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GRADUATE SCHOOL OF EDUCATIONAL SCIENCES

THE DEPARTMENT OF FOREIGN LANGUAGE EDUCATION

English Language Teaching

**THE ATTITUDES OF ENGLISH LANGUAGE TEACHERS
TOWARDS CULTURE**

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MASTER THESIS


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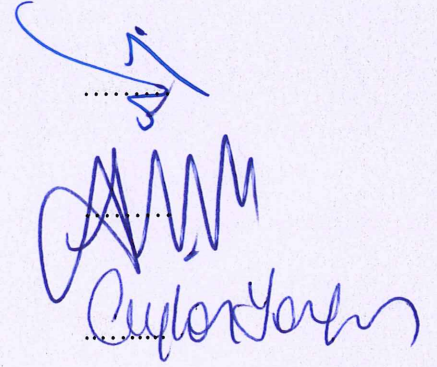
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To "MY SON"...

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ÖZ

Bu çalışmanın amacı İngiliz Dili öğretmenlerinin hedef kültüre karşı olan tutumlarını incelemek ve öğretmen tutumlarında cinsiyet faktörünün etkisi olup olmadığını saptamaktır. Bu araştırma Türkiye'nin yedi farklı bölgesinde, ilköğretimden yükseköğretime uzanan farklı eğitim seviyelerinde görev yapan ve farklı eğitim geçmişine sahip olan 114 kadın, 46 erkek toplam 160 İngilizce öğretmenin katılımıyla gerçekleştirilmiştir. İngilizce derslerinin genel amaçları ve kültür öğretimi amaçları konusunda katılımcıların görüşleri araştırılmış, ne ölçüde kültürlerarası iletişim yetisini öğretmek istedikleri incelenmiş ve öğretmenlerin hedef kültür öğeleri ne ölçüde bildikleri saptanmaya çalışılmıştır. Araştırmanın veri toplama ve veri analizi aşamalarında nicel yöntemlerden yararlanılmıştır. Nicel veri elde etme aşamasında, Sercu et al. (2004) tarafından yürütülen araştırmalardan uyarlanan internet üzerinden bir anket uygulaması yapılmıştır. Anket sonuçları Sosyal Bilimler İstatistik Programı (SPSS-22) aracılığıyla analiz edilmiştir. Elde edilen sonuçlar İngilizce öğretmenlerinin İngilizce eğitiminin öncelikli hedefinin genel dil bilgisi ve becerilerini öğretmenin yanı sıra, öğrencinin kendi kimliğini ve kültürünü anlamasını

sağlamak ve yabancı dil öğrenme konusunda öğrencilerin motivasyonunu artırmak olduğunu göstermiştir. Katılımcılar, kültür öğretiminin amaçlarını öncelikli olarak öğrencilere hedef kültürdeki günlük yaşam ve rutinlerinin öğretilmesi, değer ve inançların aktarılması ve öğrencilerin kültür farklılıklarını görmesi olarak tanımlamışlardır. İngilizce öğretmenlerin kültürlerarası iletişim yetisini öğretme istekleri incelenmiş ve veri analizleri, öğretmenlerin kültür öğretiminin dil öğrenen kişiler arasında hoşgörüyü artırdığı, yabancı dil eğitiminde dil öğretimi kadar önemli olduğu ve öğrencilerin kendi kimliğini anlamasını sağladığını belirttiğini ortaya çıkarmaktadır. Bu bulgulara ek olarak, erkek öğretmenlerin kültürlerarası iletişim yetisini öğretmeye daha istekli oldukları görülmüştür. Ayrıca, sonuçlar öğretmenlerin uluslararası ilişkiler konusunda kendilerini kısmen yetersiz görürken, hedef kültürün günlük yaşam ve rutinlerini çok iyi bildiklerini, tarih, coğrafya ve politik sistemi ise yeteri kadar bildiklerini göstermektedir.

Anahtar Kelimeler : Öğretmen tutumu, Kültür öğretimi, Kültürlerarası iletişim yetisi, Kültürel farkındalık

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ABSTRACT

The aim of the study is to investigate English language teachers' attitudes towards culture and reveal whether gender has an effect on teachers' attitudes. The study is conducted with 114 female and 46 male, totally 160 teachers working in different types of school from primary to university in seven regions of Turkey and having different educational background. It strives to find out the teachers' dispositions to the objectives of language teaching and culture teaching, the degree of teachers' willingness to teach intercultural communicative competence and their familiarity with the target culture. Quantitative methods were utilized at the data collection and analysis procedures. The data was collected via an English medium web-based questionnaire adapted by Sercu et al. (2004). The results were analyzed through the use of SPSS 22. The findings showed that helping students in developing a better understanding of their own identity and culture and promoting students' motivation for learning foreign languages are regarded as the main goals of teaching foreign language besides the acquisition of a level of proficiency in the foreign language. The participants defined the objectives of culture teaching as promoting reflection on cultural differences and providing information about shared values, beliefs, daily life and routines. The willingness of English language teachers about teaching intercultural communicative competence was also investigated and the results showed that teachers believe that teaching culture is as important as teaching the foreign language, intercultural competence teaching makes pupils more tolerant and foreign language teaching should also enhance students' understanding of their own cultural identity. The findings revealed also that male teachers are more willing to

teach intercultural communicative competence than female teachers. Additionally, the study indicated that teachers are most familiar with the daily life and routines of the target culture and they are sufficiently familiar with the aspect of history, geography and political system although some of them have inadequate knowledge about the international relations.

Key Words : **Teachers' attitude, Teaching culture, Intercultural communicative competence, Cultural awareness**

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ABBREVIATIONS

FLT	Foreign Language Teaching
ELT	English Language Teaching
SPSS	Statistical Package for Social Science
CEFR	Common European Framework

CHAPTER ONE

I. INTRODUCTION

Culture plays a noticeable role in the process of teaching and learning a language. With the globalization, cultural developments and dynamic education, culture takes its place in education, and becomes a popular issue in foreign language teaching. Over the past few decades, culture is regarded as an inseparable component of language, and language teaching practices by lots of researchers in academia; and hence, it gains great importance in Foreign Language Teaching (FLT). With its being indispensable part of language, various scholars define culture from different perspectives in their studies. For instance Nieto (2010) states that culture embedded in context is a dynamic and multifaceted entity, and it is socially constructed and affected by social, economic, and political factors. She also adds that culture cannot be just defined as holidays, foods or dances; because, it is shaped not only by race, social class and gender but also by history or people's personal identities.

Brown (1994, p. 164) underlines the strong tie between language and culture while elaborating the meaning of culture saying “a language as a part of a culture and a part of a language and the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture”. Although culture is popular and respectable in the foreign language curriculum recently, some still ignore its validity. Valdes (1990) says that while teachers are not apparently giving place culture in their lessons, they teach it unconsciously in every classes. Even more he adds that while teaching language, it is not possible to stay away from teaching culture. As he mentions, every language class from beginner to advanced classes, no matter what kind of lesson is it must include something related with culture. Risager (2000) also highlights that cultural aspects should be included in foreign language teaching in a broader sense besides a focus on language use. That is to say, the inextricable tie within the relation of language and culture should be emphasized in language teaching. At this point, teachers’ attitudes towards culture play a significant

role in their classes. About teachers' role in integrating cultural dimension into their practices, Barrow (1990) alludes that teaching a language is not a valueless, or an easy activity, the activities done in the language class is affected by teachers' identities, their views and the societies they are part of. At the very least, teachers provide exemplars of particular attitudes, assumptions and values. Barrow (1990) also accentuates that teachers should have no hesitations about the reality that they directly introduce certain patterns of thought and values to students, and indirectly, introduce diverse beliefs, values and ways of thinking of others. Similarly, Valdes (1990) points out that all aim at teaching the student to communicate, and if he communicates he must learn something of the culture. In keeping with Valdes, attention to cultural details make the lesson more useful elaborating it with another dimension and making the lesson more interesting; as a result, it makes the lesson easier to learn for learners. Hence, to facilitate the foreign language teaching and learning process, teachers take responsibilities for carrying cultural entities into their classes being a unique model for most of the students. To make this, teachers are required to have positive attitudes towards culture and its dimensions.

1.1 Problem statement

Although the strong relation of culture and language is known and accepted, it is still being ignored by some in the field. The reality about a cross-cultural mobility within various language and cultural groups makes it compulsory to engage in culture and change the previous outdated aims accordingly in language teaching. With the cultural aspect of language appearance, the aim of foreign language learning differs correspondingly; thus, it is not something that just to learn language use any more but to have intercultural competence to behave adequately in a relation with foreigners. That means, from now on, the acquisition of communicative competence in a foreign language cannot be defined as the aim of language learning, which refers to a one's ability to act in a foreign language in linguistically, and also sociolinguistically and pragmatically in a suitable manner as Council of Europe suggests (2001); but, it is described in accordance with an intercultural competence dimension as the ability of a person to act appropriately in an adjustable manner under the conditions of actions, attitudes and assumptions of members of foreign cultures as Meyer puts forward in 1991. The change in the objective of foreign

language teaching and learning is required to be adopted by promising teachers. Valdes (1990) comments on that issues and says that culture is not be escaped any longer; thus, it is clear that every teacher and every learner should be informed about it and should get benefit from it as a tool where appropriate, and to approach it positively in order to make the learners' cultural knowledge as valid and as useful as possible. Sercu et al. (2005) points out that although teachers think they teach language and culture at the same time, language teachers' education fails to develop teachers professionally in terms of the skill of culture teaching. The education they have do not show the ways of culture teaching and the teachers do not have culturally adequate textbooks in their classes; hence, they have to develop themselves to be pedagogically satisfactory in teaching. Thus, foreign language teachers have gained a significant role; because, they work as a tool to teach both the language and the culture of the foreign language. On this issue Prodromou (1992) claims that in teaching any language, teachers do not have responsibility for only teaching grammar of that language but for teaching the way of being interested in the world the learners live in because of the fact that English is now the medium of global and international culture.

1.2 Purpose of the Study

The need of integration of cultural items into the foreign language teaching to have interculturally competent learners increases a lot with the globalization. At this point, teachers' attitudes to culture in foreign language teaching has a crucial role; because, they are the ones responsible for carrying target culture into their classes. It is known that their classroom practices are affected by their attitudes and beliefs. Hence, the goal of this present study is to reveal teachers' attitudes towards target culture in foreign language teaching and to determine whether there is an effect of their gender on their perceptions of the objectives of language teaching and culture teaching, their willingness of teaching intercultural communicative competence and their awareness about the target culture.

1.3 Research Questions

This study has been explored the following research questions:

1. Is there a significant difference about the disposition of female and male English language teachers to the objectives of English language teaching in terms of culture?
2. Is there a significant difference about the importance of intercultural competence in foreign language teaching in terms of gender?
3. Is there a significant difference about the importance of intercultural communicative competence in teaching in terms of gender?
4. Is there a significant difference about the components of culture in language teaching in terms of gender?

1.4 Scope of the Study

The research consisted of 160 English language teachers from seven regions of Turkey working in all types of educational institutions from primary to university. 114 of the participants were female while 46 of them were male. The participants' ages were between 20 and 40s having experience from 1 year to over 20 years. 104 of them had at least a Bachelor degree while 34 of them had master and 22 of them hold a doctorate of philosophy. The research conducted via a web-based questionnaire consisting of five parts with all closed answers.

