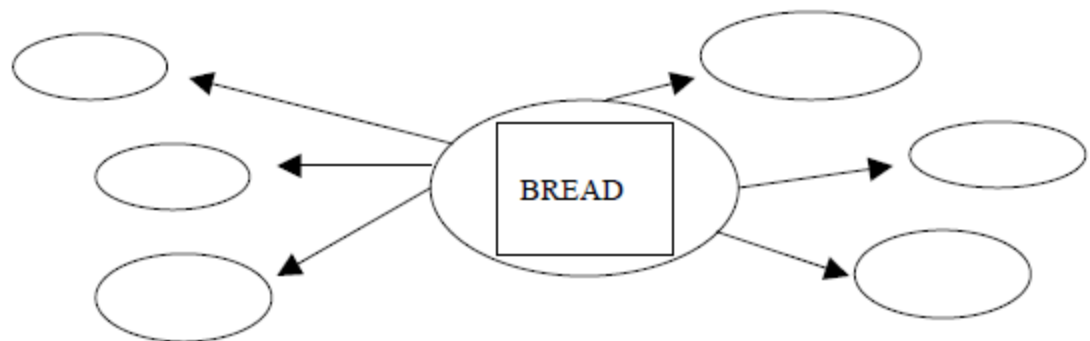
Before reading the passage about alcoholism in Britain, France, Germany, Poland, the Czech Republic and the Netherlands, T asks Ss what they think about drinking alcohol and how it is perceived in Turkish culture. Then, Ss read the passage and answer the following questions:

- What laws regulate the selling and/or consumption of alcohol? Do you approve of them?
- Is drunken driving a problem in your culture or other cultures you know?

Before moving on to language work section, one of the listening activities in the course book was done and the other was skipped.

### Language work (15 minutes)

1. Ss think of phrases that the Turkish language associate with the word “bread”. Ss make a cluster and complete it:



2. Ss are told that English-language cultures do not have an equivalent of “bon appetit”, wishing your eating companions “good appetite”. Although some waiters say: “Enjoy your meal”, in principle, nothing is said at the start or end of a meal in an English-language culture. However, there are still many people who say

a prayer before eating. For example, “For what we are about to receive we are truly thankful, Amen.”

Ss answer these questions below:

1. Are there obligatory comments or wishes in your culture before or after a meal in company?
2. Are there rules governing when to start eating or who to wait for before starting?
3. Ss are told that some phrases might have unexpected connotations for someone from another culture:

**Do you drink?**

A German exchange student attending an informal party in the United States was confused by being asked the question, “Do you drink?” So at first she asked, “Drink what?”, unaware that the phrase was meant to inquire whether she would in principle drink alcoholic beverages. When this was explained to her, however, she felt that answering the question with “yes” would have been equivalent to confessing a drinking problem because in German the phrase “Sie/er trinkt” (she/he drinks) would mean just that.

Ss are asked to think of similar phrases which might lead to misunderstandings in Turkish.

4. Ss take these (English) idioms, metaphors and sayings and compare them to usages in their own language. In general, it is not a good idea to translate these directly, but very often Ss can find equivalents and parallels. Some of the answers have been filled in to make the process easier for Ss.

<b>Idiom</b>	<b>Explanation</b>	<b>L1 translation</b>
“His excuse was hard to swallow.”	It was difficult to accept.	
“Don’t put all your eggs in one basket.”		
“It’s no use crying over spilt milk.”	Do not cry/complain when it is too late to fix the problem.	
“He brings home the bacon.”	He brings home the money.	
“She’s bitten off more than she can chew.”	She has taken on more than she can manage.	
“I have a bone to pick with you.”		
“He looks as if butter wouldn’t melt in his mouth.”		
“If I butter her up, she’ll probably agree.”		
“It’s a piece of cake.”	It is easy to do.	

“You can’t have your cake and eat it.”		
“They’re selling like hot cakes.”	They are very popular.	

