PERCEPTIONS OF NATIVE AND NON-NATIVE EFL INSTRUCTORS IN RELATION TO INTERCULTURAL FOREIGN LANGUAGE TEACHING

Zeynep Mutlu CANSEVER

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PERCEPTIONS OF NATIVE AND NON-NATIVE EFL INSTRUCTORS
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INTERCULTURAL FOREING LANGUAGE TEACHING

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Assist. Prof. Sinem VATANARTIRAN

Director

I certify that this thesis satisfies all the requirements as a thesis for the degree of Master of Arts.

Assist. Prof. Enisa MEDE

Coordinator

This is to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Arts.

Assist. Prof. Enisa MEDE

Supervisor

Examining Committee Members

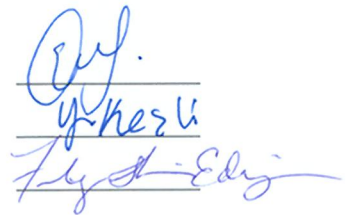|	
Assist. Prof. Enisa MEDE	BAU - ELT
Assist. Prof. Yeşim Keşli DOLLAR	BAU - ELT
Assist. Prof. Filiz Shine EDİZER	BAU - ELT

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Name, Last Name: Zeynep Mutlu CANSEVER
Signature:

ABSTRACT

PERCEPTIONS OF NATIVE AND NON-NATIVE EFL INSTRUCTORS
IN RELATION TO
INTERCULTURAL FOREING LANGUAGE TEACHING

Cansever, Zeynep Mutlu

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The purpose of this study is to investigate the perceptions of non-native and native EFL instructors towards intercultural foreign language teaching, explore whether there are any differences between the two groups of participants, and also, find out to what extent they integrate culture into their class practice in a language preparatory program offered at a foundation (non-profit, private) university in Istanbul, Turkey. A sample of thirty native and thirty non-native EFL instructors participated in this study. The quantitative data were obtained through a questionnaire, and an observation checklist while the qualitative data were collected from semi-structured interviews administered to both groups of instructors. The findings of the study showed that intercultural foreign language teaching is perceived to be an important concept of foreign language teaching by the EFL instructors and revealed significant implications with respect to integrating foreign culture in EFL classrooms.

Keywords: Culture, Foreign Culture, Intercultural Foreign Language Teaching, Classroom Applications, English as a Foreign Language (EFL)

ÖZ

ANADİLİ İNGİZCE OLAN VE OLMAYAN İNGİLİZCE OKUTMANLARININ KÜLTÜRLERARASI YABANCI DİL EĞİTİMİ ÜZERİNE ALGILARI

Cansever, Zeynep Mutlu

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Bu çalışmanın amacı, İstanbul'da bir özel üniversitenin hazırlık programında çalışan, anadili İngilizce olan ve olmayan okutmanların kültürlerarası yabancı dil eğitimi üzerine algılarını, iki katılımcı grubunun arasında farklılık olup olmadığını ve kültürlerarası yabancı dil eğitimini sınıf içi uygulamalarına ne ölçüde entegre ettiklerini incelemektir. Bu çalışmada, anadili İngilizce olan otuz okutman, ve anadili İngilizce olmayan otuz okutman yer almıştır. Nicel veriler bir anket ve gözlem kontrol listesi aracılığıyla elde edilmiş, nitel veriler ise her iki grup okutmanlarına uygulanan yarı yapılandırılmış görüşmeyle toplanmıştır. Çalışmanın bulguları, yabancı dil olarak İngilizce okutmanlarının, kültürlerarası yabancı dil eğitimini, yabancı dil eğitiminin önemli bir kavramı olarak algıladıklarını göstermiş olup, hedef kültürü yabancı dil olarak İngilizce sınıfında entegre etmeye ilişkin önemli çıkarımlar ortaya koymaktadır.

Anahtar kelimeler: Kültür, Yabancı Kültür, Kültürlerarası Yabancı Dil Eğitimi, Sınıf Uygulamaları, Yabancı Dil Olarak İngilizce

To My *"Petit Prince"*, Tuna

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TABLE OF CONTENTS

LIST OF TABLES

Chapter 1: Introduction

1.1 Overview

Language and culture are two concepts that cannot be separated from each other. Language is a phenomenon that derives from and is interlinked with society and culture. When communicating, we not only utter and transfer specific patterns of sounds and words in order to convey messages but also include the social and cultural background information that we acquired while learning our mother tongue. Hall (2008, p. 45) carries this observation a step further when he says; "In our interactions with others, we use language not only to refer to or represent our socio-cultural worlds, it is also the central means by which we bring our cultural worlds into existence, maintain them, and shape them for our own purposes." It can therefore be said that, since languages hold a myriad of cultural signs and meanings when it comes to language learning, these elements cannot be regarded as a separate entity in the language learning environment. It follows that learning a different language requires that learners not only grasp the structural and formal elements of the language, but also become versed in those aforementioned cultural components in order to achieve true facility in their new tongue. This idea leads us to the difference between schematic and systemic knowledge.

Systemic knowledge refers to the syntactic and semantic data that speakers of a given language have. When learners acquaint themselves with the grammar rules and syntactical structure of a language – their native tongue for example – they gain the structural sets of rules and the formal system of that language. When people learn a second or foreign language, they are mostly presented with formal information about the target language.

Schematic knowledge, on the other hand, is "knowledge of the particular world we live in, our beliefs, ideas, experiences, cultural values, and so on" (Widdowson, 1990, p. 163). Learners possess this knowledge of their own culture but, to varying degrees, where the culture of the target language is concerned. Since it is widely accepted that schematic knowledge aids comprehension, the

question is to what extent target language culture should be used in teaching materials.

Alptekin (1993) argues that target language cultural material is "detrimental to foreign language learning" (p. 136) because the learners lack the [necessary] schematic knowledge. However, the semantics and syntax of a language are not separate from culture; they are an integral part of it. Moreover, most learners take a genuine interest in the target culture. Prodromou (1992) investigated Greek students' perception of target language culture. He concluded that there is a "strong association in learners' minds between learning a language and learning about the people who speak that language" (p.46). Additionally, target language culture often has "already taken root in non-Western countries" (Sybing, 2011, p. 467). For instance, Alptekin's case of an "unfamiliar context" – Halloween – is not only far from "unfamiliar" to many students, some even celebrate it. Admittedly, their concept of Halloween is different; but this indicates that rather than being alienated by the concept, they are interpreting it.

Concepts that are too culture-specific can of course hinder comprehension. For example, the concept of "English pubs" may be somewhat familiar to our students, but that of "buying a round" less so. Use of such conceptual units would hinder the comprehension of linguistic items as well. In any case, teachers' attitudes and choices regarding these cultural components determine the amount of interest and level of understanding among learners.

1.2 Theoretical Framework

Teachers bring their personal, social and cultural identity into the classroom and this unique identity inevitably influences not only the way they teach but also their perceptions and beliefs regarding target language and culture. Native speakers of a language have an inborn and intuitive familiarity with the target culture, which makes them more knowledgeable and therefore confident when a culture specific item is taught in the classroom. As for non-native teachers, the target language and culture that they are to teach is not their own and this will affect their confidence, flexibility, choice of materials and how they teach in the classroom accordingly.

2

In their essay about the cultural identities of foreign language teachers, Fichtner and Champman (2001, p. 121) state that precisely because language is very much interrelated with culture, 'the question of the cultural belonging of foreign teachers emerges with radical importance for the language classroom.' They also add that the cultural affiliations foreign language teachers bring to the classroom may affect not only their confidence and level of comfort when teaching about a specific target language culture, but that their cultural affiliations and their experience in a *second culture* may also shape their cultural knowledge and the way they evaluate it.

It follows that as native speaking teachers possess access to that target culture by default, their perceptions and attitudes should necessarily be different from that of non-native teachers. The teachers' different perceptions of the target culture and their attitudes towards it encourage different teaching practices and outcomes.

1.3 Statement of the Problem

As a consequence of globalization and the revolutionary technical developments in the field of communications seen in the last few decades, the idea and the act of communication itself have changed dramatically. This has allowed, and in a sense even pushed, people to interact with each other more frequently than they used to – and in novel ways. Understanding an interlocutor's feelings, beliefs, their attitudes and their social and cultural identity have become as important as understanding his or her language.

Such changes have inevitably affected the scope of foreign language learning. Linguists, scholars, language educators and even sociologists have started to discuss and agree upon the necessity of integrating cultural data into the language learning process. The importance of providing learners with intercultural competence is being acknowledged. Although changes in syllabi, curricula, materials used and teaching techniques have been accepted as a prerequisite to keeping up with this new trend, the *teacher factor* seems to have received inadequate attention. Accordingly, the question of whether teachers, as personal,

social and cultural individuals, are ready to aid others in achieving intercultural competence ought to be addressed.

1.4 Purpose of the Study

This study aims to investigate the perceptions of non-native and native EFL instructors towards intercultural foreign language teaching, explore whether there are any differences between their perceptions and also, find out to what extent they integrate culture into their class practice.

1.5 Research Questions

The purpose of this study is to seek answers to the following questions:

1. What are the perceptions of the native and non-native EFL instructors in relation to intercultural foreign language teaching?

2. Are there any differences between the perceptions of native and non-native EFL instructors in relation to intercultural foreign language teaching?

3. To what extent do the native and non-native EFL instructors integrate intercultural foreign language teaching into their class practice?

1.6 Significance of the Study

As culture and language cannot be separated, the importance of employing and exploiting cultural items in second language classrooms has been understood and materials have been designed according to this tenet for some time. However, the role of the teacher in teaching culture cannot be sidelined. Hence, the similarity or difference between the teachers' first culture and the target culture is of high importance when it comes to teaching practices.

As this study aims to find out how native and non-native teachers' background knowledge and perceptions towards the target culture differ, the fundamental question regarding whether the first culture influence teaching second culture in teaching practices will be answered.

1.7 Overview of the Methodology

1.7.1 Research design. For the purposes of this research, qualitative and quantitative research methods were combined in order to improve the validity and reliability of the study. Specifically, data were obtained through a questionnaire which formed the quantitative aspect of the study and semi-structured interviews and observations as the qualitative aspect of this study.

1.7.2 Participants. The participants of the present study were 30 native and 30 non-native EFL instructors working in an English Language Preparatory School of a foundation (non-profit, private) university in Istanbul, Turkey. They all hold their BA form or MA degrees in ELT.

1.7.3 Setting. This study was conducted in the English Language Preparatory School of a foundation (non-profit, private) university in Istanbul, Turkey. The primary aim of the program is to provide learners with an intensive English course in order to prepare them for their studies at various disciplines at the university. Specifically, the program is composed of five English Proficiency levels designed pursuant to the guidelines of the *Common European Framework.* Each level comprises two courses; *Integrated Skills* and *Academic Skills,* where the former has a focus on reading, grammar and vocabulary, the latter consists of speaking and writing skills. In Integrated Skills Courses, reading and listening skills are taught and target grammar and vocabulary are integrated into available reading and listening materials. In Academic Skills courses on the other hand, the learners practice such academic speaking skills as discussion, debate, presentation etc. and learn a variety of academic writing genres.

1.7.4 Data collection instruments. This study is both qualitative and quantitative in nature. While the questionnaire was a means of gathering quantitative feedback, the main methods for collecting qualitative data were interviews and observations. In the questionnaire, the items were addressed to the two groups of EFL instructors so as to find out their perceptions considering intercultural foreign language teaching. As for the semi-structured interviews, the participating instructors were asked about their perceptions on the importance of intercultural foreign language teaching, the effective ways of integrating foreign language teaching into their classroom practices, and the link between intercultural

5

foreign language teaching and students' linguistic competence. Lastly, through classroom observations the participants directed a class with a culture-specific topic while the researcher observed the way they integrated that cultural item into the lesson by using an observation checklist.

1.7.5 Data analysis. In addressing the first question of the study, the data were gathered through a questionnaire and a semi-structured interview carried out with the two groups of participants. The results of the questionnaire were analyzed quantitatively in order to investigate the instructors' perceptions in terms of intercultural foreign language teaching. In addition to the questionnaire, a semi-structured interview was conducted with the participating instructors and the results were analyzed qualitatively through pattern coding. For the second question, the results of the questionnaires and interviews were analyzed both quantitatively and qualitatively to find out whether there were any differences between the perceptions of the two groups about intercultural foreign language teaching. Finally, as the third question focused on identifying the instructors' in-class practices, observations were analyzed quantitatively.

1.8 Basic Assumptions

The researcher assumes that the participants of the study responded the questions of the questionnaire and interviews honestly. The researcher also assumes that the classroom activities prepared for the observations reflected the classroom practices adopted in unobserved classes so that the findings gathered from our observations can be generalized. It is also assumed that the subjects – both native and non-native EFL instructors – are representative of the general population under study. Finally, it is assumed that the data collection instruments utilized in this study are appropriate and reliable.

1.9 Organization of the Study

This thesis is divided into five chapters. The very first chapter is dedicated to the background information about the study, purpose of the study and the research questions. Having defined the purpose and the research questions, the chapter also describes the significance of the study and summarizes some key

terms that are commonly used in the thesis. Also, the basic assumptions of the researcher, limitations of the study and its organization are described in this chapter. Finally, the methodology, including the subjects, setting and data collection instruments, is introduced. The second chapter entitled *Literature Review* aims to provide detailed information about what culture is, the connection between culture and language in a sociolinguistic framework, and the importance of intercultural communication and competence. This chapter also features the integration of culture with language teaching along with other local and international studies which are related to this research. The next chapter outlines the methodology of the research, detailing the setting, participants, data collection instruments and data analysis. Chapter 4 is designed to report the results of the questionnaire, interview and the observations. Finally, in Chapter 5, the findings of the research are discussed and the conclusion is presented. This chapter concludes with limitations and implications for further studies. References and appendices are provided at the end.