1.5 Limitations of the Study

This study has some limitations as follows:

In this study, only 160 teachers from all over Turkey are involved, which makes difficult to reveal the significant differences among the variables,

Because of its being a web-based questionnaire, the numbers of items are limited,

In this study, only teachers' disposition to the culture and cultural entities are studied; hence, their actual practices are not revealed.

1.6 Definition of the Terms

Culture: It is the shared knowledge and schemes created by set of people for perceiving, interpreting, expressing, and responding to social realities around them.

Target culture: The culture of language which is being taught.

Attitude: The individual's beliefs about outcomes or attributes of performing the behavior determine their attitude. Thus, a person's strong positive beliefs will have a positive attitude toward the behavior. Conversely, a person's strong negative beliefs about the outcomes of the behavior will have a negative attitude (Montano and Kasprzyk, 2008, p. 71).

Communicative Competence: It is the ability of acting in a foreign language in linguistically, sociolinguistically and pragmatically appropriate ways.

Intercultural Communicative Competence: A person's ability to behave adequately in a flexible manner under the circumstances of confronting with actions, attitudes and expectations of representatives of foreign cultures.

CHAPTER TWO

II. REVIEW OF LITERATURE

2.1 Background to the Study

2.1.1 Language and Culture

The link between language and culture is undeniable and this relation has recently gained an important focus in the field of ELT. It is an incontrovertible fact that culture affects language and language is the essential tool for transmitting cultural beliefs, values and norms. Culture has an impact on the ways of a language is used and determines the ways of certain usage of linguistic statements. Hence, it cannot be false to say that language and culture are interwoven and understanding of one is a necessity to understand other. That is to say, there is a reciprocal and intricate relationship between language and culture (Ho, 2009). Krasner (1999) points to the this intricate tie between language and culture by underlining the uniqueness and being interesting of the language-culture relationship. Krasner also highlights this mutual relation mentioning that one of the constituents of the culture is represented by language while bits of cultural knowledge are involved in every structure of the language. Language is the most important tool which reflects the speakers' culture as Sarigul and Ashton (2005) assert.

This mutual impact between language and culture shows the impossibility of their separation. In the area of English Language Teaching (ELT), this interwoven relation is highlighted in various studies. Jiang (2000) states language is the mirror of culture concurrently, and is affected and constructed by it. What is more, it represents people symbolically, comprising their historical and cultural backgrounds. Language is also reflects their points of views, their life and thinking styles. Jiang also underlines this inevitable tie by a metaphor from a philosophical view. Correspondingly, language and culture makes a living organism; language is flesh, and culture is blood that means "without culture, language would be dead; without language, culture would have no shape" (Jiang, 2000, p. 328). In like manner, Spackman (2009) expresses that learning a new culture is the inevitable result of learning a new language because of the tight connection between culture and language. Moreover, leaning a new

language leads a new points of viewing the world. In parallel, Roberts, Byram, Barro, Jordan and Street (2001) disclose that to understand a language's nuances of meaning precisely, it is crucial to know a language's culture. Knowledge of a culture is required to be competent to get the exact meaning of language. Hence, constant and ethnographically systematic exposure to the language's culture provides language learning. With the idea that culture is deep-rooted in our being and language is a part of it, Brown (1994) explains its importance stating that it is an implanted set of behaviours and ways of perception and it has great importance in the learning process of a second language. The acquisition of a second language, except for specialized, instrumental acquisition, is also the acquisition of a second culture (p. 165). Additionally, Holme (2002) mentions cultural transmission will be achieved through a language and it promotes the values of its host-culture against those of the regions to which it is exported. Salzmann (1998), to supports the idea that language is an essential component of culture as a link between thought and behavior, gives place to Wilhelm von Humboldt's explanation. Humboldt says that the soul of people and their language are identical and blended in a way that it is very possible for one to infer the other from it to the fullest range when given either of the two.

The intimate relationship between the language and culture is also envisaged by Lado (1963). Lado utters that foreign language learning changes the learner's behaviour. Additionally, it leads to a new way of life and new values of life into his already settled manner. Moreover, the language and culture's being bounded together is demonstrated though the fact that cultural reality is expressed and illustrated within a language (Kramersch, 1998; Valdes, 1986).

Like Genc and Bada (2005) asserting that language does not exist in a vacuum, Crystal (1997) supports the idea that "Language has no independent existence: it exists only in the brains and mouths and ears and hands and eyes of its user." Liddicoat, Papademetre, Scarino and Kohler (2003) also highlights that the way of culture and language's interaction affects language a lot and this effect can be seen in all levels of language use and structures. As shown in Figure 1, all levels of language is connected with the cultural entities.

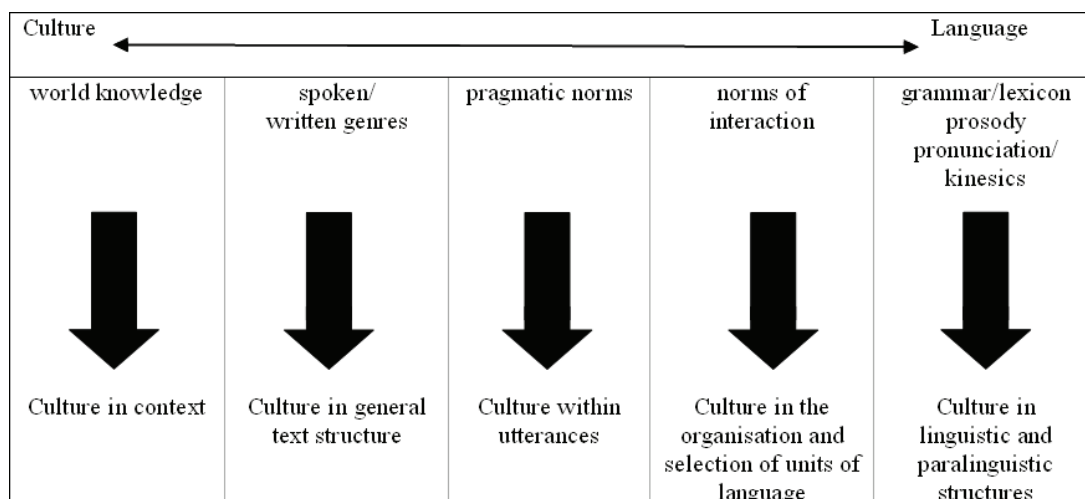


Figure 1: Points of Articulation between Language and Culture (Liddicoat et al., 2003, p. 9)

However, Sapir (1962) and Whorf (1956) are the most outstanding linguists handling with the matter of language and culture. They are the linguists who discuss the term “Linguistic Relativity” which means the perception in people’s minds differs depending on their native tongue and cultural differences cause people to fail finding things in another language as in mother language. Bonvillain (2000) recaps Sapir Whorf hypothesis briefly mentioning the 'weak version' and 'strong version' as in former speakers' attitudes, behaviour and perceptions are affected by vocabulary or grammatical rules of the speakers' language. In later, the language is under the ultimate control of thought.

2.2 Culture

Over the past decades, culture takes its stance in English language teaching (ELT) and foreign language teachers become increasingly attentive of the indispensability of culture teaching and their role as a culture mediator in this global world. Moreover, they recognize the cultural aspects as an indispensable part of the language teaching. However, defining culture precisely is a very hard job; hence, various definitions can be dealt with in various disciplines. As a dictionary meaning, Collins English Dictionary defines it habits of the people in a society and the way they generally behave. Brown (1980) defines culture as: “the ideas, customs, skills, arts, and tools which characterize a given people in a given period of time” (p.123-124).

Additionally, in 1994, Brown adds culture is the way how people live, exist, think, feel and relate others. It is also defined as a “glue” that unites a group of people together. Moving from this view, it can be said that it governs the attitudes of people in a society and shed light into the responsibilities and expectations of people and it is not a static issue. The idea of culture's being changeable within a period of time is supported by Nieto. Nieto (2002) defines culture as “the ever-changing values, traditions, social and political relationships, and worldview created, shared, and transformed by a group of people bound together by a combination of factors that can include a common history, geographic location, language, social class, and religion”. Another researcher Trinovitch (1980, p. 550) sees culture as a system which lasts throughout life starting from birth. According to Trinovitch, culture covers the biological and technical behavior of human beings with their verbal and non-verbal systems of expressive behavior. In the research of Sariçoban and Çalışkan (2011), culture is given as a period in which all human behaviors like smiling, feeling, perceiving, interpreting, screaming, loving and hating are shaped. They also assert that the meaning of culture is located in the ways of people's interpreting, using and perceiving it rather than in its products, tools, or other concrete cultural pieces. In Tang's study (2006), it is mentioned that culture is a "set of control mechanisms" which controls extrinsic manners implicitly. It is not the certain sets of habits, customs, and traditions. Tang supports this idea with Geertz (1973) saying. Geertz postulates that set of control mechanisms like plans, recipes, rules or instructions represent culture most rather than particular behavior style like customs, usages, traditions or habit clusters.

Stated in Tran's study (2014), Adaskou, Britten and Fashi (1990) identifies four meanings of culture. The media, cinema, music and literature form the aesthetic sense of culture with a “capital C” while culture with a “small c” in a sociological sense is described as the arrangement of family and home life, of interpersonal relations, material conditions, work and leisure, customs and institutions. Another meaning of culture, semantic sense represents the particular way of life in which culturally distinctive areas exist such as food, clothes, and institutions. The last meaning pragmatic sense leading to successful communication is relevant to the background knowledge, social skills, and paralinguistic skills.

In the light of the different definitions, it can be easily mentioned that the term 'culture' consists of various aspects and a great number of individual units. What is more, these diverse aspects of culture are unusually intertwined. They include and complement each other, and represent ideas, values, and habits together. Accordingly, Damen (1987) helps us figure out these individual components of culture by affirming six certain features of culture. Damen asserts that culture is a global reality of man's life and it is learned and its patterns alter. In addition, it supplies groups of particular and similar models for living and it has relation and interaction with language. The last feature of it is that it serves as a filtering device among the people and motivation given by the society.

2.3 Cultural Awareness

To understand a language, it is required to have the knowledge of particular items and aspects of the culture. It is not enough to know language use, phonology and lexical items. Thus, learners of a language become indirectly learners of culture. In the process of foreign language learning, cultural awareness as a prerequisite for a communicative competence comes initially. Byram (1997) defines cultural awareness as “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” (p. 53). Besides, Cortazzi and Jin (1999) indicate that it is to realize there is another cultural group consisting of their behavior, assumptions, views and beliefs.

In the Thu's study in 2010, Kuang’s categorization of cultural awareness is presented. Kuang (2007) lays out four stages of cultural awareness. At the first stage, people become aware of how they do certain things and they think their way of doing is the unique way. At this level, they fail to realize the significance of cultural differences. At the second stage, people apprehend how others do things, however, they still have the idea that their way is perfect. At this stage, it is assumed that the differences among cultures are cause of problems, and the problems are ignored or their importance is reduced. At the third stage of cultural awareness, people recognize not only how they do things but also how others' do, and they prefer the best way according to the circumstances. It is recognized that the differences among cultures can cause to problems as well as benefits at the third stage, and people are willing to generate new solutions and alternatives by using cultural diversity. At last, at the

fourth stage, people from various cultural history form a culture of common intent. At this stage, people start to communicate with each other, and form new meanings and regulations for specific situations. Tran (2010) says that a progress from a stage of “cultural ignorance” to a stage of “cultural competence” can be achieved by experiencing the four stages of cultural awareness.

