

INTERCULTURAL COMPETENCE IN THE EYES OF STATE SCHOOL EFL
TEACHERS IN TURKEY AND A SUGGESTED IN-SERVICE TRAINING
MODULE

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NUR GEDİK BAL

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Approval of the Graduate School of Social Sciences

Prof. Dr. Yaşar Kondakçı
Director

I certify that this thesis satisfies all the requirements as a thesis for the degree of
Doctor of Philosophy.

Prof. Dr. Çiğdem Sağın Şimşek
Head of Department

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

Assoc. Prof. Dr. Perihan Savaş
Supervisor

Examining Committee Members

Assoc. Prof. Dr. Çiler Hatipoğlu	(METU, ELT)	_____
Assoc. Prof. Dr. Perihan Savaş	(METU, ELT)	_____
Assist. Prof. Dr. Tijen Akşit	(İhsan Doğramacı Bilkent Uni., ES)	_____
Assist. Prof. Dr. Müge Gündüz	(METU, ELT)	_____
Assist. Prof. Dr. Zeynep Başer	(Kırıkkale Uni., IMT)	_____

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Name, Last Name: Nur Gedik Bal

Signature :

ABSTRACT

INTERCULTURAL COMPETENCE IN THE EYES OF STATE SCHOOL EFL TEACHERS IN TURKEY AND A SUGGESTED IN-SERVICE TRAINING MODULE

Gedik Bal, Nur

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Intertwinement of cultures is at an utmost level thanks to globalization, migration, trade advances in transportation, and the information communication technology. One way to equip learners with both cultural and linguistic skills to have successful communication with people in diverse settings is to enhance their intercultural competence (IC). Teachers' cognition and their practices have a critical role in the development of learners' IC in an EFL setting. Therefore, this interpretative phenomenological study aimed to reveal EFL teachers' perceptions of IC, explore their teaching practices in relation to IC and develop a training program/module in view of the teachers' perceived needs in the development of their learners' IC. In view of these purposes, in-depth semi-structured interviews were conducted with the EFL teachers. Besides, in order to reach interview participants and get deeper insight into their background and working context a survey was carried out prior to interviews. As data analysis instrument, MAXQDA was exploited and interpretative phenomenological analysis was conducted. The results indicated teachers' definition of IC was compatible with the suggested literature and their

experiences and suggestions regarding how to develop IC of learners had the potential to provide insight for language educators. Teachers' recommendations for the possible training program were also meticulously analyzed and a training module for in-service EFL teachers was designed based on these. This qualitative study might contribute to the relevant literature in Turkish context in terms of revealing praxis of EFL teachers and suggesting a tentative in-service training module based on Turkish EFL teachers' needs.

Keywords: Intercultural competence, in-service training, professional development

ÖZ

TÜRKİYE’DE DEVLET OKULLARINDA İNGİLİZCEYİ YABANCI DİL OLARAK ÖĞRETEN ÖĞRETMENLERİN GÖRÜŞLERİNE GÖRE KÜLTÜRLERARASI BECERİ VE ÖNERİLEN HİZMETİÇİ EĞİTİM MODÜLÜ

Gedik Bal, Nur

Doktora, İngiliz Dili Öğretimi

Danışman: Doç. Dr. Perihan Savaş

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Küreselleşme, göç, ulaştırmadaki ticari gelişmeler ve bilgi iletişim teknolojisi sayesinde kültürlerin iç içe geçmesi en üst düzeydedir. Öğrencilerin farklı ortamlarda insanlarla başarılı iletişim kurabilmelerini sağlamak için kültürel ve dilbilimsel becerilerle donatmanın bir yolu da kültürlerarası becerilerini arttırmaktır. Öğretmenlerin biliş ve uygulamalarının, yabancı dil öğretildiği ortamda öğrencilerin kültürler arası becerilerinin geliştirilmesinde kritik bir rolü vardır. Bu nedenle, bu yorumlayıcı fenomenolojik çalışma, İngilizceyi yabancı dil olarak öğreten öğretmenlerinin kültürlerarası beceri algılarını, bununla ilgili öğretim uygulamalarını ortaya çıkarmayı ve öğretmenlerin öğrencilerin kültürlerarası becerilerinin geliştirilmesinde algılanan ihtiyaçları dikkate alınarak bir eğitim programı veya modülü geliştirmeyi amaçlamıştır. Bu amaçlar doğrultusunda, İngilizce öğretmenleriyle derinlemesine yarı yapılandırılmış görüşmeler yapılmıştır. Ayrıca, görüşme katılımcılarına ulaşmak ve onların geçmişleri ve çalışma koşulları hakkında derinlemesine bilgi edinmek için görüşmelerden önce

bir anket yapılmıştır. Veri analizi aracı olarak, MAXQDA kullanılarak yorumlayıcı fenomenolojik analiz yapılmıştır. Sonuçlar, öğretmenlerin kültürlerarası beceri tanımının önerilen literatürle uyumlu olduğunu ve öğrencilerin kültürlerarası beceriyi nasıl geliştirileceğine ilişkin deneyimlerinin ve önerilerinin dil eğitimcileri için iç görü sağlama potansiyeline sahip olduğunu göstermiştir. Öğretmenlerin olası eğitim programına ilişkin önerileri de titizlikle analiz edilmiş ve İngilizce öğretmenleri için hizmet içi bir eğitim modülü bunlara dayanarak tasarlanmıştır. Bu nitel çalışma, İngilizce öğretmenlerinin deneyimlerini ortaya koyma ve Türk İngilizce öğretmenlerinin ihtiyaçlarına dayanan bir hizmet içi eğitim modülü önerme bağlamında, ilgili literatüre katkıda bulunabilir.

Anahtar kelimeler: Kültürlerarası beceri, hizmet içi eğitim, mesleki gelişim

To the teachers who are doing their best for their learners irrespective of their
gender, race, ethnicity, religion, ideology and socioeconomic status

Is she native speaker or non-native speaker?
Not important anymore!
To me language teaching is living and loving.
Equipping learners with the knowledge and skills
Raising students' awareness of being...

Culture is actually what we care
Unconditional love isn't it?
Liberating minds of speakers,
Tolerating differences,
Uniting people and bringing peace...
Ready for a global world?
Attitudes is the first step,
Language learning is the whole process!

NGB- September 2, 2019

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LIST OF ABBREVIATIONS

EFL	English as a foreign language
ELF	English as a lingua franca
EIL	English as an international language
DMIS	Developmental model of intercultural sensitivity
IC	Intercultural competence
ICC	Intercultural communicative competence
ICT	Information communication technology
ICTP	Intercultural competence training program
MoNE	Ministry of national education
NNEST	Non-native English speaking teachers
PD	Professional development

CHAPTER 1

INTRODUCTION

1.1 Background of the Study

When Chomsky (1965) distinguished competence from performance, and indicated that competence was the knowledge about the language whereas performance was the actual realization of the utterances in real life, Hymes' (1972) criticism was that competence does not only include the knowledge about language structures but it also embodies how the language is used in social context. Chomsky (1965) believed that an innate mechanism was adequate for the first language acquisition even though Hymes (1972) was aware of the need for *sociolinguistics* norms, which are primarily related to the use of the language appropriately in social context in addition to the *linguistic competence* which encapsulated the knowledge of sounds, morphemes, and sentence structures.

Grounded on Hymes' (1972) ideas in relation to linguistics and sociolinguistics competence, Canale and Swain (1980) suggested the model of communicative competence which consisted of three different competences including grammatical competence, sociolinguistic competence and *strategic competence*. Grammatical competence referred to Hymes' linguistic competence in this framework and it involved the knowledge of grammatical rules, vocabulary, spelling, and phonology. Sociolinguistic competence was more about the use of language appropriately considering the politeness, style and register. Strategic competence included the communication strategies to maintain the conversation and avoid breakdowns in communication. Canale (1982) also added *discourse competence* in addition to these three competences later. Discourse competence was about the

unity of the text and the language produced, so it required cohesion and coherence in the text.

Van Ek (1986) also had a similar typology of the competences that are required for the model of communicative competence. It included six competences (linguistic, sociolinguistic, discourse, strategic, sociocultural and social competence) some of which were in line with the competences stated by Canale and Swain (1980). Social and sociocultural competences were the ones newly detected in this model. ***Sociocultural competence*** suggested by Van Ek (1986) required the knowledge of the cultural context where the language is spoken. ***Social competence*** included the enthusiasm to interact with others, having empathy, and the ability to overcome problems in social situations.

Celce-Murcia, Dörnyei, and Thurrel (1995) had a similar model of communicative competence in which they added ***actional competence*** (i.e. the ability to use speech acts and language functions such as greeting, complimenting, giving orders, suggesting, asking for information etc.) and revisited sociolinguistics competence by changing it to ***sociocultural competence*** (i.e. cultural knowledge to comprehend and use the language such as social status of the interlocutor, politeness strategies, beliefs and values of the society, non-verbal communication etc.). They also changed grammatical competence of Canale and Swain (1980) into Hymes' (1980) previous term linguistic competence. A decade later Celce-Murcia (2007) revisited the model and added ***formulaic competence*** as a counterbalance to linguistic competence inasmuch as the fluent speakers had the knowledge and use of formulaic expressions in daily language as much as the systematic linguistic knowledge. Another revision in the model was the addition of ***interactional competence***, which included both actional competence and conversational competence. Conversational competence included turn taking skills, opening and closing conversations and such dialogic abilities while actional one was about speech acts. Communicative competence was defined and refined with similar concepts and slight changes and additions in time as can be seen in Figure 1 below.

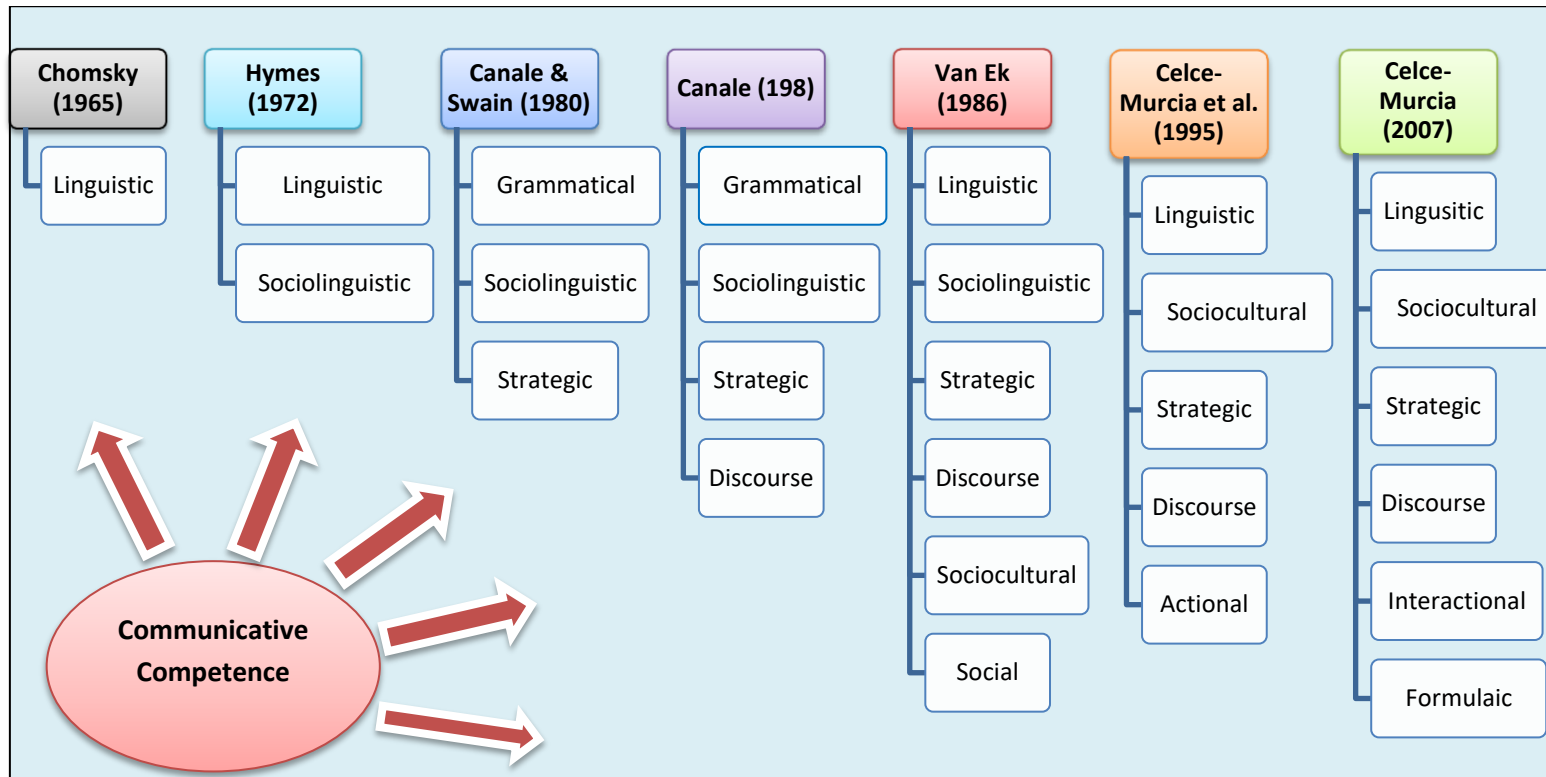


Figure 1. Historical development of communicative competence

The concept of communicative competence led to the development of communicative language teaching methodology in which language learners are expected to have skills to communicate in socially and culturally appropriate ways (Aguilar, 2008). However, in this methodology the language used in the classroom is supposed to be as authentic as possible to exemplify the real language used by a native speaker (NS), which has implied a dependency on NS (Alptekin, 2002). The concern in relation to this dependency is that learners take NSs as role models, and they feel disappointed in the end since it is not an achievable target for them (Aguilar, 2008). As Cook (1999) claimed, the aim of learners should not be to speak like a native speaker but they should be given a goal which is easy to reach i.e. to be a second language user.

Byram (1997) also believed that native speaker should not be a model for language learners as it is hard to reach such a level and he introduced the term ‘intercultural speaker’. Byram (2008) even differentiated the terms bicultural and intercultural. He indicated that bicultural individual might choose one identity over another while living with others whereas intercultural speakers are the mediators between the two languages and they understand the relation between their own language and culture and culture of others (Byram, 2008). Consequently, in the previous years, just as linguistic competence was not regarded adequate and communicative competence was brought into light, years later the scholar went a step forward and introduced intercultural communicative competence (ICC) (Aguilar, 2002).

Byram’s (1997) model of ICC included two interrelated parts, communicative competence and intercultural competence. The former part of the model included the revised versions of linguistic competence, discourse competence and sociolinguistic competence considering the intercultural speaker rather than the native speaker model whereas the latter part included *intercultural competence*, which was more related to the social and sociocultural competence introduced by van Ek (1986). Intercultural competence in Byram’s (1997) model was defined with the components of attitudes, knowledge, skills of interpreting and relating,

skills of discovery and interaction and critical cultural competence was at the center of all these.

Based on the development of many models of ICC in the following years, as stated by Sercu (2006) and Furstenberg (2010), the primary goal of foreign language education became not the acquisition of communicative competence anymore but intercultural communicative competence. Thome-Williams (2016) illustrated the difference between these terms in Table 1 below.

Table 1. Communicative competence vs. intercultural communicative competence

<u>Thome-Williams (2006)</u>	Communicative competence	Intercultural communicative competence
• Main goal	Target language target culture	Relationship between language and cultures
• Model to follow	The native speaker	The intercultural speaker
• Development of linguistic and communicative abilities	How to use language in the foreign language context	Beyond foreign language context- attitudes, discoveries, critical awareness
• Perspective	The other	Self in relation to other

As it was illustrated in Table 1, the main goal of the learners was not just the language and the culture but the relationship between these and many researchers also acknowledged ‘intercultural speaker’ as the model targeted for language teaching rather than the native speaker (Aguilar, 2008; Alptekin, 2002; Byram & Zarate, 1994; Byram, 2008; Corbett, 2003; Kramsch, 1998; Risager, 2007; Selvi, 2014, Wilkinson, 2012).

As mentioned in Çiftçi and Savaş (2017) though intercultural communication and encounters are emphasized in the development of ICC, not many language students have an opportunity to communicate with people from the target country or diverse backgrounds. This reality leads to many concerns regarding language teaching

where English is taught as a foreign language. A new set of planning for policy makers, curriculum planners, textbook and material writers, testers, teacher educators and trainers is required. As Byram (1997) and Kramsch (1998) acknowledged, it is crucial to integrate intercultural components in language teaching curriculum to promote effective and successful intercultural communication. As illustrated in Hatipoğlu's (2009, 2012) studies, even pre-service English language teachers' knowledge of British culture in Turkey was very restricted though they had been learning this language for eight to ten years by then. Consequently, Hatipoğlu (2009, 2012) suggested having a review on the materials and techniques used in the teaching of English to consider this gap regarding culture dimension in ELT. Therefore, especially in Turkish context where even the first component of IC, knowledge of other cultures, is very limited, IC teaching as a component of language teaching is essential.

However, knowledge about the culture of the country is not the only component of IC. Therefore, textbook writers need to integrate a variety of cultural frameworks, various understandings of the same issues and concepts such as stereotyping, tolerance and acceptance into the reading and listening texts in the course books to support language learners in the development of their IC. Testers also need to have assessment tools and ways to evaluate learners' IC just as they assess linguistic competence of the language learners.

The development of students' intercultural skills does not only affect the curriculum developers, material designers or testers but it also requires a revision in the professionalism in the teaching of foreign languages as well. Teachers are expected to have sociocultural knowledge and integrate intercultural competence teaching in foreign language education (Sercu, 2005). That is, IC is not only an asset for EFL learners but also for EFL teachers (Crozet & Liddicoat 1997; Doğançay-Aktuna, 2005; Ghanem, 2017; Sercu, 2006; Deardorff, 2009; Marczak, 2013).

Maybe more than any other professionals in the field of education, EFL teachers must keep abreast of emerging requirements of training intercultural learners (Elena, 2014). Park (2006) stated that ‘teachers must acknowledge the strong need for explicit instructions related to intercultural competence just as in teaching linguistic competence.’ Simply experiencing otherness in another country might not be adequate to develop IC as it is suggested ‘being intercultural’ is distinct from ‘intercultural experience’ (Alred, Byram,& Fleming, 2003).

Creating a classroom environment where intercultural relationships can be built is a challenging task and teachers need to have an understanding of the theoretical frameworks of intercultural competence and the tools that help them to teach IC and nurture these relationships in the classroom (Moeller & Faltin Osborn, 2014). As Mirzaei and Forouzandeh (2013) suggested teachers should be able to exploit various tasks and instructions to enable their learners to deal with intercultural differences. Therefore, teachers may need training about how to be interculturally responsive teachers as they need instructional methods and techniques to be able to foster IC in language classrooms. Consequently, in the development of teachers’ skills to promote IC of learners, teacher educators may also need to design certain training programs where teachers develop their own IC and practice how to promote IC in EFL classes.

Finally, as Sercu (2005) stated, ‘Foreign language education is, by definition, intercultural as bringing foreign language to the classroom means connecting learners to a world that is culturally different from their own’(p.1). Therefore, it can be concluded that IC is included in foreign language learning and teaching intrinsically as the language learners face new sets of beliefs while learning English as an international language (EIL), but how it happens and how it is mediated in EFL classroom also entails more inquiry (Ghanem, 2017). Besides, as teachers’ thinking affects their classroom teaching, it is crucial to discover how teachers perceive concepts of intercultural competence in EFL classroom.

Although there are a number of research studies on EFL learners' IC development and cultural awareness (e.g. Abrams, 2002; Belz, 2002; Bauer et al., 2006; Schenker, 2012; Ware, 2005; Woodin, 2001; Thome-Williams, 2016) research on teachers' teaching of IC is relatively restricted (Atay et al. 2009; Risager, 2007; Sercu, 2005; Sercu 2006; Demircioğlu & Çakır, 2015; Cansever and Mede, 2016). As a result, the teachers' descriptions of the phenomenon of IC, how they experience this in their teaching and how they interpret experiences, achievements or failures in the teaching of IC are critical to explore in order to learn the needs of the teachers and develop training programs or create opportunities to meet their needs.

1.2 The Purpose of the Study and Research Questions

In view of the statement of the problem in the previous section, one of the aims of this research study is to reveal teachers' understanding of intercultural competence, interculturally competent EFL learner and teacher. The research study primarily aims to explore EFL teachers' teaching practices in relation to IC and develop a training program/module in view of the teachers' perceived needs in the development of their learners' IC in EFL classes. The research questions of this study were formulated as below.

1. How do EFL teachers in Turkey describe:
 - a) intercultural competence (IC),
 - b) an interculturally competent EFL learner,
 - c) an interculturally competent EFL teacher?
2. What are the EFL teachers' teaching experiences and perceptions about the development of EFL learners' IC?
3. What kind of an in-service training course/ module do EFL teachers in Turkey suggest to support language teachers in terms of developing their intercultural competence and knowledge and skills to teach intercultural competence in EFL classes?

1.3 Significance of the Study

Previous research (e.g. Atay, 2005; Atay et al., 2009; Crozet & Liddicoat, 1997; Bektaş-Çetinkaya & Çelik, 2013; Ghanem, 2017; Kelly, 2012; Liddicoat et al. 2003; Ryan, 2012; Sariçoban & Öz, 2014; Sercu, 2005; Sercu 2006; Zhang, 2017) acknowledged the need for systematic training of teachers in terms of intercultural learning and teaching in EFL setting; however, very few studies (i.e. Genç & Bada, 2005; Bektaş-Çetinkaya, 2014) have developed training programs to enhance pre-service teachers' IC and guide them to integrate intercultural learning in EFL classes. Furthermore, there are not any training modules to support practicing EFL teachers in their effort to develop their learners' IC in Turkish context to the best of researcher's knowledge. When the contribution of this particular study to the literature or the field of foreign language education is considered, developing a sample Intercultural Competence Training Program (ICTP) for state school in service English language teachers is the most significant contribution although the study is also significant in terms of revealing participant EFL teachers' cognition, which is what they know, how they know it, and their practices in relation to IC.

Regarding the primary contribution of the study to the field of language learning and teaching, it can be of significance since a sample intercultural training for in-service EFL teachers was suggested based on the perceived needs of the practicing state school EFL teachers in Turkey. It had a bottom-up approach rather than a pre-determined one. State school English language teachers' opinions and suggestions regarding the characteristics of an ICTP were the base of the suggested model and the program in the study. The sample training suggested here can be a preliminary step for other similar trainings for IC. It can also be applied and tested in order to identify the effectiveness of the program itself. It can be developed further and adapted based on the other teaching contexts.

Secondly, comprehensive studies such as Deardorff's (2006) Delphi study were conducted to define intercultural competence in the literature; however, it is also significant to ask foreign language teachers' own definition of IC as they are the

practitioners of the language teaching. With this phenomenological inquiry, teachers' understanding of intercultural competence and their perceptions of intercultural competent EFL learner and teacher were explored through in-depth semi-structured interviews where more detailed accounts were acquired through further questioning.

Thirdly, many studies on the in-service teachers' perceptions and practices in relation to IC (Atay et al., 2009; Kılıç, 2013; Kahraman, 2016) were quantitative oriented or mixed methods (Gönen & Sağlam, 2012; Cansever & Mede, 2016) and they used mainly questionnaires, and scales and sometimes interviews with some of the survey participants without providing detailed and sufficient account of how teachers see their teaching practices in terms of developing learners' IC. Very few studies (Demircioğlu & Çakır, 2015) used qualitative tools such as open-ended surveys or interviews to reveal teachers' practices. Therefore, this particular study might be of significance as it revealed teachers' own experiences and practices in relation to IC without being presented any questionnaire items which generally consist of a list of cultural activities suggested in the literature.

The final contribution of the study was that this particular study did not just reveal teachers' own experiences and practices in regard to IC, but it also revealed teachers' beliefs and suggestions for further practices that might be implemented in language classrooms in order to foster intercultural skills in and outside the EFL classrooms. Therefore, their recommendations might pave the way for some innovative intercultural learning projects.

To conclude, this study is believed to contribute to the stakeholders in EFL learning and teaching. It might give some ideas for both pre-service and in-service teacher trainers in the design of intercultural communicative courses. It might also provide insight for the practitioners who are willing to engage with intercultural issues in language classrooms more. Lastly, it is noteworthy for the researchers in the field of intercultural competence to see the current understanding of IC among the state school EFL teachers in Turkey.

1.4 List of Definitions

There are certain expressions that are frequently used throughout the thesis. The definitions of these terms can be found below.

Intercultural competence: Intercultural competence is cognitive, affective, and behavioural skills that are needed for an effective and appropriate communication with people from other cultures.

Target culture: English culture (British or American)

Home/ native culture: Turkish culture

Other cultures: All cultures except for Turkish and English such as German, French, Korean, Chinese etc.

CHAPTER 2

LITERATURE REVIEW

2.1 Cross-cultural and Intercultural Communication

Cross-cultural communication and intercultural communication are occasionally used interchangeably. However, cross-cultural communication is generally defined as the comparison of communication behaviors of two different cultures whereas intercultural competence refers to interaction between people from different cultural backgrounds. In cross-cultural communication research there is a comparison of two or more distinctive cultures in terms of a certain aspect. To exemplify, a sample cross-cultural research might focus on the comparison and contrast between the refusal strategies used in Japanese and refusal strategies in Turkish. On the other hand, the inquiry of intercultural communication might be different. To exemplify, a person who has been raised in a culture where indirectness is the norm might consider a more direct person's behavior as rude or patronizing while a more direct person can consider indirect person's behavior as a kind of shyness, or ineffectiveness. Intercultural communication focuses on such interaction and develops adaptive methods (Gallois, 2015, p.157). Furthermore, it is also acknowledged that intercultural communication researchers not only study the interaction between individuals or groups but also the verbal and non-verbal behaviors, attitudes, and perceptions of people from various cultures (Jackson, 2014, p.3).

Intercultural communication has a multidisciplinary nature; therefore, many sub-disciplines such as linguistic anthropology, applied linguistics, sociolinguistics,

and intercultural pragmatics are involved in the study of intercultural communication. As Kramsch (2014) summarized, the perspectives regarding language and culture, linguists focus on how the values, beliefs and perceptions of people are encoded in linguistic signs, pragmatics researchers are concerned with how cultural meaning is constructed pragmatically by the interlocutors, i.e. how they evaluate the situation and act properly, sociolinguists and linguistic anthropologists are in search of how people know how to play the social game.

Anthropologist Boas's students Edward Sapir and Dell Hymes worked on linguistic anthropology, which is concerned with language and society, primarily the effect of language on social life. Sapir and his student Benjamin Whorf claimed that language determines the thought and how people view the world, which was named as The Sapir-Whorf hypothesis later and this was preliminary in the study of language and culture. However, the strong version of the hypothesis, linguistic determinism, which argues that the language determines the thought and if there is not a word for an object in a language, people cannot perceive it, has been severely criticized. Linguistic relativity, the weaker form of the hypothesis, on the other hand, is still accepted as it suggests that language affects the thought but does not determine it. That is, if there is not a word for an item in one particular language, the speakers of this language can perceive it but may have difficulty in understanding it completely or reshaping it (Jackson, 2014).

Pragmatics, the study of language use in context, also contributed to the understanding of intercultural communication. For instance, speech act realization in cross-cultural settings was studied by Blum-Kulka, House and Kasper (1989). With the realization of requests and apologies in different national languages; they demonstrated how cultural meaning was expressed pragmatically via verbal action (Kramsch, 2014, p.37). Furthermore, intercultural pragmatics, the sub-branch of pragmatics, helped to understand how language is used in interactions between people whose native language is different (Jackson, 2014, p.36).

Lakoff's (1973) rules of politeness (i.e. do not impose, give options, be friendly), Grice's (1975) conversational maxims (i.e. quantity, quality, relevance and manner) Goffman's (1967) facework, Brown and Levinson (1987) politeness theory, Spencer-Oatey's (2008) rapport management and Tannen's (1987) conversation styles have also a significant place in understanding and managing intercultural communication. Brown and Levinson (1987) primarily stressed the 'face' of Goffman (1967) while explaining the politeness theory. *Face* was defined as 'public self-image that every member wants to claim for himself.' Whereas positive face is the desire to be approved of and appreciated by others, negative face is mostly an individual's need for freedom of action and freedom from imposition (Brown and Levinson, 1987, p.311-312). Considering the mere instinct to maintain self, both positive and negative face threatening acts were identified in politeness theory and Brown and Levinson (1987) also introduced both positive and negative politeness strategies and these also included some on-record and off-record strategies. Spencer-Oatey (2008) mainly based her politeness theory on rapport management. She acknowledged the need of management of face, socially rights and obligations and interactional goals to explain rapport management. She also emphasized different domains in rapport management strategies which included illocutionary, discourse, participation, stylistic, and nonverbal domains.

Cross-cultural psychologist Hofstede's (2000) four dimensions that distinguish national cultures (individualism vs. collectivism, masculinity vs. femininity, power distance and uncertainty avoidance) still have a place in intercultural communication research even though it is criticized because of its lack of emphasis on the diversity within the cultures and a possible inclination towards stereotyping people.