**Activities& projects (to be shared in the next class before moving to the next topic)**

As a part of independent learning,

1. Ss, in groups of 3-4, are given a list of words to ask five people from other cultures what they associate with these expressions. (face to face or through cyberspace interviews)

“breakfast” – “beer” – “setting the table” – “food shopping” – “dinner” – “utensils”

2. Ss, in groups of 3, are asked to write the script and then act out the conversation of five people from 3 different cultures at a dinner table together. Before writing the script and acting it out in the classroom, Ss are asked to read the article which is about dining manners around the world:  
<http://www.parents.com/kids/responsibility/manners/dining-manners-around-the-world/>

After acting it out, follow-up questions are asked:

- What did we learn about the three different cultures?
- What is the role of physical contact?
- What caused (or could have caused) conflicts?
- How did participants avoid/solve conflicts?
- Are there any similarities between your culture and any of these three cultures?
- What are some of the differences?
- Which culture did you find the strangest of all?
- What else would you like to learn about these cultures?
- How did you feel while you were participating in the game?
- What did you notice when you were observing the role-play?

### **Week 3- Unit 7 integrated with the “Conversation and silence” unit in the *Mirrors and Windows***

Learning outcomes of the unit: At the end of this unit, the students will be able to:

- become sensitive to cultural differences (conversation topics, silence, non-verbal communication, directness and so on);
- become aware of and deal with ambiguities related to conventions of having conversation and different attitudes towards it in his/her own culture and different cultures;
- understand and appropriately use different linguistic notions related to conversation;
- adopt an appropriate behavior in conversation-related situations;
- cope with embarrassing situations that result from a lack of cultural understanding.

To reach these outcomes, each section or activity has a specific aim based on the components of ICC:

- In the warm-up section, knowledge and attitude components of ICC were aimed.
- In the video activity, attitude component of ICC was aimed.
- In the reading activities, attitude and knowledge components of ICC were aimed.
- In the language work section, attitude, skills and knowledge components of ICC were aimed.
- In the activities and projects to be assigned for the following week, attitude and actions component of ICC were aimed.

#### **Week 2 activities and projects sharing (15 minutes)**

##### **Warm-up (15 minutes)**

T gives general information about cultural differences in initiating conversation, choosing a topic for conversation, and about what is regarded acceptable or unacceptable, conversation or silence in different cultures. Then, T asks some questions to Ss randomly in order to enable them to reflect on their own culture in

terms of conversation topics. T also asks Ss to add if there is any condition that is necessary to add.

- Age: could you ask someone's age?
- Family relationships: could you talk about problems and conflicts in your family? Could you ask if someone is married?
- Relationships: could you talk about your private life?
- Health: could you talk about any health problems?
- National (party) politics: could you criticize or praise government or opposition policies or politicians?
- International politics: could you talk about international relations?
- Jokes: could you tell a joke? What topics would be taboo?
- Professions: could you ask what others' professions are? Could you talk about your own?
- Money: could you ask what something has cost or what somebody earns?

Then, T gives information about “conversation cultures” and “silence cultures” and asks Ss to try to observe the role of silence while having conversation with their friends or colleagues in their own culture on the basis of the questions below:

- What is the attitude towards silence?
- Is it acceptable for people in your culture to sit together silently?
- Is it a natural part of conversation, or is it regarded as awkward and uncomfortable?
- How long can the silence last?
- Who breaks the silence?
- Is silence used as a weapon in disagreements?
- Does turn-taking have any special rules in your language?



- Do age, social position and gender play a role, for example?

### **Video activity (10 minutes)**

Ss watch the same DVD with the control group students and do the related activities in shorter times skipping some of the activities/questions. Additionally, Ss answer the hypothetical question: “What would you do or how would you react if you were the woman in the video and you were asked private questions by the people in the country you visited?”

### **1<sup>st</sup> reading passage (What’s your religion? – Conversation topics) (10 minutes)**

Before starting to discover other cultures, T asks Ss to think about what is acceptable/unacceptable to ask a stranger in the first encounter in their own culture referring to the questions at the beginning. Ss share their ideas and then move into reading the passage about a European student visiting Utah, the USA and his experience of being asked the culturally inappropriate question about his religion according to his own culture.

After reading, T asks Ss to ask someone from another culture the questions below in order to share their answers next week.

- Are religious issues acceptable as a conversation topic in your culture?
- Are there any differences in who is allowed or expected to start the conversation?
- Are there any differences in status or gender in approach to conversation?

### **2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> short reading passages about non-verbal communication (Shaking hands, men touching and personal space) (15 minutes)**

T introduces the subject of the 3 following reading passages by putting the emphasis on the effect of body language, facial expression, eye contact, proximity and movement in communication. Passages are about a German student in England, a European man in Saudi Arabia and their troubles due to cultural differences. After reading T asks some questions again:

- What gestures do people use in cultures you know when they meet?