In other words, to be competent in culture teaching process, it is required to gain a sufficient level of cultural awareness. Instructors are required to comprehend the value of culture in language learning. Another expectation from teachers is to integrate their knowledge into their teaching as Aydemir and Mede (2014) underline in their study. Correspondingly, Ho (2009) alleges that it is valuable for qualified teachers to have cultural awareness and it is necessary for them to change their stance from traditional to intercultural one because teaching culture is integral part of language teaching. This shift enables them to achieve the goals of foreign language education and it affects their teaching methodology and syllabus design.

In like manner, Bada (2000, p. 101) puts that a language teaching syllabus must include cultural awareness or cultural literacy because of the fact that the gap between cultural differences can be minimized and tolerance and confidence among societies can be built up. Moreover, it is necessary for individuals to express simple needs and meanings in ideas.

2.4 Communicative Competence

As a mean of communication, language is interwoven with culture, and cultural competence is indispensable side of communicative competence. The tie between culture and communication is essential for the recognition of cross-cultural communication; as, culture shows the way how people can talk with another in a specific circumstance and how the communication can be proceeded. Additionally, encoding, noticing, sending or interpreting a message in certain conditions and circumstances can be dealt with the knowledge of the culture. Culture is the base of communication (Samovar & Porter, 1981, p. 24). Communication is affected profoundly by different cultural backgrounds. In other words, how we send and receive messages is shaped by our cultural perceptions and experiences. Communicative competence cannot be enhanced without considering the different

views and perspectives of people in other cultures. Sun (2007) says understanding is a must for communication, and understanding requires standing in lieu of foreigner. Kramsch (1998, p. 3) also points out that language is “bound up with culture in multiple and complex ways”. Learning a language without culture leads to learn worthless patterns or patterns to which attached the inaccurate meanings. It is impossible to communicate adequately with its native speakers without comprehending the target culture in which the target language is ingrained. That is to say, a language learner is inevitably a culture-learner.

At the same vein, Risager (1991) remarks that apprehending the language use and lexis is not adequate to communicate with a native speaker; one should behave in situations as in real life. To get the meaning of the cultural associations and perspectives of native speakers of target culture, it is essential for learners to be engaged in cultural communicative acts. Halliday (1975) supports this idea stating that it is important for learners to know how to use the language in cultural contexts to communicate successfully. The necessity of understanding of target culture to communicate effectively is also highlighted by Gudykunst. Like other researchers, Gudykunst (2001) also defines the communication as a process of encoding and decoding messages on their individual sides. Gudykunst underlines the fact about the arbitrariness of the connection between words and their referents and its being variable within cultures and ethnic groups. Additionally, it is alluded that while communicating, the messages are transmitted through nonverbal cues. Furthermore, Gudykunst postulates that while encoding messages people puts what they think, how they feel or behave into the spoken word. On the other hand, while decoding messages, individuals get other stimuli through seeing, hearing feeling and etc. These two processes are influenced by the individuals life experiences and cultural experiences.

According to Lado (1964), the aim of foreign language learning is to be able to utilize it, understand its essence and implications regarding the target language and culture. Furthermore, another aim is to be able to comprehend the natives' speech and writing regarding their meanings. Lado (1964) claims that these goals include not only understanding what a native speaker's intention is while uttering something, but also knowing what the native speaker interprets when s/he hears something told in a

precise manner. At this point, Alptekin (2002, p. 59) claims that handling with reality in a various ways and practicing another language are the things that learners should experience. Furthermore, he suggests that it is the teachers' duty to facilitate learners with target language communicative competence with the integration of language and culture. The reason of this stems from the fact that learners' own cultures vary from the target language culture in terms of speech acts, strategic competencies and linguistic aspect.

When it comes to the foreign language teaching process, it can be safely stated that target language communicative competence should be internalized by language teachers; because it is the teachers' responsibility to make the students to reach academic or financial facilities in the target language environment as stated in Turkan and Çelik's (2007) study. In addition, Çakır (2006) affirms that to have learners mastered in other language, teachers are in charge of making learners communicatively competent in the target language to the utmost. For Çakır, perfect linguistic knowledge is not enough for speaking successfully; but, it is necessary to know the correct time and situations to use it. Similarly, Hymes (1974) describes teachers' role as not just to teach grammatical competence but to teach communicative competence in the light of natives' preferences of specific language use for social interaction. Porto (1996) suggests that the integration of culture and language leads to have communicatively competent learners in target language which is thought academically reasonable; because, it offers learners multifaceted view or practice.

Bringing up rear, culture has a significant role in an effective communication due to its representing common traditional practice and shaping the individual's experiences in a cultural community.

2.5 Intercultural Competence

Sercu (2006) states that the acquisition of communicative competence is not the only aim of foreign language learning any longer. Teachers are now required to deal with language with its cultural entities. Thus, herein after, intercultural competence is regarded as one of the utmost aims of foreign language teaching. In other words, foreign language curricula gives prominence to have learners interacting in an

adequate and proper manner within an intercultural atmosphere. As Lustig and Koester (2006) state in today's globalized world, intercultural interactions have become a part of life. There are many reasons like financial, academics or technological for being successful in intercultural relations. In such a multicultural and globalized world, the need of intercultural competence increases inevitably and it is no longer a choice, but it is a must in our modern area as Olaya and Rodriguez (2013) mention; hence, there are numbers of attempts from various disciplines to define it as Nugent and Catalano (2015) assert. They express that intercultural competence is welcomed throughout the world; hence, it is defined variously by different scholars. One of the definition of intercultural competence is its being an ability of overcoming dissimilarities stemming from the real life communication. Consistent with most scholars, Guilherme (2000 p. 297-300) conceives intercultural competence as the skill of cooperating with natives of other cultures in an effective and appropriate way (Bennett, 2008; Deardorff, 2006; Lustig and Koester, 2006). Another researcher Meyer (1991) explains it as a person's skill to behave competently while confronting with foreign culture member's behaviors and assumptions in an adjustable way (p.137). Another description of intercultural competence is related with is being a talent of mutual understanding of people from dissimilar social personalities (Byram, Gribkova, & Starkey, 2002, p. 10). Kahraman (2016) claims that while interacting with natives of foreign culture, a person becomes aware of the distinctive cultural notions of attitudes, reasoning, feeling, and acting if s/he is interculturally competent.

On the contrary to common definitions of intercultural competence which is dealt with as the ability to interact adequately and suitably with natives of other cultures, Perry and Southwell (2011) state interaction is commonly taken to include both behaviour and communication and adds there are four aspects like knowledge, attitudes, skills and behaviours that are linked to intercultural competence. Similarly, Lustig and Koester (2006) define intercultural competence as involving intelligence, encouragement, abilities in verbal and non-verbal interaction besides suitable and efficient manners. Seen as a tolerance for uncertainty, resilience in manners, communicative awareness, knowledge revelation, esteem for others and empathy, Hiller and Wozniak (2009) relate intercultural competence to a cognitive,

emotional/attitudinal and behavioral aspect. Correspondingly, Bennett (2008) draws attention to the likeness of descriptions stating that most scholars have the idea that a unit of intellectual, emotional and behavioral skills and traits which promotes effective and appropriate interaction in a diversity of cultural situations forms intercultural competence. In 1997 and 2003, Byram also comprises five elements: attitudes (e.g., curiosity and openness), knowledge (e.g., discovery and interaction), skills of interpreting and relating, skills of discovery and interaction and critical awareness.

All of these theorists argue intercultural competence is not acquired with the cultural knowledge alone but it is necessary to analyze culture seriously not just for collecting information and knowledge about a culture, but for improving intercultural competence.

The benefits of intercultural understanding are alleged by the research of Dunnett, Dubin and Lezberg (1998). The research affirms three benefits: through intercultural understanding cultural imperialism is eliminated, students' cultural awareness is raised, and some of the dilemmas of intercultural classrooms, for example, possible loss of cultural identity is solved. Huber (2014) contends intercultural competence is to:

- understand and respect people who are perceived to have different cultural affiliations from oneself;
- respond appropriately, effectively and respectfully when interacting and communicating with such people;
- establish positive and constructive relationships with such people;
- understand oneself and one's own multiple cultural affiliations through encounters with cultural "difference" (p. 16-17).

One of the characteristics of teachers of intercultural competence is to comprehend the impact of culture on communication and hence to be a mediator between the target culture and home culture. This view is also supported by Corbett (2003). According to Colbert, the language class in which an intercultural path is there to

promote intercultural competence reflects real life cultural experiences within the country and abroad (p. 211). Likewise, Risager (2000) highlights the fact that teachers' improvement in terms of intercultural competence is a long-lasting progress. Foreign language teachers' duties, assumptions, and personalities forge their teaching activities in the class with the integration of the target language culture. Duff and Uchida (1997) allege that English Language teachers' backgrounds, related with their previous academic and cultural experiences shape their identities (p. 460). In Ortaçtepe's study (2015), it is revealed that language socialization in the target culture has an outstanding role. Thanks to it, teachers are qualified with the essential cultural knowledge and pragmatic rules besides they facilitate learners' acquisition of intercultural competence.

Intercultural competence is not enough to be effective and adequate in a foreign language. Intercultural communicative competence is also prerequisite for an meaningful communication in an intercultural atmosphere with different cultural identities.

2.6 Intercultural Communicative Competence

In the last decades, the basic objective of teaching English as a foreign language (TEFL) is to expand learners' intercultural competence for social intercourse with people from other cultures via English as Luk (2012) claims. Furthermore, teachers are now expected to not only teach intercultural communicative competence but also adjust their thoughts about the meaning of teaching a foreign language. As a result, they are required to modify their teaching approach in an appropriate way. The Common European Framework of Reference for Languages (CEFR) gives place to culture in foreign language classroom by rearranging the language learning objectives. CEFR defines language learning regarding intercultural competence rather than communicative competence (Council of Europe, 2001). It can be said that there are various and extensive researches in a relation with the communication aspect of intercultural competence in the effort of defining it. For example, Arasaratnam (2009) defines intercultural communication competence as the ability to effectively and appropriately communicate with natives of other cultures. In the same manner, Lázár, Huber-Kriegler, Lussier, Matei and Peck (2007) see intercultural communicative competence as a skill to interact productively in cross-cultural

circumstances and adds that it is the ability of relating various cultural context in a suitable manner (p. 9). In the study of Lázár et al. two fundamental aspects, skills and attitudes, are accentuated. The skill involves the improvement on the issues of inspection, clarifying and relating, negotiation and detection (ibid., p. 9); the attitude is concerned with enlarging esteem, sympathy and resilience for uncertainty, to arose concern and curiosity about people from other cultures, and to promote a enthusiasm to delay appraisal (ibid., pp. 9-10). Intercultural communicative competence means to understand people of distinctive social roles, and cooperate with them as complicated humans with numerous characters and their own personalities (Byram, Gribkova & Starkey, 2002, p. 10). For Tran (2003), intercultural communicative competence is the ability of interacting in an another language rather than one's native language with others from dissimilar linguistic and cultural past in an effective and appropriate way. Moreover, it includes linguistic, sociolinguistic, and discourse competence and intercultural competence which help one accommodate easily in a multicultural society. Arasaratnam and Doerfel's (2005) study claims that empathy, intercultural experience/training, motivation, global attitude and ability to listen well in conversation are the five particular qualities that associated with intercultural communication competence. These qualities are similar to Deardorff's (2006b) models of intercultural competence as shown in Figure 2.