To put it in a nutshell, although cross cultural communication and intercultural communication terms are employed interchangeably, the difference lies in their focus: comparison and interaction respectively. Furthermore, intercultural

communication is a multidisciplinary field and there are valuable contributions from many diverse disciplines to explain the intriguing nature of intercultural communication

2.2 Definition of Intercultural Competence

Considering all the various perspectives in different sub-disciplines towards the intercultural communication, intercultural competence has been identified with a great many of concepts such as *intercultural sensitivity*, *cross-cultural adaptation*, *cross-cultural effectiveness*, *cross-cultural relations*, *global competence*, *cultural proficiency*, *cultural intelligence* and so forth. Despite the lack of consensus on the concept, it is widely accepted among researchers and practitioners that intercultural competence is the primary dexterity to be able to live and work with people from different cultures (Hammer, 2015). Considering this prominence, intercultural competence needs to be defined with its own terms.

Rathje (2007) defines IC as culture generic skill necessary in interactions between people from different societies encountering foreignness in order to produce culture by gaining familiarity and cohesion among the individuals (p.264). Spitzberg and Changnon (2009) also emphasize the interaction aspect and describe IC as the ability to manage the interaction between people who are divergent in terms of ‘ affective, cognitive, and behavioral orientations to the world’ (p.7). Fantini (2009) also defines IC as the complex competences that are needed in the effective and appropriate interaction among linguistically and culturally different people (p.459). Bennett & Bennett’s (2004) definition of IC is similar as it focuses on ‘the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts’ (p.149). In line with the definition of intercultural sensitivity, which is the capability of discriminating cultural differences and experiencing these in cross cultural communication, Bennett (2013) also redefines intercultural competence as the ability of enactment and embodiment of intercultural sensitivity (p.12). Viewing the IC as a developmental process just as Bennett (2004) and Fantini (2009), Hammer (2015) defines IC as

the ability to change one's cultural perspective and adapt actions properly to cultural commonalities and differences (p.483). Chen and Starosta (2000) also differentiated the terms cultural awareness, intercultural sensitivity, and intercultural adroitness which constituted the umbrella term, intercultural communicative competence. They indicated that cultural awareness is the cognitive dimension, which is primarily about the awareness of the effect of culture on how we think and behave whereas intercultural sensitivity is the affective aspect, which is the incentive to accept differences among cultures. Intercultural adroitness was the behavioral aspect which referred to the ability to realize communicative goals in an intercultural interaction.

According to Mughan (1999), one of the traits of IC is that with IC learners get ready for the 'exposure to all cultures, not just the one whose language is learned' (p.64). Both Kramersch (1993) and Byram (1997, 2008, and 2012) also emphasize that IC is not the knowledge of a particular culture but the knowledge and skills enabling a learner communicate with the people from other cultures, and contexts. Risager (2007) also differentiates the cultural competence from intercultural competence. Whereas cultural competence refers to knowledge, skills and attitudes of a specific culture based on target language country, IC is defined as the knowledge, skills and attitudes at interface between several cultures including one's own culture and target culture.

In the light of the turn from cultural to intercultural, Byram (2012) asserts that interculturalism is more about becoming an intercultural speaker. Intercultural speaker needs both IC and linguistic/communicative competence while mediating between languages and cultures. Therefore, the competence, which intercultural speaker has, is profoundly different from what a native speaker has (p.89). The improvement in the status of an intercultural speaker is not a development towards perfection in foreign language as opposed to an ideal native speaker (Wilkinson, 2012, p.297). Byram (2008) acknowledges that intercultural speaker can be rephrased as intercultural mediator; however, he wants to maintain speaker because

of the importance attached to language (p.68). That is, intercultural mediator can be intercultural speaker, reader and writer. He is expected to negotiate cultural boundaries both in written and spoken interaction (Wilkinson, 2012, p.298).

To summarize, definition of IC can be viewed from three aspects. In the first one, the emphasis is on the management of interaction between people who have diverse backgrounds. In the second, scholars necessitate adaptation to be interculturally competent whereas the last one underscores the difference between cultural and intercultural competence.

2.3 Models of Intercultural Competence

As the definition of intercultural competence varies a lot, the models introduced to describe it are also various. Some models focused on one or two components of IC whereas others explained relationship between the components. In the following section, a simple overview of the models was presented with the taxonomy of Spitzberg and Changnon's (2009) study.

2.3.1 Typology of Models

Spitzberg and Changnon (2009) classified contemporary models of intercultural competence as compositional, co-orientational, developmental, adaptational and causal process models. The models provided for each category can be seen in Table 2 below.

Compositional models consist of a list of components of IC such as attitudes, knowledge or skills and the typology of traits that constitute competent interaction is concerned in these models. For instance, Deardorff's (2006) Pyramid Model of IC includes such components as desired external outcomes, desired internal outcomes, knowledge and comprehension, skills, and requisite attitudes and this model implies an order of elements that lead to the external outcome, which is behaving and communicating effectively in intercultural situations (Spitzberg and Changnon, 2009, pp.13-14).

Table 2. Classification of intercultural competence models

Spitzberg and Changnon's (2009) Classification of IC Models	
Compositional Models	Hamilton et al.'s (2008) IC Components Model Ting-Toomey and Kurogi's (1998) Facework-Based Model of IC Deardorff's (2006) Pyramid Model of IC Hunter, White Godbey's (2006) Global Competencies Model
Co-orientational models	Byram's (1997) IC Model Kupla's (2008) IC Model for Strategic Human Resource Management Ratjhe's (2007) Coherence- Cohesion Model of Intercultural Competence
Developmental Models	King and Baxter Magolda's (2005) Intercultural Maturity Model Bennett's (1986) Developmental IC Model Gullahorn and Gullahorn's (1962) U-curve Model of Intercultural Adjustment
Adaptational Models	Kim's (1988) ICC Model, Gallois, Franklyn-Stokes, Giles, and Coupland's (1988) Intercultural Communicative Accommodation Model Berry, Kim, Power, Young and Bujaki's (1989) Attitude Acculturation Models
Causal Process Models	Arasaratnam's (2008) Model of Intercultural Communication Competence Griffith and Harvey's (2000) Intercultural Communication Model of Relationship Quality Ting-Toomey's (1999) Multilevel Process Model of IC Hammer, Wiseman, Rasmussen, and Brusckhe's (1998) Anxiety/Uncertainty Model of IC Deardorff's(2006) Process Model of IC Imahori and Lanigan's (1989) Relational Model of IC

Co-orientational models value mutual understanding and emphasize how people co-orient, adapt to one another's meanings and behaviors though people may have totally divergent perspectives (p.20). Even though these models are to certain extent similar to adaptational and compositional models, the typology is viewed as distinctive since it is primarily based on mutuality and consensus on meaning

systems and it suggests that basic human needs or motivations are comparatively identical across cultures.

Developmental models, on the other hand, acknowledge that competence evolves over time and continuous interaction creates more co-orientation and competence in time (Bennet & Bennett, 2004; Spitzberg & Changnon, 2009; Hammer, 2015). For instance, Bennett's (1986) Developmental Model of Intercultural Sensitivity (DMIS) is a widely acknowledged model of IC and one experiences difference in a more complex way in time. The stages start with denial where the person only accepts his own culture and denies the difference among cultures and ends with integration stage where person internalizes multicultural frames of reference. Thus, there is a development from ethnocentric views to ethno relative views of difference. Moreover, developmental levels mentioned in Fantini (2000) in World Learning context include educational traveler, sojourner, professional and intercultural/multicultural specialist. All these levels demonstrate the view of IC as developmental.

Adaptational models see the adaptation as the criterion of the competence and the interlocutors' behaviors are expected to be adjusted according to the cultural orientation of one another (Spitzberg and Changnon, 2009, p.25). Berry et al.'s (1989) Attitude Acculturation Model for instance, identified possible styles of acculturation which are integration, assimilation, segregation and marginalization. All these styles are more related to the maintenance of cultural identity and maintenance of relationship with other groups valued.

Finally, Causal Process Models explain IC as a linear system and they acknowledge that the moderating and mediating variables can both affect and be affected by the upstream variables (p.29). Deardorff's (2006) Process Model of IC starts with individual attitudes, knowledge and comprehension and proceeds with desired internal and external outcomes with the help of interaction.

Even though Spitzberg and Changnon's (2009) categorization of IC Models provides the general frameworks regarding IC, it is also important to examine IC frameworks that are frequently acknowledged and studied in foreign language teaching specifically.

2.3.2 Byram's (1997) Model of Intercultural Communicative Competence

Byram's (1997) Model of ICC is primarily based on communicative competence introduced by Hymes (1972) and developed by Canale and Swain (1980) and 'communicative ability' by van Ek (1986). When Chomsky (1965) distinguished competence from performance, and indicated that competence was the knowledge about the language whereas performance was the actual realization of the utterances in real life, Hymes' (1972) rejected that distinction and noted that competence does not only include the knowledge about language structures but it also embodies how the language is used in social context. Grounded on Hymes (1972) ideas, Canale and Swain (1980) suggested that communicative competence consisted of three different competences including grammatical competence, sociolinguistic competence and strategic competence. Canale (1982) also added discourse competence in addition to these later. van Ek (1986) also had a similar typology of the competences that are required for the model of communicative ability. It included six competences some of which were in line with the competences stated by Canale and Swain (1980). The six competences of van Ek (1986), which underlay Byram's Model of ICC in 1990s, included linguistic, sociolinguistic, discourse, strategic, sociocultural and social competence.

Byram's model of ICC had two separate parts: one is communicative competence and the latter is the intercultural competence. Communicative competence section included the competences introduced by Canale and Swain (1980) and van Ek (1986) in their revised versions considering the intercultural speaker rather than the native speaker whereas the latter part included intercultural competence, which was more related to the social and sociocultural competence introduced by van Ek (1986).

Revised version of van Ek's (1986) linguistic, sociolinguistic and discourse competence which is in line with the intercultural speaker concept can be seen below.

- *Linguistic competence*: the ability to apply knowledge of the rules of a standard version of the language to produce and interpret the spoken and written language.
- *Sociolinguistic competence*: the ability to give the language produced by an interlocutor –whether native or not- meanings that are taken for granted by the interlocutor or are negotiated and made explicit with the interlocutor.
- *Discourse competence*: the ability to use, discover and negotiate strategies for the production and interpretation of monologue or dialogue texts which follow the conventions of the culture of an interlocutor or are negotiated as intercultural texts for particular purposes (Byram, 1997, p.48)

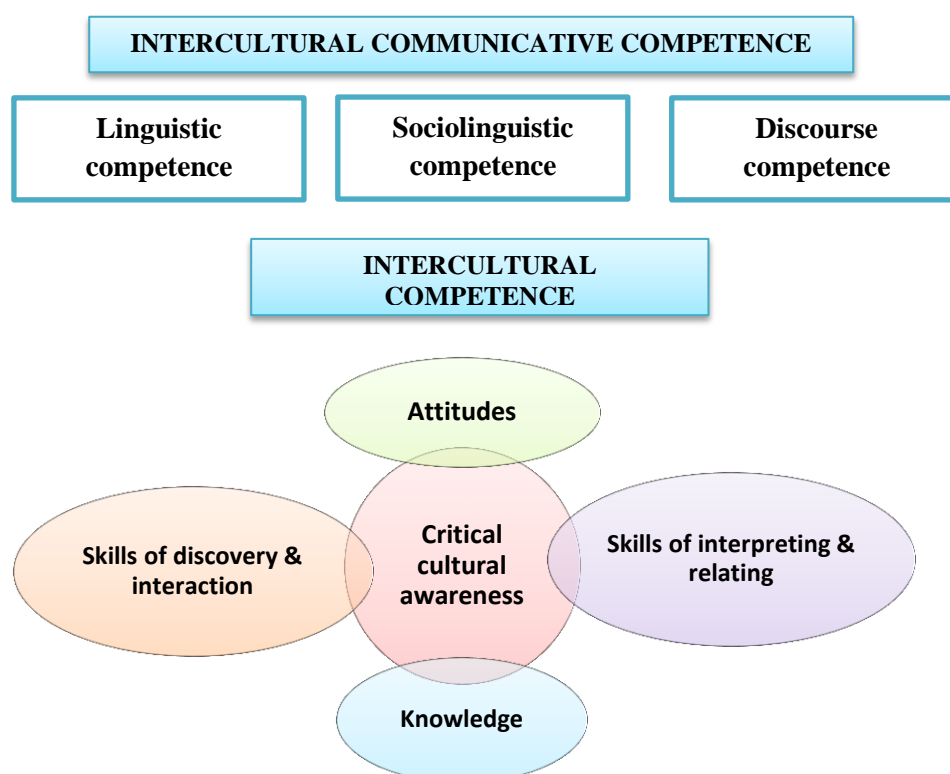


Figure 2. Model of Intercultural Communicative Competence (Byram, 1997)

As can be seen in Figure 2, intercultural competence model developed by Byram and Zarate (1997) specifically for *Common European Framework of Reference for Languages (CEFR)* included:

- *Attitudes (savoir etre)*: curiosity, openness, readiness to suspend disbelief about other cultures
- *Knowledge (saviors)*: knowledge of social groups, their practices, products, etc.
- *Skills of relating and interpreting (savoir comprendre)*: ability to relate and interpret a text from another culture
- *Skills of discovery and interaction (savoir apprendre/faire)*: ability to acquire new knowledge of culture and the ability to operate in real-time constraints.)
- *Critical cultural awareness (savoir s'engager)*: Evaluating one's own culture and other cultures critically (Byram, 2002, p.12-13).

2.3.3 Bennett's (1993) Developmental Model of Intercultural Sensitivity (DMIS)

The DMIS fundamentally assumes that as the experience of cultural difference becomes more sophisticated, competence in intercultural dialogue enhances (Hammer, Bennett, & Wiseman, 2003). The model consists of six stages and the first three stages are *ethnocentric* whereas the second three are *ethnorelative* as can be seen in Figure 3. Ethnocentric stages are more about the avoidance of cultural difference in different ways whereas ethnorelative stages are more acquiescent (Bennett & Bennett, 2004, pp. 152-153).

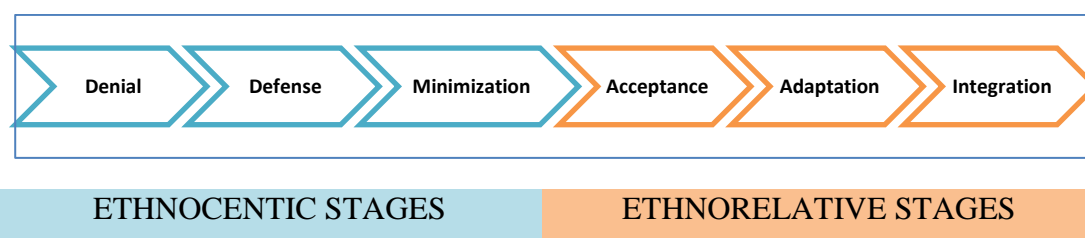


Figure 3. Developmental Model of Intercultural Sensitivity

People in *denial* stage are not into cultural differences and they avoid seeing the differences and have hard time differentiating the differences between national cultures. In *defense* stage, people see differences as ‘us’ and ‘them’ and the ‘us’ is seen as superior whereas the ‘them’ is considered as inferior. In this stage, criticizing other cultures apart from stereotyping them is also observed. In

minimization stage, cultural differences are considered minimum and people primarily see culture as universal and they believe similar experiences are lived through in every culture. In *acceptance* stage individuals do not regard cultural differences threatening and they view culture dynamic rather than static. People see their own culture as one of the many cultures existing in the world (Bennett, 2011) and they are curious about other cultures. In *adaptation* stage, people recognize other cultural frameworks and are able to act accordingly besides empathizing with individuals from the other cultures (Bennett, 1986). In *integration* stage, people appreciate cultural differences and consider this stimulating aspect of life. They are able to assess a phenomenon in view of a given cultural framework. When they encounter with a different cultural framework, they easily adjust their behaviors accordingly (Bennett, 1986).

Even though the developmental scale seems linear in this model, individuals can illustrate behaviors and attitudes given in two different stages. The aim of the intercultural speaker here is to get closer to the integration stage.

2.4 Cultural Dimension in Language Teaching

As stated by Holmes (2013), learning another language is generally ‘more than learning the literal meaning of the words, the way they are ordered and pronounced. It is important to know ‘what they mean in the cultural context they are used’ (p.292). ‘There is no language use without culture and that culture is central to communication’ (Crozet and Liddicoat, 1997, p. 15). This is clearly observed when the interpreters and translators realize that they cannot transfer everything and they feel the need to provide further explanation (Byram 2012, p.86). As Hymes (1972) noted, competence does not only include the knowledge of language structures but also extends to how the language is used in social context. His indication of this notion was very noteworthy, ‘There are rules of use without which the rules of grammar would be useless.’ (Hymes, 1972, p.278). As Fantini (2009) affirmed, communication is more likely to be constrained and ruptured by offensive behaviors than incorrect use of grammar. Therefore, the

point is not just being understood and making oneself understood by others in one's native, second or third language but it is more about acquiring new behaviors, and interactional styles that people need in order to communicate across their language-culture diversity (p.456).

Liddicoat (2002) viewed culture teaching in two ways. The former is static where learners are taught about cultural knowledge as facts and artifacts. Learners are expected to learn about the target country and its people besides discovering their history, literature, and architecture in this static view. This view is in accordance with Bennett and Bennett's (2004) objective culture, which mainly refers to the institutional aspect of culture and products of culture such as art, cuisine and music (p.150). The latter is dynamic approach where culture is seen as a range of variable practices that people engage in to go through their lives and are constructed and re-constructed by the people in interaction. Culture in this approach is not about information or artifacts but more about understanding and practices. This view is very similar to the subjective culture notion of Bennett and Bennett (2004), which is primarily concerned with the experience of social reality.

In the past, culture teaching was mainly a part of teaching literature and language learners were expected to gain understanding regarding the culture of the target language through such literary pieces as novels, poems and plays in which the target language is used. In time language teaching was seen as the teaching about a country and people of this country (Crozet and Liddicoat, 1997). This high culture was appreciated mainly by elite people in 1950s. In 1970s, aspects of low culture (i.e. daily lives, norms and values) were studied more as opposed to high culture favored earlier (Byram & Peiser, 2015). In 1980s, culture was seen as societal norms and cultural competence was the knowledge of the possible behaviors of cultural group and understanding their values especially about directness and indirectness of speech and organization of the texts. Applied linguists also put emphasis on the development of cultural awareness, which required the knowledge of cultural practices such as festivals, religious holidays and so forth and this was

criticized in 1990s as culture was viewed as static and homogeneous, especially when the term *national culture* was used. This view of culture implied that individuals in a country act and behave similarly which might result in stereotyping. Then, transnational or intercultural pedagogy was advocated. This intercultural approach to language learning was expected to bridge the cultural differences and promote harmonious relationship among culturally different groups. In this intercultural language learning, the study of language and the study of culture were acknowledged to be interconnected and knowing about others was expected to be realized via the target language (Byram & Peiser, 2015).

2.5 Intercultural Learning and Teaching

Learners have the opportunity to travel easily to the countries the language of which they learn and they are more likely to meet speakers of other languages in their home country because of the global mobility and ICT nowadays (Wilkinson, 2012, p.301). However, intercultural experiences do not necessarily lead to positive attitudes and productive approaches toward difference (Kapler Mikk, 2015, p.815). It is significant to gain knowledge of a place, its culture, appropriate behaviors before engaging in an intercultural interaction (Hofstede, 2009, p.95). Kramsch (1993) also claims that prior engagement with culture in the classroom might be even safer before facing it in real life for the students (as cited in Liddicoat, 2003).

With this aim, intercultural communication courses are available in most universities in North America and Europe and they even deliver degree programs. These trainings which are concurrently carried out with language courses are provided for students, and businessmen to prepare them for intercultural experiences. Developing IC in addition to the language provides a complete entrance ticket to a new society, which allows participation and interaction eliminating prejudices and stereotypes for the participants of these programs (Fantini, 2012, pp. 276-277)

Apart from such intercultural communication programs and courses, Deardorff (2011) also suggests ‘internationalizing’ the campus by integrating a global and intercultural dimension to students’ experiences in order to develop students’ intercultural competence. She also believes in the power of curriculum and co-curricular activities for the development of intercultural competence of the students. She introduces such activities as having speaker series where people from diverse backgrounds can inform students about other perspectives on particular issues, bringing domestic and foreign students together to have meaningful interaction and integrating foreign movies with reflective practices and discussions in the classroom.

Corbett (2003) suggests the use of intercultural enquiry as the topic of a curriculum and designing tasks that promote learners’ active engagement to search for cultural information which will have an impact on language behavior. He also introduces certain suggestions regarding the design of tasks for intercultural classroom in view of the Nunan’s (1989) framework (i.e. six components of a task). He emphasizes that apart from teachers, learners should also be made aware of the ‘pedagogical goals of the intercultural tasks’ and they reflect on the targeted cultural behavior (p.45).

With the aim of integrating IC in foreign language classrooms, Beltran-Palanques (2014) suggests an instructional approach which includes such stages as getting started, exploring and reflecting, observing, interacting and receiving feedback. The first phase provides learners with the discussion of culture, intercultural competence and the role of intercultural speaker in the society. The aim in the second phase is to explore one’s own and the target culture and reflect on these. In the third phase students are expected to observe what is discussed in the second phase through authentic texts and audiovisuals. In the fourth, interacting phase, learners are communicating with people who have linguistically and culturally different backgrounds in both synchronous and asynchronous modes via online

tools. The last stage involves feedback from teachers and peers primarily on the outcomes (i.e. attitudes, knowledge and skills).

According to Matsuda and Friedrich (2011) some issues such as world peace, environment conservation are not limited to the national boundaries and they may also be benefited in class readings, discussions and course assignments since it is clear that it would not be probable to refer to each and culture of every single country. Authors mainly suggest making language learners aware of other cultures in different regions and interpreting the diversity and variation among English speaking countries (p.340).

Nguyen (2008) also suggests certain activities such as lectures and readings on differences, cultural assimilators (critical incidents of cross-cultural behaviors), cultural capsules (brief presentations on the differences between cultures), role-plays, cultural simulation games and so forth. According to Nguyen (2008), developing ICC requires more than lecturing about the facts regarding the culture. It is necessary to promote individuals' understanding of how and why people act in certain manners and exhibit attitudes in cross-cultural interactions. As stated by Hofstede (2009), 'the unwritten rules of social game in a society differ across the world.' (p. 90). One's own criteria for an acceptable behavior might be totally different from the interlocutor's perception of proper behaviors. Thus, identifying one's own cultural values is essential for achieving IC even though it is a challenging task (Hofstede, 2009, p.96). Similarly, Fantini (2000) indicates, 'Looking out is looking in' which implies that being competent in another culture and language contributes one by making him to reflect on his own culture and world view (p.26). Risager (2007) also suggests that students need to be informed about 'semantic and pragmatic variability in language', both in the target language and their mother tongue at very early stages (p.237). To summarize, IC does not only require the knowledge of the target language culture or one's own culture but also necessitates the ability to see things in different ways and understand the reasons behind individuals' behaviors in intercultural communication

Apart from the activities and issues that are suggested above, there might also be a guide for the teachers to share with the learners so that they can accomplish an intercultural interaction. For instance, Jackson (2014) introduces characteristics of effective intercultural communicators and suggests thirteen things to do to be an effective intercultural communicator such as avoiding using idioms that may be misunderstood, being attentive to interlocutors' feedback, being sensitive to cultural beliefs, values, gender differences, and so forth in second language situations (p.95). All of these traits might be promoted in EFL classrooms through class discussions, role plays, sharing of critical incidents and cases analyses.

2.5.1 Research Studies on the Development of IC of Learners

With regard to the research projects carried out to enhance learners' IC, many projects used technology as a means to develop students' IC. A very small number of recent projects are shared in this part of the paper.

Ceo-DiFrancesco, Serna Collazos and Mora (2016) developed a telecollaborative project between English and Spanish course students in Colombia and US to identify the effect of telecollaboration on the development of ICC and intercultural sensitivity. They used surveys, interviews, reflections as data collection tool. The results of the Scale of Intercultural Sensitivity (SIS) indicated that student developed in nearly all five dimensions which are 'engagement in intercultural communication, respect for different cultures, confidence in intercultural communication, enjoyment of intercultural interactions, and attention during intercultural communication.' (p. 64).

Thome-Williams (2016) also paired Portuguese and Brazilian college students and provided them certain themes to discuss and self-assessment sheets to evaluate their performance throughout the course. Students interacted through Skype and a closed group on Facebook in order to develop their ICC. Students were able to see themselves in a new cultural framework and reflected on their own culture, values and experiences at a deeper level.

Bauer et al. (2006) reported a project where learners of English in France and learners of French in US interacted in asynchronous online discussion forums. Students used their L1 to communicate, which was decided before to eliminate the probable dominance of a particular group because of their language proficiency and enable learners to indicate their opinions thoroughly (p.35). Students worked with various materials such as questionnaires, movies, newsstand etc. Authors asserted that Cultura Project provided opportunities for students to access the attitudes, values and frames of reference in both cultures (p.57).

There are many other telecollaborative projects that can be listed here; however, the critical conclusion might be the benefit of these projects on students' IC development. Especially, in their literature synthesis study, Çiftçi and Savaş (2017) stated that these projects helped learners to grow interculturally, increased learners' knowledge, interest, curiosity, and awareness towards other cultural perspectives besides their local culture (p.10). The review also revealed common features of the telecollaborative studies conducted to enhance intercultural language learning and suggested certain precautions before conducting telecollaborative projects.

Busse and Krause (2016) conducted a study experimenting problem-based intercultural learning in secondary schools. Students engaged with the critical incidents. These cases were either analyzed or acted out. Both ways were found effective.

In Malaysian context, Singh, Marsani, Jaganathan, Karupiah, and Abdullah (2017) conducted a study based on the intervention of intercultural reading program. As data collection instrument, journal entries and focus group interviews were utilized. The results indicated that this intervention enhanced learners' intercultural knowledge.

2.6 The Assessment of Intercultural Competence

While assessors are used to testing knowledge and skills, the assessment of attitudes and awareness is scarce. However, all four attributes of IC (i.e. knowledge, skills, attitudes and awareness) are necessary to address in the assessment of IC. Furthermore, considering that IC is a developmental process, not only the elements of IC but also the levels of development (i.e. educational traveler, sojourner, professional, and specialist (Fantini, 2000) are critical to consider in a comprehensive assessment of IC (Fantini, 2009). Deardorff (2011) also asserts that students should be provided with the opportunities to assess and reflect on the progress of their IC. In addition, such issues as critical thinking, deep cultural knowledge, the ability to look at events from other perspectives and attitudes (respect, curiosity and openness) are crucial in the assessment of IC (p.68).

The assessment of IC can be carried out in both formative (i.e. continuous data collection) and summative ways (i.e. at the end of an intervention). The data collected through tests or inventories can be quantitative in nature and presented with scores whereas the data collected through interviews are more qualitative and provide primarily words, concepts and themes representing deeper insight. Direct evidence of IC can be reached through the observations or the products of individuals whereas indirect evidence can be perceptions of learning of the participants in an interview (Deardorff, 2015, p.18). Deardorff (2011) emphasizes the need for including both direct and indirect evidence in the assessment of intercultural competence due to its complexity (p.74).

Deardorff (2015) emphasizes how strenuous the assessment of IC is when carried out properly considering that intercultural competence is a lifelong and developmental process. She also provides certain guidelines for the assessment of IC as given below.

- Providing a definition of what is assessed (i.e. intercultural competence)
- Statement of outcomes
- Aligning methods with the outcomes
- Using multi-method (i.e. indirect and direct), multi-perspective approach (self and other)
- Developing assessment plan
- Evaluating the assessment

In addition to these, Fantini (2009) also explains the fundamentals of assessment in general for IC assessment such as the assessment areas (i.e. areas of intercultural competence), test types (e.g. readiness, aptitude, attitude, placement, diagnostic tests, etc.), assessment formats (i.e. direct, indirect, discrete, and global), assessment techniques and strategies (e.g. type of questions such as open ended, multiple choice, gap filling, type of activities such as role-plays, interviews, discussion etc. and questionnaires that require self, peer and teacher evaluation).

The use of multiple assessment types, formats or strategies might be necessary for assessing IC. However, the purpose of assessment would identify which ones are required. For instance, if the aim is to identify whether a student is adequately prepared for an intercultural experience, one might opt for a readiness test whereas if the aim is to determine the tendency towards a particular group of people or culture, attitude test is more appropriate to choose. Consequently, it is important to note that IC assessment is both multidimensional and intentional. Fantini (2009) reported many instruments that can be used in the assessment of IC some of which were predictive; others were either summative or formative in nature. Some of these instruments included both language and culture focus whereas some others preferred to integrate solely one aspect. While selecting the instrument, it is suggested that the goals and aims of assessment should be considered and the fact that one instrument might not be adequate to measure all aspects of IC should be taken into consideration (Fantini, 2009; Deardorff, 2009).

Deardorff (2009) also listed the pitfalls that she encountered working with various organizations and programs in the assessment of certain aspects of IC. Most of

these were in congruent with what she suggested in her guideline (i.e. Deardorff, 2015) .