1.10 Operational Definitions of Significant Terms

EFL (English as a Foreign Language): is defined as the learning of a language taught to those for whom English [has] no internal function in their L1 country (Jenkins, 2000, p.5).

ESL (English as a Second Language): is taught either to those for whom English [has] an internal function in their L1 country or to those who [... emigrated] to English L1 countries (Jenkins, 2000, p.5).

Lingua Franca: is a language common to, or shared by, many cultures and communities at any or all social and educational levels, and used as an international tool (McArthur, 2002, p.2).

Sociolinguistics: is the sociology of language that examines the interaction between these two aspects of human behavior: use of language and the social organization of behavior (Fishman, 1971, p.1).

Culture: is a way of life of a group of people, the configuration of all of the more or less stereotyped patterns of learned behavior which are handed down from

one generation to the next through means of language and imitation (Barnow, 1973, p.29).

Target Culture: is defined as the culture of the second or foreign language being learned (Şen, 2010).

Intercultural Communicative Competence: is the ability to establish a community of meanings across cultural boundaries (Byram, 1989, p.34).

Intercultural Foreign Language Teaching: is defined as giving learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviors; and to help them to see that such interaction is an enriching experience (Byram, 2001, p.10).

Chapter 2: Literature Review

2.1 Introduction

The term 'culture' is one of the most difficult terms to define. It has been attributed different meanings in different eras and there are varying accepted scholastic interpretations of what the word is supposed to mean. According to Williams (1983), as a result of these shifts, three main uses of the term have emerged:

> A reference to the intellectual, spiritual and aesthetic development of an individual, group or society; a label for a range of intellectual and artistic activities and their products; and finally a designation for the entire way of life, activities, beliefs and customs of a group or society. Of these three the final interpretation is the most explicit (p. 80).

On the other hand, DeFleur, Kearney and Plax (1992) define 'culture' as an *umbrella* term:

> One very broad and inclusive concept covering many. Accordingly, a number of types of culture fit under that umbrella. One is the *general* culture that brings certain uniformity to the ways of life of people in even a diverse society. Two additional categories are *specialized* cultures, which characterize an enormous number of organizations and groupings within the society, and *co-cultures*, which are the particular practices of our various racial, ethnic religious, and national groups (p. 372).

DeFleur, Kearney and Plax (1992) also refer to the *general* culture as 'mainstream' culture and suggest that "it is the basic culture that enables people – even though there may be many diverse groups among them- to coexist within a larger society and relate to each other in relatively predictable ways." (p. 372) As for the *specialized* cultures, they are characterized by idea of cultural features which are shared by a group or distinctive social category within the society. People working in a large factory, members of one of the armed forces or the inmates of a prison can be the examples of such social groups or categories.

Morain (1986, p. 3) identifies culture as the view of the world shared by members of a group, the patterns of behavior which derive from that view, and the utilitarian and expressive forms which evolve from both. The *tangible aspects* of culture range from the inspiring to the mundane. *Intangible aspects* of culture include people's values, ideas, and dreams as well as the expression of these in law, custom, story and song.

Ruhly (1976) describes a given culture as having both visible (the surface or external) and invisible (sub-surface or internal) features. She continues, saying

> Culture is like an iceberg - 9/10ths of it lies beneath the surface. This hidden area underlies our behavior, influences our perceptions and is outside our immediate frame of reference - until we plunge beneath the surface - or perhaps like the Titanic, encounter it unexpectedly.

Harris and Moran (1987, p. 20) expand upon that 'cultural iceberg' model and further underline three levels of it: the technical, formal and the informal. The technical aspect is the full view of the iceberg that represents the characteristics of culture practiced by an individual in a given social situation. This is represented by behaviors, appearances, and procedures; such as the way a child dresses in school. The formal aspect is that portion of the iceberg that "is partially above and partially below sea level". For example:

> Rituals within a culture, such as physical space, use of time, and religious beliefs, may be part of the formal level of culture because we

are aware of them but their rationale is often hidden. The informal level is that part of the iceberg that is completely unseen. This includes automatic responses to actions that take place unconsciously, as exemplified in the roles given to males and females or to children and adult (Nieto & Booth, 2010, p. 7).

Some other cultural sociologists and anthropologists have drawn upon the cultural iceberg analogy. Ogbuigwe (2013) develops it in 'The Iceberg Models of Culture' where she discusses seven theories of culture. According to her, the surface, conscious and visible portion of the iceberg consists of the elements of culture which are easily noticed and identified. They include language, the arts, music, dance, dress, food, clothing, games, sports, architecture, gestures, cooking, religion, greetings, devotional practices, flags, festivals, etc. The elements of culture in the larger internal, unconscious or visible portion of the iceberg are those that are not so obvious. They include the concept of faith, sin, the rules of relationships, the importance of time, values, beliefs and attitudes, etiquette, norms, rules, concept of fairness, spatial arrangement, etc.

As stated in the discussions above, a culture and the way a people live and communicate within in are in some ways so integrated that it would not be unfair to describe them as inseparable.

2.2 Sociolinguistics and Culture

Sociolinguistics is the study of language and culture. The field emerged via the research and contributions of such American scholars as Labov (1973), Fishman (1966), Ferguson (1959), Gumperz (1956) and Hymes (1962) along with the British scholar Bernstein (1960). The idea that language cannot be understood without taking into consideration many layers of social context of utterances, the geographical origin of the speakers, their age, gender, social class, ethnicity, and so forth is advocated by this new linguistic model.

Littlejohn (1996) defines sociolinguistics as a broad term covering any study of language that makes significant use of social data, or, conversely any study of social life that makes use of linguistic data.

Wodak, Johnstone and Kerswill (2011) suggest that the fundamental framing question which is asked (in sociolinguistics) is the following, 'Who speaks where, in what way, why and with what kind of impact, and how do these aspects of context shape the linguistic resources available to speakers'(p. 2).

The close relationship between culture and language, described by Hudson (1996) as 'knowledge of language'(p. 18), may not in fact be clearly distinct (or even unclearly) from 'knowledge of culture'. He also describes speech – which can be generalized to language in our case – as a social behavior and says that it is not clearly different in kind from other aspects of social behavior, but that some aspects of language structure can be described properly only by reference to speech as social behavior.

In terms of establishing a cause and effect relationship between language and culture, some different approaches have been proposed by scholars. The question is whether language influences culture or vice versa. While some sociolinguists have strongly championed the idea of language shaping culture with a variety of longitudinal analysis and studies, others claim that language is an outcome of the interplay between culture, social behavior and interaction. The two compelling arguments that discuss the interconnectedness of language and culture are Linguistic Relativity – also referred to as the Sapir-Whorf Hypothesis – and Universal Grammar theory which will be briefly summarized in the following sections.

2.2.1 Linguistic relativity. The Linguistic Relativity or Sapir-Whorf Hypothesis is based on the work by Sapir (1921) and Whorf (1956). In his research Whorf discovered that fundamental syntactic differences are present among language groups. The Whorfian hypothesis of linguistic relativity simply states that "the structure of a culture's language determines the behavior and habits of thinking in culture" (Littlejohn, 1996, p. 196).

It basically suggests that grammatical structure of a language shapes the way we perceive the world and our cognitive processes. In the words of Sapir the "fact of the matter is that the 'real world' is to a large extent unconsciously built up on the language habits of the group"... "We see and hear and otherwise experience

very largely as we do because the language habits of our community predispose certain choices of interpretation" (Carroll, 1956, p. 134).

2.2.2 Universal grammar theory. Noam Chomsky, who developed the *Universal Grammar Theory*, is a strong opponent of linguistic relativity hypothesis. To explain his theory, Littlejohn (1996, p. 201) summarizes it as Chomsky (1968) has taught that language structures are universal and that cultural differences in languages are merely superficial. Further, he believes that certain language universals are innate and that language is acquired by an interaction between experience and wired-in structures.

2.3 Intercultural Communication and Competence

2.3.1 Intercultural communication. Hall (1956) first used the term 'intercultural communication' in his book '*Silent Language*' where he combined two passé-partout concepts in his dictum 'communication is culture, culture is communication'(p. 186).

According to De Fleur, Kearney and Plax (1992) intercultural communication is a process of transmitting and interpreting messages between culturally distinct people, in which communicators may encode, perceive, decode, and interpret aspects of reality using conventions of meaning unique to their particular group (p. 378). Having defined intercultural communication, they suggest the following five principles of communication furthered through intercultural communication:

- We know that a person can belong to several specialized and/or co-cultures and that the number of such affiliations varies among individuals.
- Being a participant in a specific culture is both self and other defined.
- Any given specific culture can emerge to dominate a person's perceptions sufficiently to influence or alter a message exchange.
- The greater the number of similar cultures (that) individuals bring to a conversation, the higher the potential for fidelity of communication.

13

- The greater the number of cultures (that) individuals can bring to a conversation, the greater their feelings of attraction and comfort while communicating. (p.387)

As a result of globalization, the need for communicating internationally has stimulated renewed interest in the concept of intercultural communication. In other words, advances in communication and transportation technologies have compelled individuals to interact with each other more often and intensively. In their work, De Fleur, Kearney and Plax (1992) give prominence to this new trend:

> No single area of interest has commanded more attention during the last decade from communication theorists, researchers, teachers and practitioners than the study of intercultural communication. This increasing awareness that culture is central to understanding communication has been coupled with dramatic economic, political and social needs to communicate internationally. These urgent factors have been leading researchers to try to discover these factors that 'make difference' in our efforts to communicate accurately and efficiently with others. (p. 377)

In addition, Sorrels (2013) describes the effect of globalization on intercultural communication as having certain characteristics:

- An increasingly dynamic, mobile world facilitated by transportation and communication technologies accompanied by an intensification of exchange among people, cultures and cultural forms across geographic, cultural and national boundaries.
- A rapidly growing global interdependence socially, economically, politically and environmentally, which leads both to shared interests, needs, and resources and to greater tensions, contestations and conflicts.
- A magnification of inequities based on flows of capital, labor, and access to education and technology as well as the increasing power of multinational corporations and financial institutions.
- A historical legacy of colonization, Western domination, and U.S. hegemony that continues to shape intercultural relations today.

- In face to face interactions, our differences across cultures in values, norms, verbal and nonverbal communications as well as communication styles often lead to misunderstanding and misperception. (p.32)

In a similar fashion, Chick (1996, p. 329) states that miscommunication often occurs when people with different life experiences and different cultural patterns of communication interact with one another.

Likewise, according to Troike (1996), "a great deal of cross-cultural misunderstanding occurs when the meanings of words being used by people who are speaking the same language are interpreted in radically different ways" (p.360). He continues; "Some [examples] may seem humorous, as when a Turkish visitor to the United States refused to consume a hot dog because he inferred that it was made of dog meat, which it was against his religious beliefs to eat." (p.360)

Furthermore, Novinger (2001) divides culture into two as *high-context cultures* and *low-context cultures* and states that misinterpretations in cross-cultural communications are caused by these contextual differences. He pursues this line of reasoning further, concluding that this dissimilarity in communication styles between low and high context cultures creates frequent, significant obstacles to intercultural communication. The definitions of these cultures are as below:

- High-context Cultures: A high-context message is one in which more of the information is contained in the physical context or internalized in the person receiving it, and less in the coded, explicit, transmitted verbal part of the message, which means high-context cultures rely relatively more on nonverbal context or behaviors than they rely on abstract, verbal symbols of meaning.
- Low-context Cultures: Low-context communication can be compared to interfacing with a computer. It is a system of explicit prompt and response exchange. If the computer does not read an inaccurate response's programming, then it does not compute. Therefore, it can be said that its relative focus is more on words and less on behavior. (p.6)

Finally, Bennet (1998) summarizes the problems that may occur when speakers of two different cultures communicate. He states that "we may correctly

perceive that a nonverbal cue has been generated but misinterpret its meaning. This is most likely to occur when we assume (perhaps unconsciously) that particular behaviors carry the same meaning in every culture" (p.19).

2.3.2. Intercultural competence. According to Deardorff (2009) intercultural competence is "the appropriate and effective management of interaction between people who, to some degree or another, represent different or divergent, effective, cognitive and behavioral orientations to the world" (p.7).

The concept of intercultural communicative competence makes reference to the aspect of foreign language teaching traditionally labeled 'Landeskunde' (in the German tradition), 'civilisation' (in the French tradition), background or areas studies (in the English tradition), or 'kennis van land en volk' (in the Dutch and Flemish tradition). It envisages a level of learning that goes beyond level of acquisition of a body of knowledge about a particular target culture or a group of cultures. It embraces knowledge, skills and attitudes and can be said to envisage the acquisition of a new, viz. intercultural identity. (Sercu, 2000, p.15-16)

Byram, Nichols and Stevens (2001) define the components of intercultural competence as *attitude, knowledge* and *skills* complemented by the values one holds because of one's belonging to a number of social groups, values which are part of one's belonging to a given society. According to them, the foundation of intercultural competence is in the *attitudes* of the intercultural speaker and mediator.

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

Another crucial factor is knowledge, not primarily knowledge about a specific culture, but rather knowledge about how social groups and social identities function, both one's own and others.