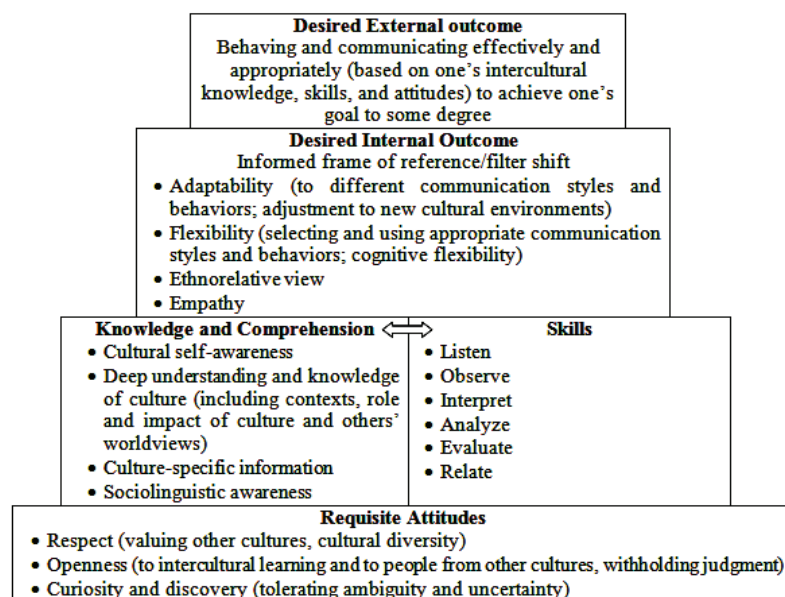


Figure 2: Deardorff's pyramid of model of Intercultural Competence (2006)

When analyzed carefully, it is seen that Deardorff's pyramid of intercultural competence includes five elements, namely attitudes, knowledge, skills, internal outcomes and external outcomes, but the last two elements differs it from other outstanding intercultural communicative competence models, namely Byram's (1997) shown in Figure 3 and Fantini's (2000) models in Figure 4. The elements at the lower level are fundamental for developing the higher ones.

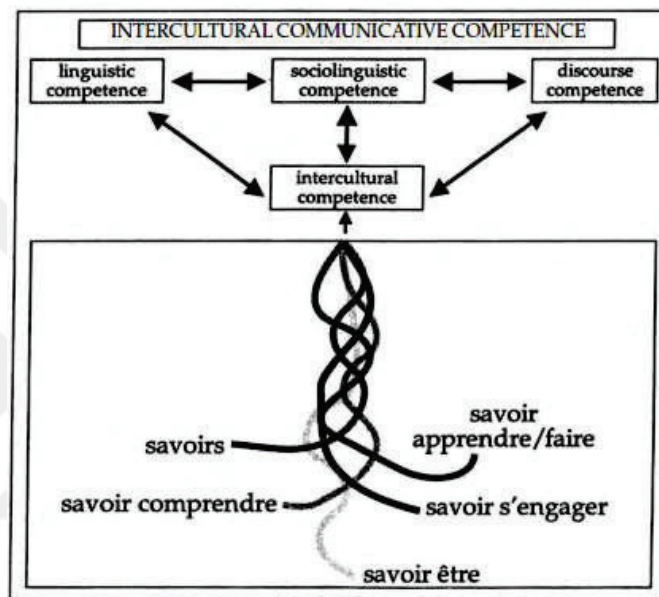


Figure 3: Model of Intercultural Communicative Competence (Byram, 1997, p.73)

In order to develop and evaluate learners' intercultural communicative competence in distinctive situations, Byram's (1997) model of intercultural communicative competence is seen one of the most complete structures. According to Byram, there are five components of intercultural competence such as attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness/political education and it has relation with linguistic competence, sociolinguistic competence and discourse competence. Byram also gets benefit from this model to develop educational objectives for language and culture learning besides using it as a norm to deepen and evaluate learners' intercultural competence in the language class.

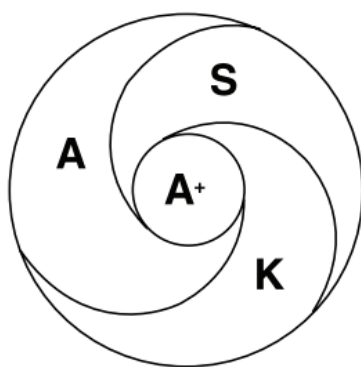


Figure 4: Fantani's Intercultural Model (2000)

Similar to Byram's model, Fantani's (2000) intercultural competence model also includes awareness, attitudes, skills, and knowledge except language element. Fantani supports the idea that language education should focus on intercultural aspects mostly to have a local and global level participant who develops awareness, attitudes, skills and knowledge and adds that in order to enhance one's intercultural competence, proficiency in the host language has great importance.

2.7 The Role of Culture in Language Teaching

Over the last centuries, academia has recognized and widely discussed the prominence of teaching culture through language teaching. Many educators and professionals argue that without the integration of culture, teaching language becomes incorrect and insufficient, as well; they describe the duty of the language teacher is as being a mediator between foreign languages and culture (Byram and Risager 1999, 58). Bada (2000) touches upon the necessity of culture teaching asserting that the reason behind the difficulty in interacting with native speakers effectively lies under the fact that many language teachers do not have enough background knowledge about the cultural items of the target community. Thus, cultural literacy is a need. That is to say that, mastering a language linguistically does not ensure the correct use of language communicatively. For that reason, teaching culture in foreign language classes alters the ultimate goal of foreign language teaching. Thus, many teachers realize that their aim is to combine the teaching of culture with the foreign language curriculum; hence, the familiarity with the practices, habits, ideas, and style of interpreting of other countries, in other words,

being competent culturally is seen as an essential unit of foreign language learning. The abstract and sterile linguistic configurations is not stated as an aim of foreign language teaching and learning any more as Sellami (2000) states, but the target is, from now on, to embody and take into account the aspects of features of culture. Apart from the lessons on grammatical structures or learning vocabulary items and expression, it is very important to understanding the cultural context bearing the ways of welcoming, presenting gratitude and praise or making request. The awareness about the use of proper words and usages to communicate under suitable circumstances help people to realize cultural context. At any rate, for different aims, culture is handled as a crucial constituent of language learning; and, foreign language learning is foreign culture learning. Then as well, Damen (1987) and Kramersch (1993) regard culture as “the fifth dimension” of language teaching in addition to other four language skills. Kramersch (1993) highlights the cultural dimension of language teaching as a fifth skill addition to the teaching of speaking, listening, reading, and writing; and, adds that it helps the language learners make the sense of the world around them.

According to Tomalin (2008), teachers should teach culture as a fifth skill in addition to listening, speaking, reading and writing in order to understand and appreciate the values, life styles and unique qualities of other cultures. To use language appropriately while accepting differences, being flexible and tolerant of ways of doing things which might differs from yours, culture is necessary and it creates an attitudinal change through the use of language. Tomalin also states that teaching of culture thorough language teaching should include cultural knowledge, cultural values, cultural behaviour and cultural skills as mentioned in Choudhury’s (2014) study.

Another scholar McKay (2002) puts forward that the place of culture in language teaching embrace diverse cultural issues from aesthetic, social, semantic, and pragmatic points of view and, in 2003, McKay disputes cultural influences on language teaching in linguistically and pedagogical ways. When analyzed in terms of linguistic, it has an effect on the semantic, pragmatic, and discourse levels of the language. At a pedagogical stance, it influences the selection of the language equipments affected by cultural content and cultural basis of the teaching

methodology. According to Tomalin and Stempleski (1993, pp. 7-8), culture teaching should have some goals like helping students to realize there are behaviours culturally shaped in communities, and helping them to be aware of the differences in types of speaking and behaving of people under the influence of some social variables such as age, sex, social class. Another aim should be that culture teaching should make students alerted about the typical behaviour in everyday situations in the target culture besides helping them to acknowledge the cultural meanings of words and phrases in the target language. Not only helping students to improve their evaluation skills about rationalization about the target culture by justifying and helping students to create organized schemata about the target culture but also stimulating students' mental interest about the target culture, and encouraging understanding towards its people are among the goals of culture teaching.

Reckoning with the Tomalin and Stempleski's list, increasing students' awareness and developing their curiosity towards the target culture and their own are the aims of teaching culture while helping students make comparisons among cultures. These comparisons enhance students' experience and to sensitize them to cultural diversity.

On the other hand, Byram (1989) puts an emphasize on the exigency of culture taught implicitly and explicitly to shed light on three vital issues. The first one of these issues is raising awareness of one's identity and help them to realize the differences between identities. The next one is developing empathy towards self and others. Another one is to promote recognition of otherness.

Additionally, the cultural goals in language teaching are reiterated by Valette (1986) dividing into four groups: promoting familiarity and general information about the target culture; gaining a command of the customs of the target culture; recognizing dissimilarities between the target culture and the students' culture; and comprehending the values of the target culture as given in study of Prodromou (1992).

Teachers are indispensable cornerstones in teaching culture in classes. Therefore, their roles must be discussed, as well.

2.8 The Role of Teachers in Culture Teaching

The foreign language teachers have significant roles in culture teaching to encourage students in gaining competence both linguistically and culturally in foreign language. Mostly, students meet just their language teachers as language models in their language learning process at school. The idea that teaching language without culture is not possible is supported by most scholars; and, a language teacher is defined as a 'medium' between foreign languages and culture. On that account, the teacher has responsibility as being conscious about the use of language he or she is teaching and facilitating students about the target culture connected with the target language, and the possible differences in culture as Fleet (2006) touches upon. Peterson and Coltrane (2003) suggest that it is necessary to investigate the teachers' proficiency about the sources of target culture. This is important owing to the fact that culture teaching in the language class is an inseparable piece of language and the students can only acquire cultural knowledge thanks to their instructors.

The teachers' responsibilities in terms of integrating cultural dimension of the language are defined many scholars in academia. For instance, according to Zhu (2010), teachers are required to be knowledgeable enough about the target culture and they need to be bicultural. Correspondingly, Byram (2008, p. 83) states that intercultural communicative competence is required to be acquired well enough by teachers to teach intercultural competence dimension of the language and goes saying that if teachers are not at the advanced level, the students will not achieve to be competent at the highest level themselves. Hence, teachers should incorporate culture into his/her syllabus to help the students reach advanced level. As seen in Byram's (1997) model of intercultural competence, he supports that it is teachers' task to increase a critical culture awareness in students or what he calls *savoir s'engager*. Sarıçoban and Çalışkan also (2011) add some comments on this issue. They mention that the instructors are expected to show the students the way of monitoring their learning process. Other expectations are to encourage the learner's autonomy by making judgments about the target language, to develop learners' knowledge about culture and apply it during the class practices. They mean that teachers are required to see themselves as what Kramsch (2003) calls the 'pedagogical go-between' (p. 30), who is assumed to be a skillful bilingual with

intercultural understanding. They also underline that teachers are charged with the duty of enabling students to construct a conceptual link between culturally known and unknown as Alptekin (1993, p 141) suggests with the intention that the use of comparisons and/or universal concepts of human experiences to promote intercultural understanding. To correspond with the many scholars lines, it can be said that teachers have a duty on considering their students' own culture while teaching target culture. As similar to other researchers, Sercu (2006) sees one of the responsibilities of teachers of intercultural competence is as an ability to assist learners to associate their own culture with foreign cultures, to compare cultures and to see natives' way of thinking (p. 58).