- Not clearly defining what is measured (not consulting IC literature for a working definition)
- Not having an assessment plan
- Blindly borrowing assessment plans and tools from others
- Making the assessment the responsibility of one individual
- Not aligning assessment tools/methods with the goals and objectives
- Using only one tool or method to assess IC
- Trying to assess too much at once (i.e. the whole of IC)
- Collecting the data and stopping
- Not evaluating the assessment plan and process
- Not using a control group or collecting baseline data

Apart from these guidelines and certain problems in the assessment of IC, Deardorff (2009) also discussed a few points such as students' having difficulty in articulating what they have acquired thanks to a particular invention or an intercultural experience. In order to assist learners to be aware of their learning process and express *subjective culture* such as cultural values and communication styles, she recommended that students can be provided with adequate preparation and unremitting support. In addition, she also suggested that assessment tools should be integrated in the program itself as an ongoing process rather than having merely pre-test and posttest assessment besides getting learner feedback throughout the program. To summarize, all the guidelines Deardorff (2009, 2015) and Fantini (2009) provided need to be considered in the assessment of IC.

2.7 Intercultural Competence of Language Teachers

In order to develop intercultural competence of young people, teachers and trainers that are interculturally sensitive and competent are needed to transmit these skills to the young people they are in charge. Therefore, IC is required to be a core

component of teacher preparation (Cushner & Mahon, 2009). Intercultural approach requires more than the teaching of knowledge about the country or countries as opposed to teaching for cultural awareness (Byram & Peiser, 2015). Teachers' approach to classroom instruction needs to include intercultural understanding which addresses both local intercultural context and also global intercultural issues (Leo, 2010, p.8). Language teachers are also required to be able to promote their learners' skills, values and attitudes besides their cultural knowledge (Byram & Peiser, 2015).

According to Crozet and Liddicoat (1997), teacher is the mediator who considers both students' own culture and the new culture of the target language. In view of the globalization and spread of English among the non-native speakers, this view can be considered in terms of cross-cultural perspective. That is, teachers' mediation is not just between two different cultures but among many cultures where English is used as an international language. Coulby (2006) also considers intercultural education as the one where the cultures are negotiated rather than just demonstrating that there is more than one culture (p.252). He also believes that there is need for more complex understandings, more politics and history. Besides, he also suggests that identity, nationalism, globalization, economics, cultural homogenization and such debates can also be central to intercultural education (p.254).

Corbett (2003) also asserts that teachers need knowledge and strategies to design courses where intercultural language teaching occurs. Some of these include the knowledge of how 'language genres serve the cultural needs, how language can negotiate cultural identity, how written, spoken and visual texts can be read as messages about cultural affiliation (p. 33). Considering all these, the task of language teachers who are expected to integrate intercultural teaching in a systematic way is thoroughly laborious.

2.7.1 Research on EFL Teachers' IC and Their Perceptions and Practices Regarding IC in Other Contexts

Research studies on the IC of teachers can be classified into three considering their primary aims. The first sets of studies aim to identify the level of IC of language teachers whereas in the second category, the aim is to reveal teachers' current practices in terms of integrating intercultural aspects in language classrooms. The final set of research is mainly on the training of teachers to develop their learners' IC.

In relation to the studies on the level of IC, many studies used Bennett's (2003) DMIS to identify the teachers' intercultural competence and these studies revealed that teachers in these days may not be effective intercultural educators and they lack the necessary skills to promote IC of youth (Cushner & Mahon, 2009, p.310).

With regard to the teaching practices, Sercu et al. (2005) had a research project involving teachers from seven countries, enabling comparisons among a variety of contexts. The results of the study revealed that teachers still see the teaching of culture and intercultural competence as the transmission of cultural knowledge rather than promoting intercultural competence of learners to be intercultural speakers. Language teachers are primarily concerned with big 'C' culture such as art, history, and literature when referring to cultural dimensions of language (Fantini, 2012, p.270).

Larzen-Östermark's (2008) interviews with 13 Finland-Swedish teachers of English also revealed similar findings. Teachers believed their intercultural teaching was restricted to the provision of cultural facts and very few participants indicated their enthusiasm to develop learners' IC including openness, and tolerance towards other cultures.

Han and Song (2011) conducted a survey including both likert scale and open ended questions to 30 English teachers at a Chinese university. Findings revealed restricted content in the teaching of IC because of the lack of teachers' intercultural knowledge and lack of intercultural content in the materials.

Moreover, Dimas' (2016) study reported an action research project where two language instructors, French and English language teachers. With the integration of ICC in the modern languages program, the aim was to bring the learners, teachers and the institution around the knowledge, attitudes, skills and critical cultural awareness to supply learners with the appropriate criteria to negotiate their identities in a diversified setting. Data were collected through teachers' learning logs and also their teaching sequence. Whereas French teacher focused on child memories in the teaching sequence, English teacher's focus was on job interviews in English. The results explored in French learners' narratives and English learners' reflections on interviews illustrated that language learning necessitates the inclusion of intercultural issues so that learners can make sense of these experiences with a view from both their own culture and the target language and culture (p.9).

Ngai and Janusch's (2015) had a case study evaluating an immersion program which aimed to develop teachers' language proficiency, and teaching skills, and familiarize them with the cultural norms of North America. In this intercultural training program, their focus was primarily on the speech acts as they thought that these were both teachable and learnable. The results of their study indicated that teachers developed the understanding of how speech acts were shaped by pragmatics norms, communication events as a unit for cross-cultural comparative analysis. Teachers also had the awareness regarding how the ways that English is used affect the intercultural communication. Furthermore, teachers had future plans to make use of authentic materials like such as magazines, stories, and videos. They also believed that they would depend on their own cross-cultural awareness acquired via this overseas training to lead their students to decode cultural effects on language use.

Brunsmeyer (2017) conducted an interview study with 19 primary school teachers in German context. The results indicated that teachers valued intercultural teaching as a goal of language teaching though they did not consistently practice it (p.152).

Orange and Smith (2018) carried out a study in which they exploited Sercu et al.'s (2005) questionnaire and adapted new items from literature. The participants of the study were language teachers in New Zealand. Mismatch between the beliefs and practices of teachers was detected. The author implied that this contradiction might stem from teachers' unawareness of theories and practices for intercultural language teaching.

Regarding the professional development of teachers on IC, Golub (2014) studied the effects of German language teachers' three-day professional development module, which was about IC, on students' learning outcomes. It was a quasi-experimental study and both control group and treatment group responded to pre-test and posttest at the beginning and at the end of the year. Students consisted of 4th and 8th grade students. Byram's (1997) Model of ICC was used in the design of the tests. The results indicated that participation of teachers in the PD courses on IC affected students' outcomes positively, specifically on the cognitive aspects of IC.

2.7.2 Research on EFL Teachers' IC and Their Perceptions and Practices Regarding IC in Turkish Context

The studies conducted on IC of EFL teachers in Turkey can be separated into two; the studies carried out on pre-service teachers and research on in-service teachers. Studies on pre-service teachers' IC are primarily about identification of their level of IC and training of pre-service language teachers to develop their IC. On the other hand, research studies conducted on the EFL in-service instructors are mainly about teachers' beliefs and perceptions regarding IC, and their practices of IC in EFL classrooms.

Considering the research on pre-service EFL teachers, Atay (2005) implemented a questionnaire to the prospective teachers and the results indicated that they appreciated the role of culture in ELT and considered culture related aims as the primary ones to learn a foreign language. They also reported that the opportunities provided to learn about target cultures were not adequate. However, even though

they were asked to choose any possible training, they primarily chose oral and written language proficiency training more than training on cultural awareness (p.233).

Bektaş-Çetinkaya and Çelik (2013) aimed to discover whether Turkish EFL pre-service teachers are adequately trained to cope with cultural aspects of language teaching and to develop their learners' IC. In a mixed method design, they implemented an adapted version of Intercultural Abilities Questionnaire (IOA) to 129 pre-service teachers and conducted interviews with 15 participants. The results of the study indicated that even though participants had positive views towards other cultures, they did not have a satisfactory level of IC. They had stereotypical perceptions of European culture and ethnocentric view of Turkish culture. Participants were also bereft of skills to sort out communication problems in an intercultural encounter (p. 359).

Polat and Ogay Barka's (2014) study aimed to identify the IC level of Turkish and Swiss pre-service teachers with the Multicultural Personality Questionnaire. The findings revealed that pre-service teachers in Switzerland had higher IC than Turkish pre-service teachers. The authors concluded that the reason might be because of the lack of multicultural and intercultural courses in the curriculum of teacher education programs in Turkey. As opposed to the findings of these three studies, Sariçoban and Öz (2014) reported that pre-service language teachers at a state university had high level of ICC and especially the knowledge component had higher mean scores. Kaçar (2019) conducted a study on pre-service teachers' views regarding culture teaching, specifically integrating home culture elements. The results indicated that teachers were eager to teach Turkish cultural elements into their prospective language courses, though they believed they were not adequately trained to integrate their native culture in foreign language teaching and their intercultural competence was not at a desirable level.

Apart from the studies identifying the level of IC of pre-service teachers, in a mixed method research, Bektaş-Çetinkaya's (2014) developed a cultural content program for pre-service EFL teachers so that they can enhance their IC. The results indicated that the program had positive effects on students' cultural knowledge,

intercultural skills, and intercultural awareness even though their attitudes did not change significantly from pre-test to post-test. Furthermore, Genç and Bada (2005) also reported the evaluation of a culture course by pre-service language teachers. The findings illustrated that prospective teachers benefited from the program by enhancing their language skills, developing cultural awareness and modifying their perceptions about target language speakers.

Regarding the studies conducted on in-service EFL teachers in Turkey, they mainly probed into teachers' beliefs and practices in terms of intercultural competence, and cultural dimension of language teaching. These studies primarily used Sercu's (2005) questionnaire and semi-structured interviews.

First of all, Bayyurt (2006) conducted semi-structured interviews with 12 Turkish teachers of English in order to identify the teachers' perceptions of culture, teachers' cultural practices and the weaknesses and strengths of being a non-native English speaking teacher. The results showed teachers' perceptions regarding the inseparability of culture and language as they are automatically integrated in a language classroom. However, teachers also indicated that they sometimes did not have incentive to introduce about culture when their students were not interested in learning about it.

Atay et al. (2009) implemented Sercu's (2005) questionnaire to 503 EFL teachers and the findings revealed that teachers regarded intercultural skills such as being aware of cultural differences, one's own culture and developing intercultural communication skills very important in the definition of culture teaching. Yet, teachers' responses in terms of their teaching practices illustrated that they did not apply intercultural teaching in their classes even though they were aware of it.

Gönen and Sağlam (2012) carried out a research study by adapting Sercu' (2005) questionnaire and conducting interviews with the instructors. The participants included both ELT and non-ELT graduate language instructors working at university setting and the results indicated that both groups of teachers emphasized the importance of culture teaching in EFL classrooms. Teachers also mentioned three dimensions of IC, knowledge, attitudes and skills, yet knowledge dimension was emphasized more.

Kılıç (2013) also used Sercu et al.'s (2005) questionnaire and conducted a similar research on 368 instructors' beliefs regarding IC in İstanbul. The results indicated that intercultural teaching was not regarded as one of the primary objectives of ELT. However, teachers believed that their familiarity with the foreign cultures was satisfactory.

Demircioğlu and Çakır (2015) explored International Baccalaureate World Schools English teachers' attitudes and opinions on the intercultural language teaching in Turkey, the USA, the UK, New Zealand and Spain. Open ended surveys revealed that Turkish teachers regarded their experiences with people from other countries as rewarding and emphasized the importance of IC as the fifth language skill. As college English curriculum is based on IC, teachers carried out cultural tasks about traditions and global issues. Turkish teachers of English found customs, traditions and values as the most important aspects of culture in EFL teaching. The researchers also emphasized the need for a further study that consists of teachers in national curriculum.

Cansever and Mede (2016) also adopted Sercu's (2005) questionnaire and conducted interviews to reveal native and nonnative EFL instructors' perceptions of intercultural foreign language teaching in İstanbul. The results indicated that both native and non-native instructors attached importance to the teaching of intercultural skills in language classes. They advocated that students should be exposed to the cultural knowledge even though they had lower English proficiency level and they also believed that learners would judge or stereotype others less thanks to intercultural training.

Kahraman (2016) also conducted a study to unravel the perceptions of Turkish EFL teachers and students in Hacettepe and Dumlupınar universities with regard to the role of culture in EFL classrooms. Results indicated that teachers and students were eager to have culture teaching in language classrooms. One of the most common ways to teach culture was identified as the use of textbook while teaching English and teachers rarely preferred extra materials for culture teaching. Besides, they had spent less time on culture teaching and the possible reasons were stated as

the curriculum issues, insufficient time, and teachers' unfamiliarity with foreign cultures.

To summarize, studies conducted in Turkish context were mainly carried out at tertiary level with the university instructors and they were primarily based on quantitative data collection instruments where the prompts were provided. Their findings indicated that teachers acknowledged the inseparability of culture from the language and they attached importance to the intercultural elements in EFL classes. However, it should be noted that in relation to the training of in-service teachers in terms of developing their own knowledge and skills to teach IC in language classes, there is not any research conducted in Turkish context to the best of researcher's knowledge.

2.8 Training Interculturally Competent Language Teachers

As there is a paradigm shift from national to transnational (Risager, 2007) and from native speaker to intercultural speaker (Alptekin, 2002; Byram, 2012; Risager, 2007), more attention should be paid to the culture in both EFL teacher education programs and in-service courses (Ryan, 2012, p.430).

Developing teachers' ability to think, communicate and interact in an intercultural way and from multiple perspectives is a strenuous job (Cushner & Mahon, 2009, p. 317). Furthermore, it is challenging for adults to have inquiries and reconfigure their view of world (Fantini, 2012, p. 276). Besides, whether all language teachers are willing to be liable for intercultural learning is even not known for sure (Mughan, 1999).

In the *European Profile for Language Teacher Education*, Kelly and Grenfell (2004) noted the importance of intercultural issues in language teaching and among 40 elements mentioned in the Profile, IC was intertwined in many elements. The Profile suggested some approaches that can be used to develop language teachers' IC. For instance, providing trainees opportunities of experience of living or teaching in a socially, ethnically and culturally different context was one of them. Göbel and Helmke (2010) also advocate that having intercultural experiences

contribute to teachers' practices of intercultural teaching in language classes and they suggest teachers to have intense intercultural contacts which can be done during their studies and developed further during their career (p.1580). However, as acknowledged by Cushner and Mahon (2009), it has always been challenging to include intercultural experiences and international experiences due to the tightly scheduled curricula in pre-service education (p. 316). Furthermore, giving chances to trainees to teach different groups of learners in urban and rural areas, involving trainees in the teaching one's native language to non-native speakers, mixing native trainees with non-native trainees, having networks with colleagues from other countries are also some of the critical recommendations provided in the Profile (Kelly and Grenfell, 2004; Kelly, 2012). Kelly (2012) also proposed that besides visits to partner institutions, written exchanges, use of social networks, video-conferencing, e-mail and chats can also provide many intercultural benefits to language trainee teachers (p.417).

Considering all these it is obvious that developing IS and IC is not achievable with a mere focus on cognitive approach and culture learning improves in time with attention to affective domain and impactful experiences where people view the difference among cultures, acquire more knowledge about others and accommodate their behaviors accordingly (Cushner and &Mahon, 2009). Therefore, 'an appropriate professional development for language teachers is an extended process of reflection rather than a short term of presenting cultural information' (Liddicoat et al., 2003, p. 33).

Borg (2003) underlined the importance of connecting classroom practices to teachers' cognition because the goal of teacher cognition is to develop an understanding of "teachers' professional actions, not what or how they think in isolation of what they do" (p. 105). Therefore, according to Zhang (2017), the best option to gain ICC is intercultural training as the teachers will not have to leave their teaching positions. Kelly (2012) advocates that 'having an intercultural module can be effective if it is integrated in language teacher education programme and connected in practical ways to the trainees' experience of language teaching and learning' (p.418). Basic approaches and tools for language teachers to

adjust intercultural approaches in their language teaching can be provided in in-service module or intercultural competence training (Kelly, 2012, p.419).

Bennett (2015) defines intercultural competence training as the design, development, and delivery of the programme which promotes the knowledge, skills, and attitudes of individuals interacting across cultures. Whereas culture-specific training deals with the cultural information about a specific culture, culture-general training is concerned with the general frameworks describing cultural differences observed in various cultures. Regarding the instructional design of training, needs assessment, course design, course development, course delivery, and evaluation are certain elements that a particular instruction model follows. For an ICTP, Bennet's (2015) essential principles include having a developmental design where the trainers' duty is to move individuals from ethnocentric position to the ethnorelative one, addressing individual learning styles, risk and anxiety reduction, considering communication patterns like eliminating idioms, slang, and capability of managing resistance.

Kapler Mikk (2015) also mentioned six elements that are crucial in the development of an intercultural training program. The first one is audience analysis, which is crucial to know the common mind-set of the trainees and prepare the training accordingly. With the audience analysis, trainer can benefit from the participants' experiences regarding the differentiation about the issues such as status, ethnicity, language gender or religion. The second is the identification of learning outcomes in view of the audience analysis and expectations of participants. The third one is the sequence of the training where the content and the methods proceed from the familiar to the unfamiliar. The fourth one is experiential learning activities ranging from paper-pencil or online inventories to role plays, critical incidents etc. The fifth one is debriefing which is a good opportunity for participants to reflect on activity and for the trainer to compare these with learning outcomes. The last one is art of facilitation and this requires trainers not only to move from one activity to another skillfully but also revise the course based on the immediate need of the participants (pp.814-818).

Bennett's (2015) and Kapler Mikk's (2015) intercultural competence training can be considered in the development of a training program for language learners or pre-service language teachers to develop their IC. Nonetheless, these trainings aim to develop participants' IC and they do not provide pedagogical support for in-service language teachers to develop their learners' IC in an EFL setting. Therefore, more systematic guidance in the training of EFL teachers is needed.

CHAPTER 3

METHODOLOGY

3.1 Philosophical Assumptions

The ontological, epistemological, and axiological assumptions that the researchers have affect not only the approach to the research study but also formulation of the research questions asked in the first place and the ways to reach information to find the answers (Creswell, 2013, p.18). Ontological assumptions are based on the nature of the reality whereas epistemological assumptions are more about what counts as knowledge. Axiological assumptions are related to the role of values in the research (Creswell, 2013)

In this study, the reality was seen as multiple and these multiple realities were represented in the study. The knowledge and evidence was based on the participants' explanations shared with quotes. When axiological assumptions were considered, the researcher intended to discuss the values, mainly her interpretations based on the participants' interpretation free heartedly in the study. With these assumptions, the approach to the research was qualitative in nature.

3.2 Interpretative Framework

3.2.1 Social Constructivism

According to Creswell (2013), 'philosophical assumptions are embedded within the interpretative frameworks in qualitative research' (p.22) and social constructivism, which is also termed as interpretivism, manifests itself in phenomenological studies where people describe their experiences, and grounded theory where the theory is grounded in the perspectives of people (p.25). In social

constructivism, the views of participants, their actions in their contexts where they live and work are valued. Moreover, the researchers aim to ‘interpret the meanings that the others have about the world’ apart from their acknowledgement of how their interpretations are shaped by their own social backgrounds and cultural experiences. Thus, they ‘position themselves’ in the research study (Creswell, 2013, p. 25). As stated by Patton (2002), the reports written by social constructivists attach an utmost importance to ‘praxis and reflexivity’, that is, understanding how one’s own experiences and background affect what one understands and how one acts in the world’ (p.546). In research studies where social constructivism is the framework, the questions are broader and more open-ended as the researcher listens cautiously what people say and do in the real life settings.

Since positivist paradigms cannot explain the complexities of teachers’ mental lives and teaching experiences, it is crucial for the researchers to have an interpretative stance and acknowledge the effect of teachers’ experiences, interpretations of their engagement in the activities and the contexts where they work on shaping how and why they prefer particular actions to take (Johnson, 2009). Therefore, having an interpretative stance requires a shift from pure observational studies to ethnographic descriptions drawn from descriptions, observations and interviews with teachers on what they do and why they do these. That is, the primary interest is discovering what is already known by teachers, what they are capable of and how they make sense of their teaching contexts (Johnson, 2009).

As a result, this particular framework has been preferred as the aim of this phenomenological study is to reveal EFL teachers’ perceptions of IC, and lived experiences in the teaching of IC in EFL setting.

3.2.2 Sociocultural Theory

The principles of sociocultural theory are primarily obtained from the works of Lev Vygotsky (1978) and Lantolf (2000). Vygotsky acknowledged that human consciousness has the capability of controlling the higher-level cultural tools (i.e. language, literacy, thought, logic etc.) and these mediate the relationship between the individual and social material world (as cited in Lantolf and Thorne, 2007, p.198-199). One form of mediation is regulation and individuals starting at early ages use tools to regulate their mental activity. During the childhood, this tool might be an object (i.e. object regulation) whereas later it might be people such as parents, peers, and teachers (i.e. other-regulation). In the last stage, individuals may rarely need an external support as external source is already internalized (i.e. self-regulation). Another form of mediation is realized through symbolic artifacts and people arrange their mental worlds through these just as they mediate their physical world through physical tools such as a hovel, or a backhoe to dig a hole. According to Lantolf and Thorne (2007), ‘language is the most pervasive and powerful cultural artifact that humans possess to mediate their connection to the world, to each other and to themselves’ (p.201.). Similarly, Johnson (2009) asserts, ‘ language functions as a psychological tool that is used to make sense of the experience, but also as a cultural tool in that it is used to make sense of experiences with others, thus transforming experience into cultural knowledge and understandings’ (p.3).

As defined in Burns and Richards (2009), identity is cultural and social roles people assume for themselves and these roles are not static but dynamic and they emerge through the social processes in the classroom. Thus, teaching is not just the implementation of the knowledge and skills that are acquired earlier, but it involves a more complex process where identities are constructed and reconstructed through students’ reactions, and critical moments caught during the instruction. In sociocultural view, teaching is not considered as the transfer of what is learned but it is the creation of conditions to co-construct the knowledge and

understanding via social participation (Burns & Richards, 2009, p. 6). As Johnson (2009) indicated, sociocultural perspective on L2 teacher education combines both cognitive and the social; therefore, contributes to the understanding of ‘how teachers know, how concepts develop in their consciousness and how this internal activity transforms their understanding of themselves as teachers, of their students and teaching practices’ (p.13).

Since this particular study aimed to uncover teachers’ teaching practices in regard to intercultural learning, particularly how they view themselves as interculturally competent teacher and their students as interculturally competent language learner, having a sociocultural perspective on this particular study was preferred.

3.3 Research Approach and Design

The qualitative approach to research is considered as naturalistic, exploratory and hermeneutic as opposed to quantitative research approach which is mainly static, scientific and explanatory. Qualitative researchers are primarily interested in meaning (e.g. how individuals interpret the world, how they experience the events, and what meanings they ascribe to phenomena). They are more concerned with the quality of experience instead of the causality (Pietkiewicz and Smith 2012, p.361). As Creswell (2012) stated, qualitative research best suits a research where the variables are not known and there is a need to explore. A phenomenon of interest, i.e key concept, idea, or process, and the participants are explored through a qualitative research.

One of the qualitative approaches to research, phenomenological research was chosen for the study.

Phenomenology can refer to a philosophy (Husserl, 1967), an inquiry paradigm (Lincoln, 1999), an interpretive theory (Denzin and Lincoln, 2000b) a social science analytical perspective or orientation (Harper, 2000; Shutz, 1967, 1970) and a major qualitative tradition, (Creswell, 1998) or

a research methods framework (Moustakas, 1994) (Patton, 2002, p.104).

In phenomenological research, the researcher identifies a phenomenon which can be an object of human experience and data are collected from the individuals who experience this phenomenon. The aim is to describe the experiences of an individual or a group of people to have a deep understanding of the essence of their experiences with regard to phenomena that is investigated (Giorgi, 1997; Moustakas, 1994; van Manen, 1990; Creswell, 2013).

‘Anything that presents itself to consciousness is potentially of interest to phenomenology, whether the object is real or imaginary, empirically measurable or subjectively felt.’ (van Manen, 1990, p.9-10) As stated by Patton (2002), the phenomenon under study can also be ‘an emotion, a program, organization, or a culture (p.104-105). Creswell (2013) also listed a few phenomena such as ‘anger, professionalism, what it means to be overweight, or what it means to be a wrestler’ (p.81) whereas Van Manen (1990) provided such examples as experience of learning, riding a bike or beginning of fatherhood. In his particular study, the phenomenon is the teaching of IC in language classes or what it means to be an interculturally competent teacher.

There are diverse approaches to phenomenology. First of all, Husserl’s phenomenology is primarily epistemological and the goal of phenomenology is to study things as they occur in an unbiased and rigorous way so as to be able access to the understanding of human consciousness. This view is more descriptive in the sense that phenomenologists try to meet the phenomenon as free and unprejudiced as possible to precisely understand and describe it (Dowling, 2007, p. 132). Heidegger’s phenomenology is more ontological, which means it is more about being rather than knowing. Since he regards understanding as a reciprocal activity, there is interpretivism in the understanding of peoples’ experiences.

This interpretative phenomenological research sought to describe the essence and understandings of how EFL teachers in Turkey promote learners’ IC and what

meanings they attach to intercultural competence, and being intercultural competent learner and teacher. The research questioned what is intercultural competence teaching in relation to language teaching like for these participants. The research also aimed to identify perceived needs of the language teachers to develop learners' IC with an inquiry for a proposed training.

Research questions:

1. How do EFL teachers in Turkey describe
 - a) intercultural competence (IC),
 - b) an intercultural competent EFL learner,
 - c) an intercultural competent EFL teacher?
2. What are the EFL teachers' teaching experiences and perceptions about the development of EFL learners' IC?
3. What kind of an in-service training course/ module do EFL teachers in Turkey suggest to support language teachers in terms of developing their intercultural competence and knowledge and skills to teach intercultural competence in EFL classes?

3.4 Participants

In view of the theoretical underpinnings of interpretative phenomenological analysis the participants consist of people who have relevance to the phenomenon. Even though there is no rule in relation to the number of participants that should be integrated in a phenomenological study, the selection is mainly based on the depth of analysis, richness of individual cases and the way researcher aims to compare the participants' experiences. Published works mainly included one, four, nine and fifteen participants inasmuch as larger sample sizes are likely but less frequent (Pietkiewicz & Smith 2012, p.364).

Purposeful sampling was primarily selected for this particular study. Some studies (Behrnd & Porzelt, 2012; Dwyer, 2004) indicated that the length of stay abroad

had impact on individuals' intercultural competence. Therefore, the sampling strategy was based on the length of the English language teachers' study/work abroad experiences as this might be one variable affecting the practices, beliefs and needs of the teachers. The study included only middle and high school English language teachers who have less than six months overseas experience or have no overseas experience. The assumption was that teachers who had more than six months experience might be more interculturally competent and they may not feel the need to take intercultural competence training. Consequently, in order to reach teachers who would benefit from such a training program and introduce clear expectations and needs were chosen as participants.

In order to reach participants who have certain qualifications such as being a middle or high school teacher in a state school and having less than six months overseas experience, a pre-survey was conducted at the beginning of the study. The demographic information regarding the survey participants can be examined in table below.

Table 3. Demographics of pre-survey participants

<u>Gender</u>	<u>Experience abroad</u>		Total
	Overseas experience	No overseas experience	
male	22	11	33
female	73	56	129
rather not to say	0	3	3
Total	95	70	165

As can be examined in Table 3, 95 English language teachers had overseas experience whereas 70 teachers have not been abroad. The number of male teachers was 33 whereas 129 female teachers responded to the questionnaire. As can also be examined in Table 4, 25 teachers completed their MA degree whereas 23 of them were studying at MA programs. There were two teachers who completed PhD degree while eight of them were studying at a PhD program.

Table 4. Educational background of pre-survey participants

	MA	PHD
Yes	25	2
No	117	153
In-progress	23	8
Total	165	163

The context where the pre-survey participants work was one of the criteria for the selection of the participants. Details regarding teaching contexts of the teachers and years of teaching experience can also be seen in Table 5 below.

Table 5. Teaching context and teaching experience of pre-survey participants

Teaching context	<u>Teaching Experience</u>							<i>f</i>
	1-4	5-9	10-14	15-19	20-24	25-29	30-34	
Primary	0	3	2	2	0	0	0	7
Middle	7	24	10	4	0	1	0	46
High	9	21	32	19	7	3	1	92
Primary + middle	3	3	2	0	0	0	0	8
Primary + high	1	0	1	0	0	0	0	2
Middle + High	0	1	1	0	2	0	0	4
Primary + Middle + High	0	1	2	1	0	0	0	4
Primary + Middle + High +University	0	1	1	0	0	0	0	2
Total								165

As Table 5 illustrated, the number of the high school teachers was a lot higher than the middle school teachers. There were also some EFL teachers working in more than one context.