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

They further delineate select '*skills*' under three sub-categories:

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

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

- Critical cultural awareness *(savoir s'engager)*: an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries. (pp. 5-6)

When teaching and learning is concerned, they add that it is not the purpose of teaching to try to change learners' values, but to make them explicit and conscious in any evaluative response to others. The role of the teacher is therefore to develop *skills*, *attitudes* and *awareness* of values just as much as it is to develop knowledge of a particular culture or country, or of different cultures within one's own country (Byram, Nichols & Stevens, 2001, p. 7)

2.4 Culture and Foreign Language Teaching

In the early stages of language development, language is acquired in a social, behavioral and cultural context, which naturally makes it possible for children to associate and internalize language and culture together. Ochs and Schieffelin (1984) explain this process by saying that "the primary concern of caregivers (while teaching a first language to a child) across cultures is not to provide grammatical input, but to ensure that their children are able to display and understand behaviors appropriate to social situations" (p.276).

Buttjes and Byram (1990) express the connection between first language acquisition and cultural awareness saying that;

Most of us are less aware of the intricate and subliminal processes by we are all socialized into our native first cultures. Our subjectivities and

17

identities have been shaped as members of specific genders, social classes, religions and citizenries long before we can be aware of these formative influences. Here language plays a crucial role from early childhood onward (p.3).

In that respect, "the effects of first language and first culture cannot be underestimated where second language acquisition is concerned" (Byram, 1990, p. 20).

In brief, just as people acquire their first language and their local culture at the same time, foreign language learners should also gain cultural competence along with linguistic abilities.

2.4.1 The history of integrating culture in foreign language teaching. Second language learning has traditionally relied heavily on culture (e.g. great works of art or literature) in teaching a language. There are also increasing references to the particular culture held by speakers of a language (Lange & Paige, 2003).

In that sense, it can be said that the main objective of teaching of culture in traditional approaches differs from the objectives in contemporary ones. This difference is mainly related to the variety of meanings that the term 'culture' refers to and the shift in purpose of learning a second language.

Thanasoulas (2001) suggests that up to now, two main perspectives have influenced the teaching of culture. One pertains to the transmission of factual, cultural information, which consists of statistical information, that is, institutional structures and other aspects of the target civilization, highbrow (e.g. immersion in literature and the arts) and lowbrow (possibly focusing on the customs, habits and folklore of everyday life) information.

Furthermore, he notes that in the past, people learned a foreign language to study its literature, and this was the main medium of culture. Here, the idea of *literature* refers to culture with a Capital C, or what is referred to as 'high culture' by some scholars. That includes art, music, literature, politics and so on. On the

other hand, with the emergence of the Audiolingual era in language teaching, culture was seen as an inseparable component of everyday life i.e. culture with a 'small c' rather than the study of literature.

In the past, the application of 'culture teaching' (i.e. teaching a culture along with the language) was still underdeveloped. In Prodromou's (1992) words; "The audio-lingualists of the 1950s and 1960s claimed to place English in the cultural context of modern Britain or the USA, but their notion of culture is rarely more than superficial" (p.40).

In the 1970s, an emphasis on sociolinguistics led to greater stressing of the situational context of communications in a foreign language. 'The communicative approach replaced the audiolingual method, which led the integration of language and culture (in language teaching) to take place more naturally (Canale & Swain, 1980, p. 31).

2.4.2 How to Integrate Culture in Foreign Language Teaching: According to Türkan and Çelik (2007, p. 22), although language teaching materials may not include explicit units of the target language's culture and its teaching, it is the language teachers' responsibility to find practical solutions to this problem and to integrate such units into their teaching in one way or another. It would not be reasonable to assume that language learners will later be exposed to cultural material after they achieve mastery of the linguistic features of the language.

Byram, Nichols & Stevens (2001) point out (referring to intercultural attitudes - *savoir être* and knowledge - *savoirs*) that "no teacher can have or anticipate all the knowledge which learners might at some point need. Indeed, many teachers have not had the opportunity themselves to experience all or any of the cultures which their learners might encounter" (p.6).

Therefore, for language teachers, being aware of the connection between language culture is only the first step. "The teachers should also know how to present all aspects of communicative competence in order to increase students' ability to communicate despite the artificial environment of the classroom". (Lottgen, 1997, p. 188)

The question of how to integrate foreign cultural input and language teaching has been discussed by scholars for many years. Four pedagogical approaches by Risager (1998) stand out as follows:

Intercultural: This approach is based on the idea that learning takes place when the learners compare their own culture to the target culture.

Multicultural: This approach takes into consideration the subcultures that every country holds within. It means that the ethnic and linguistic diversity of the target culture is focused on along with the learners' own culture.

Transcultural: The main principle and rationale behind this approach is that the cultures of different societies are integrated owing to advanced technological communication tools.

Foreign cultural: This approach is basically ignores a learner's own culture and thereby merely stresses the target culture. (p.243)

Another approach is called the Theme Based or Thematic Approach. Set forth by Saluveer (2004), this method is based around a focus on themes, such as *symbolism, values, ceremony, love, honor, humor, beauty, intellectuality, the art of living, realism, common sense, family, liberty, patriotism, religion and education* , which are seen as typical of a culture (p.34).

It can obviously be understood from what has been discussed so far that linguists, language educators and scholars have been discussing and suggesting new ideas and approaches about how to integrate the target culture into classroom practices since they agreed that it was crucial to integrate culture into language learning and teaching process.

2.5 Research on Teachers' Beliefs and Perceptions

For many years, various studies much were conducted by many different researchers to investigate teachers' perceptions and beliefs towards a given target culture (Aydemir, 2013; Bayyurt, 2006; Kılıç, 2013; Önalan, 2005; Sercu, 2005).

To begin with, Sercu (2005) sought to investigate language teachers' beliefs and classroom practices in seven different countries. The results of this study collected from Belgium, Bulgaria, Greece, Poland, Mexico, Spain and Sweden revealed that there was no connection between the teachers' beliefs in the integration of culture in language teaching and their classroom practices.

Another study exploring Turkish language teachers' beliefs was conducted by Önalan (2005) who aimed at finding answers to how Turkish EFL teachers define culture, what their attitudes towards incorporating cultural information into their teaching were and finally, what role they allocated to the culture of the target language in their classrooms. The findings revealed that teachers mostly define culture in the sociological sense, such as values and beliefs. Their definition of culture in the framework of ELT shifts slightly towards more visible elements, such as food and clothing. The study also showed that the teachers had positive attitudes towards incorporating cultural information in their instruction.

In another study, Aydemir (2013) investigated the perceptions of state and private university language preparatory program instructors related to integrating target culture in an EFL classroom. She found out that the two groups of instructors thought that language and culture could not be separated, that target culture was related to the English-speaking countries, and that it was important to integrate target culture while teaching in an EFL classroom.

Bayyurt (2006) conducted a study so as to investigate the importance of raising non-native English language teachers' awareness of different dimensions of culture in the teaching of English as an international language. A semi-structured interview was addressed to a small group of Turkish teachers of English working in public and private schools in Turkey. In this study, it was concluded that ''a successful non-native speaker model of English might help learners to overcome linguistic as well as cultural barriers in their language learning process.'' Moreover, it was discovered that being a non-native English speaking teacher was an asset EFL context.

Finally, Kılıç (2013) investigated English language lecturers' beliefs and practices regarding intercultural competence in her doctoral dissertation. She designed her research and analyzed the findings according to such demographic variables as age, academic background, university type, target student profile and experience in ELT. As a result, she concluded that the English lecturers' beliefs regarding intercultural competence were positively and significantly correlated with their intercultural language teaching practices.

Based on these overviews, it can be summarized that language and culture are interlinked and in foreign language practices, culture cannot be ignored, and thus, should be included in the curriculum, which can be referred to as intercultural foreign language teaching. In order to achieve this goal, language teachers should be familiar with the target culture and also they should be capable of presenting the unique cultural items to their students. In this way, learners can gain intercultural competence which is necessary to achieve better communication and avoid misunderstandings in cross-cultural contacts. Therefore, teachers' perceptions towards target culture and how they exploit a cultural item into the classroom play an important role in intercultural foreign language teaching.

Chapter 3: Methodology

3.1 Overview

In this chapter the elements of methodology such as research design, setting, participants and procedure will be outlined. The procedure section has been further subdivided into: types of sampling, data collection instruments and data analysis procedures.

The research questions that were investigated in this study are as follows;

1. What are the perceptions of native and non-native EFL instructors in relation to intercultural foreign language teaching?

2. Are there any differences between the perceptions of native and non-native EFL instructors in relation to foreign language teaching?

3. To what extent do the native and non-native EFL instructors integrate intercultural foreign language teaching into their class practice?

3.2 Philosophical Paradigm

The term 'paradigm' refers to a model or pattern that may be copied. Another helpful definition is a theory or a group of ideas about how something should be done, made or thought about. The most quoted definition of paradigm is Thomas Kuhn's (1962 – 1970). He defines 'paradigms,' as;

> "A term that relates closely to *normal science*. By choosing it, I mean to suggest that some accepted examples of actual scientific practice-examples which include law, theory, application, and instrumentation together-provide models from which spring particular coherent traditions of scientific research.' (p.10)

Research can be divided into three types: 1) 'Exploratory' where qualitative studies such as observations, interviews and content analysis are conducted, 2) 'Explanatory' where quantitative studies and hypothesis testing is involved and finally 3) 'Descriptive' where a combination of qualitative and quantitative methods are applied.

Each set of methods (or paradigms) brings its own premises, a considerable amount of data and particular limitations. It can be said that combining the approaches (the triangulation or mixed method) may afford a researcher the see opportunity to approach questions and answers from different perspectives. As Fielding (2012, p. 124) states, mixed methods potentially offer the depth of qualitative understanding with the reach of quantitative techniques.

Johnson, Onwuegbuzie and Turner (2007) came up with a new definition to mixed methods in one of their articles as follows:

> Mixed methods research is an intellectual and practical synthesis based on qualitative and quantitative research; it is the third methodological or research paradigm (along with qualitative and quantitative research). It recognizes the importance of traditional quantitative and qualitative research but also offers a powerful third paradigm choice that often will provide the most informative, complete, balanced, and useful research results (p.129).

They also identified different three types of mixed research methodology according to the proportion and dominance of each practice in the research namely, qualitative dominant mixed methods research, equal status and quantitative dominant mixed methods research. Figure 4 below contains a graphic of the three major research paradigms; including the subtypes of mixed methods research. First, qualitative dominant mixed methods research is the type of mixed research in which one relies on a qualitative while concurrently recognizing that the addition of quantitative data and approaches are likely to benefit most research projects whereas quantitative dominant mixed methods research is the type of mixed research in which one relies on a quantitative, while concurrently

recognizing that the addition of qualitative data and approaches are likely to benefit most research projects. Finally, equal status researcher takes as his or her starting point the logic and philosophy of mixed methods research (p. 124). These mixed methods researchers are likely to believe that qualitative and quantitative data and approaches will add insights as one considers most, if not all, research questions.

For the purposes of this study, quantitative dominant mixed method was used as the research consisted of two quantitative data collection instruments, which were a questionnaire and an observation checklist, and one qualitative data collection instrument namely semi-structured interviews.

3.3 Research Design

In order to prove the importance it has received, some researchers claim it [the use of qualitative and quantitative methods in studying the same phenomenon] to be a third research method, in addition to the qualitative and the quantitative (Hussein, 2009, p.2). Different names have been assigned to this new and growing research position; some of them are 'multi-strategy' (Bryman, 2004), 'multi-methods' (Brannen, 1992), 'mixed methodology' (Tashakkori & Teddlie, 1998), or 'mixed methods' (Creswell, 2003).

Interviews, which are a significant way of getting qualitative data ensure the reliability of the data gathered through quantitative data collection tools. Therefore, it can be said that, qualitative research design supports the findings of such tools as questionnaires, checklists etc. Johnson, Onwuegbuzie and Turner (2007) also believe that a broad interpretation and use of the word methods (in mixed methods) allows inclusion of issues and strategies surrounding methods of data collection (e.g.,questionnaires, interviews, observations).

Another commonly used term used to describe the combination of the two methods is 'triangulation'. Shih (1998) divides triangulation into two according to its purposes:

Triangulation for confirmation purposes: The classical benefit depicted by various methodologists is the validation of qualitative results by quantitative studies. Not only this, but researchers also use triangulation for validating quantitative research instruments when the research phenomenon under investigation has little theoretical underpinning.

Triangulation for completeness purposes: For completeness purposes, researchers use triangulation to increase their in-depth understanding of the phenomenon under investigation by combining multiple methods and theories (pp. 631-641)

To summarize, the data for this study were collected both through quantitative (via questionnaires) and qualitative (via semi-structured interviews and observations) research instruments to increase in-depth understanding (triangulation for completeness purposes) on intercultural foreign language teaching.

3.4 Setting

This study was conducted at an English Preparatory School offered at a foundation (non-profit, private) university in Istanbul, Turkey. In this program, the incoming students are assessed in a proficiency exam at the beginning of each academic year in order to determine whether or not their English language facility is adequate enough for them to commence their studies in their respective departments. Those who score 60 and above (out of 100) in the directly pass to the undergraduate program at various disciplines. However, the ones who fail are given a placement test that allows the institution to place them in the appropriate level of remedial study at the preparatory school.

The preparatory program aims at teaching English for Academic Purposes and lasts for one academic year, from September to July, providing students with A1, A2, B1, B2 and C1 proficiency levels of English defined by the Common European Framework (CEFR/CEF). Each level lasts about 8 weeks (this period is referred to as a *teaching module*) and the students are further intermittently assessed via variety of exams and tasks throughout any given module. At the end

of a module, the students sit an End of Module Exam (EOM) and their combined average in the exams, tasks and the EOM needs to be minimum 65 (out of 100) if they are to progress to subsequent levels of instruction . When students complete the B2 or C1 levels, they have the right to take another proficiency exam, which they are required to pass in order to exit the preparatory school.