2.8.1 The importance of Teachers' beliefs on their Practices

Most of the studies about the teachers' attitudes have showed that teachers' teaching styles and practices are under the effects of their beliefs. Their beliefs play a critical role in teaching process (e.g., Richards, 1998; Richards & Lockhart, 1996; Trappes-Lomax & McGrath, 1999) as given in Tran's study (2014). In the same way, Pajares (1992) confirms teachers' ways of perceiving their current teaching situation and accommodating new teaching goals are affected by their views and their views act as filters. That is to say, there is a strong tie between teachers' beliefs and teaching practice. Nespor (1987) emphasizes how beliefs of teachers guide their practices and adds teachers' beliefs have a fundamental role in choosing teaching materials and planning the teaching steps related with those tasks. In light of Byram et al 's (1991) study about the correlation between language teachers' beliefs and pedagogical practices, it is also seen that the teachers' methodological approach have a causal relationship with their beliefs. A teacher's understanding beliefs, assumptions and knowledge is referred as 'BAK' by Woods (1996) in Sowden (2007) study. Woods (1996) implies that these issues shape how a teacher carries out what is planned in practice. Woods (1996, p. 269) explains the plan as known arrangement which is consisted with the teacher's BAK. As a result of this clarification, it can be said that the actual curriculum used for the learners in the class alters from the planned one.

On the other hand, while some researches indicate that person's beliefs are not easy to be changed. The others support teachers' beliefs are not well established and their pedagogical practice is still shaped by their previous deep-seated assumptions, which

is really difficult to alter as Han (2010) supports. On this issue, Sercu and Raya (2007) articulate that values in beliefs exist in personal inner world firmly, and it is difficult to alter especially deeply-rooted beliefs. Keeping up with the changes in language teaching aims, teachers need to monitor their attitudes about learning and teaching in order to make instructional change occurred.



CHAPTER THREE

III. METHODOLOGY

3.1 Research Method

In this research, a quantitative research method was utilized. It is explained by Burns and Grove (2005) as formal, objective, systematic process in which numerical data are used to obtain information about the world (p. 23). According to Bryman (2001), quantitative research collects and analyzes data in the lights of numbers and figures. One of the advantages of this research type in which the analysis can be done through the use of a statistical package for social science (SPSS 22) is it is saving time and recourses. Another advantages of a quantitative research method is that it enables make generalization possible. May and Williams (1998) emphasize the advantages of this method stating the analysis of the findings can be proved and evaluated with clues.

In order to reveal English language teachers' dispositions to the objectives of language teaching and to the intercultural competence, their degree of willingness to teach intercultural communicative competence and their cultural awareness, an English medium web-based questionnaire with closed answers was employed as a tool of quantitative research.

3.2 Population and Sampling

The participants of the present study were 160 English language teachers from all regions of Turkey, i.e., Mediterranean (17), Marmara (31), Black sea (52), Central Anatolia (28), Southeastern (4), Aegean (18) and Eastern Anatolia (10). The teachers were selected randomly from public and private schools and from primary (24), secondary (51), high school (61) and university (24) levels. Demographic part of the questionnaire indicates that 71, 3 % of the participants were female while 28, 7 % of them were male. 28, 7% of the teachers were between 20 and 30, 60 % were between 31 and 40, 11, 3 % were over 41 years old. When it comes to their teaching experience, it is seen that 18, 1 % had 1- 5 years, 45,0 % had 6- 10 years, 31,3 % had 11- 20 years and 5,6 % of them had over 20 years of experience. Additionally,

while 65, 0% of the teachers had the BA degree, 21, 3 % of them completed an MA program. Twenty-two teachers had a PhD degree.

3.3 Data Collection

Data for the present study were collected to in 2018-2019 academic year spring term to reveal teachers' perceptions and thoughts about the role of culture in teaching and learning a foreign language via an adapted questionnaire developed originally by Sercu, Castro and Garcia's article of 'Integrating language-and-culture teaching: An investigation of Spanish teachers' perceptions of the objectives of foreign language education' in 2004. Originally, the questionnaire consists of nine sections investigating teachers' beliefs about the place of culture in language teaching in terms of the aims, contents and approaches characterizing their teaching in a cultural and an intercultural approach. In Sercu et al.'s study, it was expected from participants to respond the items on 5-point, 4-point and 3-point scales, depending upon the purpose of the questions. In the present study the same format was utilized.

The questionnaire used in this present study was adapted from Sercu et al.'s (2004). Four parts of the Sercu et al.'s questionnaire were used, each of them focusing on various aspects of culture in the foreign language classroom and the other parts of the original questionnaire were excluded because of the fact that they focus on the teaching aspect of culture and materials used in this process and the time devoted to teach it and etc. Part I aims at revealing the participants demographic information such as age, gender, years of teaching experience, the school type and level they work in and the region they work. Part II consists of eight statements on which the participants were asked to state their ideas on objectives of language teaching. Part III includes nine items investigating to what extent the teachers give importance to the issues about the possible objectives of culture teaching. Part IV consists of twelve statements aimed at disclosing the teachers' views about intercultural communicative competence. Part V focuses on the teachers' familiarity with different cultural components in the foreign language classes and includes ten cultural topics. The data was collected via English medium web-based questionnaire through social media tools.

3.4 Analysis of the Data

The data gathered through the questionnaire was analyzed through Statistical Package of Social Sciences (SPSS), version 22.0 for Windows Evaluation. As mentioned, in the survey of this study, there were five parts in total. The first part consisted of six demographic questions to get personal information of the participants. In the second part, there were eight items asking for instructors' perceptions about the objectives of English language teaching. The third part consisted of nine items asking for the objectives of culture teaching in foreign language context. The fourth part consisted of twelve items aimed at eliciting teachers' willingness to teach intercultural communicative competence in their classes. In the last part of the questionnaire, teachers' familiarity with the target culture is invested with ten cultural topics in each statement.

In parts 2, 3 and 4 of the survey, 5- point Likert type rating scale was used. In the scales "completely agree ", "agree to some extent", " undecided", " disagree to some extent" and "disagree completely" were used for coding rates. In part 5, 4-point Likert type rating scale was used with "Very familiar", "Sufficiently familiar", "Not sufficiently familiar" and "Not familiar at all" coding rates. However, the answers of the participants to the coding rates "completely agree " and "agree to some extent"; and "disagree to some extent" and "disagree completely" in parts 2, 3 and 4 were so close that to get a meaningful result at the analysis step they were combined under three coding rates like "agree", "undecided" and "disagree". Firstly, in all the parts, statistical methods such as means, frequencies and percentages were applied to interpret the frequency analysis of the data collected through the questionnaire. Then Mann-Whitney U test was utilized to see the relation between gender, one of demographic variables and the items in parts respectively. Accordingly, the reliability of all the scales was examined by Cronbach Alpha analysis and it was found to be sufficient for all the scales. Cronbach Alpha for the scale of Objectives of Foreign Language Teaching was found .820. It revealed .873 for the scale of Culture Teaching in part 3 in the questionnaire. For part 4, teachers' willingness to teach intercultural communicative competence was estimated .733 and for the scale about the cultural awareness of teachers, it was found .915. In the light of the

analysis, it can be said that the parts 2, 3 and 5 of the questionnaire have relatively high internal consistency and the part 4 have sufficient reliability.



CHAPTER FOUR

IV. FINDINGS AND DISCUSSIONS

4.1 Present Study

The aim of the study is to investigate the teachers' attitudes towards culture in foreign language teaching regarding the objectives of English language teaching, cultural awareness, intercultural competence and intercultural communicative competence and to reveal whether there is a significant difference between genders. More specifically, the study inquired into the extent to which teachers perceive their role in intercultural perspective, to what extent teachers are willing to interculturalize foreign language education and how familiar they consider themselves with the target cultural background. In order to achieve these purposes, this research was conducted in nationwide with seven regions of Turkey. The main tool used was a web-based questionnaire made of almost closed questions. Totally 160 teachers from seven regions of Turkey without any restriction about the types of educational institutions were involved in the study. At the end of the research, it was revealed that the teachers have positive attitudes towards culture and intercultural issues in foreign language teaching and they are mostly sufficiently familiar with the target culture.

Demographic features collected by the survey about the EFL teachers regarding their gender, age, years of teaching experience, educational background, the school types they taught, the region they work currently were analyzed. Tables 1- 6 report the distribution of teachers according to the variables mentioned above.

Table 1: Distributions of Teachers according to their Gender

Gender	N	%
Female	114	71,3
Male	46	28,7

As is shown in Table 1, there are 114 (71, 3 %) female, 46 (28, 7 %) male teachers and in total 160 teachers were involved in the study.

Table 2: Distributions of Teachers according to their Age

Age	N	%
20 – 30	46	28,7
31 – 40	96	60,0
41+	18	11,3

As seen in Table 2, 46 (28, 7 %) teachers are in their 20s, 18 (11, 3 %) of them are in 40s. 96 (60 %) teachers are between 31 and 40 years old. The teachers in their middle aged forms the great part of the study.

Table 3: Distributions of Teachers according to Their Teaching Experience

Experience	N	%
1 – 5 years	29	18,1
5 – 10 years	72	45,0
11 – 20 years	50	31,3
More than 20	9	5,6

As seen in Table 3, the teachers had a variety of language teaching experience which ranges from 1 year to more than 20 years. Hereunder, 29 (18, 1.8%) instructors had teaching experience between 1 and 5 years, 72 (45, 0 %) of them had between 5 and 10, 50 (31, 3 %) had teaching experience between 11 and 20 years and 9 (5, 6 %) of them had teaching experience of more than 20 years.

Table 4: Distribution of Teachers according to Their Educational Background

Educational Background	N	%
Bachelor of Arts	104	65,0
Master of Arts	34	21,3
PhD	22	13,8

Among those 160 participants, 104 (65.0) of them have a bachelor degree, 34 (21, 3) have master degree, and 22 (13, 8) hold a doctorate of philosophy.

Table 5: Distribution of Teachers according to Their Workplace

Type of Schools	N	%
Primary	24	15,0
Secondary	51	31,9
High School	61	38,1
University	24	15,0

Table 5 presents that while 61 (38, 1 %) participants work in a high school, 24 (15 %) work in primary school and university respectively. 51(3, 9%) of the participants teach at a secondary school.

Table 6: Distribution of Teachers according to Region

Region	N	%
Mediterranean	17	10,6
Eastern Anatolia	10	6,3
Aegean Sea	18	11,3
Southeastern	4	2,5
Central Anatolia	28	17,5
Black sea	52	32,5
Marmara	31	19,4

Table 6 shows that a great number of the participant works in Black Sea region with 52 (32, 5 %) teachers. 31(19, 4) of the 160 participants works in the Marmara region, while 28 (17, 5 %) from Central Anatolia, 18 (11, 3 %) from Aegean Sea, 17 (10, 6%) from Mediterranean, 10 (6, 3 %) from Eastern Anatolia and 4 (2, 5 %) from Southeastern Region.