- Do you keep eye contact when you have a conversation with someone you have just met?

T also has Ss conduct a little experiment trying out how long they keep eye contact during an informal conversation and report their feelings in the class.

- In terms of body language, eye contact, personal space and physical contact, what exactly is considered offensive in your culture and the cultures you are familiar with?
- What are the gender-based differences in non-verbal communication in your culture?

At the end, T asks Ss to compare which rooms of an apartment/house would be considered “public” (open to visitors at all times) and which are considered “private” (bedrooms, but also rooms like pantries, attics, basements, etc.) in your culture or any other cultures you are interested in.

#### **5<sup>th</sup> reading passage (Complaining and criticizing – Directness) (5 minutes)**

Ss start reading passage which is about a woman fluent in 3 languages, English, French and German but not fluent in her attitudes, which means she is too direct and blunt for the other people and their cultures. After reading, Ss discuss the questions below with their pairs:

- Does your culture tend to be more direct or more indirect when giving opinions?
- Can you be straightforward when you want to tell a colleague that you do not agree or do not like their outfit?
- Could you tell a friend you did not like her new hairstyle? And if so, how would you go about it?

Before moving on to language work section, one of the listening activities in the course book was done and the other was skipped.

#### **Language work (10 minutes)**

1. T tells that informal spoken language has some specific features like the ones below and T asks Ss which of these features are common in any other cultures and languages they know or in Turkish and Turkish culture.

a) It has a different grammar. Some examples:

“Me, I like a hot bath in the morning. Can’t do without it, can I? Know what I mean? Showers I hate.”

b) Fillers like “well”, “you know” and “sort of” are common.

c) “Asking for agreement”, with question tags, rising intonation and phrases like “right?”, “know what I mean?” are common.

d) At any time, non-speakers are expected to show they are listening, by nodding, or making noises like “Mmm”, “Yeah”, etc.

2. T shares some English proverbs and sayings about talk which are based on the assumption that people talk too much, or that people that talk a lot are not so wise or clever.

- “Talk is cheap.”
- “Actions speak louder than words.”
- “Silence is golden.”
- “We have one mouth and two ears.”
- “Still waters run deep.”
- “Empty vessels make the most noise.”
- “Easier said than done.”

Then, T asks if Turkish culture makes such judgements and if there are any equivalents in Turkish culture and language.

**Activities & projects outside of the classroom (to be shared in the next class before moving to the next topic)**

As a part of independent learning,

1. Ss, in groups of 3-4, are asked to conduct an interview with some people from other cultures in order to ask the questions below. Before conducting the conversation, interviewees should first be asked about their cultural affiliation. After

having the answers, Ss are expected to relate them with eye contact, gestures, touching, proximity, posture, volume, tone of voice and clothes.

- What non-verbal cues indicate that someone is proud/embarrassed/bored in your culture?
- How do men/women communicate anger non-verbally in your culture?
- What non-verbal cues indicate that someone has high/low status in your culture?
- What non-verbal behaviour is funny/offensive/taboo in your culture?
- How do men/women indicate non-verbally that they are offended in your culture?
- How does a man indicate that he is interested in a woman in your culture?
- How does a woman indicate that she is interested in a man in your culture?

2. Ss take the story about complaining and criticizing (directness) above and try to explain what may have happened. Ss are expected to write what they think of the “happy ending” and how they think it was arrived at.

**Week 4- Unit 8 integrated with the “All you need is love” unit in the *Mirrors and Windows***

Learning outcomes of the unit: At the end of this unit, the students will be able to:

- become sensitive to cultural differences (love, polygamy, romance and intercultural relationships);
- become aware of and cope with ambiguities related to love and public displays of affection in different cultures, including their own;
- understand and correctly use different linguistic notions related to love;
- adopt an appropriate behavior in love-related situations;
- find ways to deal with embarrassing situations that result from a lack of cultural understanding.

To reach these outcomes, each section or activity has a specific aim based on the components of ICC:

- In the warm-up section, knowledge and attitude components of ICC were aimed.
- In the video activity, attitude component of ICC was aimed.
- In the reading activities, attitude and knowledge components of ICC were aimed.
- In the language work section, attitude, skills and knowledge components of ICC were aimed.
- In the activities and projects to be assigned for the following week, attitude and actions component of ICC were aimed.
- 

**Week 3 activities and projects sharing (15 minutes)**

### Warm-up (15 minutes)

“Would you believe in a love at first sight?”