3.5 Participants

The participants in this study include 60 EFL instructors working at the English Language School. Specifically, 30 native and 30 non-native EFL instructors participated in the study. The native EFL instructors came either from the USA, Canada and the UK where English is the first (native) language while the non-native EFL instructors were all of Turkish nationality where English has the status of a foreign (non-native) language.

3.6 Procedure

3.6.1 Types of sampling. Sampling refers to the process of selecting the individuals that researcher would like to obtain information. (Doherty, 1994)

According to Kothari (2004, p. 15-16) there are eight types of sampling.
Deliberate Sampling: This sampling method involves purposive or deliberate selection of particular units of the population for constituting a sample which is representative.

Simple Random Sampling: Each and every item in the population has an equal chance of inclusion in the sample and each one of the possible samples, in the case of an infinite universe, has the same probability of being selected.

Systematic Sampling: An element of randomness is usually introduced into this kind of sampling by using random numbers (such as every 15th name on a list or every 10th house on one side of a street) to pick the unit with which to start.

Stratified Sampling: In this approach, the population (one that does not constitute a homogenous group) is stratified into a number of non-overlapping subpopulations or strata and sample items are selected from each stratum.

Quota Sampling: In stratified sampling the cost of taking random samples from individual strata is often so expensive that interviewers are simply given quota to be filled from different strata, the actual selection of items for sample being left to the interviewer's judgment.

Cluster sampling and Area Sampling: These involve grouping the population and then selecting the groups or the clusters rather than individual elements for inclusion in the sample.

Multi Stage Sampling: This technique is meant for sizeable inquiries covering a considerably large geographical area, such as an entire country. The first stage may be to select large primary sampling units like states, then districts, then towns and finally certain families within those towns.

Sequential Sampling: The ultimate size of the sample is not fixed in advance but is determined according to mathematical decisions on the basis of information yielded as the survey progresses. (p.21-28).

In this study, two different types of sampling were applied. For the first step of the study - which was a questionnaire that was utilized to measure instructors' perceptions and beliefs – *deliberate sampling* was employed. Using this questionnaire, the perceptions and the difference between native and non-native EFL instructors' perceptions in relation to intercultural foreign language teaching was revealed. Accordingly, the sampling group included 30 native and 30 non-native EFL instructors meant to represent the population of each group.

The next two stages in the data collection procedure involved the use of *simple random sampling*. Specifically, these second and third steps were semi-structured interviews conducted with 15 native and 15 non-native and classroom observations with 5 native and 5 non-native instructors done by the researcher. By

the use of these two instruments, the perceptions of the both groups of teachers towards intercultural foreign language teaching, the differences between these two groups and the extent to which they integrate intercultural foreign language teaching into their class practice were among the three major aims to be investigated in the study.

3.6.2 Data collection instruments. As stated previously, the data required for this research were gathered via questionnaires, semi-structured interviews classroom observations. The following section describes each data collection instrument in detail.

3.6.2.1 Questionnaire. The questionnaire, adopted from Sercu's (2005) study which aimed to find out teachers' beliefs in intercultural teaching and their class practice, consisted of two main parts. The first part aimed to get some personal data, which was important for the research, while the second part attempted to identify the teachers' perceptions towards intercultural foreign language teaching. It contained 9 questions in total with a four-level Likert type scale and the participants specified their level of agreement or disagreement on the statement on each item. The scale ranged from *strongly agree (4)* to *strongly disagree (1)*. The questionnaire was administered to 30 native and 30 non-native EFL instructors of the preparatory program to find out their perceptions towards intercultural foreign language teaching and see whether any difference occurred between the two groups of participants (See Appendix A).

3.6.2.2 Semi-structured interviews. The aim of the semi-structured interviews was to ensure the reliability of the results of the questionnaire. Therefore, the items in the questionnaire were paraphrased by the researcher and a parallel wording was used to come up with the interview questions to discover the perceptions of the participating EFL instructors regarding intercultural foreign language teaching. The interviews were carried out with 15 native and 15 non-native EFL teachers in an attempt to investigate the perceptions of the EFL instructors towards intercultural foreign language

teaching and see whether any difference occurred between the two groups of participants (See Appendix B).

    3.6.2.3 Observation. In an attempt to find out to what extent the two groups of instructors integrated intercultural foreign language teaching into their class practice, classroom observations were made by the researcher observing 5 native and 5 non-native instructors' class practice. Specifically, a checklist comprising 17 culture-teaching activities to be integrated in the EFL classes was used. Like in the questionnaire, the observation checklist was also adapted from Sercu's (2005) study aiming to find out what kind of questions, presentation or teaching techniques the instructors make use of in their class practice. During the observations, the researcher checked the frequency of the use of each item in a teacher's practices in the classroom (See Appendix C). Table 1 summarizes the research questions and the corresponding features:

Table 1

Overview of Research Questions and Corresponding Procedures

Research Question	Data Collection Instrument	Data Analysis
1. What are the perceptions of the native and non-native EFL instructors in relation to intercultural foreign language teaching?	Questionnaire (Adapted from Sercu, 2005). Semi-structured interviews.	Descriptive statistics (Means and Standard Deviations). Pattern coding (Bogdan and Biklen, 1998).
2. Are there any differences between the perceptions of native and non-native EFL instructors in relation to foreign language teaching?	Questionnaire (Adapted from Sercu, 2005). Semi-structured interviews.	Independent samples t-test. Pattern coding (Bogdan and Biklen, 1998).
3. To what extend do the native and non-native EFL instructors integrate	Observation Checklist (Adapted from Sercu, 2005).	Frequencies (Percentages).

intercultural foreign
language teaching into
their class practice?

3.6.3 Data analysis procedure. In this study, the data were gathered from 30 native and 30 non-native EFL instructors working at a foundation (non-profit, private) university preparatory school in Istanbul. This section describes the data analysis procedure applied in this research paper.

In order to answer the first question of the study, the data were gathered through questionnaires and semi-structured interviews carried out with 60 EFL instructors. The results gained from the questionnaires were entered into and analyzed statistically via SPSS (version 20.0). Descriptive statistics (means and standard deviations) were used to analyze and report the gathered data. Besides, in an attempt to support the data collected from the questionnaire, a semi-structured interview was carried out with 15 native and 15 non-native EFL instructors. The results were analyzed qualitatively, where some generalizations from the data itself emerged, and then, were interpreted though pattern coding based on Bogdan and Biklen's (1998) framework.

As for the second research question, trying to compare the perceptions of the native and non-native EFL instructors with respect to the related cultural concepts, the results of the questionnaires were analyzed through an independent samples t-test. The quantitative findings were supported by the qualitative data obtained from the semi-structured interviews analyzed though pattern coding (Bogdan & Biklen, 1998).

Finally, for the third question, an observation checklist was used to find out to what extent the native and non-native EFL instructors integrate intercultural foreign language teaching into their class practice. Specifically, the observation checklist was analyzed quantitatively using SPSS by estimating the frequencies (percentages) of each group of participants.

3.6.4 Trustworthiness. According to Morrow (2005), 'qualitative research, ensuing from a variety of disciplines, paradigms, and epistemologies, embraces multiple standards of quality, known variously as *validity, credibility, rigor,* or *trustworthiness.*' (p.250). The validity and the reliability of the research methods used are a question that should be investigated where trustworthiness is concerned in research.

In order to ensure that the data collection instruments are valid and reliable the researcher preferred to adapt a questionnaire that has been used many times in prior studies and proved to be trustworthy. Furthermore, triangulation was used to enrich the perspectives from which the researcher approached the questions. This also aided in preventing the researcher from relying on the simply quantitative data collected via questionnaire.

3.6.5 Limitations. Although the present study produced some important findings, they should be considered suggestive rather than definitive due to the following limitations.

Firstly, the knowledge of the non-Turkish instructors regarding Turkish culture was not assessed and analyzed. Their level of awareness regarding the students' own culture (Turkish culture) may have an impact on their teaching methods and the context of their classes. The appraisals derived via in class observations might have changed if their familiarity with the local culture had been taken into account.

Finally, the study focused on the data gained from the instructors who work in a single University's English Preparatory Program. Hence, it has limited external validity which prevents generalization of the results in different contexts.

Despite these limitations, the present study is significant in the field of English language teaching and affords a foundation for further research.

Chapter 4: Results

4.1 Overview

This chapter covers the results concerning the perceptions of native and non-native EFL instructors regarding intercultural foreign language teaching, the differences between the perceptions of the two groups of instructors on related cultural concepts and the extent to which they integrate intercultural foreign language teaching into their class practice. Data were collected respectively via questionnaires, observation and semi-structured interviews.

4.2 Findings Concerning Perceptions of the Native and Non-native EFL Instructors Regarding Intercultural Foreign Language Teaching

In an attempt to answer the first research question, data were obtained through questionnaires and semi-structured interviews.

First, descriptive statistics (means and standard deviations) were provided for each item included in the questionnaire in order to investigate the perceptions of the two participating groups on intercultural foreign language teaching (See Table 2).

Table 2

Perceptions of native and non-native EFL instructors towards intercultural foreign language teaching

EFL Instructors	Native		Non-native	
	M	*SD*	*M*	*SD*
1. In a foreign language classroom, teaching culture is as important as teaching the foreign language.	3.00	0.74	3.27	0.45
2. Intercultural education is best undertaken cross-culturally.	3.17	0.64	3.47	0.50

3. A foreign language teacher should present a positive image of the foreign culture and society.	2.80	0.84	3.00	0.52
4. Before you can teach culture or do anything about the intercultural dimension of foreign language teaching, sts have to possess a sufficiently high level of proficiency in foreign language.	1.93	0.64	2.07	0.64
5. It is impossible to teach the foreign language and the foreign culture in an integrated way.	1.40	0.67	1.87	0.77
6. Intercultural foreign language teaching has no effect whatsoever on sts' attitudes.	1.30	0.53	1.80	0.71
7. The more sts know about the foreign culture, the more tolerant they are.	2.80	0.61	2.63	0.96
8. In intercultural contacts, misunderstandings arise equally often from linguistic as from cultural differences.	2.97	0.61	2.93	0.98
9. Foreign language teaching should enhance sts' understanding of their own cultural identity.	3.20	0.61	2.87	0.73

Note. Students: sts.

According to this table, the participating instructors perceived most of the items listed in the table above to be important in relation to intercultural foreign language teaching. More specifically, both native and non-native EFL instructors agreed (i.e. strongly agreed or agreed) upon the ideas that in a foreign language classroom: teaching culture is as important as teaching the foreign language (Native: M=3.00, SD=0.47 / Non-native: M=3.27, SD=0,45); intercultural education is best undertaken cross-culturally (Native: M=3.17; SD=0.64 / Non-native: M=3.47, SD=0.50) and that a foreign language teacher should present a positive image of the foreign culture and society (Native: M=2.80, SD=0.84 / Non-native: M=3.00, SD=0.52).

Moreover, both groups of participants believed that the students' English proficiency level is not a descriptor of whether to present culture or not (Native: M=1.93, SD=0.64 / Non-native: M=2.07, SD=0.64) (See item 4). They also disagreed (i.e. disagreed or strongly disagreed) with the statement that it is impossible to teach the foreign language and foreign culture in an integrated way (Native: M=1.40, SD=0.67 / Non-native: M=1.87, SD=0.77). This means that both groups of participants perceived foreign language and culture to be inseparable and were open an integrated teaching approach. In a similar vein, they disagreed with the statement that intercultural foreign language teaching has no effect on students' attitudes (Native: M=1.30, SD=0.53 / Non-native: M=1.80, SD=0.71) there is no significant difference between the native and non-native EFL instructors' beliefs about this. This result showed that both groups of participants believed that once language learners are exposed to the target culture in a balanced way, they can access opportunities to compare and contrast the new culture with their own. In this way, they may start to view the world from a different perspective.

Finally, the two participating groups both indicated their belief in the importance of intercultural foreign language teaching and they both regarded intercultural competence as playing an important role in forging intercultural contacts. They shared the perception that the more students know about a foreign culture, the more tolerant they are (Native: M=2.80, SD=0.61 / Non-native: M=2.63, SD=0.96), and that in intercultural contacts misunderstandings arise from linguistic differences equally as often as they do from cultural ones (Native: M= 2.97, SD=0.61 / Non-native: M=2.93, SD=0.98). Finally, both groups of participants indicated that foreign language teaching should enhance students' understanding of their own cultural identity (Native: M=3.20, SD=0.61 / Non-native: M=2.87, SD=0.73), which can only be possible by learning about the foreign culture while learning its language.

To complement the quantitative findings gathered by questionnaire, semi-interviews were carried out with 15 native and 15 non-native EFL instructors to provide qualitative evidence.

First of all, when the native and Turkish instructors were asked about their perceptions in relation to the importance of intercultural foreign language teaching, both groups of participants agreed that language and culture are interconnected. Specifically, they stated that integrating culture in foreign language learning and teaching should be emphasized in the English syllabus which would provide great diversity to the lessons and motivate students as well. In relation to this point, both groups made the following comments:

Language and culture are interlinked. Language is culture, culture is learning. Therefore, language and culture should be integrated in the syllabus. This will provide more diversity to the lessons and motivate students (Personal Communication, November 30, 2014, Native EFL Instructor1).

Students attain more from the lesson when culture is integrated which motivates them to learn the language (Personal Communication, November 30, 2014, Native EFL Instructor 2).