4.2 The Results of the Instruments and Discussions

The questionnaire consists of five parts. In the first part, demographic features of teachers are involved with six personal questions. In the second part, 8 items about

the teachers' views about the goals of English language teaching in terms of culture are presented. In part III, there are 9 statements aiming to reveal the teachers' views about the objectives of English language teaching in terms of intercultural competence. Part IV aims at unveiling the teachers' willingness to teach intercultural communicative competence. Lastly, part V concerns the teachers' familiarity with the target culture associated with the target language.

Table 7 indicates what the teachers' views about the objectives that shape their instructions. The objectives actually consist of three categorizations which is appeared randomly in the questionnaire. These are namely culture, language and language skills learning objectives. The items 2, 5 and 8 are considered in culture learning objectives, while the items 3, 1 and 7 belong to the language learning objectives; moreover, the items 4 and 6 are related with language skills learning objectives.

Table 7: Teachers ' views regarding to the Objectives of Language Teaching

Questions	Agree		Undecided		Disagree	
	n	%	n	%	n	%
1. Promote my students' enthusiasm for learning foreign languages.	152	95	5	3,1	3	1,9
2. Promote my students' familiarity with the culture, the civilization of the countries where the language which they are learning is spoken	145	90,6	9	5,6	6	3,8
3. Help my students to acquire a level of proficiency in the foreign language that will allow them to read literary works in the foreign language.	127	79,4	25	15,6	8	5,0
4. Help my students to acquire skills that will be useful in other subject areas and in live (such as memorize, summarize, put into words, formulate accurately, give a presentation, etc.)	136	85,0	16	10	8	5,0
5. Promote the acquisition of an open mind and positive disposition towards unfamiliar cultures.	146	91,3	12	7,5	2	1,3
6. Promote the acquisition of learning skills that will be useful for learning other foreign languages.	142	88,8	13	8,1	5	3,1
7. Promote the acquisition of a level of proficiency in the foreign language that will allow the learners to use the foreign language for practical purposes.	150	93,8	3	1,9	7	4,4
8. Help my students in developing a better understanding of their own identity and culture.	154	96,3	3	1,9	3	1,9

Regarding the cultural learning aims, the Table 7 clearly shows that from 160 participant, 154 (96, 3) of them think that culture teaching and learning is necessary primarily for promoting reflection on one's own culture and identity or on intercultural relationships. Second in importance, with 146 (91, 3) agreement, is promoting the acquisition of an open mind and positive disposition towards unfamiliar cultures. The objective agreed on less in terms of cultural learning is to 'promoting my students' familiarity with the culture, the civilization of the countries where the language which they are learning is spoken' on which 145 (90,6) teacher agreed.

The Table 7 also presents that 152 (95 %) teachers agree on the item 1 which is related to language learning objectives, in the second order in general response. They also are concerned with enthusing their pupils to learn foreign languages. 150 teachers (93, 8 %) agree on the item 7, promoting the acquisition of a level of proficiency in the foreign language that will allow the learners to use the foreign language for practical purposes, which is at the third rank in general. The language learning objective relating to developing proficiency to read literary works, an objective that is connected to the culture learning objectives, is agreed on last with 127 (79,4) agreement.

General learning skills objectives given in items 4 and 6 seem not interest teachers a lot. It may be because they do not think foreign language learning has a cross-curricular learning objectives. 136 (85,0) of the participants agree on the objective stating helping my students to acquire skills that will be useful in other subject areas and in live (such as memorize, summarize, put into words, formulate accurately, give a presentation, etc.), while 142 (88,8) of them agree on the item 6.

Table 8: A Cross Table for the Teachers' views regarding the Objectives of Foreign Language Education according to Gender

Gender	N	Mean Rank	P
Female	114	16,92	0,053
Male	46	17,39	

($p=0,053 > 0,05$)

The Table 8 illustrates whether there is a significant difference between the female and the male teachers in terms of their disposition to the objectives English language teaching. The statistics show that there are no significant differences between genders verifying our research hypothesis negatively that there is no significant difference between the male and female teachers. However, a significance result is so close to the 0,05 that means if more teachers are involved in the study, the results may chance positively.

These findings make it clear that the teachers reflect the awareness of the cultural dimension of language and give prominence it during their classes. It can be additionally inferred from the results that they prioritize culture learning objectives over language learning objectives and culture teaching is considered in an intercultural perspective, in which learners have to relate cultures and make comparison between the target and home culture.

In the lights of the results, it can be underlined that the teachers' views about the goals of foreign language teaching have great impact on their practices a lot during the teaching process. That is to say, if teachers have positive attitudes incorporating culture into their syllabus, their pedagogical practice may also reflect the influence of intercultural communicative competence and their students can get the most benefit in terms of intercultural competence. Having sufficient experience about the target culture makes the students more knowledgeable about the other cultures. If they do not experience the target cultural issues, they may fail to have a critical attitude towards their own and other cultures as Ekşi (2009) highlighted. Moreover, students'

awareness of their own culture can be increased by the comprehension of other cultures as Heuser (2012) mentions.

Table 9: Objectives of Culture Teaching

Questions	Agree		Undecided		Disagree	
	N	%	N	%	N	%
1. Provide information about history, geography and political conditions of the foreign culture(s).	130	81,3	22	13,8	8	5,0
2. Provide information about daily life and routines.	154	96,3	5	3,1	1	0,6
3. Provide information about shared values and beliefs.	154	96,3	5	3,1	1	0,6
4. Provide experiences with a rich variety of cultural expressions (literature, music, theatre, film, etc.)	153	95,6	5	3,1	2	1,3
5. Develop attitudes of openness and tolerance towards other people and cultures.	153	95,6	5	3,1	2	1,3
6. Promote reflection on cultural differences.	154	96,3	5	3,1	1	0,6
7. Promote increased understanding of students' own culture.	150	93,8	7	4,4	3	1,9
8. Promote the ability to empathize with people living in other cultures.	152	95,0	7	4,4	1	0,6
9. Promote the ability to handle intercultural contact situations.	153	95,6	5	3,1	2	1,3

Part III of the questionnaire consists of nine objectives which are related with the knowledge dimension, the attitudinal dimension or the skills dimension of intercultural competence. Respectively, items 1, 2, 3 and 4 are related with knowledge dimension, whereas item 5 belongs to attitudinal dimension and items 6, 7, 8 and 9 are included in skills dimension of intercultural competence.

Table 9 clarifies how teachers define culture teaching. They characterize culture teaching with introducing knowledge rather than promoting intercultural skills. The knowledge objectives that enjoys highest support amongst teachers are to 'provide information about daily life and routines' which is supported by 154 (96,3) teacher and 'provide information about shared values and beliefs' supported also the same number of teachers. The item 1 'information about the history, geography and political conditions' is supported least by 130 (81,3 %) teachers, which may stem from their insufficiency about target culture's history, geography or political issues. They may not feel secure themselves about these topics; hence, they do not regard them as their aim. These findings collaborate with the Sercu et al.'s study in 2004 and 2005. Sercu et al. (2005) explains teachers' preferences as their association cultural information with communication. In consideration of the results, it can be deduced that culture teaching is regarded as a medium of increasing learners' awareness about the routines of everyday life of natives. Another objective which is favored by the same number of teachers (154) is the one associated with the skills dimension of culture teaching objectives. That is 'promote reflection on cultural differences'. The objectives of 'promoting the ability to handle intercultural contact situations', 'developing attitudes of openness and tolerance towards other people and cultures' and 'providing experiences with a rich variety of cultural expressions' are favored equally by 153 (95, 6 %) teacher and take the second place of importance for them. 152 (95 %) teachers state their agreement on the objective of culture teaching as promoting the ability to empathize with people living in other cultures. The teachers do not support the objective, namely 'promote increased understanding of their own culture' strongly as in part II in the questionnaire. 150 (93, 8) of them think culture teaching is necessary for promoting increased understanding of their own culture.

Table 10: A Cross Table for the Objectives of Culture Teaching

Gender	N	Mean Rank	P
Female	114	18,64	0,710
Male	46	18,76	

($p=0,710 > 0,05$)

The Table 10 illustrates whether there is a significant difference between the female and the male teachers in terms of their disposition to the objectives English language teaching in terms of intercultural competence. The data shows that there is no significant differences between genders verifying our research question negatively that there is no significant difference between the male and female teachers.

As a result of analysis of the data, it can be assumed that although the participants give place to all three dimensions of intercultural competence in their practice of teaching, they give priority on promotion of knowledge aspect. Their answers show that attitude and skills aspects are not at the first place. Teachers are actually aware of the significant place of culture. Hence, it is assumed that they try to give place a great deal of different cultural points of view in their teaching and their students are provided with materials to evaluate essential sides of cultures as Wandel (2002) states. Besides, teachers see culture teaching as a way of introducing knowledge traditionally giving much place to target culture's daily life, routines, shared values and beliefs. The other objectives like 'promoting the acquisition of intercultural skills or 'enhancing learners' ability to reflect on their own culture and identity and to relate that culture to foreign cultures' are not predominantly taken into consideration by the teachers.

Table 11: Teachers' Willingness to Teach Intercultural Communicative Competence

Questions	Agree		Undecided		Disagree	
	n	%	n	%	n	%
1. Culture teaching is as important as language teaching in foreign language education.	154	96,3	5	3,1	1	0,6
2. The teaching of intercultural competence should be undertaken cross-curricularly.	150	93,8	8	5,0	2	1,3
3. Foreign language teaching should also enhance students' understanding of their own cultural identity.	154	96,3	4	2,5	2	1,3
4. It is impossible to integrate language teaching and culture teaching.	77	48,1	13	8,1	70	43,8
5. I would like to promote the acquisition of intercultural skills through my teaching.	148	92,5	8	5,0	4	2,5
6. Providing additional cultural information makes pupils more tolerant towards other cultures and peoples.	153	95,6	7	4,4	-	-
7. Teaching culture promotes tolerance amongst learners.	156	97,5	4	2,5	-	-
8. Intercultural education has no effect whatsoever on pupils' attitudes.	46	28,7	29	18,1	85	53,1
9. I would like to teach intercultural competence through my foreign language teaching.	144	90,0	9	5,6	7	4,4
10. All pupils should acquire intercultural competence, not only pupils in classrooms with ethnic minority community children.	145	90,6	9	5,6	6	3,8
11. Every subject, not just foreign language teaching, should promote the acquisition of intercultural skills.	134	83,8	19	11,9	7	4,4
12. Language and culture cannot be taught in an integrated way. You have to separate the two.	48	30,0	17	10,6	95	59,4

Table 11 illustrates the teachers' degree of eagerness to teach intercultural communication competence. In the questionnaire, these twelve variables are in the Part IV. This part of the questionnaire aims at revealing teachers' profiles as the ones who are volunteer to develop intercultural competence and the ones who stay far from cultural issues. In light of the result of the analysis, it can be inferred that culture teaching is seen as essential as teaching the foreign language by teachers; although some of them are (77) still hesitant about the possibility of integrating two. Correspondingly, the items 4 and 12 check if the teachers are able to use language and culture in an integrated way. Despite their awareness of importance of culture, they are unable to use culture and language in an integrated way. This may be outcome of prepared curriculum by the Ministry of National Education; hence, they are not allowed to teach outside of the curriculum. Another reason of that can stem from their preference about teaching grammar. They may ignore culture teaching and prioritize language teaching. Almost all of them (97, 5 %) think that supporting intercultural competence in class makes learners more tolerant about the unknown and dissimilarities. In their mind, foreign language teaching should help learners criticize their own cultural identity supported by 154 teachers. Nearly the same number of teachers (150) prefer an approach that is a cross-curricular issue, it is not only foreign language teachers' responsibility, while 134 (83,8 %) of that teachers do not have the idea of every subject should teach intercultural competence. 48 (30 %) teachers are not convinced about inseparability of culture and language and 46 (28,7 %) teacher think that intercultural education has no effect on pupils' attitudes. In addition, intercultural competence is not just for ethnic minority community students in schools, but it is for all learners. The items 5 and 9 relatively and sufficiently related with the degree of willingness of teachers are favoured by less teachers in number compared to the items 7, 1 and 3. This may be because of lack of necessary knowledge about how to teach and promote intercultural skills and competence through their teaching or their limited time restricted by the curriculum prepared by Ministry of National Education; even though they are familiar with the crucial place of culture teaching. Correspondingly, Tran (2014) says that because of teachers' inadequacy in grasping the meaning of culture fully, they do not feel secure while teaching culture in the language classroom.