Yes, I’m certain that it happens all the time.”

*Lennon and McCartney*

“It is better to have loved and lost

Than never to have loved at all.”

*Proverb*

“Love, in present-day society, is just the exchange of two momentary desires and the contact of two skins.”

*Nicolas Chamfort*

Ss choose one of the mentioned quotations and explain if and why they agree or disagree. Ss also answer the following questions to reflect on their own cultures.

♥ How is romantic love seen in your culture? Think of famous pieces of art to have influenced public opinion and discourse.

♥ What attitudes can you observe about the way people make judgments about relationships in your culture? Do you feel free to be with anybody, anywhere, at any time? What would you like to change?

♥ How do young couples behave when they are in love in your culture? Is it made public?

♥ What values does your culture place on marriage?

♥ Who, in your opinion, has the right to give young people advice or even to make decisions about their personal relationships? Y = yes, N = no, NS = not sure.

Ss complete the chart individually in the class in order to compare their results with someone from another culture through the Internet.

	Give advice			Make decision		
	Y	N	NS	Y	N	NS
Parents						
Siblings						
Close friends						
Relatives (grandparents, etc.)						
Colleagues						
Superiors						
Teachers						
Priests						

### Video activity (10 minutes)

Ss watch the same DVD with the control group students and do the related activities in shorter times skipping some of the activities/questions. Additionally, Ss answer the hypothetical question: “What would your family and friends do or how would they react if you loved the man in the video who was from another culture?”

### 1<sup>st</sup> reading passage (What’s romance about) (10 minutes)

Ss read the passage which is about the romantic relationships, love and marriage to discover other cultures, specifically the northern and western cultures. Then, Ss answer the following questions:

- Do you also think men are genetically programmed to mate with a lot of partners and women prefer to hang on to a good provider, a (potential) father? Why? Or why not?
- Is it also common in your culture to sell a wide variety of products with the help of pictures of (half-) naked women?
- Is divorce legal in your culture? Do you know what the divorce rate is?

### 2<sup>nd</sup> reading passage (Dislocated polygamy) (5 minutes)

Ss read the short reading passage which is about the dislocated polygamy and discuss if there is “unofficial polygamy” in Turkey.

**3<sup>rd</sup> reading passage (Intercultural relationships and an additional activity) (15 minutes)**

Before reading the passage, T shows first 20-seconds part of a video <https://www.youtube.com/watch?v=K5KAc5CoCuk> and asks Ss to relate it with the topic, intercultural relationship. Then, Ss are asked what if they fall in love with someone from another culture like the girl in the video and how their family respond and Ss share their predictions. Ss read the passage and answer the following questions:

1. What is your reaction to the (authentic) conflict described in the passage? Who is more right and who is more wrong? Compare her situation with yours that you have just predicted.
2. In pairs or small groups, try to collect arguments for each party in the conflict. Then, have two or three people act out the role-play. What solution did they arrive at?
3. How do people make friends and develop romantic and/or sexual relationships in cultures you are familiar with? What are popular places to meet people of the opposite sex for different age-groups? Is there a specific sequence of “steps” to be taken when getting to know one another?

Ss do the additional activity about different courting and dining customs stated by Cushner and Brislin (1996). PPT

**Courting – A critical incident**

A young American man had been dating a Hungarian girl for six months when he was invited to his girlfriend’s house for dinner. It was a first visit at the girl’s parents’ house and the young man felt somewhat nervous about it. To be on the safe side, he dressed up a bit and brought along what seemed to him a nice bottle of wine for his future father-in-law as well as a pretty bouquet of flowers for his future mother-in-law. The conversation went smoothly and the food was delicious except for the fried fish that he found too greasy. However, throughout the whole evening he noticed that the girl’s mother was very reserved, almost unfriendly with him. The day after he was wondering what he had done wrong to deserve such cold treatment.