Teaching language together with culture is inevitable wince language is one of the main referents of the term "culture" (Personal Communication, November 30, 2014, Non-native EFL Instructor 1).

Intercultural foreign language teaching facilitates the process for students as they find the opportunity to learn about different cultures and get more motivated to learn the language (Personal Communication, November 30, 2014, Non-native EFL Instructor 2).

Parallel to the perceptions of the participating teachers about the importance of intercultural foreign language teaching, the two groups also stressed the significance on raising the students' awareness of other cultures which will influence their view of the world. Likewise, intercultural foreign language teaching equips students with the skill-set that will help them overcome the

36

possible cultural barriers in their future interactions with people from different countries as it can be seen in the following excerpts:

> If students are subjected to another culture, it will be beneficial for their overall world view (Personal Communication, November 30, 2014, Native EFL Instructor 3).

> Intercultural foreign language teaching equips students with the skill-set that will help them overcome the possible cultural barriers in their interactions with people from other countries (Personal Communication, November 30, 2014, Non-native EFL Instructor 3).

Furthermore, both native and non-native instructors shared common viewpoints related to the integration of intercultural foreign language teaching in the English curriculum which would help them have a good understanding of the target language culture and improve their communicative competence as shown below:

> It should be absolutely integrated in the English curriculum which should focus on the different cultural elements while teaching a language to help students improve their communicative competence (Personal Communication, November 30, 2014, Native EFL Instructor 4).

> Naturally, specific features and characteristics of the foreign language should be integrated in the curriculum which would help students have a good understanding of the target language culture (Personal Communication, November 30, 2014, Non-native EFL Instructor 4).

Apart from the importance of intercultural foreign language teaching and its integration in the English curriculum, the two groups of instructors were asked about what their role is during this process. Both groups made the following comments:

It is the teacher's role to provide as much cultural background as possible as it enriches the students' learning experience (Personal Communication, November 30, 2014, Native EFL Instructor 5).

The teacher should be a role-model engaging students in different cultural contexts and making them think outside the borders of their own culture (Personal Communication, November 30, 2014, Native EFL Instructor 6).

The teacher should be the guide and the facilitator during the process of intercultural foreign language teaching helping the students shape their own point of views (Personal Communication, November 30, 2014, Non-native EFL Instructor 5).

The teacher is actually the bridge between cultures raising students' awareness by emphasizing intercultural diversities (Personal Communication, November 30, 2014, Non-native EFL Instructor 6).

Additionally, the participating instructors stated that culture can be gradually transmitted in foreign language classrooms according the students' proficiency level since language and culture cannot be separated. To exemplify, while basic cultural elements can be introduced to the beginners via use of visuals or technology, students can be engaged in activities where they have to exchange information with a speaker from other country (e.g. role plays) when their level increases as displayed in the excerpts below:

Students' language proficiency is not very important in intercultural language teaching. For example, the teacher can use some visuals or technology to introduce basic cultural elements in the beginner classrooms while s/he can engage them in activities where they have to exchange information with a speaker from other country (e.g. role plays) (Personal Communication, November 30, 2014, Native EFL Instructor 7).

Since it's not possible to separate language and culture, no matter what students' proficiency level is, they encounter the culture the moment they

start learning the language (Personal Communication, November 30, 2014, Non-native EFL Instructor 7).

Furthermore, the two groups of instructors highlighted the importance of engaging students in real-life tasks (e.g. role-plays and debates) and providing them the authentic materials such as media, visuals, idioms/proverbs and the Internet while integrating language and culture in foreign language classrooms. The following two comments were made by a native and non-native English instructor:

> In order to integrate language and culture in a foreign language classroom, teachers should engage students in real-life activities like role-plays and debates (Personal Communication, November 30, 2014, Native EFL Instructor 8).

> Teachers can integrate language and culture in their classrooms by using authentic materials such as media, visuals, idioms/proverbs and the Internet (Personal Communication, November 30, 2014, Non-native instructor 8).

Moreover, when asked about their perceptions on how intercultural foreign language teaching might affect students' attitudes and tolerance towards target culture, the native and non-native English instructors stated that as long as the teachers keep the balance between the target culture(s) and their own culture, the students will be more motivated, enthusiastic and tolerant both towards their own culture and the target culture(s) by having the opportunity to discover about the similarities and differences between different cultures, providing them with broader world view. In relation to this point, the two groups said:

> As long as the teachers keep the balance between the target culture(s) and their own culture, the students will compare and contrast their own culture with the target culture(s). This will make them more enthusiastic to learn new things and become more tolerant to new cultures and ideas, providing them with a much greater world view (Personal Communication, November 30, 2014, Native EFL Instructor 9).

If the teachers keep the balance the target culture(s) and their own culture, the students will become more motivated to learn about similarities and differences between different cultures which will make them more tolerant towards various cultures and ideas (Personal Communication, November 30, 2014, Non-native EFL Instructor 9).

Lastly, the native and non-native English instructors were required to make comments regarding to what extent does lack of intercultural competence lead to linguistic misunderstanding and to what extent does it enhance students' understanding of their own cultural identity.

As for the former question, the participating teachers said that if the students are not aware of the common usage of the target language like, idiomatic expressions and adjacency pairs, this might lead to potential linguistic misunderstanding when they are engaged in real-life tasks. To put it simply, they hold the view that the less the intercultural competence is, the more potential for intercultural competence there will be as illustrated below:

Not being aware of the common usage of the target language like, idiomatic expressions and adjacency pairs, might lead to misunderstanding or misinterpretations when students are involved in real-life tasks (Personal Communication, November 30, 2014, Native EFL Instructor 10).

If the students don't know how to use the language effectively while talking to someone with a different background, this can lead to misunderstanding. In other words, the less the intercultural competence, the more potential for linguistic misunderstanding (Personal Communication, November 30, 2014, Non-native EFL Instructor 10).

Finally, when the students are introduced to different cultural norms, they start making connections between their own culture and the target culture(s) which helps them understand their own cultural identity. In this way, they compare and contrast different cultures which make them learn more about their own culture

and give them a broader perspective of the world. Below are the two comments made by the participants:

> Once students are acquainted with other cultures, they become more aware of their own cultural identity and get a broader world perspective (Personal Communication, November 30, 2014, Native EFL Instructor 11).

> To know about the other cultures is knowing about the self. By comparing and contrasting different cultures, students learn more about their own culture and they get a better view of the world (Personal Communication, November 30, 2014, Non-native EFL Instructor 11).

In brief, the findings obtained both from the questionnaires and semi-structured interviews showed that both native and non-native teachers perceived intercultural foreign language teaching to be highly important English classrooms.

4.3 Findings Regarding the Differences in Perception Between Native and Non-native EFL Instructors in Relation to Intercultural Foreign Language Teaching

As for the answer to the second research question aiming to reveal whether there were any differences between the perceptions of the two groups of instructors with respect to intercultural foreign language teaching, an independent sample t-test was applied. Specifically, the gained scores of the questionnaire given both to the native and non-native EFL instructors were used to compare the findings (See Table 3).

Table 3

Results of independent samples t-test for the perceptions of Turkish and Native EFL instructors in relation to intercultural foreign language teaching

EFL Instructors									
Native			Non-native						
M	*SD*	*n*	*M*	*SD*	*n*	95% CI	*r*	*t*	*df*

41

Perception towards Intercultural Language Teaching	2.50	0.75	30	2.65	0.60	30	[-.83, .53]	.65*	.46*	58

*p < .05.

As displayed in the table above, there was no significant difference between the perceptions of native (M=2.50, SD=0.75) and non-native (M=2.65, SD=0.60) EFL instructors in relation to intercultural foreign language teaching; $t(58)= .46$, p= .65. These findings supported the results discussed in the previous sections, which showed that the two groups perceived intercultural foreign language teaching to be a crucial component deserving emphasis in English classrooms.

Finally, parallel to the t-test results, there were no differences between the two groups of teachers in terms of views on intercultural foreign language teaching as presented in the results discussed under the first research question.

4.4 Findings Concerning to What Extent the Native and Non-native EFL Instructors Integrate Intercultural Foreign Language Teaching into Their Class Practice

In order to collect data for the third research question of the study, data were collected from classroom observations. Specifically, observations were made by the researcher while 5 native and 5 non-native EFL instructors were introducing a cultural concept to students in their respective classrooms. The following table displays data for the two groups of EFL teachers' integration of intercultural foreign language teaching into their class practice.

Table 4

Frequencies of native and non-native EFL instructors' integration of intercultural foreign language teaching into their class practice

EFL Instructors f%	Native			Non-native		
	Often	Once in a While	Never	Often	Once in a While	Never

1. Asks students to think about the image which media promote of the foreign country.	60	30	10	60	40	-
2. Tells the students what s/he heard (or read) about the foreign country or target culture.	60	40	-	60	30	10
3. Tells the pupils why s/he finds something fascinating or strange about the target culture.	80	20	-	60	40	-
4. Asks his/her students to independently explore an aspect of the target culture.	60	40	-	60	40	-
5. Uses videos, CD ROMs or the internet to illustrate an aspect of the target culture.	100	-	-	100	-	-
6. Asks his/her students to think about what it would be	80	20	-	70	20	10

like to live in the foreign culture.						
7. Talks to his/her pupils about his/her own experience in the foreign country.	80	20	-	100	-	-
8. Asks his/her students about their experiences in the foreign country.	70	30	-	60	40	-
9. Invites a person originating from the foreign country to the classroom.	60	30	10	70	30	-
10. Asks students to describe an aspect of their own culture.	60	40	-	70	30	-
11. Brings objects originating from the foreign culture to the classroom.	60	10	30	80	20	-
12. Asks students to participate in role-play situations in which people from different cultures meet.	60	20	20	80	10	10

13.Decorates the classroom with posters illustrating particular aspects of the foreign culture	40	50	10	60	30	10
14.Comments on the way in which the foreign culture is represented in the foreign language materials s/he is using in a particular class	70	20	10	80	20	-
15. Asks pupils to compare an aspect of their own culture with that aspect in the foreign culture	60	30	10	60	40	-
16. Touches upon an aspect of the foreign culture regarding which s/he feels negatively disposed	-	-	100	-	-	100
17. Talks with the students about stereotypes regarding particular cultures and	80	20	-	100	-	-

countries or regarding the inhabitants of particular countries		

According to the percentages displayed in the table above, there was no significant difference between the native and non-native EFL instructors where the exploitation of the intercultural foreign language teaching into their class practice was concerned. Both groups told the students what they heard (or read) about the foreign country or target culture (Native: Often=%60, Once in a While=% 40 / Non-native: Often=%60, Once in a While=%30, Never=%10) and talked to their pupils about their experiences in the foreign country (Native: Often=%80, Once in a While=% 20 / Non-native: Often=%100). Not only did they share what they heard / read about or experienced in a foreign culture; but they also expressed their opinions about the cultural item by telling the pupils why they found something fascinating about the target culture (Native: Often=%80, Once in a While=% 20 / Non-native: Often=%60, Once in a While=%40). They also never touched upon an aspect of the foreign culture regarding which they feel negatively disposed (Native: Never=%100 / Non-native: Never=%100). One possible reason behind these findings might be that both groups indicated in the questionnaire that a foreign language teacher should present a positive image of the foreign culture and society in their classroom.

In addition, the attitudes of the two groups' towards the students' experiences in a foreign culture and the prospect of being in a foreign culture were similar as well. Specifically, they often asked their students to think about the image which media promotes of the foreign country in question (Native: Often=%60, Once in a While=% 30, Never=%10 / Non-native: Often=%60, Once in a While=%40). They also wanted their students to consider their experiences in the foreign country (Native: Often=%70, Once in a While=% 30 / Non-native: Often=%60, Once in a While=%40) and in order to eliminate any possible cultural misunderstandings, most of the instructors asked their students to participate in role-play situations in which people from different cultures meet (Native: Often=%60, Once in a While=%20, Never=%20 / Non-native: Often=%80, Once

in a While=%10, Never=%10). These findings parallel the findings provided via questionnaire, where the instructors agreed that in intercultural contacts, misunderstandings arose equally often from linguistic as from cultural differences. Moreover, both groups of participants asked their students to independently explore an aspect of the target culture (Native: Often=%60, Once in a While=% 40 / Non-native: Often=%60, Once in a While=%40) which again shows the importance they gave to integrating culture into their class practice.

The two groups of instructors being observed made use of such visual aids as videos on the Internet or CD ROMs to illustrate an aspect of the target culture (Native: Often=%100 / Non-native: Often=%100), invited a person originating from the foreign country to the classroom (Native: Often=%60, Once in a While=%30, Never=%10 / Non-native: Often=%70, Once in a While=%30) and brought objects originating from the foreign culture to the classroom (Native: Often=%60, Once in a While=%10, Never=%30 / Non-native: Often=%80, Once in a While=%20). Similarly, the participating instructors decorated the classroom with posters (Native: Often=%40, Once in a While=%50, Never=%10 / Non-native: Often=%60, Once in a While=%30, Never=%10). The reason behind these findings might be the importance they attached to the use of authentic materials such as, media, visuals and the Internet, and these results are also consistent with the interview findings.

Regarding the students' own culture, there were no significant differences between the perceptions of native and non-native EFL instructors. To put it simply, both groups of participants asked the students to describe an aspect of their own culture (Native: Often=%60, Once in a While=% 40 / Non-native: Often=%70, Once in a While=%30) and to compare an aspect of their own culture with that aspect in the foreign culture (Native: Often=%60, Once in a While=% 30, Never=%10 / Non-native: Often=%60, Once in a While=%40). These findings supported the instructors' response in the questionnaire, where they agreed that intercultural education is best undertaken cross-culturally and that intercultural foreign language teaching helps students to enhance their understanding of their own cultural identity.