Table 12: A Cross Table for Intercultural Communicative Competence according to Gender

Gender	N	Mean Rank	P
Female	114	28,66	0,010
Male	46	27,43	

p=0,010<0, 05

The Table 12 illustrates whether there is a significant difference between the female and the male teachers in terms of their disposition to the objectives English language teaching in terms of intercultural communicative competence. The data show that there is a significant difference between genders verifying our research question positively. The analysis reveals that female teachers are favourably disposed to teach intercultural communicative competence

Table 13: Female and Male Teachers' Willingness to Teach Intercultural Communicative Competence

Questions	Agreed Completely				Undecided				Disagree			
	Female		Male		Female		Male		Female		Male	
	n	%	n	%	n	%	n	%	n	%	n	%
1. Culture teaching is as important as language teaching in foreign language education.	110	96,5	44	95,7	4	3,5	1	2,2	-	-	1	2,2
2. The teaching of intercultural competence should be undertaken cross-curricularly.	108	94,7	42	91,3	5	4,4	3	6,5	1	0,9	1	2,2

3. Foreign language teaching should also enhance students' understanding of their own cultural identity.	110	96,5	44	95,7	2	1,8	2	4,3	2	1,8	-	-
4. It is impossible to integrate language teaching and culture teaching.	51	44,7	26	56,5	6	5,3	7	15,2	57	50,0	13	28,3
5. I would like to promote the acquisition of intercultural skills through my teaching.	105	92,1	43	93,5	6	5,3	2	4,3	3	2,6	1	2,2
6. Providing additional cultural information makes pupils more tolerant towards other cultures and peoples.	108	94,7	45	97,8	6	5,3	1	2,2	-	-	-	-
7. Teaching culture promotes tolerance amongst learners.	110	96,5	46	100	4	3,5	-	-	-	-	-	-
8. Intercultural education has no effect whatsoever on pupils' attitudes.	26	22,7	20	43,5	21	18,4	8	17,4	67	58,8	18	39,1
9. I would like to teach intercultural competence through my foreign language teaching.	101	88,6	43	93,5	8	7,0	1	2,2	5	4,4	2	4,3

10. All pupils should acquire intercultural competence, not only pupils in classrooms with ethnic minority community children.	102	89,5	43	93,5	8	7,0	1	2,2	4	3,5	2	4,3
11. Every subject, not just foreign language teaching, should promote the acquisition of intercultural skills.	95	83,3	39	84,8	15	13,2	4	8,7	4	3,5	3	6,5
12. Language and culture cannot be taught in an integrated way. You have to separate the two.	27	23,7	21	45,7	13	11,4	4	8,7	74	64,9	21	45,7

The Table 13 makes it visible that all the male teachers think teaching culture promotes tolerance amongst learners and help learners to be tolerant towards other cultures and peoples except one. 43 (93, 5 %) male teachers out of 46 declare his enthusiasm to teach intercultural competence and foster learning embracing the intercultural skills through language teaching. The same number of male teachers support the idea that intercultural competence should be acquired by not only ethnic minority community students but also all learners in class. That is to say, the male teachers are more willing to teach intercultural issues than the female teachers. Despite their willingness to teach intercultural competence in their classes, with the slight difference, their answers to the items 4 and 12 make it clear that male teachers are the hesitant side about the integration of culture in language teaching. It can be inferred that they give importance to the cultural issues in their classes; but they teach it not a combined way with language. They deal with it seperately. Moreover, nearly half of the male teachers think that intercultural education may not alter learners' attitudes.

As Sercu (2006) underlines, there is a strong relation with teachers' enthusiasm and eagerness about doing something and their real teaching practices in class regarding teachers' beliefs. Hence, teachers' attitudes towards intercultural communicative competence reflect their classroom practices. It is necessary for language teachers to have ability and supplementary information about target culture besides the knowledge about cultural anthropology, culture learning theory and intercultural communication to support the intercultural learning process. Moreover, they need to be enthusiastic to teach intercultural competence and know how to do so (Edelhoff, 1993; Willems, 2002). Hence, it can be inferred that the female teachers give much place to the intercultural topics while teaching language and facilitate learners about the target culture a lot compared to the male teachers.

Table 14: Cultural Awareness in Teaching

Cultural Topics	Very Familiar		Sufficiently Familiar		Not Sufficiently Familiar		Not Familiar at all	
	N	%	N	%	N	%	N	%
1. History, geography, political system	39	24,4	84	52,5	35	21,9	2	1,3
2. Different ethnic and social groups	41	25,6	79	49,4	39	24,4	1	0,6
3. Daily life and routines	93	58,1	54	33,8	13	8,1	-	-
4. Youth culture	71	44,4	64	40,0	23	14,4	2	1,3
5. Education, professional life	64	40,0	61	38,1	32	20,0	3	1,9
6. Traditions, folklore, touristic attractions	70	43,8	63	39,4	23	14,4	4	2,5
7. Literature	54	33,8	65	40,6	35	21,9	6	3,8
8. Other cultural expressions (music, drama, art)	60	37,5	62	38,8	33	20,6	5	3,1
9. Values and belief	53	33,1	79	49,4	22	13,8	6	3,8
10. International relations (political, economic and cultural with students' country and other countries)	51	31,9	61	38,1	43	26,9	5	3,1

Table 14 spotlights teachers' responses regarding their familiarity with different components of the target culture given in Part V of the questionnaire. It is aimed at revealing which aspects of culture are dealt with mostly during classes, which actually reflects on which aspects of culture the teachers feel secure and sufficient about talking.

The results clarify that teachers know the daily life and routines of the target culture to a great extent. It can be indicated that they prefer passing information mostly about the target culture's daily life and routines, which collaborates Sercu et al.'s studies in 2004 and 2005. They constitute 93 (58, 1%) of them. It can be said that they feel secure talking about daily life issues of target culture and they are probably acquainted with it thanks to the course books they use or series they watch. Whereas, they are sufficiently familiar with the aspect of 'history, geography and political system' which means they could say something about it during their classes. 43 (26, 9 %) of them set forth they are not sufficiently familiar with the 'intercultural relations' which is to say they are not well informed about this topic. It may be the outcome of the insufficiency of teacher education programmes at the universities; because, pre-service teachers have no chance to study target culture in abroad if they do not apply it personally.

As is seen from the results, the teachers have certain degree of awareness with various aspects of the target culture. It is accepted that to teach target culture, teachers themselves should be adequate about it first. Teachers' familiarity probably help students promote and increase their intercultural awareness, too in parallel with the Göbel and Hemke's (2010) expression. They assert that teachers' intercultural experiences affect the students' intercultural awareness. Teachers' experiences about the intercultural issues have positive impacts on learners and acquisition of the intercultural competence. It is impossible to teach aspects of culture if teachers are not well equipped themselves about target culture and its dimensions.

Table 15: A Cross Table for Teachers' Familiarity with the Aspects of Culture according to Gender

Gender	N	Mean Rank	P
Female	114	18,83	0,213
Male	46	17,89	

($p=0,213>0,05$)

The Table 15 shows whether there is a significant difference between the female and the male teachers in terms of their familiarity with the various aspects of target culture. The data indicate that there is no significant differences between genders verifying our research question negatively that there is no significant difference between the male and female teachers.

Table 16: A Cross Table for the Parts of the Questionnaire in terms of Their Relations' Significance Results

The Comparison of Participants' Answers for the Parts of the Question	P
The Comparison of 'The Objectives of Language Teaching' and 'The Objectives of Culture Teaching'	0,479
The Comparison of 'The Objectives of Language Teaching' and 'Teachers' Willingness to teach Intercultural Competence'	0,000
The Comparison of 'The Objectives of Culture Teaching' and 'Teachers' Willingness to teach Intercultural Competence'	0,000

The Table 16 clarifies the relations of participants' answers to the parts 2, 3 and 4 of the questionnaire. The results indicate that although there is no significant difference between the participants' answers to the part 2 'The Objectives of Language Teaching' and the part 3 'The Objectives of Culture Teaching', there is a significant difference between the participants' answers to the part 2 'The Objectives of Language Teaching' and part 4 'Teachers' Willingness to teach Intercultural Competence'. There is also a significant difference between the participants' answers to the part 3 and part 4. The reason behind the finding that there is no significant difference between the parts 2 and 3 may stem from teachers' description of the objectives of language teaching and culture teaching. They define the objectives in a

similar way by stating the importance of culture teaching within the language teaching process. However, there is a significant difference between answers' of the teachers to the objectives of language and culture teaching respectively and the willingness of teachers to teach intercultural communicative competence. It can be inferred that there is a difference between teachers' beliefs and actual practices. Although they state the importance of culture teaching and its being an indispensable part of language teaching, they have hesitations about integrating language and culture in class. Moreover, they are in doubt about the effects of intercultural education on students' behaviour.



CHAPTER FIVE

V. CONCLUSION, DISCUSSION AND RECOMMENDATIONS

5.1 Concluding Remarks

With the synthesis of cultural dimension into the foreign language studies, the aim of language teaching is revolutionized and an intercultural model takes the place of traditional one with an aim of developing interculturally competent speakers rather than linguistically competent speakers. For this purpose, it is expected from language teachers to teach their students cultural entities besides linguistic ones to have interculturally competent learners and help students become aware of the similarities and dissimilarities between target culture and their own culture. Thus, language teachers are supposed to keep up with the new skills strategies and intercultural aspects of language teaching.