Teachers in middle and high schools were considered for this study primarily, and the teachers who teach in various contexts including these were also accepted because as stated in the general objectives of Turkish National Education, ‘the new curriculum aims to raise the awareness of universal, national, moral, humane and

cultural values and ethics as well as the competence in both oral and written communication skills.’ (9th-12th Grades English Curriculum, MoNE, 2018, p. 9). In addition, the new curriculum for middle school students was prepared based on CEFR’s emphasis on appreciation of cultural diversity and intercultural competence; therefore, the elements that value both home culture and international cultures were embedded in the themes of the units (2nd and 8th Grades English Curriculum, MoNE, p.9). Therefore, the volunteered teachers were reached either via phone or e-mail and interview schedule was planned.

Majority of the interview participants were female and their ages ranged between 20 and 44 which can be seen in Table 6 below.

Table 6. Demographics of the interview participants

Gender	<u>Age</u>					Total
	22-24	25-29	30-34	35-39	40-44	
Male	0	3	1	1	0	5
Female	3	10	5	5	2	25
Total	3	13	6	6	2	30

Regarding their educational background, many of them were graduates of English Language Teaching (ELT) department as can be examined in Table 7. There were also three English teachers who were the graduates of Linguistics Department. One of the language teachers also graduated from Translation and Interpretation Department whereas another one graduated from English Language and Literature.

Table 7. Educational background of the interview participants

Department	<u>Degree</u>				Total
	BA	MA	MA in-progress	PhD in-progress	
ELT/FLE	15	1	6	3	25
Linguistics	2	0	0	1	3
ALL/ELL	1	0	0	0	1
Translation	0	0	1	0	1
Total	18	1	7	4	30

In regard to their teaching experience and the school context where they work, the participants generally work at high school and middle school contexts as planned earlier. However, there were also a few teachers who work in primary school in addition to middle or high school which can be seen in Table 8.

Table 8. Teaching context and teaching experience of interview participants

Teaching Context	Teaching Experience					Total
	1-4	5-9	10-14	15-19	20-24	
Middle School	1	6	3	0	0	10
High School	4	5	3	2	1	15
Primary+ Middle School	1	1	0	0	0	2
Primary+ High School	0	0	1	0	0	1
Primary+ Middle + High School	0	1	1	0	0	2
Total	6	13	8	2	1	30

As it is obvious from Table 8, teaching experience of most of the interview participants ranged between 5 and 9 years. However, considering all the participants the range was between 3 to 21 years. More details regarding teachers' background can be examined in Appendix A.

3.5 Data Collection Tools

What is critical to know is the experiences of people and how they interpret the world. In order to know what a person really goes through, a person either needs to experience the same phenomenon or be close to very close to the experience itself. Therefore, the in-depth interviews and participant observations are considered crucial to learn about the experiences of others. However, it is almost impossible to observe feelings, thoughts and intentions or actions that had occurred before. It is not possible to know how people designed their world or arranged their meanings attached to what is happening in the world. Therefore, these questions should be asked to people who experience these (Patton, 2002). As stated by Creswell (2007), in-depth interviews and multiple interviews are common tools for phenomenological studies. Specifically, semi-structured interviews not only

provide a dialogue in real time but also have flexibility for unexpected issues to arise for the researcher to investigate more with further questioning (Pietkiewicz and Smith, 2012).

In-depth semi-structured interviews were thought to be a proper data collection technique for this particular phenomenological study. A list of questions was prepared to guide the researcher to reveal the participants' meanings attached to their experiences during the interviews. With the list of questions, the researcher aimed to have a systematic interviewing with all the participants; however, in compatible with the rationale of the semi-structured interviews, the researcher had impromptu questions to have deeper understanding during the interviews. The interview questions included both descriptive, opinion, and experience questions as can be examined in Figure 4 below.

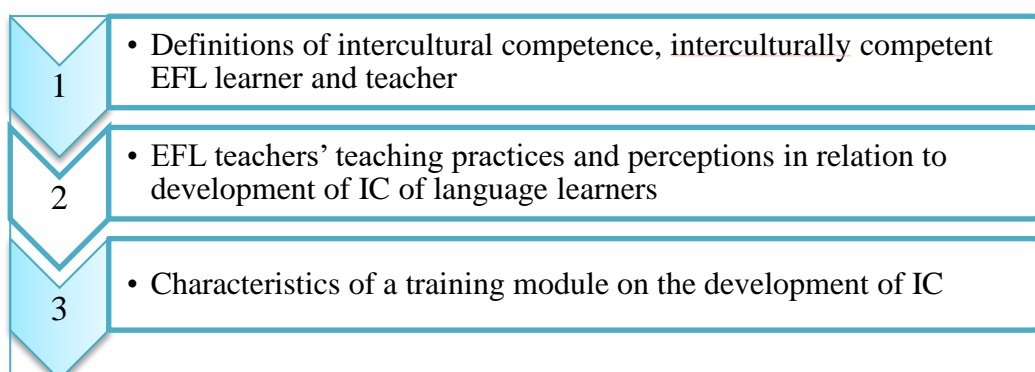


Figure 4. The content of semi-structured interviews

As it is illustrated in Figure 4, the interview questions were in line with three research questions in general. All the interview questions were provided in Appendix B and the Turkish versions of the questions were also prepared (Appendix C) as the interviews were conducted in Turkish, which is the mother tongue of teachers, so that the challenge in language use does not prevent teachers from revealing their perceptions, deeper feelings and experiences in intercultural language learning and teaching. More details regarding the match between research questions and the interview questions can be scrutinized in Appendix D, as well.

Preliminary data collection tool was an open ended survey. Open ended survey was used a supplementary data collection instrument so that the researcher was able to reach the participants based on the criteria identified before, and get deeper insight into participants' educational and teaching background before the interview and have a thick description of their teaching contexts. The content of the open-ended survey can be examined in Figure 5 below.

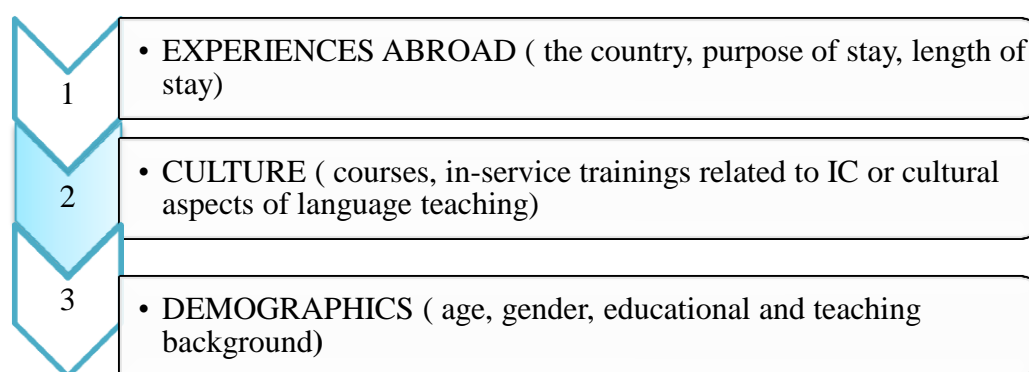


Figure 5. Content of open ended survey

As illustrated in Figure 5 above, participants were asked about their demographics such as age and gender, education and teaching backgrounds, experiences abroad and culture related courses they were exposed to previously. Further details can be explored in Appendix E.

3.6 Data Collection Procedure

Preliminary survey questions and interview questions were checked by the experts in the field to determine possible mismatches between research questions and survey and interview guide. Then, it was revised based on the feedback provided. Secondly, the questionnaire was piloted with 9 EFL teachers and teachers were also asked to assess the quality of the questions. Details regarding the participants of the pilot study can be examined in Appendix F. Three native English speaking EFL teachers were also asked to check the language of the preliminary survey and provide feedback on language use and the content. When the piloting phase was

over, the questionnaire was revised and the final version was created. Interview questions were also piloted with three EFL teachers. The transcriptions of the interviews were done verbatim and tentative codes, categories, and themes were listed via the use of MAXQDA data analysis program which can be examined in Appendix G and Appendix H.

The Human Subjects Ethics Committee of METU and the Ministry of National Education of the Republic of Turkey Directorate General of Innovation and Educational Technologies were applied to take permission to be able to conduct the research study in view of the ethical considerations. Ethics Committee approval can be examined in Appendix I.

Preliminary survey was shared on social media especially in Facebook groups that consist of the high school and middle school English teachers. The aim of the implementation of the survey was to reach the EFL teachers who met the criteria for the study and have information about the possible participants' demographics, education and teaching background. The teachers who were eligible and volunteered for the interviews were identified and contacted. Since the adequate number of teachers did not turn back, snowball sampling was realized and some eligible participants were asked to suggest other teachers who may want to participate in the study. Pre-survey was also shared with these teachers, and if they were eligible and volunteered for the interviews, they were also contacted via phones and emails.

In the last step, interviews were scheduled with the EFL teachers who volunteered to participate in the semi-structured interviews. Semi-structured interviews were conducted with 30 EFL teachers both face to face and via phone calls. In total, the duration of thirty interviews was 1015 minutes, which means an interview lasted 33.85 minutes on average. However, there were some interviews which lasted longer than 80 minutes and shorter than 25 minutes as can also be examined in the details of semi-structured interviews in Appendix J.

3.7 Data Analysis

Based on Creswell's (2013) review of three authors' (Madison, 2005; Huberman & Miles, 1994; Wolcott, 1994b) perspectives on qualitative research data analysis, core steps of qualitative data analysis involve a rigorous process where data are organized, reduced into themes via coding and demonstrated through graphs, tables or charts (Creswell, 2013, p. 180). In line with the qualitative approach chosen (i.e. interpretative phenomenology), the interpretative phenomenological analysis was done and the step-by-step procedure can be seen in Figure 6 below.

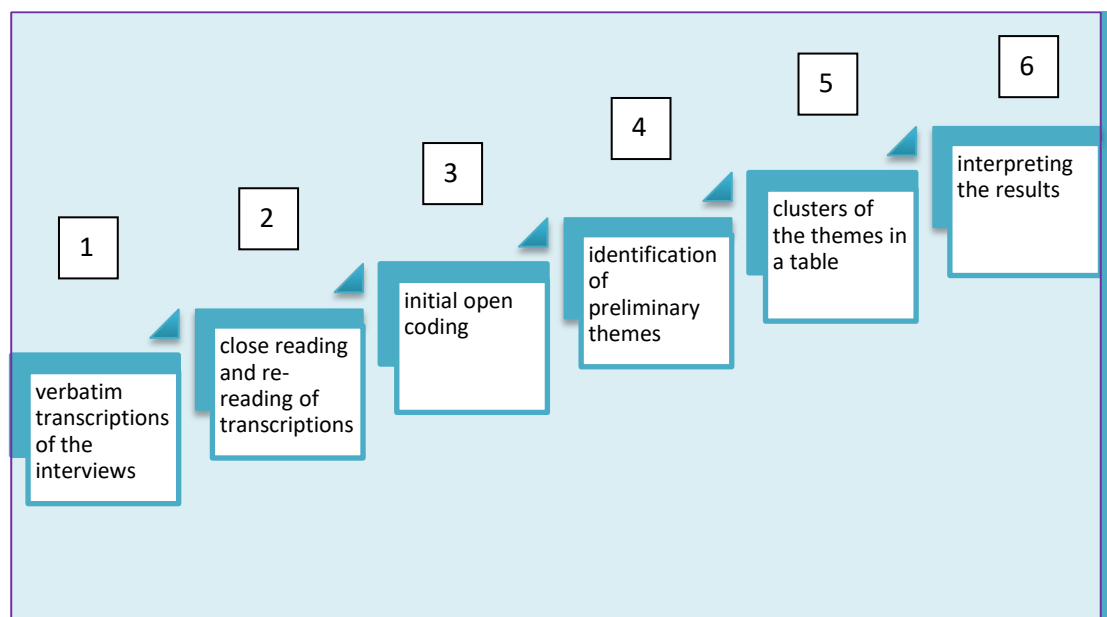


Figure 6. Data Analysis Procedure

As the first step of data analysis, the transcriptions of the interviews (1015 minutes) were done in verbatim. The total number of the words for the whole transcription was 117.626. The prosodic features were not considered as the focus of the study was interpreting the meanings attached to the lived experiences. Transcriptions of the fifteen interviews were cross checked by a third party in order to increase the dependability of the study. No mismatch or any difference that might affect the interpretation of the sentence arose based on this crosschecking. Only punctuation and spelling mistakes were detected. To organize the data, a

qualitative data analysis tool MAXQDA was used and transcription documents were uploaded to the program.

As it was seen in Figure 6, the second step was the close reading of the transcriptions. Since the number of the participants was 30, the amount of the data revealed was also abundant. Therefore, in that phase, the researcher took some notes on the possible common themes that might emerge in each transcription file. These themes were organized based on the research and interview questions so that the relevant data can be presented in a more systematic way in the results section of the study. These themes were also color coded in order to facilitate the analysis of the data and they can be scrutinized in Appendix K.



Figure 7. Sample coding process

In the third stage, initial open coding was done. The researcher identified each code based on the teachers' actual sentences and used similar words to the

participants' words though they were turned into primarily nouns for the systematicity of the coding. In that phase, the unit chosen for the codes sometimes included a full phrase, or a sentence but it was sometimes a full paragraph. A sample coding process was provided in Figure 7.

When the initial coding was completed, the researcher grouped the codes, and identified the categories and sub categories in order to identify the preliminary themes in the data. In the fifth stage, the researcher compiled all the themes and categories in a table to see the whole findings as can be seen in Appendix L.

Finally, last stage included the interpretation of the results based on the Byram's (1997) intercultural communicative competence framework and the studies in the literature. Teachers' identities were kept secret during the presentation of the findings in 'results' section. They were represented with numbers, i.e. P1, P2, P3 etc. (P1= Participant 1).

3.8 Trustworthiness Issues

In quantitative research, validity and reliability concepts are referred to demonstrate the quality of the study via accurate measures and replicable findings. In qualitative research, especially studies with a social constructivist view use concepts such as credibility, transferability, dependability and conformability instead of internal validity, external validity, reliability, and objectivity respectively. All these terms suggested by Guba (1981) are gathered under the title of trustworthiness (Patton, 2002, p.546).

Credibility can be achieved through *citing* the key writers working on the related fields and specification of data analytical method employed in the study in detail. *Member checking*, also termed as respondent validation, where the participants are asked to read and confirm the accuracy of what is interpreted can also contribute to the credibility of the study. Furthermore, *including direct quotations* from the data collected can also serve the credibility of the study as it provides evidence

regarding what happened in the field (Saldana, 2011). Through *data triangulation* in which different data sources such as interviews, field notes, and journals are compared, credibility can be established. Another form of triangulation might be the use of wide range of informants. For instance, the informants can involve both users of an information service and the professionals who deliver it. Just as diversity in informants, the use of a range of documents as a source material can also be regarded as data source triangulation. ‘Site triangulation might also be achieved with the participation of informants from several organizations to reduce the effect of studying particular local factors peculiar to one institution’ (Shenton, 2004, p.66). According to Shenton (2004), *debriefing sessions* with the supervisors or project directors can help the researcher to widen his/her vision and to identify his or her biases and choices. Guba (1981) also put emphasis on the detachment from the site while conducting the research and being in interaction with professionals such as colleagues, and dissertation committee members who are capable and volunteer to have debriefing sessions (p.85). In addition, *peer scrutiny* in the project might also challenge the presumptions by the researcher and help him or her to enhance the arguments he or she made in view of the criticisms provided (Shenton, 2004).

With respect to transferability, as opposed to positivist paradigm, in social constructivist view, the results of qualitative results are specific to certain individuals or contexts. However, providing thick descriptions of the research context can help the reader to transfer what is found in these contexts to other similar contexts (Guba, 1981).

In relation to reliability vs. dependability, in positivistic paradigms, the research can be labeled as reliable when similar results are obtained with the same participants, context and methods at a different time zone. However, this is not the case in qualitative approach as social constructivist framework acknowledges multiple realities experienced in divergent cases. In qualitative research, the dependability can be provided with triangulation of the methods used and the

detailed explanations of the whole research process, primarily methodological aspects, so that it can be replicated in similar contexts.

As stated in Shenton (2004), confirmability can be accomplished through the triangulation of perspectives in order to reduce the researchers' bias, acknowledgement of researcher's beliefs and presumptions and also limitations in the methods and their effects on the study.

In this study, trustworthiness was considered throughout the study. First of all, for the credibility of the study, the key authors in intercultural competence were shared and the terms and especially the phenomenon, teaching IC, was defined in detail. Member checking during the interviews was done through insistent questioning. Besides, during analysis process, respondent validation was realized when the expressions were not clear and the researcher was not certain about the interpretation of the data collected. The researcher was attentive not to lead the participants and tried to use exactly the same wording for the questions to minimize the effect of wording on different interpretations. When there was a misunderstanding, the researcher paraphrased the questions to make it much clearer. Direct quotations from not only representing cases but also cases from negative case analysis were shared in the reporting phase if there was any.

Furthermore, debriefing sessions with the thesis supervisor and thesis committee members were conducted throughout the research study. A critical friend was asked to analyze some part of the data to check intercoder reliability. The codes were shared by the critical friend and the results indicated that most of the codes were almost the same though extra detailed codes were also available in the researcher's scheme.

In terms of transferability, since the research was not based on a specific organization or institution, and there were participants representing a range of sites in Turkey, the study was expected to provide a more detailed account of the phenomenon of IC and teaching of IC in EFL setting in Turkey. Nonetheless, it

cannot be generalized to the whole population as the social constructivist frame of reference acknowledges that the views of participants are variable and dynamic, that is they are constructed, reconstructed and deconstructed through the experiences in various contexts. For the dependability of the study, the researcher specified each and every process in detail and decisions taken throughout the study with reasons and rationales frankly. For confirmability, the researcher ‘bracket’ herself and reveal her beliefs and experiences regarding phenomenon so that they do not interfere with the interpretation of the data collected.

3.9 Bracketing the Researcher’s Experiences, Beliefs and Thoughts

Even though interpretive phenomenology acknowledges that in order to completely comprehend the lived experiences, an interpretative process is required and bracketing out presuppositions is not possible, in the qualitative studies bracketing is regarded essential to ensure dependability. In this part of the paper, as a part of bracketing, my aim is to illustrate my beliefs, thoughts and presumptions about intercultural competence and teaching intercultural competence in language classes.

Many people may consider a language classroom in a Turkish school as homogeneous as all of them are Turkish citizens, yet some others might acknowledge that Turkey is actually a multicultural country where Albanians, Arabs, Syrians, Azerbaijanis, Bosnians, Chaldeans, Circassians, Georgians, Greeks, Jewish, Kurds, Laz people, and Zazas live. So, we are living in a multicultural context and we have certain skills that are endowed to us like respecting different ways of living a life and appreciating differences in values and beliefs. One might consider that all these cultures mentioned above are associated with only one language, Turkish, but developing positive attitudes towards otherness, appreciating differences and being able to look at from a third point of view does not require people to have a variety of languages.

I lived abroad only for a month for a German language course in summer. In this course, I met people from other countries such as Canada, China, Spain and Japan. Even this very short experience provided me with a lot of knowledge and awareness that people from very distinctive cultures can live, study and work cooperatively and harmoniously. My intercultural encounters have continued thanks to the colleagues who are not a native speaker of Turkish. As we work together and share a common institution culture, we are exchanging many things and appreciate the existence of English as a medium of communication among non-native speakers of English.

Apart from these experiences that might reflect my stance toward intercultural competence, it might also be necessary to share my views towards IC in ELT. First of all, when I was a pre-service foreign language teacher, I enjoyed literature courses where we had learned about Shakespeare's Hamlet, and Macbeth. Having text analysis and reading poems from William Blake all contributed to my knowledge of English literature, yet I felt a little bit disappointed when I started to my profession since I did not know how to integrate or benefit from these in my language classes. It is not the ineffectiveness of the courses that I took or the lack of emphasis on integrating literature in language classes, but it might be because of the context where I started to teach as the aim was to help learners to pass a standardized test rather than creating a language learning environment where they practice culture and language concurrently. However, I should admit that a critical awareness regarding how to benefit such knowledge and experience would contribute to my teaching in the first years of teaching. In fact, pursuing my MA degree in the same field contributed that type of awareness later when I enrolled in *Literature in the Teaching of English* and *Cultural Aspects of Language Teaching* courses.

In the early years of my teaching career I realized that acting as a facilitator in students' learning a foreign language is definitely distinct from teaching Geography, Math or Physics. What you do in the classroom is sharing what

resources you have in your repertoire. You may encounter students' inquiries about the cultural aspects of the target language country or any place that is mentioned in the text and you may need to come up with many stories. Therefore, I always felt the need to get prepared for each and every lesson I attended. It was not preparing a fully-fetched lesson plan for each and every lesson or working on language functions or pedagogically how to use them in class. Most of my preparation was on the content of the lesson, primarily the culture, values or things that can be considered as world knowledge. However we try to make ourselves only guides or facilitators in classroom, Turkish students generally view language teachers as informants, and this is not just informing them about the syntax, morphology or semantics of the target language, but the culturally loaded content that is delivered with the language in the text books and other sources introduced in language classrooms.

My view of teaching culture should not be misunderstood as the delivery of only cultural content. The challenge is not the knowledge of the target country or other cultural artifacts represented in the textbooks and materials, it is sometimes in a discussion section of the lesson where you find some of your students' viewing learning about the culture of the other nations as being assimilated whereas some others' favoring and enjoying the otherness through learning about various cultures. Such cases might be a very first step of critical cultural awareness and an opportunity for teacher to focus on some intercultural components, yet it is sometimes challenging to lead such debates when you realize your students are harshly criticizing the beliefs and behaviors of others and sometimes leading to stereotyping among peers. Promoting learners to be more open and curious about others, helping them to interpret the texts from another cultural framework and minimizing their ethnocentric views might be a very strenuous job for the teachers. However, I believe being aware of the potential of classroom context where many identities are negotiated and reconstructed through socialization is a critical goal for a language teacher.

As a language teacher, I admit that every other day we are experiencing many critical cases to reflect upon. I value the practitioner knowledge and theorizing from our experiences. Consequently, I believe that this phenomenological study will open a door to the practices and minds of language teachers. The implications that were gained through the study will contribute to the others who are facing such challenges. To put it in a nutshell, I have tried to reveal my presumptions about IC and IC in EFL contexts, the phenomena that was studied in this study in order to minimize the effect of my beliefs and thoughts on the interpretations of the participants' stories.

CHAPTER 4

RESULTS

4.1 Research Question 1: How do EFL teachers in Turkey describe intercultural competence (IC), an interculturally competent EFL learner, and an interculturally competent EFL teacher?

In order to explore teachers' views of IC and how they define it in an EFL context, teachers were asked to define IC concept in relation to language learning and teaching. They were also inquired about the characteristics of an interculturally competent EFL learner and teacher, and eventually asked to evaluate their own IC. Interviews revealed similar concepts in the definition of IC and interculturally competent EFL learner and teacher; however, while describing an interculturally competent teacher, participants also emphasized teaching skills to integrate IC in their classes which can be examined in the following sub-sections more thoroughly.

4.1.1 Intercultural Competence in the Eyes of EFL Teachers

While teachers were describing IC in relation to English language learning and teaching, they mentioned primarily certain components of IC which included knowledge, attitudes, skills of relating and interpreting, and skills of interaction and discovery. The details and frequency of codes for each of these categories can be seen in Table 9. As it is clear from 4a in Table 9, one of the common explanations used to define IC was the ability to interact or communicate with people from other cultures, which were exemplified in the excerpts provided below.

(1) I can define intercultural competence as students' and teachers' ability to maintain the conversation while they are talking to or having a dialogue with individuals who have various cultures (P9).

(2) As for me, intercultural competence is the ability to communicate with people from many cultures and adapt to the place where you go. It sounds like adaptation for me (P28).

(3) Intercultural competence is communication of individuals from different cultures effectively, that is their understanding of each other (P21).

Table 9. Participants' definition of intercultural competence

Codes and Categories	<i>f</i>
1. Attitudes	(20)
a. showing empathy towards other cultures	5
b. accepting similarities and differences between the cultures	5
c. respecting other cultures/differences between cultures	4
d. accepting that there are other cultures different from his own	2
e. positive attitude towards other cultures and languages	2
f. being open/enthusiastic to learn about other cultures	2
2. Knowledge	(15)
a. knowing the target culture (special days, lifestyles, clothes, cuisine, religion, cultural heritage, habits)	7
b. knowing his/her own culture	4
c. being aware of the differences the other cultures have	4
3. Skills of interpreting and relating	(15)
a. not viewing IC as target culture only	6
b. understanding other cultures	6
c. comparing native culture with the target culture	2
d. breaking students' prejudices towards L2	1
4. Skills of discovery and interaction	(37)
a. ability to communicate with people from other cultures	12
b. necessity/positive effect of knowing culture for language learning	9
c. Eng. Having an important role in intercultural communication	7
d. adopting a different culture	3
e. adapting other cultures easily	3
f. behaving accordingly based on the cultural differences	3

The ability to communicate with people from other cultures was not the only interactional definition of IC. Teachers also believed in the necessity of behaving accordingly based on the other cultures' values or differences between cultures. In order to realize that kind of an interactional behavior, teachers referred to the understanding of other cultures, which was listed under the category of skills of relating and interpreting in Table 9 and exemplified in the excerpts below.

(4) Intercultural competence is the ability to understand other cultures, become aware of the differences that they have, and behave and act in accordance with these differences (P11).

(5) I think intercultural competence is the ability to understand a behavior or event in a culture and act upon it. That is, perceiving the situation and behaving in accordance with it. It is a form of reflecting the behavior in compliance with the equivalence in that culture (P30).

Teachers also referred to the attitudes to define IC. These attitudes included empathy, acceptance of similarities and difference, respect, and openness as indicated in Table 9. P6 primarily emphasized the importance of empathy to define IC.

(6) When intercultural competence is mentioned, the first thing that comes to my mind is that it is directly related to empathy, I think. That is, to give an example, if I compare where I live and where I come to, my culture is far more different than the culture in the place where I work now. I believe that intercultural competence is something that is related to or encapsulates the ability to show empathy towards these cultures and adapt (P6).

IC was also defined as the knowledge of the home culture (i.e. Turkish culture), and target culture (i.e. British/American culture). Participants indicated that culture involves special days, lifestyles, clothes, cuisine, religion, cultural heritage, habits as indicated in Table 9. Some participants also emphasized the significance of comparing these two cultures and being integrated with other cultures as well.

(7) I think intercultural competence is to know one's own culture and the target culture, and the ability to compare things that are available in home culture but not available in other cultures (P3).

(8) Intercultural competence is being integrated with the language and culture of another nation, being able to acquire knowledge about them and approaching their culture positively (P18).

Considering all the definitions provided by the teachers, P4's definition of IC was a comprehensive summary referring to almost all the categories revealed during the interviews.

(9) I think intercultural competence is the ability to communicate with individuals from other cultures effectively and accurately and understanding the relationship that we construct. For instance, it is the ability to accept the similarities and differences in other cultures different from ours and developing empathy towards them. It means the ability to respect other cultures. Besides, being eager to learn about other cultures is also intercultural competence. I can define it in that way (P4).

As can be seen in Excerpt 9, P4 mentioned nearly each one of the concepts explored in the study such as the ability to communicate with people from other cultures, accepting similarities and differences, showing empathy and respect towards other cultures and being open to learning other cultures. In addition to these, knowledge of the home and target culture can be added for a far more comprehensive definition of IC as teachers suggested in this study. Finally, teachers indicated that cultural knowledge and awareness were required in order to acquire a language and they specifically emphasized the paramount impact of English in intercultural communication in this globalized era while describing IC in relation to foreign language teaching.

To summarize, IC was defined as the ability to communicate with people from different cultures effectively, accepting and respecting similarities and differences between cultures, and understanding, and respecting other cultures besides being

open and curious to learn about other cultures. Teachers also emphasized the significance of knowledge of target culture for language learning and critical role of English in intercultural communication.

4.1.2 Interculturally Competent EFL Learner

When teachers were asked the characteristics of an interculturally competent EFL learner, teachers indicated similar components they mentioned while describing IC.

Table 10. Participants' views on the characteristics of interculturally competent EFL learners

Codes and Categories	f
1. Attitudes	(32)
a. showing empathy towards the target cultures	5
b. tolerating/accepting the differences between cultures	4
c. not having prejudices towards other cultures	4
d. being eager to learn other cultures and languages	4
e. being open-minded/being open to innovation	3
f. not being defensive and offensive towards other cultures	3
g. respecting other cultures	2
2. Knowledge	(12)
a. knowing the target culture (festivals/special days, behaviors, lifestyles, history, cuisine, clothing, conventions, family relationship)	7
b. knowing the countries where language is spoken	2
c. knowing the differences between cultures (i.e. shaking hands)	2
d. knowing about his/her own culture	1
3. Skills of interpreting and relating	(6)
a. ability to compare his culture with other cultures	3
b. being aware of the importance of learning about target culture	2
c. having 21 st century skills (thinking critically, creatively etc.)	1
4. Skills of discovery and interaction	(17)
a. proficiency in L2 (idioms, addressing words, jokes, intonation, daily language)	10
b. not experiencing culture shock/ adapting to the differences, cultural norms	3
c. reflecting the culture and L2 point of view while speaking Eng.	2
d. learning some cultural elements from TV series, movies and books	2

These components included knowledge about the target and other cultures, and positive attitudes towards other cultures including avoiding defensive and offensive behaviors towards others and being open and eager to learn about other cultures. Moreover, interactive and interpretative skills were also mentioned, which can be examined in Table 10.