Details



1. The wine was from a region that does not produce good quality wine, so bringing a bottle like that was offensive.
  2. The fact that he did not eat too much of the fried fish was an insult to the mother who had spent long hours shopping for it and preparing a traditional Hungarian dish out of it.
  3. The flowers were chrysanthemums which are considered as cemetery flowers in Hungary. Receiving a bouquet of them spoiled the mother's mood even if she knew the young man came from a different culture.
  4. The young man was wearing blue jeans with a decent blue shirt and a sweater. This was definitely not formal enough for the parents for such an occasion.
- After reading this critical incident, Ss try to guess the reason for such a cold treatment by the girl's mother.

*Answers*

1. Not bringing the right kind of wine to a dinner party would not be offensive from a foreigner. Find another answer.
2. It is considered impolite not to taste what is offered or to criticise a dish someone prepared for you. Just nibbling at such a dish is indirect criticism, too. Hungarians tend to put a lot of emphasis on feeding their guests well, so not eating too much of the fish might have hurt the hostess' feelings. This is one of the right answers.
3. Although the American was probably not aware of the cultural connotations of such a bouquet, he badly offended the Hungarian mother by giving her flowers that Hungarians only put on graves. People, like the girl's mother in this case, tend to believe that such symbols have the same meaning all over the world. This is the best answer.
4. You do not have to dress up too much if you go to someone's house for dinner in Hungary. If you do not wear torn pants and a dirty sweatshirt, you will be alright. Find another answer.

Before moving on to language work section, one of the listening activities in the course book was done and the other was skipped.

## **Language work (10 minutes)**

### *Terminology*

Ss are asked to find out similar words to these terms in Turkish and T gives some additional information about the differences related to use of these words in other languages like English, Dutch and German.

- “friend”
- “boyfriend”
- “girlfriend”
- “lady friend”
- “gentleman friend”
- “lover”
- “partner”
- “fiancé(e)”
- “wife”
- “husband”
- “spouse”

### *Idioms*

Ss are asked if there is a famous couple or love story in Turkish culture like Shakespeare's *Romeo and Juliet* and if yes Ss give details about the story. They are also asked if they know any idioms or sayings that might have derived from those symbolic figures. (For example, in German it is possible to ask “Is he your Romeo?”)

### *Writing*

Ss are asked to write a love story first creating the beginning and inviting the others to continue. (cooperative class story) (it may be an online blog activity if the time runs out)

**Activities & projects outside of the classroom (to be shared in the next class before moving to the next topic)**

As a part of independent learning,

1. Ss Look at the lyrics of some popular (English-language) love songs and translate them to Turkish, their first language, and check if they would still be meaningful/bearable. Ss will also check what clues about the attitudes and values concerning love they can find in the lyrics.
2. Ss could also take a closer look at folk songs as they often transmit a lot of cultural information about values, behavior and traditional courting customs. As an example from another culture, Ss consider the following lines from a Hungarian Gypsy folk song and what the underlying assumptions about relationships are transmitted there and find an equivalent Turkish folk song transmitting similar assumptions:

**Hungarian Gypsy folk song**

“Mama’s daughter is getting married,  
But she cannot bake bread.  
It is better in our house  
Than in yours.

He took me from my mother  
As fast as he claps his hands,  
He threw me out the window  
As fast as he strikes the table.”

**Week 5- Unit 9 integrated with the “All you need is love” unit in the *Mirrors and Windows***

Learning outcomes of the unit: At the end of this unit, the students will be able to:

- become sensitive to cultural differences (educational systems and approaches in different cultures, attitude towards cheating);
- become aware of and deal with ambiguities related to educational systems and approaches in his/her own culture and different cultures;
- understand and use different linguistic notions related to educational systems appropriately;
- adopt an appropriate behavior in education-related situations;
- cope with embarrassing situations that result from a lack of cultural understanding.

To reach these outcomes, each section or activity has a specific aim based on the components of ICC:

- In the warm-up section, knowledge and attitude components of ICC were aimed.
- In the video activity, attitude component of ICC was aimed.
- In the reading activities, attitude and knowledge components of ICC were aimed.
- In the language work section, attitude, skills and knowledge components of ICC were aimed.
- In the activities and projects to be assigned for the following week, attitude and actions component of ICC were aimed.

**Week 4 activities and projects sharing (15 minutes)**

**Warm-up (15 minutes)**

Students read the scheme to see the differences in the field of education and to define the assumptions and underlying principles of their culture.