To conclude, alongside the findings provided by analysis of questionnaires and semi-structured interviews, the findings of the observations supported the native and non-native EFL instructors' positive perceptions regarding intercultural foreign language teaching by showing the importance they attached to integrating cultural inputs into their class practice.

Chapter 5: Discussion and Conclusion

5.1 Discussion of Findings for Research Questions

The purpose of this study was to investigate the perceptions of non-native and native EFL instructors towards intercultural foreign language teaching, explore whether there are any differences between the two groups of participants, and also, find out to what extent they integrate culture into their class practice. The data were gathered through both qualitative and quantitative data collection instruments, which comprised a questionnaire, an interview and an observation checklist.

5.1.1 Discussion of findings of RQ 1: What are the perceptions of native and non-native EFL instructors in relation to intercultural foreign language teaching? As for the first research question, a questionnaire and a semi-structured interview were administered to the native and non-native EFL instructors working in a private university prep program to identify their perceptions in relation to intercultural foreign language teaching. Descriptive statistics (means and standard deviations) were utilized in order to get results from the questionnaire and as for the interviews; the answers of the participants were analyzed inductively.

According to the data gathered, the target culture was perceived as one of the most essential components of foreign language teaching by both native and non-native EFL instructors. Moreover, the two groups of participants believed that intercultural foreign language teaching should be the focus of the curriculum with an integration of other linguistic components such as grammar and vocabulary. These findings are in accord with a previous research by Önalan (2005), where the teachers' positive attitudes towards incorporating cultural information in their instruction were perceived to be highly important.

They also thought that misunderstandings arose equally as often from linguistic as from cultural differences. These findings indicated that teaching culture is as crucial as teaching linguistic elements in a foreign language learning

49

environment. This may be due to the changing trends in communication in the current era. Communication technologies have started to make it possible for people to communicate each other quickly and easily. In Risager's (1998, p.243) words, "the cultures of different societies are integrated owing to advanced technological communication tools". Teachers, like others, are aware of the fact that we have started to communicate far more frequently and intensely with people from other cultures. Therefore, "knowing about a foreign culture has become as important as gaining linguistic competence in intense cross-cultural communications" (De Fleur, Kearney & Plax, 1992).

When the connection between intercultural foreign language teaching and the students' proficiency level is concerned, instructors indicated that culture could be transmitted no matter what level the students may possess. They believed that the teaching of cultural content could be implemented from the very beginning of the process. In that sense, Prodromou (1992) also stresses the importance of presenting the foreign culture even in elementary level saying that there is still a place for this kind of 'learning about' the target culture, wherever possible (referring to the English proficiency level of the class) and activities in class may take the form of games, quizzes, questionnaires, and project work. The main reason for these findings could be the increasing use of computer technology and the ready availability of visual materials in the classrooms. These tools make it possible for the foreign language teachers to present a cultural item and avoid excessive use of complex patterns of language.

Furthermore, the results indicated that the instructors believed that the students' knowledge of a foreign culture and their attitudes were strongly related. They believed that the more the students were aware of the target culture, the more tolerant they would be of new cultures and ideas. They also stated that students, via intercultural training, would be less apt to judge and stereotype other cultures and that intercultural foreign language teaching would provide them with a much broader worldview.

The findings also revealed that the EFL instructors believed that learning a foreign culture enhanced students' understanding of their own cultural identity.

They believed that students were more aware of what was happening in the world around them and likewise, in their own country, and students would be more critical of their own cultural identity, yet be able to justify the identity at the same time, as value had been given to it.

In addition, the findings of this study are consistent with the definition of the components of intercultural competence by Byram, Nichols and Stevens (2001) who define the components of intercultural competence as "*attitude, knowledge* and *skills* and according to them, the foundation of intercultural competence is in the *attitudes* of the intercultural speaker and mediator" (pp.5-6). These *attitudes* cover curiosity and openness, readiness to suspend disbelief about other cultures and one's beliefs about their own. They also add that it is not the purpose of teaching to try to change learners' values, but to make them explicit and conscious in any evaluative response to others. The role of the teacher is therefore to develop *skills, attitudes* and *awareness* of values just as much as it is to develop knowledge of a particular culture or country, or of different cultures within one's own country.

5.1.2 Discussion of findings of RQ 2: Are there any differences between the perceptions of native and non-native EFL instructors in relation to intercultural foreign language teaching? For the second research question considering the differences between differences between the perceptions of native and non-native EFL instructors in relation to intercultural foreign language teaching, an independent samples t-test was implemented. Based on the statistical analysis, there were no significant differences between the perceptions of the two groups of instructors in relation to intercultural foreign language teaching.

To put it simply, the status of being native or non-native did not cause any significant difference between the perceptions of the aforementioned groups of participants. The reason behind this finding may be due to the fact that non-native teachers thanks to globalization, technological advancements and easier international travel opportunities are becoming more familiar with foreign cultures. In line with this argument, Kılıç (2013) believes that the increasing number of international organizations in Turkey, exchange and Erasmus programs

in universities and the increasing number of Turkish staff attending the organizations and aforementioned programs might have influenced Turkish instructors' perceptions in relation to intercultural foreign language teaching positively.

5.1.3 Discussion of findings of RQ3: To what extent do native and non-native EFL instructors integrate intercultural foreign language teaching into their class practice? In order to investigate the extent of native and non-native EFL instructors' integration of intercultural foreign language teaching into their class practice, observations were carried out and the frequency of activities and applications were noted on a checklist.

First of all, according to the findings, both native and non-native EFL instructors told the students what they had heard, read or experienced about the foreign culture. The reason behind this finding might be due to the fact that it is the most convenient way to draw attention in the classroom and to motivate the students; as students usually find it exciting to listen to interesting facts or stories about the foreign society or culture. Instructors may have employed this technique intuitively.

Also, it is difficult to deny the fact that the use of technology, the internet and videos helps teachers to bridge the gap between the larger world and the artificiality of the foreign language classroom. This might be a viable reason why both groups of participants used videos, CD ROMs or the Internet to illustrate cultural items.

On the other hand, the students were given the opportunity to compare and contrast the cultural item with an aspect of their own culture during the lessons observed. This led the students to better comprehend and internalize the newly presented item. This kind of approach to the foreign culture prevents students from generating any kind of prejudice or negative attitude towards it.

All in all, the findings of this study revealed that, both native and non-native EFL instructors considered foreign culture input to be a crucial part of foreign language teaching and agreed upon the idea that it should be included in the curriculum. They also agreed that a lack of such teaching could lead to misunderstanding and misinterpretation during cross-cultural contact.

Furthermore, they emphasized the importance of one's own culture in learning a foreign culture. Finally, the way native and non-native teachers present a cultural item did not present any sharp differences. These findings echo the findings by Kılıç (2013), which showed that the lecturers' frequency of dealing with cultural aspects was not influenced by any demographic variables. In other words, it can be argued that, the status of being a native teacher is not an asset when culture teaching is concerned. Conversely, as Bayyurt (2006) stated, being a non-native English speaking teacher is an advantage as far as cultural and linguistic issues in the English language classroom are concerned.

In brief, the findings of this present study is in compliance with previous studies carried out and theories put forward (Önalan, 2005; Risager, 1998; DeFleur, Kearney & Plax, 1992; Prodromou, 1992; Byram, Nichols & Stevens, 2001; Kılıç, 2013), which shed light on the perceptions of EFL instructors in relation to intercultural communication and the way they exploit the foreign culture into their class practice.

5.2 Theoretical Implications

This present study has both descriptive and practical implications for intercultural foreign language teaching. The results provided insights into the perceptions of native and non-native EFL instructors on intercultural foreign language teaching and helped to shed light on the question of whether there were any differences between them. The results also delineated to what extent native and non-native EFL instructors integrate intercultural foreign language teaching into their class practice. According to the findings gathered through analysis of questionnaire responses, semi-structured interviews and observations the importance of intercultural foreign language teaching to the processes of

eliminating misunderstanding in intercultural contacts; fostering awareness of one's own and others' identities and attempting to open new viewpoints were identified. Additionally, the data obtained provided guidance regarding sources of knowledge to be used when presenting a cultural item and how to use them.

According to what has been discussed previously, EFL instructors should possess intercultural competence (in other words they should have knowledge adequate to the task of elevating students' awareness of a target culture), so as to be able to present cultural items. More specifically, considering the potential positive effects both in and out of the classroom, EFL instructors should integrate data and materials about the foreign culture into their classes. While doing so they should also be able to find ways to employ different sources of knowledge and techniques. In this sense, the results of this study are worthy of consideration when designing a curriculum and setting objectives for specific EFL lessons.

5.3 Recommendations for Further Research

The occasion of this study has been suggestive regarding recommendations for further research in several areas. To begin with, the perceptions of native and non-native EFL instructors were identified but the status of being native or non-native was the only variable in this research. Therefore, one worthwhile recommendation is for the study to be replicated while factoring in other demographic variables such as sex, age and years of teaching experience.

Additionally, the present research was conducted in the preparatory program of a foundation (non-profit, private) university. Different results may emerge in different language learning settings. Replication in alternate teaching environments may yield interesting results.

Furthermore, this study investigated merely the perceptions of the EFL instructors. However, students' perceptions also play an important role in intercultural foreign language teaching and its outcomes. Therefore, further investigation of students' perceptions regarding intercultural foreign language teaching is recommended.

5.4 Conclusion

The results of this study indicated that both native and non-native EFL instructors believed in the importance of integrating culture into foreign language teaching. In other words, there was no significant difference between the two groups in relation to intercultural foreign language teaching. In addition, the instructors' class practices included such aspects as the use of media, sharing/exchanging experiences, and comparing and/or contrasting the foreign culture at hand with their students' own culture.

To conclude, the findings of this study demonstrated that the demographic background of the EFL instructors, namely the instructors' first culture, do not have a significant impact on their beliefs in intercultural foreign language teaching, or how they integrate the cultural items into their class practice.

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APPENDICES

A. QUESTIONNAIRE ABOUT THE EFL INSTRUTORS' PERCEPTIONS IN RELATION TO INTERCULTURAL FOREIGN LANGUAGE TEACHING

Dear colleague,

I am doing my Masters degree at the Faculty of Educational Sciences, English Language Teaching Department at a private university in Turkey. The aim of my thesis is to investigate the perceptions of native and non-native EFL instructors towards intercultural foreign language teaching in preparatory programs. As an EFL instructor, your ideas are of utmost importance to this study. This questionnaire has been prepared to serve as a data collection instrument for my study. The questionnaire consists of two main parts. The first part aims to get some personal data which is important for the research, while the second part attempts to identify your perceptions towards intercultural foreign language teaching. Frank and sincere answers that you are going to mark will affect the results of the study positively. The information will be coded, remain confidential and used for research purposes only. I appreciate your cooperation and hope you will seriously consider taking part in this study. I will be happy to answer any questions. You can reach me via email address or phone number written below.

Thank you for your kind cooperation.

Zeynep Cansever
Bahçeşehir University
zeynep.cansever@prep.bahcesehir.edu.tr

Section 1. Personal Data

Tick the appropriate choice yourself.

1. Gender ( ) Male ( ) Female

2. Nationality _____

3. Status of bilingualism: _____Yes _____No

If yes, which language pairs: _____

62

4. Department of Graduation

a. ( ) English Language Teaching

b. ( ) English Language and Literature

c. ( ) American Culture and Literature

d. ( ) Translations and Interpretation

e. ( ) Linguistics

f. ( ) Other _____

4. Educational background (please specify the university and the program)

a. ( ) BA

b. ( ) MA completed/ ( ) MA in progress

c. ( ) PhD completed/ ( ) PhD in progress

5. Teaching Experience (in general)

a. ( ) 0-1 year

b. ( ) 2-3 years

c. ( ) 4-5 years

d. ( ) 6-10 years

e. ( ) 11 years and more

6. Have you ever been abroad?

a. ( ) No

b. ( ) Yes

7. Visiting a native speaker society: _____Yes _____No

If yes, how long and where _____

Section 2. Intercultural Foreign Language Teaching: Your Perceptions

Please read the following definition of Intercultural Foreign Language Teaching:

Developing the intercultural dimension in language teaching involves recognizing that the aims are: to give learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviors; and to help them to see that such interaction is an enriching experience (Byram, M., Gribkova, B., Starkey, H *Developing the Intercultural Dimension in Language Teaching: A Practical Introduction for Teachers* 2002 p.10).

Please tick the number that reflects your perceptions towards **intercultural foreign language teaching.**

| | 4 strongly agree | 3 agree | 2 disagree | 1 strongly disagree |

	4	3	2	1
1. In a foreign language classroom, teaching culture is as important as teaching the foreign language.				
2. Intercultural education is best undertaken cross-culturally.				
3. A foreign language teacher should present a positive image of the foreign culture and society.				
4. Before you can teach culture or do anything about the intercultural dimension of foreign language teaching, students have to possess a sufficiently high level of proficiency in the foreign language.				
5. It is impossible to teach the foreign language and the foreign culture in an integrated way.				

6. Intercultural foreign language teaching has no effect whatsoever on students' attitudes.				
7. The more students know about the foreign culture, the more tolerant they are.				
8. In intercultural contacts, misunderstandings arise equally often from linguistic as from cultural differences.				
9. Foreign language teaching should enhance students' understanding of their own cultural identity.				

B. SEMI-STRUCTURED INTERVIEW ABOUT THE EFL INSTRUTORS' PERCEPTIONS IN RELATION TO INTERCULTURAL FOREIGN LANGUAGE TEACHING

1. What do you think is the importance of intercultural foreign language teaching? Briefly explain.

2. To what extent do you think intercultural foreign language teaching should be integrated in the English curriculum? Briefly explain.