With regard to the knowledge component, teachers mainly indicated the importance of knowing about the culture of the target language as can be seen in excerpts below.

(10) Knowing and being aware of behaviors, special days, cuisines, styles of clothing, and daily language of people who belong to that culture (P10).

(11) A language learner who has intercultural competence is at least aware of their intonation, jokes and their festivals and able to reflect these in his language (P18).

12) If a student wants to learn a language, for example English, he becomes knowledgeable about the countries where English is spoken, the societies and the cultures. A child acquires the language with its linguistics, culture, historical background, and traditions all together even if it's small amount as acquiring the entire is not possible. He gains insight about these issues (P26).

(13) Actually this depends on the language that a student learns. For a person who learns English, I think (an interculturally competent foreign language learner) is aware of where English is spoken, the contexts where it is used, its being a lingua franca and what kind of opportunities this language would provide him (P27).

Whereas some teachers directly explained the requirement of knowing about the culture of the target language, P19 focused on proficiency in the target language and the knowledge about other cultures, specifically popular cultures.

(14) Interculturally competent language learner is a learner who has the command of target language. He knows the language that he communicates better. We should not think about this only considering English.

Korean TV series or Korean music bands are very active and popular among the children and the young. Thanks to this popularity, how can I say, they are inclined to or eager to learn this language. For instance, they are trying to learn Korean culture. For example, they learn their daily life, lifestyle and how these people behave each other when they have guests and how their family relationship is in their current life. That is, I think that a child should also have command of all these types of issues in order to become interculturally competent. That is, what a person who speaks that language does and how does he live a life. They have personal reactions of course, and we may not look at the situations from a universal perspective, we react to the social situations but it might be necessary to know how to react in certain cases. For instance, shaking hands is a very normal behavior in our culture. However, it might be considered as a rude behavior by British people because they shake hands with people who are of a certain age not with others. Therefore, I think knowing even this is important and a positive thing for a student to communicate in that language more effectively (P19).

Teachers also emphasized the attitudes that interculturally competent language learner should have. One of these attitudes was openness and eagerness to know other cultures and languages as can be seen in excerpt below.

(15) A student must be open to other cultures as a foreign language learner. Instead of marginalizing people, and calling them 'giaour' as our elderly have called them before, they should be open to world cultures and eager to learn about these cultures. In addition to that, (a student) needs to know a foreign language and English seems to be the primary one as it is spoken everywhere in the world. However, I can define (an intercultural competent EFL learner) as the individuals who have not only learned English, but also have been eager to learn other languages and developed positive attitudes towards this issue (P2).

In addition to openness, some other teachers also emphasized the need for empathy and respect for other cultures.

(16) First of all, (an interculturally competent EFL learner) should know to empathize. If he adopts a manner which is defensive or offensive, he cannot communicate

with that culture, therefore, empathy is the first (requirement) (P25).

(17) Empathy and respect. That is, (an interculturally competent EFL learner) must show empathy and respect towards others and they should not flout at some of their conventions (P20).

(18) That's going to be a classic, but I think they should respect other cultures. They should think highly of every culture. I think that they should respect the conventions and cultures of different people instead of giving them an evil eye (P7).

Tolerating and accepting differences between cultures were also certain attitudes that need to be developed by an interculturally competent learner according to the teachers.

(19) If my student is at an awareness level where he does not experience culture shock and he tolerates the difference when he encounters one, it means he has reached the intercultural competence level. That is, even if the thing that he experiences is an awkward one in his culture, he is learning a new language and culture. And, if he is at a level that he can tolerate this, he becomes interculturally competent in my sight (P23).

(20) As for me, the most important characteristic of (an interculturally competent EFL learner) is to be at a level where he can indicate that these are possible and normal instead of criticizing this when he encounters with a routine that might be considered awkward or not accepted in his own culture (P8).

As a result, teachers identified the characteristics of an interculturally competent EFL learner as having knowledge about home, target and other cultures, being open to other cultures and differences, tolerance and empathy for others, the ability to have comparisons between cultures and using the target language effectively.

When teachers were asked whether their students were interculturally competent or not, 12 of the teachers indicated that they had mosly interculturally competent EFL learners whereas 11 of them indicated the otherwise. There were also seven

teachers who believed that they had a limited number of students who were interculturally competent. When teachers were further inquired about their perceptions regarding their students' IC, they introduced certain reasons why they believe their students were competent or incompetent in terms of intercultural skills which can be examined in Table 11.

Table 11. Rationale for having interculturally competent EFL learners

Codes and Categories	<i>F</i>
Attitudes	(21)
a. being eager to learn about other cultures	6
b. being curious about other cultures	4
c. not having prejudices about other cultures	4
d. accepting differences between cultures	3
e. approaching European/popular culture positively	1
f. showing empathy towards other cultures	1
Knowledge	(16)
a. knowledge of target/other cultures (special days/festivals, famous people, social life, royalty, songs, movies, countries, cuisines, countries)	16
Skills of interpreting and relating	(11)
a. sharing of what they have learned, heard and experienced	7
b. reflecting international elements in their assignments	2
c. understanding question words and some phrases more easily	1
Skills of discovery and interaction	(48)
b. watching TV (BBC, TV series, movies, documentary animation etc.)	13
c. using internet & social media	13
d. playing computer games/interactive games	6
e. being in contact/communication with people from other cultures	7
f. proficiency in L2- communicating effectively (knowing how to address, not being shy or hesitant during the interaction)	3

Teachers thought that students were interculturally competent because they had knowledge about other cultures, especially their festivals, celebrities, songs, movies and cuisines.

(21) For instance, there are students who are interested in (other cultures). We have a unit called 'Festivals' and we cover Easter and Chinese New year, students can give information about these immediately. There is Easter and

they do this, they paint eggs, they have rabbits or they know about Chinese New year even though their knowledge is limited not extensive. From all these, we can conclude that they have intercultural knowledge (P24).

(22) Middle school students, especially 7th and 8th graders have intercultural competence. When we teach a song, mention a movie and royalty regarding English culture or when we mention Easter and Christmas, they are not greek to themselves anymore. They are aware of what they are. They just learn the new terms and read the texts regarding these (P27).

(23) For instance, they are aware of special days, festivals and their cuisines in the target language. Even though they have not been in personal contact with this culture, they are knowledgeable about it (P22).

Some of the teachers believed that they had limited number of interculturally competent students, but when they explained the reasons why they regarded some of their students interculturally competent, it was obvious that these students were mainly the ones who favored the use of technology and loved searching and interacting with other people as can be seen in the excerpts below.

(24) As it was the same case in every other school, we have some students who are very eager to (learn about other cultures) and they search very different things and use social media very effectively. They follow the stories and short videos shared by celebrities and they know about these whereas there are other students who follow celebrities in Turkey to learn about how much money they earn and what they do. However, there is frenzy about Korean not just English in high school. Everything relates to Korean. Korean language, Korean songs...Is it BTS I may have mispronounced that, there are still fans of this band. Or, Korean animations...They have this culture now and they do not find it strange while watching them. Besides, there are online war games. I do not know much about them. There are games that are played internationally. There are students who play these games. They are much better as they are trying to talk as they have to do so. There are also a few students who use some chat applications that they can communicate with people from

other countries. They have become better (more competent) since they started to use these. The rest of the class considers English as workload and they do not consider it as necessity (P30).

As it was obvious from the previous excerpt, students were not just interested in only the target culture but they were also eager to know other popular cultures such as Korean culture. P2 also shared her experience in the teaching of a grammar structure, comparatives and superlatives, when she realized how her learner tried to know about other cultures such as Japanese and Chinese on her own and the positive effect of engaging with social media and TV programs.

(25) We live in Turkey and students do not have any experience in a foreign country; however, I started to observe a few students' eagerness to know about other cultures thanks to social media and TV series. For instance, one of my students mentioned that she chatted with a Korean friend in English. They were writing to each other and trying to know each other. She was trying to know the culture there. In a lesson, Hong Kong was mentioned in one of the topics, the text was a grammar based one and students were expected to write a comparative superlative sentence comparing the two cities. When no one else had knowledge about Hong Kong, a female student tried to give some extra information such as Hong Kong is autonomous and it is not dependent on the country where it locates. Right after that, other students in the class were attracted by how she knew about that. When I chatted with her and asked her how she knew about that, I learned that she was interested in Asian culture, especially Chinese and Japanese and she was trying to learn about Japanese culture and language. She was trying to learn these by herself. I think the things that contribute to that awareness among students are social media, internet media and communication tools, and television including TV series and movies. There is this desire to create awareness or knowing, but is it the case for most of the students? I can say that it is only for minority at that stage (P2).

The teachers who believed that their students were interculturally incompetent also provided some other explanations regarding their experiences and observations in

the classroom, which illustrated their students' lack of IC clearly. Based on these explanations, the reasons were listed in Table 12.

Table 12. Rationale for not having interculturally competent EFL learners

Codes and Categories	<i>f</i>
1. Attitudes	(40)
a. having prejudices about learning L2	9
b. considering cultures of others as ridiculous/unnecessary	7
c. not being eager to learn about other cultures	5
d. not being open to other cultures	4
e. having prejudices about other cultures	4
f. not accepting cultural differences, different lifestyles	4
g. falling in nationalism movement/ resistance to some international agenda	3
h. marginalizing foreign students/ not accepting foreign students	2
i. considering other cultures as a threat to their own culture	2
2. Knowledge	(14)
a. not knowing about the target/other cultures (festivals, religion, lifestyle)	9
b. not knowing about English and countries	3
c. not knowing about his/her own culture	2
3. Skills of relating and interpreting	(6)
g. not understanding other cultures/ differences between cultures	3
h. not understanding jokes/ speech in videos in L2	2
i. reflecting elements of local culture in their assignments	1
4. Skills of discovery and interaction	(9)
a. not using English in their daily life	3
b. lack of L2 proficiency (colloquial language, how to address people)	2
c. not searching about the target culture much outside the class	2
d. not having experience abroad	2

As can be seen in Table 12, teachers regarded their students as incompetent because of their prejudices towards language learning and other cultures, their insufficient knowledge of other cultures, countries, and even their own culture and difficulty in understanding other cultures and differences between cultures.

One of the primary reasons of teachers considering their students as incompetent intercultural speakers was about their attitudes. Teachers expressed that their

students had some prejudices towards foreign language learning. For instance, teachers mentioned that students were asking, ‘Why do we learn English? Why don’t they learn our native language?’ Some of the teachers also indicated that students only considered English classes just a course to pass.

Moreover, students found other cultures strange when they encountered them in the textbooks according to the EFL teacher participants. Similarly, P8 had also indicated concerns and provided examples regarding what kind of cultural values students regarded quite strange or ridiculous.

(28) I have students who react in a variety of ways. For instance, when the behaviors that belong to British culture are mentioned, there are students who find them strange and say ‘How ridiculous they are!’... In the simplest term ‘fish and chips’ and ‘tea with milk’ are mentioned in culture sections in every English course book. Whereas some of my students react to this saying, ‘How can people drink tea with milk? That’s nonsense! They even do not understand from tea.’ There are other students who say, ‘What’s wrong with that? I would like to try that too, it would be an interesting experience’. This is the criterion for me: their reactions (P8).

Teachers’ concern was not only students’ consideration of other cultures as ridiculous but their lack of desire to learn about other cultures, and English, and not being open to learning other cultures as can be seen in excerpts below.

(29) Primarily students question, ‘Why do we learn English? Why don’t they learn Turkish? When Halloween, which is not available in our culture, or other festivals are covered in the course book or somewhere else, students question this, ‘This does not exist in our culture. Why do we learn this?’ On one hand, it is good that they question things; on the other hand, not everything needs to exist in our culture. In this way, I understand that my students are not open to cultures (P14).

(30) There are reading texts about Christmas or Robin Hood and I give them to the students’. However, they look at me as if I brought them something from space. They look

at me as if I taught something that is totally irrelevant. They make nonsense comments. They do not attract students' attention. Besides, students do not have any purpose or desire to learn English. Therefore, culture does not interest them much. They feel as though I was doing something unnecessary (P16).

In addition to the lack of certain positive attitudes, openness and eagerness to learn about other cultures, teachers also noted that their students had lack of cultural knowledge.

(26) Our students are not aware of cultures. In the simplest term, they do not understand why and when a festival is celebrated. That is, they are not aware of them, they do not know them and they cannot provide any examples at this point (P18).

(27) For instance, I have worked a lot in districts. Students know about their culture, but they do not know about other cultures well since they do not go outside the district. I understand this when they encounter movies, cuisines, pictures that are not from their cultures in the course books. Or I understand this from their lack of understanding and finding them strange when they encounter different implementations (P12).

When all these considered, teachers had both interculturally competent and incompetent language learners. However, what made them competent was primarily about their knowledge of other cultures, their positive attitudes and lack of prejudices towards other cultures, and their engagement with other cultures via such tools as TV series, programs movies, social media, and interactive computer games. What made them incompetent, on the other hand, was more about their lack of interest in learning and using English, not being open to learn other cultures, considering learning them as meaningless, lack of knowledge, and lack of understanding of similarities and differences between cultures.

4.1.3 Interculturally Competent EFL Teacher

Teachers were also asked the qualifications of an interculturally competent EFL teacher and their responses to that question were similar to their definition of IC and the qualifications of an interculturally competent learner. Therefore, some categories involved attitudes, knowledge, skills of interpreting and relating and skills of discovery and interaction. However, characteristics of an interculturally competent EFL teacher also included some skills regarding teaching or integrating IC in language classes, which can be scrutinized in Table 13.

Table 13. Participants' views on the characteristics of interculturally competent EFL teachers

Codes and Categories	<i>f</i>
1. Attitudes	(30)
a. being open to other/different cultures	8
b. being able to tolerate/accept/respect the differences	7
c. being eager to learn about other cultures	5
d. showing empathy towards other cultures	5
e. not having prejudices towards other cultures	5
2. Knowledge	(20)
a. having knowledge about the target/other cultures (cuisine, festivals, literature, viewpoints, the lifestyle, sociocultural structure, art, music, cultural expressions, daily language, traditions, stories, clothes, behavioral styles, the country)	17
b. having knowledge about his/her own culture	3
3. Skills of relating and interpreting	(2)
a. ability to confront and relate prejudices towards target culture	1
b. showing effort to observe cultures while watching films or movies	1
4. Skills of discovery and interaction	(16)
a. overseas experience	6
b. proficiency in L2- communicating with people from other cultures	6
c. having foreign friends & teachers, studying in EMI university	2
d. becoming globalized/having a global vision	2
5. IC teaching skills	(19)
a. teaching language by integrating the culture of the target language	7
b. introducing differences between cultures effectively	5
c. use of materials & activities (idioms, poems, songs, videos)	4
d. developing attitudes such as openness, respect and toleration	3

When Table 13 was examined, it was obvious that teachers regarded positive attitudes as one of the most important criteria to be an intercultural competent teacher. Such attitudes primarily involved being open to other cultures, tolerating differences and respecting others' values, and not having prejudices towards other cultures. In addition to these, having empathy for other societies and being eager to learn about various cultures were also mentioned by the EFL participant teachers in the study.

P2 especially emphasized the need for teachers to tolerate the differences and being open to other cultures before teaching it to their students.

(31) Firstly, when I consider intercultural competence from the perspective of teachers, a teacher should be open and eager to learn other cultures. That is, I have been teaching English for ten years and I am in contact with the teacher in the mornings and I see them. First of all, a teacher should personally be an individual who tolerates differences. We are teachers. If we cannot tolerate varieties in our own culture, it is hard to expect (our students) to tolerate a foreign culture. In this respect, I think the first thing is that a teacher should be an individual who tolerates differences. We need to raise individuals who tolerate different lifestyles and species. In the simplest term, I want to provide an example to reify this even though it may not be relevant to the issue. In the tea house of our school, there was conversation about the cleanliness of the foreigners. Our colleagues were not foreign language teachers. Some of them were literature teachers and geography teachers. All of them have relatives abroad, one of them has a sister or another has another relative. They were sharing some information they had acquired there. One of them says, 'My sister is in Britain and we do not enter our homes with our shoes but they do it there. They are very clean they have a shower every day'. Another one mentions another perception, 'You gotta be kidding me. Americans are very nasty.' However, these people have not experienced that. They just learn and pass that information from their relatives or friends and there is a negative coding here: 'We are much cleaner and we are better.' She also has positive evaluations such as their streets are cleaner and our houses are cleaner. I

think a teacher should tolerate the different one, whether it is about cleanliness, knowledge that she uses or different lifestyles (P2).

P29 also indicated the significance of tolerating and accepting differences, specifically emphasizing the meaningless of stereotyping of others.

(32) If a teacher can tolerate everything in that stage, this might be religious beliefs, clothing, behaviors etc. I expand culture in that way. I do think that way. If we can act thoughtfully to the people who are conservative, open-minded, or if we can look at religionist, unbeliever and secular from a respectful point of view, then we can raise our children, next generation, accordingly. This is included in intercultural competence. You know, it counts nothing whether you are turbaned, you pray, you are an atheist or you have a body full of tattoos or piercings overseas. Interlocutors' style is not important at all. This is very important! (P29).

Attitudes were not the only characteristics of interculturally competent EFL teachers. Knowledge about one's own culture, target and other cultures was also a prerequisite to be competent EFL teacher. For instance, P14 put emphasis on the effort to know about other cultures, either by seeing other countries and cultures or movies that belong to these cultures.

(33) Firstly, in order to teach this to their students, a teacher must be open and inclined to intercultural communication. In this sense, I think teachers must see and know other foreign countries and cultures as long as they have the opportunity to do so. Moreover, if they do not have a chance to go to another country, they can have foreign friends. A teacher can do his best to know a foreign culture. Or, I am sure everybody watches a movie, but while watching movies of other countries, to what extent does he try to know about the culture? He should think about that. He can have a grasp of culture via movies, as well. As a result, I think that a teacher must be open and inclined to learn other cultures and then teach this to his students (P14).

Teachers also believed that an interculturally competent EFL teacher should be able to communicate well in the target language that s/he is teaching. Specifically, a teacher was expected to maintain the conversation with foreign speakers and had the knowledge of how to use words, phrases and idioms in which contexts.

Teachers also believed in the necessity of having overseas experience to develop teachers' IC. For instance, a teacher indicated that the more a teacher knew about other societies and cultures, the more s/he would contribute to his/her language learners.

To sum up, the characteristics of interculturally competent teachers primarily included some attitudes such as being open to other cultures, accepting and respecting similarities and differences between cultures, and showing empathy towards other cultures. Knowledge of home and other cultures, ability to communicate with foreigners, overseas experience, and having foreign friends and teachers were also some of the characteristics of interculturally competent teachers. Finally, having skills to integrate culture in language classrooms, ability to introduce differences between cultures and ability to develop learners' attitudes such as openness, and tolerance were also some traits mentioned.

When teachers were inquired about their own IC development, fifteen of the teachers indicated that they considered themselves as mostly interculturally competent whereas nine teachers considered themselves as competent. There were also other teachers who believed they might be considered both competent and incompetent and few of them also did not know whether they were competent. The reasons were listed in Table 14.

Table 14. Rationale for being an interculturally competent EFL teacher

Codes and Categories	<i>f</i>
1. Attitudes	(20)
a. being open to learn other cultures, cultural differences, new ideas, and people	10
b. tolerating/respecting other cultures & situations	4
c. being eager to teach other cultures	3
d. not having prejudices about other cultures	2
e. having empathy towards other cultures	1
2. Knowledge	(12)
a. learning/knowing about target culture	9
b. not having difficulty in answering students' questions	3
3. Skills of relating and interpreting	(3)
a. understanding the message correctly in FL	3
4. Skills of discovery and interaction	(42)
a. L2 proficiency-being able to communicate with foreign speakers	11
b. having experience abroad	6
c. communicating well with students from other cultures	5
d. observing other cultures when s/he visits abroad	4
e. working as a translator/interpreter/guide/Turkish teacher before	4
f. reading about the new trends in teaching	3
g. searching about other cultures	3
h. participating in Erasmus/cultural projects	3
i. exchanging cultural information with others	2
j. adapting to different cultures easily	1
5. IC teaching skills	(9)
a. integrating intercultural issues in L2 teaching	7
b. developing students' attitudes (respect, marginalization etc.)	2

As can be seen in Table 14, teachers believed that they were open to learn and teach other cultures, cultural differences, and new ideas. Tolerance and respect for other cultures were also some of the qualifications that the EFL teacher participants possessed. Teachers also considered themselves as interculturally competent inasmuch as they knew or tried to learn about the target culture and did not have much difficulty in responding students' queries about the target culture. Few of them also indicated that they had no difficulty in interpreting the message in the target language.

Some of the most frequently mentioned reasons why teachers felt interculturally competent were the ability to communicate with people from other cultures, having overseas experience, and observing other cultures during these visits abroad.

(34) For instance, I can communicate with people who are native speakers of English. I can also communicate with my friends who speak foreign languages. I can exchange information about cultures. I can communicate effectively. Besides, TV series and movies that I watch in foreign language teach me many things. Therefore, I believe I know the culture of the target language that I teach. However, if I have a chance to go abroad and learn more, I believe I would learn more about the target culture (P4).

As P4 believed, having experience abroad is an impactful factor in teachers' feeling of competence when intercultural knowledge is considered. P19 especially emphasized his overseas experience while indicating the reasons why he felt interculturally competent as can be seen in the excerpt below.

(35) I had a chance to go to America twice. I think that contributed me a lot in terms of cultural issues. At least, I had the chance to observe the lifestyle, life standards and people there. I believe that observation helped me a lot in regard to the language that I teach. It is difficult to introduce a precise criterion, but I think I am above the average when I compare myself with the average. That is, am I competent or incompetent? Competency might outweigh incompetency. At least I have knowledge even if it is only general. That is, when my students ask me questions about culture, the target culture, I believe I have the knowledge of the culture as far as I can answer 90 % of the questions (P19).

Similarly, P12 also mentioned his overseas experience, but he was more cautious to consider himself as interculturally competent because he believed it might require more.

(36) I believe I am better at this when I compare myself with my colleagues because I used to have inclination towards literature courses when I was university and I have seen three cities of England. When I was there, I

asked many questions about their culture and I observed them. I am better compared to the people who have not done so. However, I cannot directly say that I am competent as this might require training, too. I have taken a training related to human relationship as general knowledge; however, since it is not related to teaching a foreign language, I cannot say that I am competent at the relationship between these (P12).

On the other hand, one third of the teachers expressed that they were not interculturally competent. The reasons for their incompetency were mostly about their lack of knowledge about the target and other cultures, lack of overseas experience, lack of training on IC and limited resources to teach IC as it was demonstrated in Table 15.

Table 15. Rationale for not being an interculturally competent EFL teacher

Codes and Categories	<i>f</i>
1. Lack of knowledge about target and other cultures	26
2. Lack of interaction & overseas experience	12
3. Lack of IC teaching skills (i.e. difficulty in teaching, lack of training)	8
4. Lack of resources (i.e. time/curriculum/material/students' proficiency)	8

Regarding the lack of knowledge, P26 and P21 explained in what ways they lacked the knowledge about the target culture and when they realize this deficiency.

(37) For instance, there are the life experiences, rituals, traditions, and reactions of people who live in the countries English is spoken. I do not know much about them. I still try to learn by reading. Therefore, I do not consider myself as competent. I can never say that I am competent. That would be to overstep my bound (P26).

(38) For example, when I come up with something new, (I say), 'Oh! I don't know that, that's the way it is.' I mean, I'm having trouble communicating things. Then, I understand I'm not competent, you know, when I feel the need to search, when I feel the need to learn, when I have difficulty in responding...(P21).

Lack of knowledge about the target and other cultures was not the only reason of teachers' incompetence in relation to intercultural learning and teaching as it can be examined in Table 15. Just as participant EFL teachers indicated overseas experience as something that made them interculturally competent, the teachers who expressed themselves as incompetent also put forward the lack of overseas experience as one of the reasons of why they felt incompetent.

(39) Of course I have deficiencies, for example, I do not have experience abroad. That's why; I have not seen cultures that are different from ours in their own context. However, you know there are different cultures in different cities in Turkey, too. I'm from Kastamonu. I came from the Black Sea region to Central Anatolia. There is a different culture here. Even here it is sometimes difficult for me to adapt. It is a little more difficult for me to tell about these to my students without going abroad, so I don't think I am completely competent. We are teaching English. If we see England and live there personally, we could reach a more competent level, or sometimes we teach countries and languages, and we transfer the cultures about them to the students, but I sometimes have some difficulty in doing that as I haven't lived there (P7).

Teachers also believed that their difficulty of explaining intercultural issues in the classroom, lack of training on IC and not having chance to do interactive activities like role plays and dramas were some of the reasons why they considered themselves incompetent in terms of IC. Even though the frequency of the codes was low, the teachers referred to the time limitation, curriculum requirements, lack of materials and students' low proficiency in the target language, English. P2 especially indicated her difficulty in transferring her cultural knowledge to the students.

(40) I see my incompetency here at this point. At the end of the lesson, I can't transfer (he cultural knowledge) in English. I have intercultural knowledge, and awareness about different cultures. And today's point was about these primitive tribes. I realized that the children had negative coding because they coded them as cannibals in a negative way. And I wanted to get over it. I spared a few minutes for

this at the end of the lesson; but I could not explain this in English. This is perhaps about inadequate proficiency, that is, I had a concern that children wouldn't understand me, and I didn't have much time. Secondly, I didn't have any extra material. It was just a listening exercise (P2).

As a result, EFL teachers considered an interculturally competent EFL teacher as an individual who is open and eager to learn about other cultures, and someone who is knowledgeable about the target and other cultures. In addition, the ability to communicate with people from other cultures effectively, tolerating differences and having overseas experience were also some characteristics that an IC teacher needed to possess. Half of the teachers thought that they were competent whereas others were not feeling in the same way. The reasons provided for their perceptions of competency or incompetency consolidated what they introduced as the characteristics of IC teacher before. Interculturally competent EFL teachers primarily were open to differences, other cultures and new ideas, and they had empathy and toleration towards other societies. In addition, they had the knowledge of their own culture and other cultures and were able to communicate with people from other cultures. On the other hand, interculturally incompetent teachers had insufficient knowledge about the target and other cultures, and lacked overseas experiences. Besides they had difficulty in teaching intercultural issues in language classrooms because of lack of training and resources.

4.2 Research Question 2: What are the EFL teachers' teaching experiences and perceptions about the development of EFL learners' IC?

In order to reveal teachers' practices with regard to IC, teachers were probed into what their experiences regarding intercultural competence are, whether they find it easy or difficult to teach IC, whether they have foreign students or not, how they contribute to the students' IC development, how they understand that their students develop in terms of IC and what can be done to develop learners' IC.

4.2.1 Teachers' Perceptions and Experiences Regarding IC

The semi-structured interviews revealed that teachers' experiences regarding IC mainly included what they did in the classroom to develop IC of learners, their perceptions and needs, and students' lack of IC and effort to develop their IC, which can be seen in Table 16.

Table 16. Participants' perceptions and experiences regarding IC

Categories and sub-categories	<i>f</i>
1. what students do	(39)
1.1.lack of IC	
a. negative attitudes	16
b. lack of knowledge	5
1.2 developing IC	
a. knowledge & interaction	12
b. positive attitudes	6
2. what teachers think/perceive	(61)
2.1 thoughts/perceptions	
a. about course book & materials	28
b. about context/society	11
c. about teachers	11
d. about students	11
2.2 needs	
a. teachers' needs	16
b. system's/curriculum needs	5
c. students' needs	3
3. what teachers do – teachers' daily teaching practices	(109)
a. activities & tasks in class	64
b. doing projects	13
c. raising students' critical cultural awareness	12
d. intercultural experiences	7
e. use of course books	7
f. giving assignments	6

Considering students' lack of IC, attitudes and knowledge were indicated as the indicators of lack of IC. Teachers mentioned students' prejudices towards learning English ($f=3$) and lack of motivation to know about other cultures ($f=3$). Some students had some stereotyping towards other cultures ($f=3$). They were not open to

other cultures ($f=6$), and ostracize some foreigners ($f=1$). Regarding the knowledge component, students did not know much about the target ($f=1$), other ($f=1$) and home culture ($f=1$) and they did not have a broader perspective ($f=1$) or overseas experience ($f=1$).

On the other hand, some other teachers referred to students' engagement with technology and acquisition of IC via social media and computer games ($f=4$), and movies and TV series ($f=3$). Interaction with other students via pen pal activities ($f=3$) and sharing of their cultural knowledge in class ($f=2$) were also expressed.

Being open and eager to learn other cultures, enjoyment of cultural issues, being willing to have pen pal activities were also some positive attitudes ($f=5$) mentioned by the teachers.