1.	<u>subject centred</u>	<u>learner centred</u>
	Some systems concern themselves entirely with the subject, the material to be taught. They do not take the learners' starting-points, needs, and personalities into account. Lectures tend to fall into this category. Others, as in many primary schools, focus on the needs of individual learners or groups of learners, and encourage them to learn.	
2.	<u>norm is best</u>	<u>norm is average</u>
	The "norm is best" approach puts achievement at the centre. Learners with the highest marks are singled out for praise and reward, and all are expected to aim at this level, even though it is clear that most will not achieve it. The "norm is average" approach tends to focus on the majority of learners, and if reasonable progress is made, most are happy.	
3.	<u>learning for its own sake</u>	<u>learning for personal development</u>
	Many see education as a process of assimilating and reproducing facts. But it can also be seen as only a part of the development of an individual's character and ability to evaluate and deal with the world and to find one's part in it.	
4.	<u>learning for content knowledge</u>	<u>learning to learn</u>
	Learning the dates of battles or how to solve equations as opposed to learning study skills (namely, how to skim and scan a text, how to take notes, where to look things up, etc.).	
5.	<u>rote learning</u>	<u>critical thinking</u>
	Memorising testable facts as opposed to emphasising the importance of learning how to think, question, doubt and discover.	
6.	<u>teacher as controller</u>	<u>teacher as facilitator</u>
	Teachers can take up different roles along the continuum from controlling everything that goes on in the classroom to just facilitating the process of learning.	
7.	<u>graded proficiency tests</u>	<u>progress reports</u>
	Testable facts can easily be converted into marks or rank orders of learners, as required by many systems. It is also possible to regard effort and progress as assessment criteria.	
8.	<u>categorisation of subjects</u>	<u>integration of subjects</u>
	Traditionally, in most systems there are "subjects", like Maths and Geography. New trends promote integrating subjects and encourage a holistic approach.	

After reading the scheme, Ss will see that many opinions and attitudes are very deeply embedded in particular cultures. Before moving on to reading passages, Ss answer the following questions to reflect on their own cultures:

- Does your system favour any particular type of person, or any particular range of talents?
- Would you have preferred it if there had been different emphases in your own education?
- Would the younger/older generation have the same priorities? Has there been a lot of change in this respect in your culture?
- Which approach to education do you think is more advantageous to the student, and why?

#### **Video activity (10 minutes)**

Ss watch the same DVD with the control group students and do the related activities in shorter times skipping some of the activities/questions.

#### **1<sup>st</sup> reading passage (Different approaches to education) (10 minutes)**

Before discovering other cultures and reading the first passage about different approaches to education, T asks Ss to think about what the primary goals of education are in each culture they discuss. After reading, Ss answer the question below:

- What is the situation in your country or culture, and what is your opinion about it?

#### **2<sup>nd</sup> reading passage (Hungarian school teachers) (5 minutes)**

Before reading the passage about being a teacher in Hungary, Ss talk about their observations of their teachers at high school and tell what it is like to be a teacher in Turkish culture. Ss also are asked to comment on the financial income of being a teacher in Turkey. Ss read the passage and then they compare the situation in Hungary with the one in Turkey.

### **3<sup>rd</sup> reading passage (Cheating) (10 minutes)**

Ss read the passage about cheating in the exam and the attitudes towards it from two different perspectives, Hungarian students and American teachers. After reading, Ss answer the following questions:

- What is the attitude to cheating in school in your culture?
- What would you do if you saw a fellow student cheat?

Before moving on to language work section, one of the listening activities in the course book was done and the other was skipped.

### **Language work (15 minutes)**

1. Ss look at the table below and explain what exactly following expressions cover in their educational system.

(If ss are not sure what exactly these terms mean, look them up in a dictionary before they try to find an equivalent in your language.)

Teacher education	
Homework	
Assignment	
Test	
Extracurricular activity	
Marks, grades	
Student participation	
Head teacher	
School uniforms	
Parents' evening	
Assembly	
Ball	
Graduation	

2. Ss look at the following collection of idioms from a variety of languages. It is interesting to observe how languages are full of preconceptions about people from other cultures. These stereotypes that are present in our mother tongue are sometimes funny, sometimes ironic, but obviously, some of them carry a negative judgment about a people, which helps spread prejudices very early in our childhood. We actually grow up and internalise these idioms often without ever questioning their meaning.