3. What is the role of the teacher in intercultural foreign language teaching? Briefly explain

4. To what extent is students' proficiency level important in intercultural foreign language teaching? Briefly explain.

5. How can foreign language and foreign culture be integrated in language classrooms? Briefly explain.

6. How does intercultural foreign language teaching influence students' attitudes towards target culture? Briefly explain.

7. How does intercultural foreign language teaching influence students' tolerance towards target culture? Briefly explain.

8. To what extent does lack of intercultural competence lead to linguistic misunderstandings? Briefly explain.

9. To what extent does intercultural foreign language teaching enhance students' understanding of their own cultural identity? Briefly explain.

C. OBSERVATION CHECKLIST ABOUT THE EFL INSTRUCTORS' CLASS PRACTICE ON INTERCULTURAL FOREIGN LANGUAGE TEACHING

Date:_____

Name of the teacher:_____

1. Asks students to think about the image which media promote of the foreign country.

☐ Often ☐ Once in a while ☐ Never

2. Tells the students what s/he heard (or read) about the foreign country or target culture.

☐ Often ☐ Once in a while ☐ Never

3. Tells the pupils why s/he finds something fascinating or strange about the target culture.

☐ Often ☐ Once in a while ☐ Never

4. Asks his/her students to independently explore an aspect of the target culture.

☐ Often ☐ Once in a while ☐ Never

5. Uses videos, CD ROMs or the internet to illustrate an aspect of the target culture.

☐ Often ☐ Once in a while ☐ Never

6. Asks his/her students to think about what it would be like to live in the foreign culture.

☐ Often ☐ Once in a while ☐ Never

7. Talks to his/her pupils about his/her own experience in the foreign country.

☐ Often ☐ Once in a while ☐ Never

8. Asks his/her students about their experiences in the foreign country.

☐ Often ☐ Once in a while ☐ Never

9. Invites a person originating from the foreign country to the classroom.

☐ Often ☐ Once in a while ☐Never

10. Asks students to describe an aspect of their own culture.

☐ Often ☐ Once in a while ☐Never
11. Brings objects originating from the foreign culture to the classroom.

☐ Often ☐ Once in a while ☐Never

12. Asks students to participate in role-play situations in which people from different cultures meet.

☐ Often ☐ Once in a while ☐Never

13. Decorates the classroom with posters illustrating particular aspects of the foreign culture.

☐ Often ☐ Once in a while ☐Never

14. Comments on the way in which the foreign culture is represented in the foreign language materials s/he is using in a particular class.

☐ Often ☐ Once in a while ☐Never

15. Asks pupils to compare an aspect of their own culture with that aspect in the foreign culture.

☐ Often ☐ Once in a while ☐Never

16. Touches upon an aspect of the foreign culture regarding which s/he feels negatively disposed.

☐ Often ☐ Once in a while ☐Never

17. Talks with the students about stereotypes regarding particular cultures and countries or regarding the inhabitants of particular countries.

☐ Often ☐ Once in a while ☐Never

D. CURRICULUM VITAE

PERSONAL INFORMATION

Surname, Name: Cansever, Zeynep Mutlu

Nationality: Turkish (TC)

Date and Place of Birth: 27 November 1979, Kastamonu

email: zeynep.cansever@prep.bahcesehir.edu.tr

EDUCATION

Degree	Institution	Year of Graduation
BS	Istanbul University	2001

WORK EXPERIENCE

Year	Place	Enrollment
2008 - 2015	Bahçesehir University	Instructor
2001 - 2008	BilgeAdam IT Technologies Academy	Asst. Ed. Manager

FOREING LANGUAGES

Advanced English, German

CERTIFICATES

ICELT	Istanbul / TURKEY

HOBBIES

Swimming, Movies

ÖZET

ANADİLİ İNGİZCE OLAN VE OLMAYAN İNGİLİZCE
OKUTMANLARININ KÜLTÜRLERARASI YABANCI DİL EĞİTİMİ
ÜZERİNE ALGILARI

1. Giriş

Dil, konuşulduğu toplumun kültürünün bir parçasıdır ve ayrı iki kavram olarak düşünülemez. İletişim kurduğumuzda, mesajımızı iletmek için sadece belli kurallar çerçevesinde bir araya gelmiş sesler ve kelimeler üretmeyiz. Bunlara, ana dilimizi öğrenirken öğrendiğimiz kültürel altyapımızda ki bilgileri de dahil ederiz. Bu nedenle, yabancı dil öğrenirken, dilbilgisi, kelime bilgisi, cümle yapısı gibi dilbilimsel öğrelerin yanı sıra, o dilin içinden çıktığı kültürü öğrenmek te çok önemli hale gelmektedir. Özellikle, içinde bulunduğumuz iletişim çağının beraberinde getirdiği iletişim olanakları göz önünde bulundurulduğunda, diğer kültürlerle olan iletişimin kadar sık ve yoğun olduğunu görebiliriz ve bu nedenle, iletişimin doğru ve sağlıklı kurulabilmesi adına, hedef kültürü öğrenmek, hedef dili öğrenmekle aynı oranda önem arzetmektedir.

Dilbilimciler ve dil eğitimcileri, kültür eğitiminin dil eğitimine entegre edilmesi konusunda hemfikir olmuşlar ve dil eğitiminde kullanılan araçlar, kitaplar, yöntemler ve hatta müfredatlarda gerekli değişiklikleri yapmışlardır. Fakat, bu değişen eğitim sisteminde, öğretmen faktörü yeterli ilgiyi görmemiştir. Bu nedenle, bu araştırma, öğretmenin ana dili ve kültürünün, kültürlerarası yabancı dil eğitimi üzerindeki etkilerini sorgulamayı amaçlamaktadır.

2. Alan Yazın Tarama

Kültür'ün dil eğitimine entegre edilmesine dair farlı araştırmalar yapılmıştır (Aydemir, 2013; Bayyurt, 2006; Kılıç, 2013; Önalan, 2005; Sercu, 2005).

Öncelikle, Sercu (2005), dil öğretmenlerinin, kültürlerarası dil öğrenimine dair algılarını ve sınıf içi uygulamalarını incelediği araştırmasını, uedi farlı ülkede uygulamıştır. Bu ülkeler, Belçike, Bulgaristan, Yunanistan, Polonya, Meksika,

70

İspanya ve İsveç'tir. Bu araştırmanın sonucunda, öğretmenlerin algıları ve sınıf içi uygulamalarında bağlantı bulunamamıştır.

Türk öğretmenlerin kültüre dair algılarını inceleyen bir diğer araştırmada Önalan (2005) tarafından yürütülmüştür. Yabancı dil öğretmenleri, kültürü çoğunlukla sosyolojik açıdan değerlendirip, değerler ve inanışlar olara tanımlamışlardır. Dil eğitiminde ki tanımları ise, yiyecekler ve giysiler gibi daha görsel öğeleri içermektedir.

Aydemir (2013), devlet ve özel üniversite öğretmenlerinin kültürlerarası dil eğitimine dair algılarını karşılaştırdığı araştırmasında, her iki grubunda dil ve kültürün ayrılamaz kavramlar olduğuna inandığını bulmuş ve dil eğitim sürecine dahil edilmesi gerektiğini savunduklarını öne sürmüştür.

Bayyurt (2006), anadili ingilizce olmayan dil öğretmenlerinin, dil eğitiminde kültürün önemine dair farkındalıklarını artırmak amacıyla yaptığı araştırmasında, başarılı bir anadili ingilizce olmayan yabancı dil öğretmeninin, öğrencilerin hem dilbilimsel hemde kültürel bariyerleri aşmasına yardımcı olabileceğini öne sürmektedir. Dahası, ona göre öğrencilerle aynı dili ve kültürü paylaşmak, bir dezavantajdan ziyade avantajtır.

Son olarak Kılıç (2013), doktora tezinde, ingilizce dil okutmanlarının, kültürlerarası dil yetisine dair inanç ve sınıf içi uygulamalarını incelemiştir. Araştırmasında, yaş, akademik tecrübe, üniversite tipi, hedef öğrenci profili gibi değişkenler kullanmıştır ve sonuç olarak, okutmanların kültürlerarası yetinin, kültürlerarası dil öğretim yöntemleriyle olumlu olarak bağlantılı olduğuna inandıklarını bulmuştur.

3. Yöntem

Bu çalışmanın amacı, İstanbul'da bir özel üniversitenin hazırlık programında çalışan, anadili İngilizce olan ve olmayan okutmanların kültürlerarası yabancı dil eğitimi üzerine algılarını, iki katılımıcı grubunun arasında farklılık olup olmadığını ve kültürlerarası yabancı dil eğitimini sınıf içi uygulamalarına ne ölçüde entegre ettiklerini incelemektir. Tez araştırma soruları;

1.Anadili İngilizce olan ve olmayan İngilizce okutmanlarının kültürlerarası yabancı dil eğitimi üzerine algıları nedir?

2. Anadili İngilizce olan ve olmayan İngilizce okutmanlarının kültürlerarası yabancı dil eğitimi üzerine algılarında farklılık varmıdır?

3. Anadili İngilizce olan ve olmayan İngilizce okutmanları, kültürlerarası yabancı dil eğitimini sınıf içi uygulamalarına ne ölçüde entegre etmektedirler?

3.1 Evren, Örneklem VE Çalışma Grubu

Bu çalışmada, anadili İngilizce olan otuz okutman, ve anadili İngilizce olmayan otuz okutman yer almıştır. Sözkonu okutmanlar, İstanbul'da bulunan bir vakıf üniversitesinin İngilizce hazırlık okulunda görev yapmaktadırlar.

3.2 Verilerin Toplanması

Araştırmanın ilk sorusu için hem nicel hem de nitel veri toplama araçları kullanılmıştır. Nicel veriler için öncelike, 4 ölçekli Likert skalası olan (4 - kesinlikle katılıyorum, 1- kesinlikle katılmıyorum) ve 9 maddeden oluşan bir anket 30 anadili İngilizce olan ve 30 anadili İngilizce olmayan okutmana uygulanmıştır. Bu anket Sercu (2005)'dan alınmıştır. Anadili ingilizce olan okutmanlar İngiltere, Amerika ve Kanada kökenli okutmanlardır. Anadili ingilizce olmaan okutmanların tümü Türk kökenli okutmanlardır. Anket sonuçları okutmanların algılarını ölçmek amacıyla, SPSS'e girilmiş ve her bir madde için ortalama ve standart sapma alınmıştır.

Nicel verilerin güvenilirliğini garantilemek için, aynı 9 soru bir yarı yapılandırılmış görüşmeye dönüştürülmüş ve 15 anadili İngilizce olan ve 15 anadili İngilizce olmayan okutmanla birebir görüşmeler yapılmıştır. Bunun sonucunda nitel veriler elde edilmiştir. Nitel veriler, sık kullanılan kelimelerin incelenmesi yoluyla analiz edilmiştir.

Okutmanların algılarında farklılık olup olmadığını bulmayı hedefleyen, araştırmanın ikici sorusu için, anket yoluyla elde edilen veriler yine SPSS üzerinde t-test yöntemi ile karşılaştırılmıştır ve her iki grup arasında farklılık olup olmadığı incelenmiştir.

Anadili İngilizce olan ve olmayan okutmanların kültürlerarası yabancı dil eğitimi sözkonusu oluğunda sınıf içi uygulamalarını nasıl yaptıklarını cevaplamayı hedefleyen üçüncü soru için, araştırmacı, 17 maddeden oluşan bir anket ve gözlem kontrol listesi kullanmıştır. Bunun için 5 anadili ingilizce olan ve 5 anadili ingilizce olamayan okutmanın dersleri gözlemlenmiştir. Gözlem sırasında, okutmanların sınıf içinde kullandığı teknik, yöntem ve materyaller, kullanılan sıklığa göre , (sık sık, bir kez, ve hiç) kontrol listesi üzerinde işaretlenmiştir. Sonuçlar sözkonusu teknik, yöntem ve materyallerin kullanıldığı sıklığın yüzdeleri hesaplanarak elde edilmiştir.

3.3 Sınırlama ve Sınırlandırmalar

İlk olarak, anadili ingilizce olan okutmanların, Türk kültürüne dair bilgileri ve farkındalıkları ölçülmemiştir. Bu değişkenler, okutmanların, sınıf içinde ki uygulamalarını etkileyebilir. Bu nedenle, gözlemler esnasında elde edilen veriler, okutmanların yerel kültüre dair bilgisi göz önünde bulundurulsaydı, farklı şekillerde yorumlanabilirdi.

Ayrıca bu çalışma, sadece tek bir vakıf üniversitesinin okutmanları ile yapılmıştır. Bu durum, sonuçların farklı öğretim ortamlarına genelleştirilmesini sınırlandırmaktadır.

4. Bulgular

Araştırmanın ilk sorusu için hem nicel hemde nitel veri toplama yöntemleri kullanılmıştır. Anket ve yapılan görüşmeler sonucunda, her iki grup katılımcı yabancı dil eğitiminde, kültür eğitiminin çok önemli olduğunu, dil eğitimine entegre edilmesi gerektiğini vurgulamıştır. Bunun yanısıra, katılımcılar, yabancı dil öğretmeninin, yabancı kültürü öğretirken, olumulu bir imaj sergilemesi gerektiğini de ifade etmiştir.