(41) Two years ago, when I started chatting with my students who had a higher level of foreign language proficiency in my classes, I noticed that these students did not study as a method of learning a foreign language, but they watched TV series and played computer games, and I realized that this was not only about information. They are exposed to very different cultures. They wonder and start learning themselves, as well. For example, one of my students went to this student language course and was trying to learn English for a while, but now since he wants to keep learning English and he is curious about the Japanese culture, he is following a channel which is spelled NHK World regularly. He says 'I'm learning both English and I already have a curiosity about Japanese culture. I learn about Asian, Chinese and Japanese culture from that channel.' (P2)

With regard to the teachers' perceptions about the course books and materials used, teachers believed that the course books did not include other cultures or intercultural issues ($f=6$), adequate cultural activities ($f=4$) and they were generally prepared based on the local culture rather than having an international perspective ($f=2$). It was also indicated that students hated them ($f=1$), books were not visually attractive ($f=1$) and they did not reflect the target culture correctly ($f=1$). However,

there were also other teachers who believed that the books included world cultures not just home culture or the target culture ($f=9$) and idioms ($f=1$). The critical impact of the course book in the integration of intercultural issues in the classroom was also emphasized ($f=3$).

Teachers also referred to the fact that teaching culture or providing information about other cultures was not very well received by the society. There was the impression that students would lose their own identity, and home culture ($f=3$). Teaching language was believed to be imposing another culture ($f=2$). People called other languages or cultures as ‘giaour’ ($f=2$). There was the fear of otherness ($f=1$), and teaching other cultures ($f=1$). Others include teachers’ being questioned by their colleagues about teaching a foreign culture ($f=1$) or parents’ complaining about the ‘pig’ figure in the course books ($f=1$). One of the teachers referred to some of these prejudices about other cultures in the society.

(42) There is a foreign teacher as a language instructor. We wanted to have a surprise for him. It was Halloween time. And students designed masks in visual arts. We thought we'd put them on and surprise him. Some of the parents were disturbed, 'Our teacher is nice but does she want to celebrate Halloween?' They call the foreign teacher 'the man'. 'Why does she teach Halloween to our students when she is supposed to teach our holy nights, Ramadan Festival, and Sacrifice Festival to the man who came (from another country) ? Does she try to make our children 'giaour'?' We encounter such challenges. If we can break the chain of parents, we can see that different broader perspective in the students (P26).

Teachers’ perceptions about the language teachers were mainly about their giving priority to accuracy rather than fluency ($f=1$), teaching ‘tenses’ all the time ($f=1$), not having concerns about IC teaching ($f=1$) and stereotyping students ($f=1$). It was also believed that knowing L2 did not mean that a teacher was intercultural competent ($f=2$) and teachers learn less in university because of lack of native speakers of English teachers ($f=1$).

Teachers also introduced their beliefs about their learners. They believed that students in private schools had a higher level of IC because of having been abroad and parents' sociocultural level ($f=2$). They also thought that students took teachers as a role model ($f=1$), and students in urban area were more tolerant ($f=1$), whereas students in rural areas were not open-minded ($f=1$).

Regarding students intercultural development, teachers valued the impact of overseas experience on learners' IC ($f=1$) and regarded having interculturally competent learners in EFL classrooms as a very advantageous situation ($f=1$). They thought it would be easier to develop IC with 2023 projects ($f=1$).

Teachers' and students' needs and the required changes on the curriculum or the system were listed under the category of needs in Table 16. Teachers' primary needs were the training on how to integrate IC in classroom ($f=4$), experience abroad for IC development ($f=4$), and further development in terms of IC ($f=2$). Need for a platform to practice English ($f=1$), preparation before the lessons ($f=1$), and broadening teachers' vision ($f=1$) were also indicated. Need for respecting other cultures ($f=1$) and developing globalized students ($f=1$) were other needs revealed in the semi-structured interviews. P2 indicated the need for training as she thought how a teacher reflects the culture in class was critical.

(43) If I evaluate myself as a teacher, I do not find my intercultural competence adequate, but I have overseas experience and I hear about things. However, as for me teachers need a professional training about how to integrate this. Now there are exercises that can introduce world cultures in our course books in our lessons now and all these were internalized well. Students are presented with not only the target culture but also the exercises that introduce different lifestyles of different countries from all over the world. That's fine, but it's important how the teacher reflects it. At this point, I think the teacher should be given certain training (P2).

Students' needs were mainly about their need for knowing their own culture first ($f=1$), having knowledge about other cultures ($f=1$), and learning by doing and

experiencing ($f=1$). System requirements and curriculum needs were the need for having an effective policy about foreign students ($f=1$), having exchange programs not just with European countries ($f=1$), having projects with other cultures about education systems ($f=1$), and consolidating curriculum with more cultural and speaking activities ($f=2$).

When teachers were asked about their experiences regarding IC in language classrooms, they also explained their practices with regard to IC. These practices were classified as tasks and activities, raising students' awareness, use of course books and teachers' own intercultural experiences, which can be seen in Table 17.

Table 17. Participants' practices in regard to IC

Codes and categories	f
1. Activities & tasks	(77)
a. presenting different cultures (festivals, cuisines, clothing styles, currency, education, other cities abroad, ethics/manners, climates, lifestyles, extreme sports, historical artifacts)	26
b. having students watch movies, videos, documentaries	12
c. doing projects (Grundwig, Erasmus, pen pal, organizing English days)	8
d. bringing and creating realias (foods, postcards, models, poems, stories)	7
e. giving assignments (Presentations, cuisines, city, country, festivals)	5
f. presenting some visuals sceneries	5
g. having discussions on cultural issues	4
h. sharing her abroad experiences with the students	3
i. inviting a foreign speaker/language expert	3
j. comparing different cultures & countries	3
k. drama-role play activities	1
2. Raising students' awareness	(11)
a. trying to prevent marginalization, misconceptions about cultural issues	4
b. raising students' awareness about intertwinement of C&L2	3
c. persuading students that they do not lose their culture	2
d. trying to teach different international topics not just local ones	2
use of course books	(7)
a. using the standard course book provided by MoNE	4
b. not using MEB course book- buying an international course book	3
intercultural experiences	(5)
a. working with foreign teachers / teams	2
b. having students' from different cities/cultures in Turkey	2
c. cultural experiences abroad	1

The tasks and activities teachers were implementing in their language classrooms were various and included presentation of other cultures, using audiovisuals, bringing realias, and sceneries, doing projects, sharing experiences, discussions, comparison of various cultures and countries, carrying out role plays etc.

Teachers indicated that they presented the target and other cultures by sharing some information about their cuisines, lifestyles, festivals, extreme sports etc.as can also be seen in the excerpt below.

(44) Since the English field is highly connected to other cultures, we provide information or give examples to foreign students from foreigners and settlements abroad; but for example, I do not have a foreign student. I wish I could have a foreign student. I wish I had at least a Syrian student. I believe that would be beneficial to my students, too. But, as I said earlier, I present film sections in the videos or music and pictures so that they can learn different cultures from time to time in relation to the course-related curricula. I convey these to my students. I say, 'Look, that's how it's done in this country.' There's an extreme sports unit. I say, 'In America or in England, there is an extreme sport that does not exist in our country.' I convey these in that way. I say that people's lifestyle is completely different, and what they are interested in is completely different in Canada's cold climate (P7).

Teachers also mentioned some other practices such as giving assignments, using audiovisual materials and having discussions in the classrooms.

(45) For example, I give homework. Students need to investigate cuisines of two different countries. I'm giving them some time to investigate. I'm telling how they can do it. They are coming and presenting it to me. They can either present or they can also write to me and verbalize them. I think they can learn something. I think it's a bit more effective when they investigate themselves. I think at least it becomes more productive for them. Or I'm bringing videos, more images, pictures and photos to the classroom. We create a topic of discussion with the students and I give information about the materials I have brought through a narrative (P6).

Teachers also reported some of the projects they involved in. One of them was a Grundtvig programme and while P21 was describing her experiences, she also put emphasis on how important to have such cultural activities in the development of learners' interest in cultural issues and language learning.

(46) I had a project which I participated in five years ago. It was the Grundtvig project. At that time, I was working in vocational high school. There was the issue of first aid, here, therefore there were 20 participants coming from various countries in Europe. I was in a small district at that time. Now, I can say that I experienced that in person and it was very effective. Because I lived in a small place, there, those 20 participants had the opportunity to stay in that little town for a 10-day stay. Therefore, we not only trained them but also included them in our own lessons. Here they did one-to-one extracurricular activities with the students. Students took them to their homes for dinner. You know, that was really useful. When I received feedback from the children later, (they said) 'My teacher, we learned a lot about their culture. They had some characteristics that were different from us but they had also some traits that were similar to us.' So, these were the things mentioned by the students. You know, in terms of cultural understanding, learning from the book, hearing somehow, and research are not very effective, but these kinds of things, projects, including them one-to-one, going and staying there, being involved in their culture are very effective I think. In addition, it has a positive effect on the acquisition of language, and it provides a point of view. For instance, students' interests in that language increased after that. You know, 'Teacher, are we going to do other kinds of projects? Then, let's have better English, and express ourselves better.' That is, we have always received positive attitudes and feedback after that (P21).

There was teachers' effort to raise some intercultural awareness, such as persuading students that they need to tolerate differences, and learning about other cultures does not mean one loses his own culture, which were listed in Table 17.

(47) I am trying to share my experiences with the students. I'm trying to make them tolerate differences but through my behaviors. That's actually the essence of teaching. You

need to be a role model for the behavior as to tolerating the differences, and then you need to expect it from the students (P2).

(48) In some cases there can be a misperception in society that teaching a language is like imposing a different culture. That's not how I see it. Learning a culture of a country and getting information about that culture does not mean the destruction of your own culture. That's what I'm trying to tell the kids, too (P19).

To summarize, when teachers were inquired about their teaching practices about IC, they provided their own perceptions about the students, colleagues, and the curriculum. Students' prejudices towards learning a foreign language, lack of motivation to learn about other cultures and not being open to other cultures were specifically mentioned. In addition, teachers also referred to their own intercultural experiences even though that was very limited. EFL teachers primarily elucidated what they did in the classroom to develop students' IC such as giving information about different cultures including their festivals, cuisines, clothing styles, currency education etc., making students watch movies, videos, documentaries, and utilizing visuals, sceneries and authentic materials. Doing some projects such as pen pal activities, having discussions on cultural issues, sharing of their overseas experiences, inviting foreigners, and comparing different countries and cultures were also mentioned during the interviews. Some teachers also indicated that they put some effort to prevent marginalization and increase the awareness about intertwinement of culture and language.

4.2.2 Teachers' Perceptions and Experiences of Having Foreign Students in the Classrooms

When teachers were asked whether they had students whose native language is not Turkish in their classrooms, 16 teachers indicated that they did not have any students other than Turkish students whereas 14 teachers acknowledged having students who have other languages as mother tongue.

Teachers were asked what would be some different implementations or any change in their teaching if they had foreign students in their classrooms. Five teachers indicated that the effect would be very positive though one other teacher indicated just the opposite. The possible changes and differences mentioned by the participant EFL teachers were classified as the effects on students' own learning process and teachers' teaching methods which can be seen in Table 18 below.

Table 18. Possible effects of having foreign students in the classroom

Codes and categories	<i>f</i>
1. Impact on teacher	(32)
a. increase in their use of English in the classroom	10
b. using foreign students as a source	5
c. effort to learn more about foreign students' culture	4
d. having comparison between two cultures	4
e. adapting the foreign students to the environment via icebreakers	3
f. teachers' strategies to manage foreign students (body language, getting professional help)	2
g. developing teachers' language proficiency and perspectives	2
2. Impact on students	(20)
a. increase in use of English/not objecting the use of English in class	8
b. sharing of cultural knowledge	5
c. contribution to L2 proficiency	3
d. awareness of L2 necessity	3
e. having difficulty in adapting to foreign friends	1

As can be seen in Table 18, teachers believed that having foreign students in the classroom would increase teachers' and students' use of English to a large extent and help teachers to illustrate the necessity of English as an international language.

(49) If I had non-native Turkish students, at least this would lower my level of use of mother tongue in classes, and maybe even canceled that out. Even though our language of communication is completely English at the moment, sometimes there are points where I escape to Turkish. When I saw that blank look in their eyes, I used to explain a few words in Turkish like code-switching and continue English. However, it wouldn't make much sense if I had students whose native language is not Turkish. That would create great awareness for my students. At least,

that would show them that English is a universal means of communication. When there is a need to communicate with an individual from other cultures outside the Turkey, in their own city or even in their city, this would be a great example of the fact that English is an excellent tool (P7).

(50) That would be great. At least, I would show my students that that I have to speak in English and you have to speak English. I would say, 'because there is someone who does not understand me in the class.' and I would prevent them from speaking Turkish significantly. If that happened, that would be excellent (P16).

Teachers also acknowledged that they would use the foreign students as a source in terms of language and culture. They believed that it would provide some comparisons between cultures and students would learn about other cultures, as well. Another strategy suggested by the teachers if they had foreign students in the class was the effort to adapt the foreign students, like having icebreakers or using body language so that they can feel that they are not marginalized.

Teachers who had students whose native language is not Turkish (Syrian, Afghan, Iraqi, Kurdish, British, Somali, Ecuadorian, Chilean and Libyan, German, French, Azerbaijani) mentioned various issues in regard to cultural differences, adaptation and conflicts between cultures.

Seven teachers indicated that they had *Syrian* students. Five of them specifically mentioned that the students did not know any Turkish and they had problems in communicating with these students. Two of them indicated that students fell behind the schedule because of this lack of Turkish. One of the teachers explained that they use more experienced Syrian students as the translators and they even learned a few words in their language to develop communication with these students. One of the teachers indicated that she did not have many Syrian students but she said that there were some prejudices towards Syrian people. Another teacher believed that having Syrian students in the classroom did not provide a cultural diversity because they escaped from the war, did not have much cultural experience in their own country and they were raised in Turkish culture. Another

teacher indicated that Syrian students were not assimilated in Turkish culture as the number of these students was high and she also observed that there was grouping and Syrian students hang out with only Syrian students not Turkish students. Therefore, she said there were conflicts between Syrian and Turkish students. She even mentioned a case where Syrian students did not respect the concept of 'martyr' while discussing some issues which were valued in Turkish culture and that ended with Turkish students' hostile reaction.

Three teachers who had *Syrian and Afghan* students in their classes primarily mentioned communication problems among the students and teacher, students' experiencing of psychological and sociological problems, low success rate, the effort that students show to adapt to the Turkish culture and marginalization among the learners. The teacher who had *Syrian and Iraqi* students explained some strategies she used for these students such as use of body language, and visuals, learning about students' cultures and foreign students' finding some things strange and their effort to learn and adapt to Turkish culture. The teacher who had *Syrian, German, French and Azerbaijani* learners mentioned that her students had comparisons between cultures. However, she believed that students whose mother tongue is German or French were more conservative than the other students in the class.

Three teachers had *Kurdish* learners and their experiences regarding these students were a little bit different. One of them thought that her students had positive attitudes towards Turkish and other cultures even though these students had parents who discriminate other cultures and raise their students very conservatively. She indicated some communication problems experienced because they did not know Turkish very well and she had to spend a little more time with these students. Another one primarily explained that her students were not very open to other cultures especially Turkish, American and British culture, they regarded other cultures as ridiculous and did not appreciate things which were different from their own cultures. However, she also indicated that these students did not encounter

any students from other cultures in their school and when they saw Afghan and Persian students on the streets; they did not have negative attitudes towards them. The other teacher thought that she did not experience any communication problems while teaching to these students even though her colleagues had some.

The teacher who had *British* learners primarily indicated the positive sides of having these students in the classroom, which included excitement, students' polite behaviors, and teacher's use of them as a source for pronunciation, intonation and cultural discussions. She also indicated that these students often compared their own culture with Turkish culture, especially the implementations of the lunch concept in two different countries. A teacher indicated that having *Somali* students in the classroom in the past increased his use of English very much. The teacher who had *Ecuadorian, Chilean and Libyan* students told that they had a chance to discuss cultural differences in the classroom.

To sum up, teachers believed that having international students in the classroom would contribute to the use of English in the classrooms by the students and the teachers more and some also believed that this would provide cultural exchange and comparisons. Teachers' experience with the students who were non-native speakers of Turkish varied depending on students' native language. Teachers who had Syrian students in their classroom had difficult times while trying to communicate with these students and they tried to develop some strategies like use of body language or some even benefitted from experienced Syrian students as translators or interpreters. On the other hand, teachers who had British, German or French students saw this as an opportunity to compare various cultures. Teachers who had Kurdish students had communication or prejudices problems. Teachers who did not have any non-native speakers of Turkish in their classes believed that existence of students from other nationalities would increase both teachers' and students' use of English in the classroom. Moreover, some teachers also thought that it would contribute to the exchange of cultural information.

4.2.3 Challenges and Easiness of Teaching IC

When teachers were asked whether it is easy or difficult to teach IC in class, eight teachers indicated it was not a difficult task whereas fifteen teachers expressed that this was a challenging task for them. The other teachers indicated that the difficulty or easiness of teaching IC depends on the conditions available and they explained further when it is easy or difficult to teach IC.

Table 19. Reasons for the challenge of teaching IC

Codes and categories	<i>f</i>
1. Physical conditions/lack of facilities	(26)
a. not having enough time for English courses	5
b. the limited and local component in the course books	5
c. not having a smart board/projector/computer/internet	4
d. curriculum	2
e. working in a rural area not a touristic area	2
f. projects being rejected	2
g. not having adequate cultural material and the place to put them	2
h. lack of labs/space where only Eng. Is spoken	1
i. students' exposure to four different languages (Tur.Kur.Eng.Ger)	1
j. having an excessive number of students in the classroom	1
2. Students' perceptions & attitudes	(20)
a. students' lack of motivation and need to learn L2	11
b. students having prejudices towards different cultures	6
c. students' comparison it with their own culture/nationalistic feelings	3
3. Students' lack of interaction with foreigners	(11)
a. not having an interaction with the target culture and country	5
b. talking about something abstract/need for learning by doing	3
c. limited opportunity to go abroad	3
4. Society's assumptions	(6)
a. not being open to other cultures as a society	4
b. parents' sociocultural levels	2
5. Teachers' lack of knowledge/ eagerness	(5)
a. teachers' being unaware of British culture and project writing	3
b. teachers' refusal of students' own culture & trying to teach new	1
c. being under the initiative of the teacher	1

As can be examined in Table 19, physical conditions i.e. lack of facilities, students' perceptions and attitudes, students' lack of interaction with foreigners, society's

assumptions, and teachers' lack of knowledge and eagerness were the reasons why teachers thought IC teaching as a strenuous job. Regarding the lack of facilities such as the pressure of a specific curriculum and local content in course books and having a limited time for IC teaching and students' lack of motivation to learn English were mentioned by P28 as it is given in the excerpt below.

(51) It is not easy, because it is very difficult to provide speaking English in class and we have to go through a specific curriculum. In curriculum, for example, we have to talk about the conquest of Istanbul or something like that throughout a unit. You're either moving from a context like this, or you're adding something different. I believe some elements are more than the others in the curriculum now. In this case, adaptation to speaking English becomes very difficult and it is like thinking in Turkish and trying to speak English. That is, you cannot enter that world in some cases, but through some presentations I have provided that a lot. I had discussions, for example, I had discussions on simple issues such as whether or not full freedom in the world is possible and whether there should be a school or there should not be a school in full English speaking thing (activity), but these are always prepared earlier, of course. In other words, the spontaneous English speaking environment is unfortunately something only for four hours a week, and the motivation for this is diminishing at a later level. Students are not motivated because English is not asked in the university exam. It is only a motivation for the foreign language department, and apart from that, our students are not aware of the fact that English is important for their career. They want to study in Turkish, for example. I entered university in 2003. In our period, the number of people who wanted to study in Turkish was less than that, in fact they were proficient. Now the number of people who wanted to study in Turkish was quite high. I even understand from this (P28).

In relation to the lack of interaction with foreigners, P27 explained why students do not have much interaction with people from other cultures.

(52) I mean, as someone working at a state school, it's hard because they speak English only with us. To tell the truth, the social environment of children is not very wide.

You know the possibilities of going abroad or meeting foreigners are very limited, so it is done only as far as what we tell them. This is somewhat limited to it (P27).

Teachers also explained some concerns regarding society's assumptions that made teaching IC difficult as can also be seen in the excerpt below.

(53) We always have a fear in our own culture. When we learn something or learn a language and so on, it's like we're going to lose something from our own self. It's hard in that sense because suddenly something can turn into a state and the thought 'Is this culture being imposed on us?' It is also difficult in that sense, but as I said, its difficulty or ease depends on the characteristics of the segment you are addressing. It is easy if you have a more open, more aware, broader horizon group, but if this group is narrow-minded; your job is difficult because you are constantly explaining yourself (P17).

Society's assumptions were not the only challenge in terms of the effect of attitudes on the teaching IC, students' own prejudices about learning a language and culture were also some barriers for culture teaching.

(54) Our job, teaching a foreign language to a student, is a very difficult situation in Turkey. You're having a big challenge because students have a prejudice that they cannot speak this language, and they cannot communicate. At the same time, there are also nationalist feelings that some students have. Sometimes these nationalist sentiments may also come from family, which they should not learn this language. We sometimes encounter such problems in daily life, too. In the places where you have such students, you see that there is more antipathy when you show cultural influences or when you reveal something about culture. I think that this kind of thing can be taught not explicitly but a little implicitly. So, you can give it in a movie watching event or a video event or a drama event, or you can give it to a student in a karaoke event in the classroom. In other words, I think that it would be more successful to give in this way rather than giving it directly in different activities, and saying that this is the case here and it is the case there. It can also be said that these things happen in current life. In other words, the child learns a

culture, but when we made it explicit that the student has learned the culture directly, he can have a reaction and close himself because, as I said, this might be due to the fact that the lesson is a bit difficult. At least this might be something that will increase their prejudices (P19).

Eight teachers also indicated that teaching IC in the classroom was not difficult. Their rationale for their opinions can be seen in Table 20.

Table 20. Reasons for the easiness of teaching IC

Codes	<i>f</i>
a. when conditions are available (materials, finance, time, open minded learners, parents' sociocultural level)	7
b. students' being eager to learn about other cultures	6
c. students' not having prejudices about other cultures	3
d. students' engagement with technology (Communication tools, games, social media)	2
e. language and culture are interwoven	2
f. having such facilities as computer, smart boards and internet	1
g. students' empathizing with people	1
h. not having deep cultural differences covered in the course books	1

As it is clear from Table 20, teachers expressed that students were open to other cultures and did not have prejudices against different societies; therefore, it was easy to teach IC. Few teachers also mentioned that culture and language were interwoven and students' frequent use of advanced technology eased their job to facilitate students' IC development. Some other teachers thought that when certain conditions were available, it would be very easy to teach IC. These requirements were related to the availability of materials, financial support and students who are open and eager to learn about different cultures.

4.2.4 Teachers' Contribution to the Development of Learners' IC

When teachers were asked about to what extent they contributed to their students' intercultural competence and how they managed to do that, nine of the teachers reported that they could not contribute to the students' development of IC

adequately. On the other hand, the other teachers directly explained the ways how they assisted their learners to acquire IC. Teachers also unveiled how they understood that the students' IC had developed as can be seen in Table 21.

Table 21. Participants' contribution to learners' IC development

Categories and subcategories	<i>f</i>
1. The ways teachers contribute	(80)
a. use of materials & course books	20
b. activities & tasks	16
c. raising students' cultural awareness	13
d. sharing of experiences	8
e. doing projects	8
f. guiding & encouraging learners	7
g. assigning some performance tasks	6
h. using English as much as possible	2
2. The method teacher understands/checks learners' development of IC	(50)
a. students' behaviors/actions	28
b. teachers' checking mechanisms	9
c. students' eagerness	5
d. students' attitudes	5
e. students' development in time	3
3. Not contributing much to students' IC & reasons	(24)
a. teacher related	11
b. material related	5
c. curriculum related	4
d. student related	4
e. context related	2

Regarding the materials and the use of course books, teachers explained that they mainly used videos ($f=8$), visuals ($f=4$) and themes in the course books ($f=3$). Movies ($f=2$), TV series ($f=1$), world agenda ($f=1$), and the topics that broaden students' mind ($f=1$), were also mentioned. Videos were the most frequently referred materials as can be exemplified in excerpt below.

(55) For intercultural skills, I mostly benefit from YouTube. For example, I bring various videos. I have people watch videos about people's experiences and cultural differences. I make them watch the events that happen around the world. Or I'm building my essay writing activities on TV series. 'What would you do at the end of this? What would you do if you were there?' that is,

I have speaking and writing activities on any issue that has arisen in the world agenda. But here, the source that I use most is YouTube. I get my materials from YouTube (P28).

Regarding the activities and tasks that were practiced by the teachers, one of them was presenting target or other cultures via visual materials ($f=3$), class discussions ($f=2$), movies ($f=1$) and songs ($f=1$). Others were making learners read literary pieces ($f=2$), talking about current issues with the learners ($f=2$), having video conferences with foreign friends ($f=1$), interaction with native speakers of English ($f=1$), analyzing famous or successful people's life ($f=1$), having an activity about Halloween ($f=1$) and focusing speaking tasks more ($f=1$). Interviews with teachers also revealed that some tasks such as interviews with relatives abroad ($f=1$), role plays ($f=2$), and short film-video shooting ($f=1$) were also assigned to the students.

Teachers expressed their effort to raise students' critical cultural awareness. They indicated that they tried to be a role model for their students ($f=2$) and show them the importance of learning a foreign language ($f=2$), and English as a lingua franca ($f=1$). Teachers also tried to have learners break their own prejudices about other cultures ($f=1$), tolerate differences ($f=1$), develop empathy ($f=1$), prevent marginalization ($f=1$), preserve their ethnic identities ($f=1$) and broaden their horizon ($f=1$).

(56) The first thing that I do is to break their prejudices. To know English is necessary. Apart from English, being open to other cultures, and knowing different people develop and enrich us. I am trying to do that. I have been teaching in the same school for 3.5 years. With the studies that were done, and the ones I did, I believe my students are far better now when compared to the time when I came here (P14).

Teachers not only shared their experiences in general ($f=2$) with the students but they also explained their experiences in relation to reading a literary piece ($f=1$), their foreign friends ($f=3$), and travelling abroad ($f=2$). To exemplify, P28 explained her experiences and its impact on her students' language development in detail as can be examined in the excerpt below.

(57) I was doing some interviews with my foreign friends, and then I was bringing them and making my students watch them. At some time in the past, I had an interview about their experiences and what kind of challenges they had or what kind of a culture shock they experienced when they came to Turkey since they did not have a chance to come to Maraş. Then, I asked my students to conduct interviews with their relatives abroad about what kind of a shock they had and how they adapted. The part that I was interested in more was their not being afraid of making mistakes while they are speaking English because this grammar pressure on my students occurs a lot. So I believe these were beneficial. For example, they started to talk a little bit after that. They were not afraid of talking, making mistakes and sentence order. They were also writing better. I had such activities. I did not have a chance to bring anybody to the classroom. I would like to do such a thing, for instance. I show my students the videos that I had taken when I was abroad. I had some students who were bilinguals i.e French-Turkish, British-Turkish. I talk about their experiences, what they did and what they went through a lot. For instance, I had a student living in Ivory Coast. His parents live there. I ask him to bring videos. For example, I ask him 'What did you find interesting this year?' We watch these at the beginning of the year. I do such kind of activities. What is important for me is that the world is a small village and it does not matter who is what. I really believe in this now (P28).

Teachers also mentioned how they encouraged and guided learners to search more ($f=3$), watch TV series ($f=1$), and movies ($f=1$), play computer games ($f=1$) and make use of social media ($f=1$) and literary pieces, books, theatres ($f=1$). They mentioned some projects like peer teaching with a native speaker of English ($f=2$), pen pal activity with Italy and Poland ($f=1$), exposing learners to literature and politics as a part of her thesis ($f=1$). Another teacher also mentioned her plans about having an Erasmus project ($f=1$) and bringing foreign university students into the classroom ($f=1$).

When teachers were asked how they realized that their learners developed in terms of IC, and whether they had any method to detect this, they referred to some checking mechanisms like asking questions and getting answers from the students

($f=5$), checking their fluency in English ($f=1$), motivation ($f=1$) and readiness ($f=2$) while teaching language and culture. Teachers also mentioned realizing the development when the students graduate ($f=1$), and when the negative reactions towards other cultures decrease in time ($f=2$).

They also referred to other indicators such as students' interest in learning about other cultures ($f=2$), and what is going on in the world ($f=1$), their desire to do work and travel ($f=1$), and contact with the tourists and foreigners in the universities ($f=1$), Students' attitudes such as reactions to the information given about other cultures ($f=2$), showing empathy towards other cultures ($f=2$), and attitudes towards English ($f=1$), were also certain elements that helped teachers to see their students' development of IC.

Students' behaviors such as sharing what they know and have learned during the class discussions ($f=14$), giving feedback and using what is learned in the class ($f=6$), chatting with others on social network ($f=2$), playing computer games or interactive games ($f=2$), their ability to express themselves in English ($f=2$), going to touristic cities to contact with tourists ($f=1$), and understanding jokes and idioms ($f=1$) were also expressed by the teachers when they were asked how they knew their students developed IC.

The teachers who believed they could not contribute much to the development of students' IC also revealed their reasons, which were related to the teachers, materials, curriculum, students, and the context as it was listed in Table 21.

Teacher related issues were feeling inadequate to contribute learners' IC ($f=6$), not aiming to teach about the culture ($f=2$), not doing any activity where students interact with foreigners ($f=1$), need for extra materials and preparation ($f=1$), not being appreciated so not doing anything extra ($f=1$).