In this regard, this study has tried to shed light on the attitudes of English language teachers towards culture regarding their views about the objectives of language education, the objectives of culture teaching, their willingness to teach intercultural communicative competence and their familiarity with the target culture. Moreover, it is aimed to discuss is there any differences between the male and the female teachers' disposition to culture. It is known it is the teacher's attitude that shapes the learning and teaching practices and it determines to what extent, how and why teach culture in the language class as Larzen- Östermark (2008) highlights stating teacher's way of viewing and conceptualizing culture as a main factor affects how culture is pointed out. Hence, teachers are required to be aware of their role as a culture mediator. As the same vein, Crozet and Liddicoat (1999) put forward that the language teachers are expected to be learners of both language and culture with an aim of embracing an intercultural approach; thanks to this aim, learners can be enriched in terms of learning and exploring the linguaculture. It can be also clearly clarified that to facilitate learning environment, it is initially necessary for teachers to be culturally aware of the target language to deal with intercultural communicative competence in the language class to have advanced learners. Donaghue (2003, p. 344) elicits the

importance of teachers' attitudes in terms of teachers' personal theories, beliefs about teaching, assumptions, their roles, personalities and their expectations.

The findings of the study have revealed that teachers have positive attitudes and willingness towards teaching and integrating culture in the foreign language classroom and believe culture is indispensable part of foreign language although the priority given on the aspects of it differs among them. Furthermore, it has been detected that there are no significant differences between the male and female teachers' describing the objectives of language education, the goals of culture teaching and between their familiarities about target culture except their eagerness to promote intercultural communicative competence in their classes. More specifically, in light with the analysis of the objectives of language teaching, it can be said that helping students understand their own identity and culture well and promoting students' enthusiasm for learning foreign languages are regarded as the main goals of teaching foreign language. Teachers mainly appear to give importance to their students' cultural awareness and their enthusiasm to learn the target culture while the linguistic goals are seen less important. It can be inferred that today's teachers follow the path of intercultural competence. Additionally, in terms of the objectives of intercultural competence, although all the aspects of culture teaching, namely knowledge, attitude and skills are respected as crucial issues, teachers think promoting reflection on cultural differences and providing information about shared values, beliefs, daily life and routines have the greatest importance. It seems that they predominantly define culture teaching as passing information about daily life and routines. Giving information about history, geography and political conditions of target culture, is the least supported aim. When it comes to teachers' willingness to teach intercultural communicative competence, interestingly, it can be realized that although they support the importance of culture in teaching foreign language and the idea that teaching culture promotes tolerance amongst learners, the items directly related with the degree of willingness about promoting intercultural communicative competence are favoured less by female teachers. Although the male teachers state they are willing to teach intercultural competence, half of them think language and culture should be thought separately. The reason behind their hesitance to teach intercultural communicative competence in their classes in an integrated way with

language may be stem from their being inadequate in how to teach it with language or the curriculum which is prepared by Ministry of National Education. Because of time limitation, they prefer to deal mostly with language teaching. The findings show that the female teachers are more willing to teach intercultural communicative competence while teaching language than the male teachers. It may result from the female's being more tolerant about differences and their curiosity about other nations and cultures or etc. Hence, they may feel secure in talking about the foreign countries during their lessons. The results also show that nearly half all of the male teachers think intercultural education does not alter learners' attitudes. In terms of familiarity with the target culture, the results of the data make it clear that the teachers feel themselves secure about the topics of daily life and routines because they think they have enough knowledge about the ways of natives' life. However, they feel sufficiently familiar with the history, geography and political system; and, for many of them, the issue of international relations is seen an unknown topic on which they have difficulty in talking about.

Having all these findings in mind, it can be said that the participants' disposition to culture has great importance due to the fact that teachers' attitudes shape their instructional behavior. It can be assumed that the favourably disposed teachers try to teach and integrate culture and intercultural competence into their practices while the unfavourably disposed ones do not touch upon cultural items and issues in their classes. It is widely known that foreign language teachers are mostly only sources students interact; hence, it is teachers' responsibility to facilitate their students and practices with the target cultural aspects and enlighten them about differences among cultures.

5.2 Suggestion

This study indicates that teachers are generally aware of the significant role of culture in language teaching and they are willing to cooperate it with language teaching; however, the way how to deal with and integrate it into the practice is the unknown and inadequate side of most of the teachers. In order to improve teachers' culture teaching skills, a number of educational implications can be yielded. First of all, although teacher education programs have been revised, it is not enough due to the fact that culture related courses are not compulsory but elective. Hence, courses

related with the ways of culture teaching and handling with intercultural communication should be compulsory. At this point, Fleet (2006) highlights the importance of cultural content in language education curriculum taking the same side with Clark (1990) and Acheson. Clark postulates that teacher training programs must have two aims to help teachers improve language proficiency and cultural awareness. Similar to Clark, Acheson (n.d.) posits that it is important for teachers to decide the topics being taught in class and the methods of teaching them. Acheson, additionally, states that the place of culture in the curriculum should be revised and throughout the curriculum, cultural issues are given place (p.45). Another offer can be put for pre- and in-service teachers. Both can be assisted with training sessions or seminars with an aim showing the ways of integrating cultural entities into the teaching with what benefits and for what purposes in order to change their educational goal to intercultural language approach. Moreover, as a prerequisite, pre-service teachers can be trained in a foreign country for a planned time. Additionally, cultural side visits, mobility programmes, seminars and in-service trainings should be supported by Ministry of National Education.

5.3 Suggestions for Prospective Studies

In this study, only teachers' attitudes were dealt with. Further studies can try to disclose the reasons which have impact on teachers' disposition towards intercultural competence in foreign language education. Moreover, teachers' actual classroom practices can be observed in terms of integrating culture into language teaching and studies on the comparison between their disposition and actual practices may provide priceless understanding for teacher educators to develop a promising curriculum. Additionally, students' attitudes can be searched to get what aspects of target culture they want to learn and how it can be dealt with in language classes with their participation.

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APPENDICES

Appendix 1

SURVEY ON TEACHERS OF ENGLISH TOWARDS CULTURE IN EFL

Dear Colleague,

I am a MA student at Ondokuz Mayıs University in the Department of English Language Teaching and the following questionnaire which originally developed by Sercu et al. (2004) has been adapted to collect information about EFL teachers' attitudes towards culture. As an ELT teacher, your ideas are of utmost importance to this study.

The following questionnaire is made of five parts. Please answer all of the questions, stating your own ideas. Your cooperation will be highly appreciated. Your responses will be kept confidential and will only be used for this research.

Gamze GÜNEŞ

Ondokuz Mayıs University, ELT Department

Part 1

1. Gender : (...) Female (...) Male
2. Age : (...) 20-30
(...) 30-40
(...) 50+
3. Years of teaching experience : (...) 1-5 years
(...) 5-10 years
(...) 11-20 years
(...) more than 20
4. Degree of education: (...) Bachelor of Arts
(...) Master of Arts
(...) PhD
5. School you teach at : (...) Primary
(...) Secondary
(...) High School
(...) University
6. City you work:

Part 2

In this section, we would like you to score a number of statements on a five-point-scale, ranging from 'I agree completely' to 'I do not agree at all'. The statements concern the objectives of English Language Teaching in terms of culture. Each time select the option that best matches your opinion.

Teachers' Views about the Objectives of English Language Teaching	Agreed completely	Agreed to a certain extent	Undecided	Disagreed to a certain extent	Disagreed completely
1. Promote my students' enthusiasm for learning foreign languages.					
2. Promote my students' familiarity with the culture, the civilization of the countries where the language which they are learning is spoken					
3. Help my students to acquire a level of proficiency in the foreign language that will allow them to read literary works in the foreign language.					
4. Help my students to acquire skills that will be useful in other subject areas and in live (such as memorize, summarize, put into words, formulate accurately, give a presentation, etc.).					
5. Promote the acquisition of an open mind and positive disposition towards unfamiliar cultures					
6. Promote the acquisition of learning skills that will be useful for learning other foreign languages.					
7. Promote the acquisition of a level of proficiency in the foreign language that will allow the learners to use the foreign language for practical purposes.					
8. Help my students in developing a better understanding of their own identity and culture.					

Part 3

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

The Objectives of Culture Teaching	Agreed completely	Agreed to a certain extent	undecided	Disagreed to a certain extent	Disagreed completely
1. Provide information about history, geography and political conditions of the foreign culture(s).					
2. Provide information about daily life and routines.					
3. Provide information about shared values and beliefs.					
4. Provide experiences with a rich variety of cultural expressions (literature, music, theatre, film, etc.)					
5. Develop attitudes of openness and tolerance towards other people and cultures.					
6. Promote reflection on cultural differences.					
7. Promote increased understanding of students' own culture.					
8. Promote the ability to empathize with people living in other cultures.					
9. Promote the ability to handle intercultural contact situations.					

Part 4

Teachers' Willingness to Teach Intercultural Communicative Competence

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

	Teachers' Willingness to Teach Intercultural Communicative Competence	Agreed completely	Agreed to a certain extent	undecided	Disagreed to a certain extent	Disagreed completely
1.	Culture teaching is as important as language teaching in foreign language education.					
2.	The teaching of intercultural competence should be undertaken cross-curricularly.					
3.	Foreign language teaching should also enhance students' understanding of their own cultural identity.					
4.	It is impossible to integrate language teaching and culture teaching.					
5.	I would like to promote the acquisition of intercultural skills through my teaching.					
6.	Providing additional cultural information makes pupils more tolerant towards other cultures and peoples.					
7.	Teaching culture promotes tolerance amongst learners.					
8.	Intercultural education has no effect whatsoever on pupils' attitudes.					
9.	I would like to teach intercultural competence through my foreign language teaching.					
10.	All pupils should acquire intercultural competence, not only pupils in classrooms with ethnic minority community children.					
11.	Every subject, not just foreign language teaching, should promote the acquisition of intercultural skills.					
12.	Language and culture cannot be taught in an integrated way. You have to separate the two.					

Part 5

The questions in this section concern your familiarity with the foreign culture(s) associated with the foreign language you teach.

How familiar are you with the country, culture, people primarily associated with the foreign language of which you have most hours?

Cultural Awareness in Teaching	Very familiar	Sufficiently familiar	Not sufficiently familiar	Not familiar at all
1. History, geography, political system				
2. Different ethnic and social groups				
3. Daily life and routines				
4. Youth culture				
5. Education, professional life				
6. Traditions, folklore, touristic attractions				
7. Literature				
8. Other cultural expressions (music, drama, art)				
9. Values and belief				
10. International relations (political, economic and cultural with students' country and other countries)				

Appendix 2

The Approval of Board of Ethics for the Implementation of the Research



T.C.
ONDOKUZ MAYIS ÜNİVERSİTESİ
SOSYAL VE BEŞERİ BİLİMLER ETİK KURUL KARARLARI

KARAR TARİHİ	TOPLANTI SAYISI	KARAR SAYISI
28.03.2019	3	2019 - 93

KARAR NO: 2019 - 93
Üniversitemiz Eğitim Bilimleri Enstitüsü yüksek lisans öğrencisi Gamze GÜNEŞ'in Prof. Dr. Nalan KIZILTAN danışmanlığında " The attitudes of teachers of English towards culture" isimli yüksek lisans tezine ilişkin anket çalışmasını içeren 12849 sayılı dilekçesi okunarak görüldü.

Üniversitemiz Eğitim Bilimleri Enstitüsü yüksek lisans öğrencisi Gamze GÜNEŞ'in Prof. Dr. Nalan KIZILTAN danışmanlığında " The attitudes of teachers of English towards culture" isimli yüksek lisans tezine ilişkin anket çalışmasının kabulüne oy birliği ile karar verildi.



ASLI GİBİDİR