Ayrıca, her iki grup katılımcı, öğrencinin yabancı dil seviyesinin, kültür öğrenmesinde herhangi bir etkisi olmadığını savunmuştur. Başka bir değişle, dil öğrenmenin ilk aşamalarından itibaren, hedef kültüre ait imgelerin ve konuların, öğrencilere sunulabileceğine inanmaktadırlar. Aynı zamanda, yabancı kültürün dil öğrenme sürecine entegre edilemeyeceği konusuna, her iki grup katılımcı da katılmamaktadır. Yani, hen anadili ingilizce olan ve anadili ingilizce olmayan

okutmanlar, kültürün dil eğitiminden ayrılamayacağını savunmaktadırlar. Aynı zamanda katılımcılar, hedef kültürü öğrenmenin, öğrenciler üzüerinde olumlu ekiler yarattığını ifade etmişlerdir. Başka bir deyişle, dengeli bir kültür öğrenimi, öğrencilerin, hedef kültüre karşı olumlu bir tavır geliştirdiklerini savunmuşlardır. Katılımcılara göre, kültür eğitimiyle öğrenciler, yabancı kültürü kendi kültüreriyle karşılaştırma imkanı bulmakta ve yeni dünya görüşleri geliştirebilmektedirler.

Son olarak, her iki grup katılımcı, kültür öğreniminin, diğer kültürlerden insanlarla iletişim söz konusu olduğunda, doğru iletişim ve mesajın doğru iletilip alınmasında önemli bir rol oynadığını ifade etmişlerdir. Her iki grup katılımcı aynı zamanda, hedef kültüre dair bilginin eksik olması ve bu konuda ki yetersizlikler, yabancı dilde ki eksikliklerle aynı oranda yanlış anlaşılmaya sebebiyet verdiği konusunda hemfikir olmuşlardır.

Bu verileri desteklemek amacıyla uygulanan yarı-yapılandırılmış görüşmelerin sonuçları aşağıda ki gibidir;

Her iki grup katılımcı, dil ve kültürün birbirlerine bağlı ve ayrılamaz olduğunu söylemişlerdir. Aynı zamanda, müfredata kültür öğelerinin eklenmesinin, derslere çeşitlilik getireceğini ve öğrencilei motive edeceğini söylemişlerdir.

Bunun yanısıra, kültür öğreniminin öğrenilerin diğer kültürlere diar farkındalıklarını artıracağını ve bunun dünya görüşlerini etkileyeceğini söylemişlerdir. Buna benzer olarak, öğrencilerin ileride diğer kültürlerden insanlarla olan etkileşimlerinde, olası kültürel engelleri aşmalarını sağlayacağını ifade etmişlerdir.

Görüşmeler esnasında, katılımcılara, öğretmenin kültür öğreniminde ki rolü sorulduğunda, her iki grup katılımcı da, öğretmenin öğrencilere bu konuda rol-model olması gerektiğini ve kültürlerarası pencere açma sorumluluğunu üstlenmeleri gerektiğini ifade etmişlerdir.

Öğrencilerin İngilizce dil yeterlilik seviyeleri ve kültür öğrenimi arsaında ki ilişki sorulduğunda, hem anadili İngilizce olan ve anadili ingilizce olmayan okutmanlar, hedef kültürü öğrenmek için belli bir seviyede İngilizce bilgisine gerek olmadığı konusunda hemfikir olmuşlardır. Bu bağlamda, başlangıç seviyesinde dahi külürel öğelerin öğrencilere sunulabileceğini savunmuşlardır.

Buna ek olarak, hem anadili ingilizce olan, hemde anadili ingilizce olmayan katılımcılar, sınıf içinde, gerçek hayata benzer aktivitelerin öğrencilere yaptırılmasının ve medya, görsel araçlar ve internet gibi araçların kullanılmasının önemli olduğunu dile getirmişlerdir.

Kültürlerarası yabancı dil eğitiminin, öğrencilerin tutum ve tölerans seviyeleri üzerindeki etkisi sorulduğunda, her iki grup katılımcı, öğrencilerin diğer kültürlere karşı daha töleranslı olacağını ve hedef kültür ile öğrencilerin kendi kültürü arasındaki benzerlik ve farklılıkları karşılaştırma fırsatı vereceğinden, öğrencilere daha geniş bir dünya görüşü ve bakış açısı sağlayacağını ifade etmişlerdir.

Bunun yanı sıra, katılımcılara, kültürlerarası dil eğitiminin eksiliği konusunda ne tür sorunlar ortaya çıkabileceği sorulduğunda, her iki grupta, öğrencilerin gerçek hayatta diğer kültürden kişilerle iletişim kurması durumunda, yanlış anlaşılmalara ve iletişimde aksaklıklara neden olabileceği konusunda hem fikir olmuşlardır.

Son olarak, anket ve yarı-yapılandırılmış görüşmelerden elde edilen verilere göre, hem anadili ingilizce olan hemde anadili ingilizce olmayan katılımcılar, kültürlerarası yabancı dil eğitimini, yabancı dil eğitiminin çok önemli bir parçası olarak algılamaktadırlar.

Araştırmanın ikinci sorusuna ait bulgular, anket ve yarı-yapılandırılmış görüşmelerin sonuçları karşılaştırılarak Ide edilmiştir. SPSS ürerinde yapışan t-test'in sonucuna göre, anadili ingilizce olan ve anadili ingilizce olmayan okutmanların kültürlerarası yabancı dil eğitimine dair algılarında hiçbir farklılığa rastlanmamıştır. Yarı-yapılandırılmış görüşmelerin sonucunda da, her iki grup

katılımcının cevaplarının birbirlerine paralel olduğu ve hiçbir farklılık barındırmadığı ortaya çıkmıştır.

Araştırmanın son sorusuna cevap bulmak amacıyla, araştırmacı, 5 anadili ingilice olan ve 5 anadili ingilizce olmayan, toplam 10 okutmanın derslerini gözlemlemiştir. Gözlemler esnasında 17 addeden oluşan gözlem kontrol listesi kullanmıştır. Okutmanların bir ders saati boyunca kültürel bir konuyu derste nasıl işlediklerini gözlemleyip, kullanılan teknik, yöntem ve materyalleri, kullanıldıklaarı sıklığa göre işaretlemiştir. Bu gözlemlerin sonucunda, elde edilen veriler, kullanılan sıklığa göre yüzdeleri alınarak hesaplanmıştır.

Sonuç olarak, her iki grup katılımcı, kültürel konuyu işlerken, yabancı ülke ve hedef kültürle ilgili tecrübelerini öğrencilerle paylaşmışlardır. Dahası, sadece kendi deneyimlerini paylaşmakla kalmayıp, hedef kültürde ilginç buldukları bir bilgiyide öğrencilere anlatmışlardır. Bunun yanı sıra, hedef kültüre dair olumsuz hiçbir ifade kullanmamışlardır. Bu bulgu, yarı-yapılandırılmış görüşmelerde, öğretmenin hedef kültüre dair olumlu bir imaj yaratması gerektiğiyle ilgili sonuçla paralellik göstermektedir.

Kendi deneyimlerine ek olarak, okutmanlar, öğrencilerinin de hedef kültürde yaşadığı deneyimleri anlatmalarını istemişlerdir. Bunun yanısıra, her iki grup katılımcı da, gerçek hayattakine benzer durumlar yaratıp sınıf içinde öğrencilerin rol yapmalarını istemişlerdir.

Her iki grup katılımcı, dersleri esnasında, hedef kültürle ilgili konuyu öğrencilere görsel olarak gösterebilmek için, internet, video, CD Rom gibi görsel araçlardan faydalanmışlardır. Bunun yanı sıra, hedef kültüre ait objeleri sınıfa getirerek, öğrencilere göstermişlerdir. Buna benzer olarak, sınıfın duvarlarını çeşitli resimler ve posterlerle süsleyip, hedef kültüre ait objeleri dersin bir parçası haline getirmişlerdir.

Hem anadili ingilizce olan, hemde anadili ingilizce olmayan katılımcılar, öğrencilere hedef kültürde ki öğe ile kendi kültürlerinde ki bir öğeyi karşılaştırmalarını istemişlerdir ve sonuçta öğrencilere kendi kültürleri ile hedef

kültürü karşılaştırma fırsatı vermişlerdir. Bu bulgu, anket ve görüşmelerde ki sonuçlara uygunluk göstermektedir.

Sonuç olarak, anket ve yarı-yapılandırılmış görüşmelerin sonuçlarına paralel olarak olarak, her iki grup katılımcının kültürlerarası yabancı dil eğitimine dair sınıf içi uygulamaları farklılık göstermemektedir.

5. Tartışma ve Sonuçlar

Elde edilen bulgulara göre, hedef kültür, dil öğreniminin önemli bir parçasıdır ve dil eğitiminde ayrılamaz. Bu nedenle, kültür eğitimi, dilbilgisi ve kelime gibi diğer dilbilimsel öğelerle birlikte müfredata dahil edilmelidir. hedef kültüre dair bilginn eksikliği, dilbilgisel eksikliklerle aynı oranda yanlış anlaşılmalara ve iletişim bozukluklarına neden olmaktadır. Bu bulguların en önemli nedeni, teknolojik gelişmeler ve küreselleşmenin, başka bir deyişle iletişim çağının beraberinde getirdiği kolay iletişim imkanları olabilir. Günümüzde, farklı kültürden insanlar çok sık ve yoğun bir şekilde iletişim halindedirler ve kültürel beceriler kazanmak, yabancı dillere ait dilbilgisel beceriler kazanmak kadar önemli hale gelmiştir.

Kültürlerarası dil eğitimi söz onusu olduğunda, öğrencilerin ingilizce yeterlilik seviyelerinin ne kadar yüksek olduğunun önemi yoktur. Zira, yine teknolojik gelişmeler sayesinde, sınıf içinde bir çok görsel araçtan faydalanılabilmekte ve kültüre dair öğeleri anlatırken, öğretmenlerin aşırı karmaşık dil yapılarını kullanmadan, basit bir şekilde hedef kültürü tanıtabilmelerine olanak sağlamaktadır.

Bunun yanısıra, yabancı kültürü öğrenmek, öğrencilerin diğer kültürlere önyargı ile yaklaşmalarını ve tektipleştirici bir tavır takınmalarını engellediği gibi, kendi öz kültürerini daha iyi değerlendirmelerini ve anlamalarını sağlamaktadır.

Bu bulguların yanısıra, anadili ingilizce olmasının veya olmamasının, okutmanların kültürlerarası dil eğitimine dair algılarında önemli bir rol oynamamaktadır. Hatta, anadili ingilizce olmayan okutmanların, öğrencilerle aynı

dili ve kültürü paylaşmalarından dolayı daha avantajlı olduğu dahi söylenebilir. Yine teknolojik gelişmeler ve küreselleşme nedeniyle, anadili ingilizce olmayan okutmanlarında, hedef kültüre dair bilgileri son derece geniş olduğu gözlemlenmiştir ve hedef kültüre dair öğelerin öğrencilere aktarılması konusunda ki algıları, iletişim çağının bize sunduklarından haberdar olduklarını göstermektedir.

Sınıf içi uygulamalarında, okutmanlar, hedef kültüre dair hem kendi tecrübelerinin hem de öğrencilerin tecrübelerinin sınıfta konuşulmasına olanak sağlamışlardır. Bunun yanısıra, öğrenciler hedef kültüle kendi kültürlerini karşılaştırma fırsatı bulmuşlar ve böylece hedef kültüre dair olumsuz tutumlar ve önyargı geliştirmelerinin önüne geçilmektedir. Aksine, diğer kültürleri anlayarak daha geniş bir açıdan dünyay bakmalarına olanak sağlanmaktadır.

Ayrıca, CD Rom, internet ve video gibi görsel araçlar, öğrencilerin yapay sınıf ortamından, gerçek dünyaya adım atmalarını sağlayan birer köprü görevi görürler ve okutmanlar, hedef kültüre dair öğeyi öğrencilerine tanıtırken, bu araçlardan sıklıkla faydalanmaktadırlar.

Yukarıda ki bulgular ve sonuçlar, bu araştırmadan önce yapılmış olan araştırmalar ve öne sürülmüş teorilerle (Önalan, 2005; Risager, 1998; DeFleur, Kearnèy & Plax, 1992; Prodromou, 1992; Byram, Nichols & Stevens, 2001; Kılıç, 2013) paralellik göstermektedir.

5.1 Gelecek Araştırmalar için Öneriler

Çalışmanın bulguları, yabancı dil olarak İngilizce okutmanlarının, kültürlerarası yabancı dil eğitimini, yabancı dil eğitiminin önemli bir kavramı olarak algıladıklarını göstermiş olup, hedef kültürü yabancı dil olarak İngilizce sınıfında entegre etmeye ilişkin önemli çıkarımlar ortaya koymaktadır. Bunun yanısıra, gelecekte benzer araştırmalar yapılması durumunda aşağıda ki noktalar göz önünde bulundurulabilir.

Bu araştırmada, anadili ingilizce olmaı veya olmaması katılımcıların seçiminde kullanılan tek değişkendir. Aynı araştırma, yaş, cinsiyet, öğretmenlik tecrübesi gibi farklı değişkenler de eklenerek tekrarlanabilir.

Buna ek olarak, bu araştırma, sadece tek bir vakıf üniversitesinin İngilizce hazırlık okulunda yapılmıştır. Farklı okullar ve eğitim kurumlarında yapıldığı taktirde, farklı sonuçlar elde edilebilir.

Son olarak, kültürlerarası dil eğitiminde, öğrencilerin algıları da büyük rol oynamaktadır. Bu nedenle, örenilerin algılarının sorgulandığı ve analiz edildiği araştırmalar da tavsiye edilmektedir.