Materials related issues were limited component of course books ($f=2$), lack of conditions for having extra materials ($f=1$), the need for creating a materials office

in MoNE ($f=1$). Curriculum related problems were curriculum and testing requirements ($f=2$), and not having intercultural components in curriculum ($f=2$).

Context related issues were learning only how to teach grammar and vocabulary in university contexts ($f=1$) and working in a small city ($f=1$). Student related drawbacks were learners' lack of interest in learning a foreign language ($f=2$), and their prejudices towards other cultures ($f=1$) and language learning ($f=1$).

Participant 3 was the teacher who mentioned most of these problems such as her lack of knowledge about the target culture; curriculum and testing requirements; the problem with the content of the courses she took in university, so her detailed explanation can be seen in the excerpt below.

(58) I don't think I can make a lot of intercultural contributions. I know perhaps one in a thousand or two in a thousand about their culture. I try to convey what I know, but I don't think students can recognize the target culture very well. We learn how to teach grammar, and how many words we can teach to students (in university). But in the course of English Language and Literature, we study only their books, and poems related to their cultures. However, we don't know much about their history, who was killed and why. So what makes up their culture is their history. We can't tell the students about their history. My goal is to help students to use English effectively so that they can meet their daily needs when they encounter a foreigner. We do not aim or try to give them much information about culture. We're just trying to get the kids to speak English but they can't speak English, too. They just learn grammar. That's it. These are just because we are studying parallel to the exam. It is because of the exams. In the curriculum, the program says 'Cover that and ask that in the exam' and we have to do so. We are not able to teach kids how to talk. We are not able to teach anything about culture (P3).

As a result, most teachers believed that they contributed to students' development of IC in various ways via materials, tasks and activities, projects, guidance, and sharing of their experiences. They also had some awareness about how they detect

the process of learners' development of IC. However, there were a few teachers who indicated their lack of contribution to that process because of their feeling of inadequate, lack of interaction with foreigners, curriculum and material related problems.

4.2.5 Teachers' Perceptions about How to Develop EFL Learners' IC

After teachers unveiled their perceptions and experiences regarding intercultural learning and teaching, and how they contributed to their own students' development of IC, they were also asked what could be done to equip learners with IC. In that case they were expected to reveal anything that might help the process without considering its drawbacks or deficiencies of any sources.

In Table 22, teachers' suggested ways to improve students IC were categorized as bringing L2 learners and foreigners from different cultures together, encouraging learners to contact with the target and other cultures, use of materials, in-class activities and tasks, assignments, and developing students' attitudes.

Teachers believed in the necessity of having intercultural contact so that students can develop their intercultural competence. Therefore, they suggested having exchange programs in middle and high school just as it is done at universities. P16 thought that having exchange programs might be a utopic idea now but she believed in the possibility of doing that, too.

(59) Of course, it might be very utopic, but I think student exchanges can be done. There are some exchange programs in our country, but they are limited. I think there are exchange programs in high school. Moreover, I don't know but student exchange can be done even though it does not spread to all year. A 'culture month' can be created and our students might go there and their students might come here. Cultural exchange can be provided in that way. Something can be done, indeed, but as I said it seems utopic now (P16).

Table 22. Participants' perceptions regarding how to develop students' IC

Codes and categories	<i>f</i>
1. Bringing L2 learners and foreigners from other cultures together	(55)
a. exchange programs, Erasmus, E-twinning and international projects	25
b. face to face	12
c. via online chats/smart board	12
d. arranging trips to the target/other countries/ other cities in Turkey	6
2. Use of materials	(33)
a. using videos related to intercultural issues	9
b. bringing authentic materials (films, TV series, clothes, foods, Google maps)	8
c. providing audio/& visual materials	6
d. providing various materials (literary, reading etc.)	6
e. adding more cultural activities to the course books	2
f. putting IC related activities and materials in Dynet and EBA	2
3. Encouraging learners to contact with other cultures via	(25)
a. encouraging learners to have a pen pal	10
b. encouraging learners to use social networks	7
c. encouraging learners to watch TV series/programs/movies	4
d. encouraging learners to read literary pieces i.e. novels	2
e. encouraging learners to play computer games	2
4. In-class activities & tasks	(25)
a. Introducing other cultures (interesting points, lifestyles, clothing, ethics, politics, history, behaviors, idioms)	11
b. sharing teachers' & students' experiences	6
c. Role plays/dramas/critical cases	4
d. having activities on religious or national festivals Halloween-wearing costumes Christmas Easter- painting eggs	2
e. teaching interesting cultural differences by comparing them	2
5. Assignments	(9)
a. asking learners to search and present (footballers, authors ,scientist, national and religious festivals, other cultures, a city abroad)	7
b. asking learners to interview relatives abroad about how they adapt	1
c. asking learners to observe other cultures in movies, books	1
6. Developing students' attitudes	(3)
a. activities that help learners empathize with others	2
b. trying to prevent negative attitudes towards other cultures	1

Exchange programs were not the only ways teachers suggested to make learners contact with the people from other cultures as can be seen in Table 22. They recommended that E-twinning projects might help students a lot in this regard as exemplified in P7's explanation.

(60) Projects can be done. Nowadays E-twinning projects are being conducted. There are project partners in these. Thanks to these partners, video conferences are provided over Skype for the students synchronously. They can have conferences with other students. These occur thanks to E-twinning projects. As for me, we can do such practices. Of course, the conditions should be provided in classroom environment. Smart board and internet connection should function effectively in order to be able to do these (P7).

Some other teachers also proposed that even face to face contact might be possible in the classroom by inviting foreign people to the classroom environment as visitors in addition to online video conferences. They thought that these foreign people might be foreign students at universities or Erasmus students living in Turkey. To exemplify, P30 explained how it can be done and supported with other activities in the excerpt below.

(61) Foreigners have this 'show and tell' week. They come and they tell about things. I wish we had the opportunity to host someone from England this week and someone from another country the following week. I wish they had the chance to chat as these students do not socialize. I tell this again I think as long as they did not want to travel or did not have a chance to travel, they would not have much chance to acquire the culture. Different people from other cultures might participate in lessons as visitors. They do not necessarily have to be present physically. There are smart boards. Some video conferences in online portals might be put into practice in classroom environment. For example, this week we are going to host Jennifer from X country. We will be there for this contact hour. These practices might be good. They can even trigger students. When they are at home, they can write questions like 'Should I ask this or should I say that?' (P30).

Teachers also indicated that they would like to have some trips to other countries where the language is spoken. As it is clear in the excerpts below, they also expressed the difficulty of doing those in state schools, though.

(62) The most important way to learn about a culture is to visit that country. If I had the opportunity, I would like to have some activities for students to visit countries that this

language is spoken as a native language. I mean, I would like to take a trip to these, even if they are abroad (P19).

(63) I know some classes do it. If possible, trips abroad can be arranged. At least they would have seen it in place for a little while, you know, as the oldest method. But unfortunately, it is not something that can be done in public schools in terms of financial means. In that respect, I think, you know, making students watch movies, and supporting it with visuals come to my mind. I think it can only be done with such activities (P14).

Even though teachers regarded having trips to other countries as a challenging task in state schools, a teacher also suggested organizing some trips to other cities in Turkey. He believed that this would also contribute to students' intercultural competence, as well.

Teachers also recommended having pen pal activities just as they did when they were students in the past. Teachers mainly indicated that this could be done via communication tools such as social networking sites. One of the teachers also indicated its superficiality when it is in the course book.

(64) Pen pal activities might be carried out. In the past, it was a very common practice and students even used to come Turkey. Now, we have pen pal activities in the course books, but it is very superficial. Therefore, students complain about that. Supposedly our learners are writing them responses in some cases, but they are very superficial. I wish they could talk to their peers in person. I believe that would develop their cultural knowledge and their perspectives about other cultures because, for example, a student speaks to a Danish student, which might provide the student with a very different view (P6).

Many teachers also noted that students can be encouraged to use social networking sites more so that they can contact with individuals from other cultures. Encouraging learners to read novels and literary pieces and watch some TV series and movies was also one of the ways recommended by the teachers as can be seen in the excerpts below.

(65) As I said earlier, as a teacher, I am trying to encourage them to a context where they can communicate with people from other cultures rather than keeping the foreign language (learning) only in the classroom. While doing that, I am trying to do it over the things that they like most, which are computer games, social media, and TV series (P2).

(66) We can suggest some books, novels, TV series, and movies that they might like and understand as people use things that represent their culture in these. Students might reach them by seeing them there and by searching (P3).

Giving assignments, especially asking learners to search, collect and present some information about different cultures in the classroom was also recommended by English language teachers.

(67) First of all, I would have the students do some research about the foreign culture that they feel close to and do presentations about these cultures in the classroom. After the presentations, I would make sure that things which students were curious about the society were shared within the class. By doing such brainstorming, I would also guide Turkish students to become familiar with that culture by hearing their ideas. I would also try to exchange information, confute and make them positive if there are negative thoughts. In other words, such a study can be carried out collectively through research and subsequently with the discussion based on questions and answers regarding the presentations (P25).

As P25 indicated having learners do some research might contribute to the students' intercultural knowledge but to develop positive attitudes towards different cultures, the discussions might help learners reshape their ideas and prejudices about the target and other cultures. P22 also referred to such activities that might help learners to empathize with the individuals from other societies.

(68) There might be some activities that might contribute to the understanding of the feeling of being in another culture, being able to empathize and look from his point of view and attitude when a new student comes into classroom because sometimes there might be some cases of

detachment, rejection of him or ostracism. There might be some role play activities or theatres in order not to make him feel that way and to accommodate both sides. Such kind of activities might be administered (P22).

As a result, teachers introduced their recommendations with regard to what can be done to enhance students' IC. These suggestions were mainly related to students' exposure to other culture via personal contact. Having exchange programs such as Erasmus, or having international projects like E-twinning was frequently indicated by the teachers. They also believed in the power of social networks and other audiovisual materials that can be utilized to improve students' IC. Assignments that require students' exploration of different cultures and change their views about differences were also recommended.

4.3 Research Question 3. What kind of an in-service training course/ module do EFL teachers in Turkey suggest to support language teachers in terms of developing their intercultural competence and knowledge and skills to teach intercultural competence in EFL classes?

In order to reveal teachers' perception and needs regarding an in-service training program related to intercultural competence, teachers were primarily inquired about their previous experiences and how effective they considered them. Later, they were asked about the characteristics of a training program they would benefit more. They were specifically asked about the content, methods, techniques, activities and materials that would be used in the training. They were even asked how to evaluate the program and possible rewards to the participants. Whether they were interested in participating in such a training program and the reasons for their choices were also asked.

4.3.1 Teachers’ Training Experiences In Relation To Intercultural Competence or Cultural Aspects of Language Teaching

Before giving the details about the participant EFL teachers’ training experiences pertinent to intercultural competence and cultural aspects of language teaching, the relevant results of the pre-survey on what kinds of courses, PD activities and training programs were offered in Turkish context were shared in this section of the thesis. After that, courses and trainings that were attended by the interview participants were listed and details explored during the interviews regarding the content of them were shared.

4.3.1.1 Pre-survey Participant Teachers’ Training Experiences In Relation To Intercultural Competence or Cultural Aspects of Language Teaching

At the beginning of this study, in order to reach participant eligible for the study, a pre- survey had been conducted. 165 teachers responded to that questionnaire. The results of this pre-survey indicated that among 165 EFL teachers, only 45 out of 165 teachers indicated that they got a course related to IC or the cultural aspects of language teaching in their BA degree as can be seen in Table 23.

Table 23. Courses participants took on the cultural aspects of language teaching

	BA	MA	PHD
Yes	45	11	1
No	120	61	45
Not applicable	0	93	119
Total	165	165	165

As can be seen in Table 23, 120 teachers did not have any courses pertinent to cultural aspects of language teaching. The name of the courses taken in BA degree can be seen in Figure 8 below.

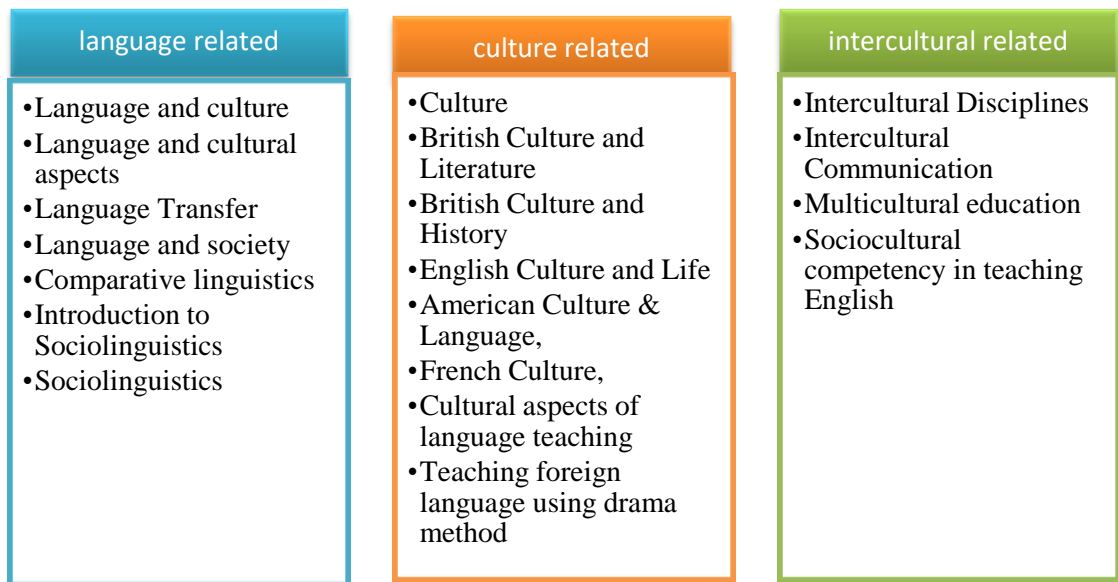


Figure 8. The courses taken in BA degree by pre-survey participants

When the courses related to IC or cultural aspects of language teaching in MA degree were considered, the number of teachers who took a course was lower ($f = 11$) and only one teacher indicated that she took a course related to IC or cultural aspects of language teaching in PhD.

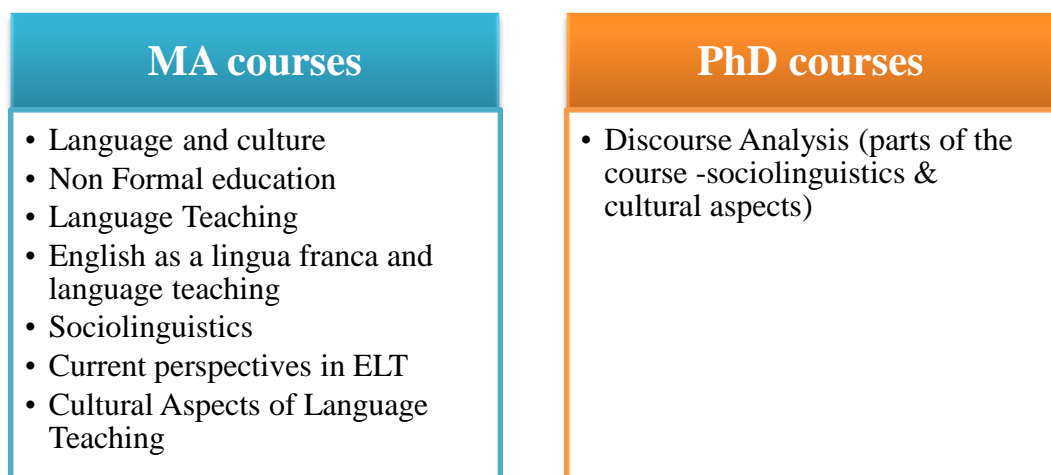


Figure 9. Courses taken in MA and PhD by pre-survey participants

In Figure 9, the name of the courses taken in MA and PhD degree by the pre-survey participants can be examined.

Table 24. PD activities and in-service training related to IC

	PD activity	In-service Training
Yes	51	15
No	114	150
Total	165	165

Teachers were also queried about the professional development activities such as workshops, conferences and also in-service training. As can be seen in Table 24, the number of the people who attended PD activities was low compared to the whole population of the pre-survey participants. The names of the PD activities can be seen in Figure 10 below.



Figure 10. PD activities attended by pre-survey participants

As it was listed in Figure 10, EFL teachers in Turkey participated in some workshops provided by some organizations such as *INGED*, *TESOL*, *Oxford University Press*, and *India Kathalaya Storytelling Academy*. The names of other workshops were *Networking Culture & Building Bridges*, *Affective Tracing*

Methods, and *Multicultural Curriculum Development*. Teachers also attended e-twinning workshops, and *IELTS and TOEFL* teacher trainings.

Teachers also indicated their participation in some seminars related to 21st century skills and life skills, and job shadowing for Erasmus. The titles of some other seminars were *Liberating the Learner*, *Multilateral Content Seminar* as they can be seen in Figure 10.

Some teachers also reported to attendance of some conferences. Some of these conferences were related to language and culture whereas one was about the children with disabilities and their education. The titles of some other conferences listed by the teachers were *Shifting Paradigms and Minds: The Implications of Innovations in ELT*, and *Revisiting the Foreign Language Classroom Anxiety Scale (FLCAS): The Anxiety of Female English Language Learners in Saudi Arabia*.

As can be seen in Table 24, few teachers indicated that they attended to in-service training related to cultural aspects of language teaching. The names of the training programs can be explored in Figure 11 below.

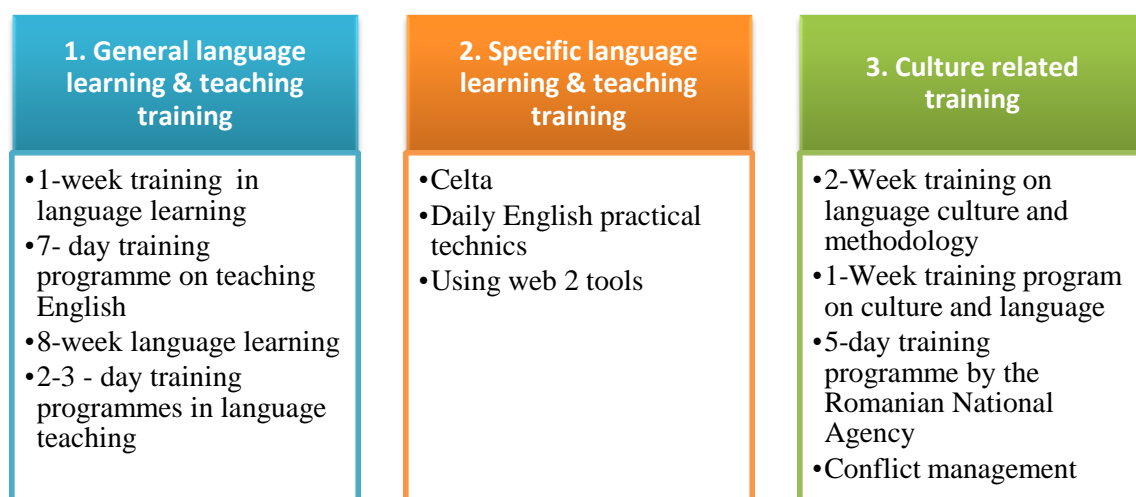


Figure 11. In-service training programs attended by pre-survey participants

As it can be concluded from the names of these training listed in Figure 12, there were only four training programs particularly related to cultural topics, which were *2-Week training on language culture and methodology*, *1-Week training program on culture and language*, *5-day training programme by the Romanian National Agency* and *Conflict Management*. It was also identified in the first two boxes in Figure 12 that the primary goal of most of the trainings was not intercultural competence as can be concluded from their titles such as *1-week training in language learning, using web 2 tools*, *Celta* etc. However, as teachers indicated these as the trainings related to cultural aspects of language teaching, they must have discussed the cultural issues in these trainings.

All in all, the results of pre-survey indicated that a small number of teachers took courses related to intercultural competence or cultural aspects of language teaching in BA, MA and PhD degree. Moreover, the PD activities such as workshops, seminars, and conferences were also limited. Finally, very few teachers attended in-service trainings related to cultural aspects of language teaching.

4.3.1.2 Interview Participant EFL Teachers' Training Experiences In Relation To Intercultural Competence or Cultural Aspects of Language Teaching

Teachers were inquired about their previous training experiences regarding cultural aspects of language teaching before their suggestions for the possible training regarding intercultural competence were revealed. They were asked what kind of courses related to cultural aspects of language teaching they had during their BA, MA or PhD degree and whether they participated in any training activities, or workshops related to IC.

Out of thirty teachers, six of the teachers expressed that they did not have any courses regarding IC or cultural aspects of language teaching. Sixteen of them indicated that they did not get a specific course named as intercultural competence or cultural aspects of language teaching, but they thought that these topics were covered in other courses.

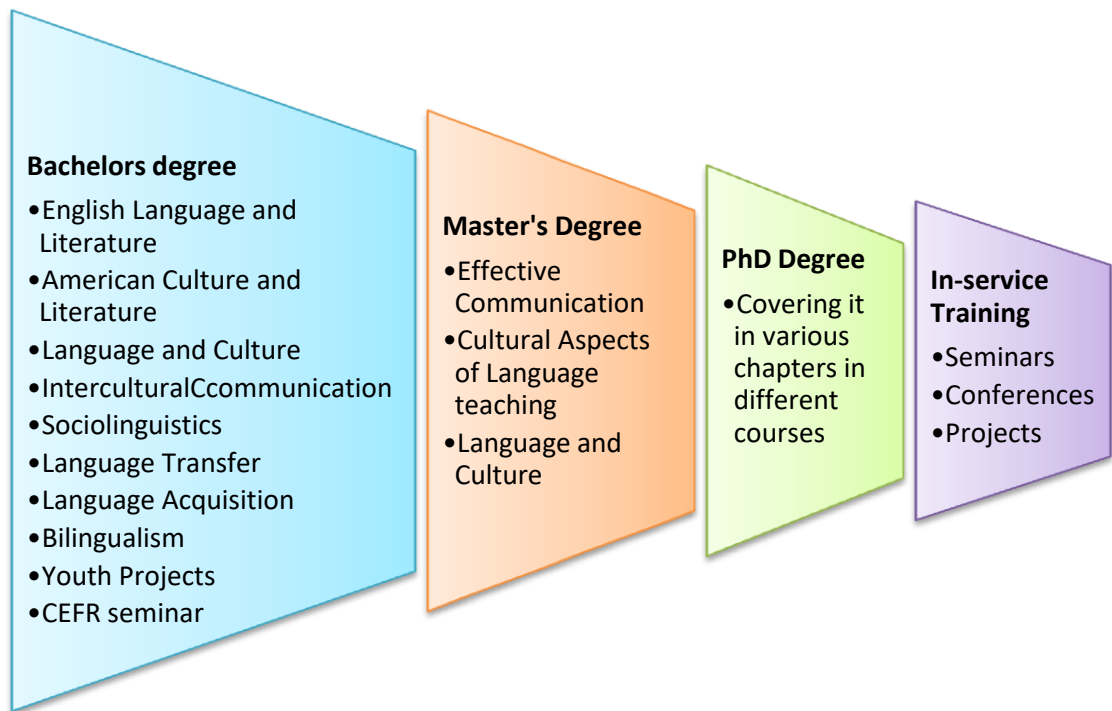


Figure 12. Participants' previous training experiences regarding IC

The names of the courses that were indicated during the interviews can be examined in Figure 12. Six of them reported that they had taken *English Language and Literature* course. In this course some classics such as Shakespeare's sonnets, and plays were covered and some other literary pieces such as 'Great Gatsby' was read and analyzed. When teachers were asked how they benefited from the course, two of them indicated that they did not benefit from that much as they were teaching to middle and high school students and they did not have a chance to use literature to teach English. On the other hand, another teacher believed she was able to make her learners familiar with some stories and poems even though it was superficial. Another teacher also acknowledged that he benefitted from the course as he acquired the basic knowledge about the target culture as illustrated in the excerpt below.

(69) As I said earlier, these lessons provide a basis for my culture. It created a background for me. The writers I saw there, or the works of those writers, etc., provided me with a basic knowledge of this culture and then I tried to develop it on my own. As I said, I visited abroad and I read other books about that language, but I had not read too many foreign books until then. However, after I met with the course of English literature, I became more interested in the works of that language. I have read different works or I am now guiding my students in relation to these works. I'm trying to lead them to the English books I know, which they can enjoy based on their personality. In this way, I am trying to create an environment where they can enjoy and have a fun time (P19).

P25 and P27 indicated that they took *American Literature and Culture* course and one of them expressed her content with this course as she benefited in her classrooms. She believed that a teacher who does not know anything about culture would not explain her students the message that is given in a literary work.

P6 and P7 also mentioned *Language and Culture* course. They indicated that the content of the course was primarily about the development of English in history. Regarding its contribution, both teachers did not find the course very beneficial for their classroom practices.

(70) I don't think I can benefit much, as I said it was more about the history of English. And our teacher taught the lesson a little differently, very theoretically not in a way that we could put into practice. We were primarily engaged in the origin of a word, or it was an open-ended lesson, open to criticism about a practice. It wasn't something we could put into practice in our classes. But it was effective for us to learn that culture (P6).

P28 and P30 told that they covered cultural issues in some courses like *Bilingualism, Language Acquisition* and *Linguistics* as they mainly talked about the language and culture in these courses, specifically the fact that culture and language are interwoven, whether culture should be provided and so on.

P5 acknowledged the benefits of the intercultural communication course that she took when she was in university.

(71) I am a graduate of Translation and Interpreting. And in our bachelor's degree we took Intercultural Communication course as part of compulsory courses. This lesson was actually a much more necessary course in teaching; I noticed that after I started the profession, because the reason for the interpreter to receive such a course is to be able to understand some non-language references in the simplest term. Nodding means 'yes' for us, but it might mean just the opposite for another society, you know. We took this lesson to understand these very simple non-language references or, you know, the basic things such as boundaries that each culture determines in terms of proximity and so on. But of course, an interpreter, especially an interpreter who interprets simultaneously or consecutively needs this. But to have taken this course, worked for me especially after being assigned to a place in the east where the Kurds densely populated (P5).

P16 indicated that she took *Sociolinguistics* course when she was studying in university. She shared what she had learned with motivated learners. P9 also explained what they did in their *Language and Transfer* course.

(72) As far as I remember, for instance the course was illustrating how Japanese and Americans behave when they get compliment. For example, when Japanese are praised, Japanese' approach is refusing that compliment by saying, 'Is it really the case?' whereas Americans accept the compliment directly and easily by saying 'Thank you, you are so kind.' Therefore, there were such topics which were based on collaborative and independent cultures regarding intercultural issues (P9).

P27 also mentioned that she was active in youth projects when she was a university student and the themes of these projects were generally related to the intercultural issues.

(73) When I was a student, I was involved in YouTube youth projects. The theme of the majority of them is cultural education. They included themes like Bridge

together and cultural awareness. I attended training in Macedonia. In that training, with people who were from eleven different countries, we have seen how we can develop people's culture education, that is, how we can transfer our own culture. Apart from that, in almost all youth projects, regardless of the theme, a certain number of activities were aimed at learning different cultures and cultural activities were organized for them (P27).

P2 explained that she also attended a seminar about CEFR but she believed she did not understand the importance of culture at that time. She said she gained the perspective that she needs to know her own culture first and then contact with other cultures and learn about their cultures while she was studying in PhD.

P15 indicated that she had a course which was related to the education system of British and Americans, yet she could not remember the name of it. She also indicated that she learned the necessity of students' having cultural background knowledge before learning about the topics in this course. P13 mentioned that she took an effective communication lesson but this was more about the communication among students, teachers and parents.

With respect to the MA courses taken by the teachers, P5 indicated that she took *Effective Communication* course when she was studying *Teaching Turkish to Foreigners* master's program. She explained that they tried to find the problems or conflicts that might arise in the teaching of a language.

(74) In this course, there were teachers coming together with the foreigners and working in TOMER. We went through their experiences. 'What is the cause of the conflict here? 'What could have been done to solve it? Or 'Our teacher followed a wrong method there and if the result was negative, why did it happen in that way?' It was an event-driven course (P5).

P11 indicated that in her MA degree she took *Cultural Aspects of Language Teaching* course where they did some presentations on how to integrate cases related to other cultures into their courses. She believed in the benefit of this course

as she knew the necessity of integrating cultural situations in her courses and tried to transfer what she learned in this course to her students. P9 also took *Current Approaches in ELT* course in her MA program and she said they primarily talked about ELF and the spread of non-native speakers of English in this course. P2 also mentioned *Language and Culture* course she took in MA and she said that the content was mainly *Sociolinguistics* oriented and they discussed how culture and language affect each other in this course, yet she believed she did not benefit from the course practically for her language classes.

Teachers who were doing their PhD degree, P2 and P8 expressed that they did not get any courses related to IC; however, they covered such issues in the chapters of other courses. P8 indicated that they discussed IC in some topics such as classroom cultures and diversity of learners.

When teachers were asked whether they had any training or participated in workshops pertinent to IC, 24 teachers indicated that they did not attend any in-service training about IC. Other teachers explained what kinds of workshops, conferences and seminars they attended.