Some examples from other languages:

**Estonian:**

- “Rootsi kardinaad” – Swedish curtains, meaning prison;
- “Korras nagu Norras” – in order as in Norway, meaning in perfect order;
- “Hiina viisakus” – Chinese politeness, meaning great politeness;
- “Igavene juut” – eternal Jew, meaning a homeless wanderer;



- “Vene kirvest ujuma” – to swim like a Russian axe, meaning to be a poor swimmer;

- “Vene värk” – Russian stuff, meaning a lousy thing.

### **French:**

- “Etre soûl comme un Polonais” – to be drunk as a Pole, meaning to be very drunk;

- “C’est du chinois/de l’hébreu.” – this is Chinese/Hebrew, meaning this is incomprehensible;

### **Hungarian:**

- “Cigány útra ment” – it went down the Gypsy road, meaning a piece of food going down the wrong way and making you cough;

- “Még akkor is, ha cigány gyerekek potyognak az égből” – even if Gypsy kids fall from the sky, meaning despite the greatest difficulties;

- “Csehül állunk” – we stand like Czechs, meaning we do not have much money left.

### **Polish:**

- “Polak, gdy głodny, to zły.” – a Pole, when hungry, is angry;

- “Mądry Polak po szkodzie.” – a Pole is wise after damage has been done;

- “Austriacke gadanie” – Austrian talk (gab), meaning old wives’ tales;

- “Udawać Greka” – to pretend to be Greek, meaning to pretend that one does not know what is going on;

- “Siedzieć jak na tureckim kazaniu” – to sit as if one were attending a Turkish sermon, meaning not to understand what is going on.

### **Romanian:**

- “Nu fa pe turcu!” – do not act as a Turk, meaning do not act as if you did not understand;
- “Este turc, nu te poti intelege cu el!” – he is Turkish, we cannot get along;

**Russian:**

- “Незванный гость хуже татарина.” – uninvited guests are worse than Tatars;
- “вечный жид” – circling, travelling Jew;
- “китайская грамота” – a Chinese book, meaning it is incomprehensible;

**Slovenian:**

- “Biti španska vas” – that is a Spanish village to me, meaning you are completely ignorant about something;
- “Narediti se Francoza” – to act as a Frenchman, meaning you intentionally act as if you did not know something.

Ss find similar idioms in Turkish, but they make sure they do not use expressions that could hurt someone’s feelings. If they can, Ss try to look up the historical roots of these expressions. The origin of these idioms sometimes reveals interesting information about the relationship between two cultures.

**Activities and projects (to be shared in the next class before moving to the next topic)**

As a part of independent learning,

1. T explains the situation below and makes Ss find a partner. Ss write a list of five arguments for each point of view, and select the best ones. Then, act out the discussion with their partner. For homework, they could sum up the arguments of both sides in a paragraph each.

Role-play: schooling age

A Dutch school teacher tries to explain to a Turkish immigrant mother that it is in her child's best interest to start school at 4. The mother is aware of the law, but is very reluctant to "give away" her child at that age.

2. Ss write a leaflet giving advice to someone from another culture who is coming to study in their college or school.

Here are some areas which Ss might like to think about:

- beginning and end of school year;
- subjects and what they cover;
- daily routine;
- relations with teachers;
- deadlines and punctuality;
- attendance requirements;
- study skills and approach: help and advice;
- facilities;
- student advisers.

3. Ss start an email partnership with someone studying at university in another country. Ss can first inquire about their school (subjects, assignments, daily routine and so on), then write a report about it.

## F. Curriculum Vitae

### Personal Information

Surname, Name: Ergün, Sevda Göncü

Nationality: Turkish

Date and Place of Birth: 14/05/ 1988, Istanbul

Marital Status: Married

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### Education

Degree	Institution	Year of Graduation
- MA	Bahçeşehir University	2016
- BA	Istanbul University	2010
- High School	Şehremini Anatolian High School	2006

### Work Experience

- English Language Instructor – Istanbul Aydın University (2011-2013)
- English Language Instructor – Fatih Sultan Mehmet University (2013-2014)
- English Language Instructor- Istanbul University (2014-.....)

### Certificates

- Bahçeşehir University, *TEFL Research Summit, Code-switching* - Speaker, May 23, 2015
- Bilgi University, *5th ELT Conference, Code-switching* - Speaker, May 9, 2015

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### Foreign Languages

Advanced English, Intermediate German

### Hobbies

Pilates, travelling, trekking