Firstly, P7, P20 and P19 reported that they participated in a seminar the content of which was primarily about Erasmus program. P19 specifically believed in the benefit of that program as it supplied him with an interaction with people from different cultures.

(75) We met with different teachers at a joint project meeting in that seminar. It was an international one. There we had the chance to get to know different cultures, and to meet different people. Especially we had the chance to talk and interact with the teachers coming from Europe about their teaching methods or student profiles (P19).

P22 attended an in-service seminar which is about foreign students in their classes. She found this very effective as they had the chance to learn some activities such as meeting with foreigners and how to empathize with the foreigners that might be

practiced in her lessons. P3 also mentioned that she attended a seminar about the challenges that Arabic English teachers experienced. P1 also mentioned ten-minute seminar but she said she did not find it very useful. P5 said that she did not have any training on IC when asked, but during the discussion of another question, she referred to a three-hour training she attended before she started to teach in the eastern part of Turkey. She acknowledged that this short training helped her know about the city, traditions and conventions in the city and people living there.

4.3.2 Suggested In-service Training Module

As it was obviously indicated in the previous section, most of the EFL teacher participants did not have any training on IC and the teachers who had some courses or seminars in their bachelors, masters and PhD degree mainly indicated that they were not exactly about IC but they only touched upon these issues in these courses or seminars.

When they were asked to imagine an in-service training program which is about IC, they provided some insight into the characteristics of the program by considering their own and their learners' needs, available training programs, and their experiences in previous seminars and trainings. In order to reveal the characteristics of the proposed training, the semi-structured interview questions in that section were primarily about the content, materials, approaches, methods, activities, duration, delivery of training, evaluation, rewarding, expected benefits and concerns regarding the program. Therefore, the themes in relation to the suggested program primarily involved such categories as it can be examined more detail in Figure 13.

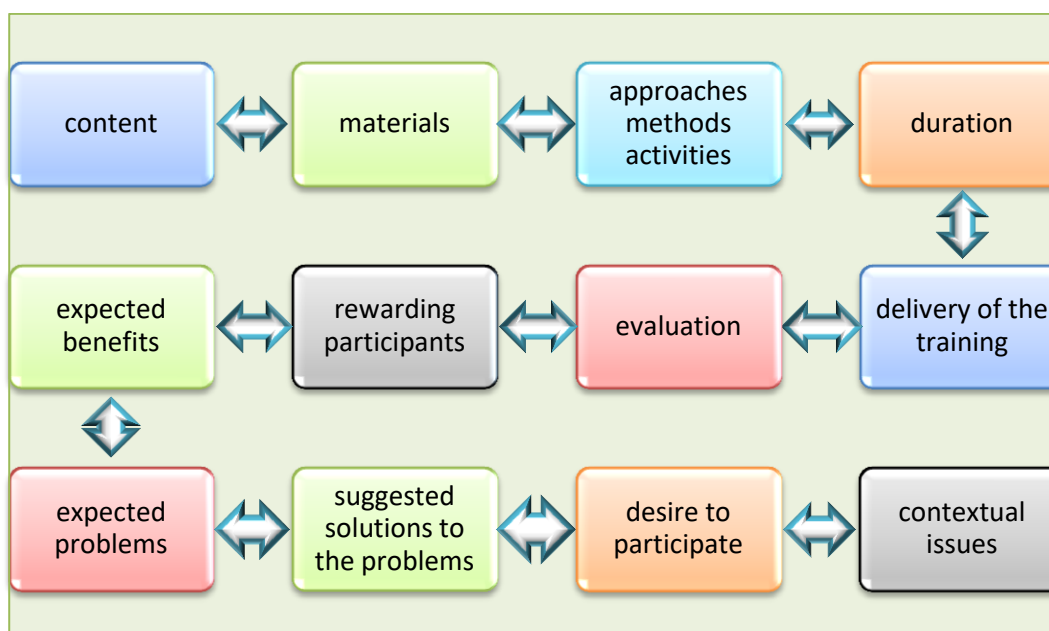


Figure 13. Components of the IC training module suggested by the participants

4.3.2.1 Content

When teachers were asked what should be included in a training related to IC and they indicated some topics that might help teachers to acquire new knowledge and awareness, and integrate IC in their classrooms.

As it was given in Table 25, teachers indicated that there might be some explanations regarding other cultures. For instance, information about other cultures' education system, lifestyles, festivals, literature, clothing, cuisines, history, national anthem, popular music, traffic system films, movies, cartoons, greetings, idioms, proverbs, wise sayings, target country, and body language. They might also include to do and not to do lists in different cultures.

Teachers specifically emphasized that it would be better to have foreigners or native speakers of English to talk about their own cultures during the training.

(76) In particular, the content might involve bringing people from the target culture and English teachers together and transferring the things they use in their

culture directly by them without any intermediaries. In other words, there might be such trainings where a Turkish teacher who has gone abroad has come and told us about his training or a foreigner comes and talks about his own culture (P3).

Table 25. Content of the suggested IC training module

Codes and categories	<i>f</i>
1. How to develop teachers' knowledge and awareness	(57)
a. introducing target/other cultures (education system, lifestyles festivals, literature, clothing, cuisines, history, national anthem, popular music, traffic system films, movies, cartoons to do /not to do lists in different cultures, greetings, idioms, proverbs, wise sayings, target country, body language)	39
b. NEST/foreigners' introduction of their cultures in the training	8
c. increasing teachers' awareness about IC	7
d. raising awareness about the differences between cultures	3
2. How to develop teachers' IC teaching skills	(31)
a. what to do with the foreign students in the class (how to behave/adapt/communicate)	9
b. materials that teachers can use in the classroom	8
c. how to prepare/do intercultural activities (drama, storytelling etc.)	6
d. how to integrate culture into the lessons	6
e. how to develop students' attitudes	2
3. Having an exchange program	(10)
a. having the IC program abroad	4
b. sending teachers to foreign countries	4
c. working as an English teacher abroad	2
4. How to develop teachers' attitudes	(8)
a. developing empathy towards other cultures	3
b. being open to other cultures & languages	3
c. tolerating/ respecting other cultures	2

Teachers also indicated that there is need for cultural and intercultural awareness. The issues regarding IC awareness was primarily related to knowing the concepts of intercultural competence, the importance of English as an international language and relationship between language and culture. Some teachers also attached importance to being aware of cultural differences in order to have an effective communication.

(77) We know what is normal for us, so what is normal for them in different cultures? This is a very important issue in two-way and mass communication. If we want to communicate without harming or hurting each other knowingly or unknowingly, we need to be aware of these cultural differences (P8).

Teachers indicated that this training program might include some components that might help them to overcome intercultural conflicts possible to be experienced in the classroom. For instance P4, P10 and P13 specifically emphasized the need for knowing how to approach students from different cultures. They believed that the teachers needed to know how to adapt and integrate these students in their classroom.

(78) For example, it could be about how to treat foreign students from a foreign culture in the classroom or how to communicate with them. How is the student warmed up at first? Or how can we engage in a dialogue with the pupil at first? This can be included. Or how can they address to different people? What kinds of problems might the foreign students have faced here? How can I handle it? Or how can I accustom the student to the educational environment faster and more, you know, without making him unhappy, and putting him off (P10).

Some teachers (P9, P13, P17, P24, & P29) proposed that some materials that teachers can exploit in their classrooms should be integrated into this intercultural competence training program.

(79) I think that theoretical and practical activities that can increase teachers' awareness of intercultural competence can be provided. How can they be integrated, that is, a module in which materials are directly presented can be designed...The material current national education offers is limited. Everything is up to the teacher in the classroom. In addition to integrating extra materials into the textbooks, they can also be offered via such modules (P9).

It was also recommended that teachers should be provided with a training program where they can learn how to integrate culture into their language teaching practices.

(80) We teach English, so there must be informative and mnemonic practices about the elements that constitute the culture in the countries where English is spoken. I think that such things should be provided in particular. In addition, how will we reflect this culture to our language teaching? I think that we should be taught the techniques we can do these and apply in the classroom. In other words, both culture and techniques, methods, games about how we will use that culture in our lessons should be taught and reminded. We actually learned these. We have certainly received training about these in undergraduate education but I think it should be reminded and applied again (P22).

Developing teachers' attitudes and teaching them how to develop learners' attitudes was one of the points mentioned. P21 believed that they should be able to break students' prejudices about learning L2 and P7 believed in the necessity of knowing how to transfer empathizing skill to their students.

(81) I think they should give us the ability to empathize against other cultures so that we can pass on this to our students. We already know that everyone can be different, and there are similarities, but I want them to provide a seminar in a way that allows us to give that to the students (P7).

Teachers believed that they needed an intercultural experience in order to develop intercultural competence; therefore, they suggested sending teachers abroad for teaching, or projects and they even recommended that a part of the IC program might be implemented abroad.

(82) It could be something like a teacher exchange program. For example, teachers can go to a different country for a certain period, a few months or a period, to teach there or to examine the teachers there. I think it

would be useful to see different methods and to get to know the culture (P14).

(83) Maybe teachers can go there as we did on the project. It can be more useful when there is direct one-to-one interaction. In other words, they can be sent abroad and asked to participate in various activities there. After all, when you really live in that environment, you can see the need for it. In that sense, you can improve yourself. Frankly, I don't find training like a regular seminar or any given seminar very useful. I don't think it's permanent enough because we also observe this on children (P21).

(84) They can appropriate funds for it. We have holiday for two to three months. It takes too long for them. They can create a program. Every year they can send a group of foreign language teachers to Britain or America, wherever they want to send, for a week, two weeks or a maximum of one month, and let them have an intercultural training about getting to know the culture there. I mean, I don't know, I think that's not too difficult (P16).

All in all, interviews revealed teachers' suggestions regarding the content of an intercultural training in Turkish context. Teachers proposed that this training might have some cultural content that teachers learn about different cultures and differences between cultures. They also believed in the necessity of including teaching skills in relation to intercultural education. Apart from developing teachers' IC teaching skills, developing attitudes of the teachers was also mentioned as a component of this training. In order to develop teachers' intercultural skills, a real intercultural experience abroad was one of the primary suggestions provided by English language teachers during the interviews.

4.3.2.2 Methods, Techniques, Activities and Materials

When teachers were asked what should be the approach, methods, techniques, activities and materials in this intercultural training, only two instructors referred to a general method for the training, which were Suggestopedia and CLIL (Content and Language Integrated Learning) as can be seen in Table 26.

Table 26. Methods, techniques, activities and materials suggested by the participants

Codes and categories	<i>f</i>
1. Techniques	(77)
a. not presenting a power point slide	15
b. bringing people from different/target cultures	12
c. drama & role plays	12
d. workshop style	7
e. having some online chat with people from other cultures	6
f. interactive activities & group work, pair work	6
g. contextual-physical precautions	4
h. creating projects	4
i. applying activities that can be used in L2 classes	3
j. critical case analysis	3
k. having discussions	3
l. sharing experiences and examples	2
2. Activities	(30)
a. having more practical activities	7
b. activities regarding how to integrate IC in class	7
c. station activity: searching other cultures and presenting them	6
d. reading & response activities	5
e. enjoyable activities/games	3
f. jigsaw activities	2
3. Materials	(22)
a. technological tools (Kahoot, Skype, Cambly, online platform etc.)	6
b. authentic materials (literary pieces, tales, stories, movies, journals, anecdotes, daily languages)	5
c. audiovisual materials	2
d. articles for the background and discussions	1
4. Methods	(2)
a. Suggestopedia	1
b. CLIL	1

Nearly half of the instructors thought that the IC training should not consist of only presentation of some slides. They believed that the seminars where only some power point slides were illustrated were not effective at all.

(85) First of all, this should not be a training like national education seminars where many teachers are gathered in a conference hall and one goes up to rostrum and explains this is that and this culture is like this, because when this happens in that way, it is not very effective at all. This is

the case for both this topic and also other training programs. I have been a teacher for four years and I do not remember having a single productive seminar (P16).

(86) For one thing, I expect to have more modern techniques, because obviously I don't believe there is such a technique that you can open and read on a slide. Anyone who wants to learn this can already learn it by searching it individually. So it can be a platform where more interactive activities are included (P27).

(87) How useful is it to tell two hundred people a presentation on intercultural skills on a slide in a conference room? Or if you receive such training by experiencing, discussing, giving examples from the classes one-to-one with a maximum of 20-30 or 50 participants, the quality of this will surely be reflected in the training (P22).

(88) I would like the trainers to provide a training by making us practice in daily life rather than telling things on slides like a book as I said earlier (P24).

Some teachers (P4, P5, P9, P25, P26, P28, & P29) also indicated that foreign people might be invited to the program so that they can experience different cultures via this type of intercultural contact during the training.

(89) In fact, I think the best way to develop their intercultural skills is to bring people from many cultures together in these kinds of activities. I think it is important for people to see many people at the same time in a more international workshop. In other words, as long as there is an activity among the Turkish people, it turns out to be sharing of experience at most, so I don't think it will have a very lasting effect (P28).

P9 and P29 also recommended that there might be Indian, Japanese, Italian and teachers from other nationalities in the program. P5, P26 and P29 also believed that having foreign people who are knowledgeable about their own cultures in the training might contribute to the teachers' intercultural knowledge. P25 believed that experiencing such an intercultural contact might ease teachers' job to transfer that knowledge to her students. P9 believed that this program might be

implemented not only Turkish teachers of English in MoNE but other teachers including teachers of private institutions, as well.

Teachers expressed the necessity of using role playing technique in the training so that teachers internalize what they can do for an intercultural language teaching.

(90) For instance, a role playing activity might be mentioned in the training. 'You can have students do this kind of drama activity, and you can give students information about this culture by giving them various roles and then come on, let's go'. For example, this is an activity, but it can be done as follows; 'Yes, friends now, we will plan a drama event together. You will be working in groups of four or five. You will get these roles, and you are in those roles etc.' Teachers may be given a certain period of time and be asked to create and perform an activity there. In this way, the teacher can easily transfer this information he acquired in harness to students when he comes back, but when you just say 'do this and do that', students and teachers will always have a question mark in their minds. Let's do this, but how were we going to do it? How are we supposed to do it? Or which method that we do would be right? And while this work is being done, it may not be intervened at that moment, but then the wrong sides can be given as feedback. Feedback is very important (P19).

P5 suggested having role plays on intercultural conflict situations and teachers' development of certain solutions based on what they have learned theoretically during the training. She also believed that the solutions might be evaluated, as well. P8 also recommended that feedback to the role plays might also be provided by the native speakers of that language either face to face or via online platforms and sample videos. Besides, P13 suggested that the roles might even include being a teacher and a student in the classroom.

Some other teachers (P12, P21, P25, P27, & P29) also recommended having some video conferences with people from different cultures. Some of them even introduced some technological tools such as Skype and Cambly that can be used to provide interaction with foreigners.

Teachers (P5, P9, P10, P16, P23, & P25) indicated that the training should be like a workshop where every teacher can participate and engage in intercultural issues via interactive activities rather than being a passive listener because of a dull presentation.

(91) I think workshops where teachers are involved in the activity and brainstorming with regard to cultures is done (can be implemented). It should not be a teacher-centered activity. Sometimes that happens in in-service training. Slide shows turn around and teachers listen to what is described more passively. I don't mean that. Certainly, the techniques in which the teacher participates in one-to-one activities, can express his / her ideas, interact and perform vertical exchanges should be used in workshop style. That is, practical methods and modern approaches should be exhibited (P25).

Teachers also thought that some projects might also be created. One of the projects suggested by the teachers was E-twinning projects where people from different cultures interact. P29 specifically emphasized that there was no need for having Chinese or Russian people. She believed in the power of having cultural projects between schools in even different cities in Turkey. P21 also suggested a project where home and target cultures were integrated.

(92) For example, it is possible to make a project by combining and blending the characteristics of both cultures... In both culture, there are some festivals that are covered in our course books. Their festivals are different from ours. The children compare at this point. 'This is the way in our culture and they do it in that way.' You know, for example, combining such activities to produce something, bringing people from both cultures together, being invited on those special occasions, going there or our inviting them. I think that kinds of things might be more effective (P21).

Teachers (P7, P10, P25, P26, & P27) also favored interactive activities where teachers work in pair and groups. P17 and P22 also mentioned some precautions that need to be taken regarding the training. The first thing is more about the

number of the participants attending the program. Both teachers believed that the number should also be kept minimum so that the training can be interactive enough. P17 also suggested that the needs of the teachers, and the prejudices and stance of the country should be considered in the preparation of such training. P7, P22, and P24 also recommended the implementation of some activities that can be used in language classrooms, as well. P3, P6 and P10 suggested the analysis of some critical cases like conflict situations in the training. P2, P22, and P25 suggested having discussion during the training. P3 and P15 also specifically emphasized sharing experiences and examples during the training.

Regarding the activities suggested by the teachers, some teachers (P6, P7, P14, P16, P19, P24, &P25) indicated the significance of having more practical activities in such a training program.

(93) For example, suppose that it is divided into two parts: there is a theory part, and there should be a practical part. In other words, the teacher should be able to apply what he has learned there and put it into practice so that he can easily convey it to the students when he returns. I mean, you can't do a doctor's surgery on a piece of paper. You need to get him into surgery. You need to give him a scalpel. So is teaching (P19).

(94) I think that there should be more activities that we can put into practice and that will not remain on the theory. I would like to have more practical things we could encounter in everyday life (P6).

When the activities regarding how to integrate IC in the classroom, P5, P9, and P10 suggested having demo lessons and microteachings in which they can present what they have prepared for their students. P2 and P22 also suggested having some group presentations in which they introduce how to integrate IC into their lessons. P2 believed that preparing materials that can be used in the classroom might be another activity. P10 also thought that teachers might be assigned with a task where s/he focuses on a foreign student in the classroom, use what s/he learned during the training and share that experience with the others.

Teachers (P11, P21, P26, P27, P29, & 30) also suggested some activities that teachers search about a culture or a different country and share it with the other groups. Some teachers called this activity as ‘station activity’ as can be seen in excerpts below.

(95) For example, with the station technique, each teacher can work on a different activity in each station. For instance, there is an activity on a table and in another one there is another activity belonging to a different culture, that is, the teacher can be allowed to do different things by visiting the stations. I think there must be something for the teacher to be active (P30).

(96) Teachers can interact in groups and stations. Then they came out and they exhibit, ‘We went to this country fictionally, went to school in this country, we saw it, there was a feast, and we got up and did something like that.’ For example, every teacher makes such a presentation. Every station, every group and people who came from that culture say, ‘Yes, you did it right, but we do it like this.’ If I were a student in a school where Turkish was taught abroad, if something like this was done, it would be very productive. Supposedly, a foreigner comes here, and If he says, ‘In Turkey, there is Ramadan Festival, people get up and they go bowling. ‘, here I will find the error. ‘No, men go to prayer in the morning, women wear beautiful clothes, elderly people are visited at their homes, and their hands are kissed. They have breakfast all together there.’ Consequently, it would be nice if such activities are carried out together with the participation of teachers (P26).

In relation to the reading and response tasks, P2, P6 and P10 indicated that teachers might be assigned some article-reading tasks. P25 and P26 also suggested asking teachers to read literary pieces such as stories, and tales and having discussions on them. P22, P24 and P30 thought that there might be some enjoyable activities and games that might motivate the teachers during the training. P27 and P29 recommended having jigsaw tasks in which teachers learn from each other and complete the whole.

Teachers also provided their opinions about the possible materials that can be used in the training. Some of these were technological tools such as Kahoot, Skype, and Cambly, authentic materials, literary pieces that represent culture such as tales, and stories, and movies that represent culture and intercultural communication. Audiovisual materials, videos about ELF and language and culture relationship, articles and online platforms for the background and discussions, journals, newspapers, anecdotes and daily dialogues were other materials suggested during the semi-structured interviews.

To sum up, teachers believed the necessity of applying what is learned during the training rather than following the theoretical slides of the presentation prepared by the trainer. They believed that if the training were like a workshop where teachers engage in interactive activities and learn from each other, that would be more effective compared to other teacher-centered trainings. The materials recommended by the teachers were mostly up-to-date, authentic and audiovisual.

4.3.2.3 Duration of the Module

Teachers were asked the possible duration for the suggested training. Teachers' responses varied a lot. Some teachers expressed the duration of the program in days, others described it in weeks, months and years as can be seen in Table 27.

Table 27. Duration of the suggested training program

Codes and categories	<i>f</i>
a. extended to a longer period of time (at least 50 hours, at least 2 weeks, 8 weeks- 1 hour every week, 4-5 weekends, 6-12 months, minimum 6 months, 1 semester, 1 week training+1 month application+1 week training, 1 year)	11
b. Weeks (1 week, 1-2 weeks, 2-weeks, 2-3 weeks, 3-4 weeks)	10
c. Days (3 days, 3-5 days, 5-10 days, 10 days)	4
d. Months (1 month, 1-3 months, minimum 3 months)	4
e. necessity of being continuous	3

As it is clear in Table 27, the majority of the teachers thought that it would be more appropriate to have a long term program rather than a short term one. The shortest duration suggested was for three days and the longest one was for a year. Teachers generally favored one-to-two week period for the training. Three of the teachers suggested that the training program should be continuous rather than one-time.

4.3.2.4 Delivery Method of the Training: Face To Face, Online or Blended

When teachers were asked how the training should be delivered and were provided with options such as face to face, online or blended, slightly over the half of the participants favored blended programs, whereas almost half of them preferred face to face programs. There was also a teacher who thought that both options should be provided to the teachers so that they can choose based on their availability and readiness as can be seen in Figure 14.

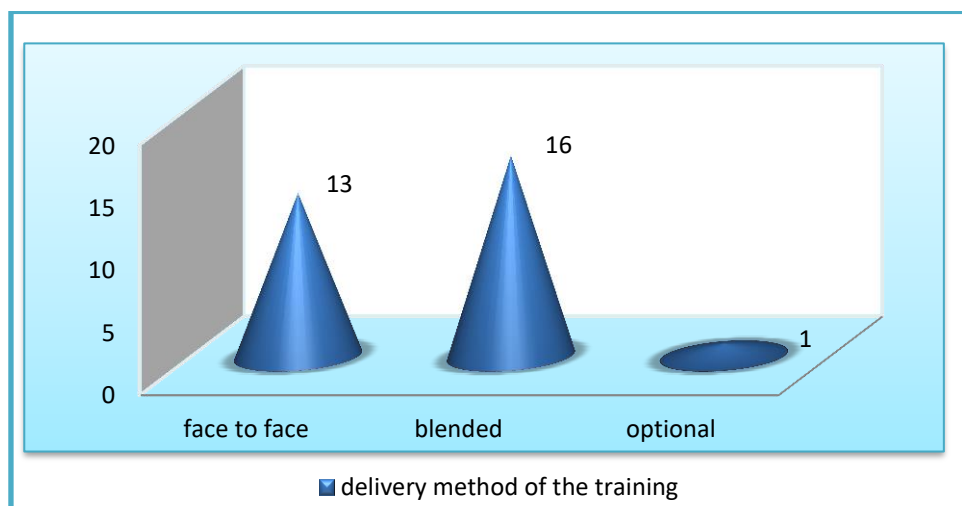


Figure 14. Types of training delivery method preferred by the participants

Three of the teachers P12, P21 and P30 mentioned that pure online trainings were not effective at all. Five teachers indicated that the first part of the training can be face to face whereas second part can include online training. Three teacher participants P2, P5 and P19 also believed that it might be better to have theoretical parts online. Five of the participants also suggested that role plays and interactive

activities should be implemented in face to face training. Finally, P8 and P29 also thought that interaction with native speakers online might be a part of blended program.

4.3.2.5 Evaluation of the Program: How to Do It?

Teachers were asked how the program should be evaluated and how we can make sure that the program was effective for the teachers. Questionnaire was the most frequently suggested evaluation tool as can be seen in Table 28.

Table 28. Participants' views on the process of the evaluation of the program

Codes and categories	<i>f</i>
1. Questionnaires	(13)
a. questionnaire for the teacher	11
b. questionnaire for the students	2
2. Product/project/performance evaluation	(13)
a. evaluating projects/products they created	5
b. evaluating the role plays of the teachers	4
c. evaluating performance-demo lessons	4
3. Exams-tests	(11)
a. assessing knowledge with a short test	4
b. pre-test→post-test	3
c. ineffectiveness of online tests	3
d. having exams for students	1
4. Observation	(8)
5. Interviews	(6)
a. (focus-group) interviews with teachers	4
b. having interviews with the students	2
6. Formative assessment	(2)
7. Summative assessment	(1)

P1 and P20 believed that questionnaires should be implemented to the students as well so that they can tell whether there is a change in their teachers' teaching in the classroom. When teachers were asked about the content of the questionnaire, they indicated certain questions or statements regarding how effective the program was ($f=5$), what teachers gained from this training ($f=4$), how effective the trainers were ($f=1$) whether teacher became interculturally competent ($f=1$), whether the

things shared in the program are applicable in class ($f=1$), and the benefits and challenges that the teachers experienced when teachers applied what is taught ($f=1$).

(97) Questionnaires can be applied for teachers and students. In this way, whether they are effective or not, and what they have learned (can be explored). The survey method is the best (P20).

(98) A form can be filled out about the trainers. Perhaps at the end of the training, trainers might give us an opportunity to assess them with a critical point of view, such as how to be more effective, and whether we have been effective (P6).

(99) A questionnaire might be developed. For instance, 'I have experienced this and that. I agree with that but not with this one. Those things have developed but not these.' A questionnaire like this might be implemented (P10).

P14, P21, P22, P26 and P29 also thought that teachers' projects and implementations during and upon training might also be evaluated. These projects might include fairs, end of the year projects, presentations etc. P29 even suggested sharing of these projects in online environments with other teachers.

(100) We have to look at the departments, the projects that the teacher has created, and the activities the teacher has done in the classroom, otherwise there is no exam, no test, no survey, if you ask me. We can create an online platform. So we add or upload it to the EBA. We ask teachers to share them there. These might be pilot samples. Thereupon, the National Education gives a certificate of appreciation to the teachers who do these. Well, I don't know they might even increase their seniority and promote them. This motivates teachers. I mean, it could be something like that and be applied systemically (P29).

P3, P5, P19 and P22 also thought that teachers' performance during the training might also be evaluated. Teachers might be provided with some roles and asked to perform a case.

(101) When we receive internship training, we are given the chance to practice it, and we are evaluated according to our current performance. A situation just like in the workshops can be created by using the drama technique. And that person is asked to solve it genuinely there, and the field experts assess whether it is a successful or unsuccessful example (P5).

P6, P9, P16 and P19 also thought teachers' demo lessons and micro-teachings can also be assessed. They might be asked to prepare 40-minute or 80-minute lessons in which they integrate cultural elements.

P5, P12, P18, and P22 thought that there might be short tests that can be implemented to the teachers to assess the program. P18 believed that in these tests questions related to target culture might be asked. P12 also suggested asking about idioms, proverbs, behaviors, and special days on these short tests. On the other hand, P22 suggested having some statements and asking which ones should be done or should not be done, what is right and wrong, and which expression is correct or false. P4, P8 and P27 also recommended that pre-test and posttest design can be implemented. In these, there might be both attitude scales and mini tests about cultural awareness. However, P2, P3, P13 and P25 believed that the tests applied to the teachers in in-service training were meaningless and ineffective. P2 especially mentioned her previous in-service training experiences and emphasized that it was meaningless as they responded to the questions with other participants all together when there was an online test and even trainers did not care about that.

Classroom observations were also suggested by eight participants (P2, P6, P7, P14, P23, P24, P26, & P30). They believed in the necessity of teachers' application of what they learned in the training; therefore, they thought observations would provide such an opportunity to see whether teachers were able to transfer what they acquired to their language teaching.

(102) I guess I have not seen it in any in-service training in Turkey; but I've heard it in the things I've read before. For evaluation of the program, I think the teacher should be

observed in the real classroom... If the program evaluation is done by observing whether we apply it in real classrooms after receiving the actual training, or even with an observation for only a lesson, I think it might be something that shows whether we are actually practicing this or not (P2).

(103) We can go to the teachers' classes at certain times. For example, let's say in the four-month first period, at certain intervals, we could go to that teacher's class by informing him not unannounced, because this turns into a checking mechanism like an inspector. Instead, you can inform the teacher and go to the classroom one day and another class on another day once a month, or at a time when that teacher himself said, 'I'm going to cover this and that point, observe my lesson, assess me, how much I've given it to my students, measure that.' And how much that teacher acquired that skill can be evaluated (P7).

P15 and P20 suggested interviews with the students whereas P10, P11, P17, and P28 recommended having interviews with the teachers for the evaluation of the program.

(104) I mean interview or open-ended questions like semi-structured interview questions always seem a bit more realistic to me. It doesn't have to be face-to-face, but it makes more sense to have something they can write in more detail (P28).

(105) They can conduct online interviews with the students. Rather than talking to the teacher, an interview can be carried out with the students in the form of, 'What did you do and what did you perform during the year?' (P30).

To conclude, teachers recommended having both formative and summative assessment tools such as tests, questionnaires, interviews and observations. All these instruments can be designed and implemented to identify the effect of the training on teachers' language teaching practices in the long term. In addition, students' perceptions regarding the practices implemented by the teacher might also be explored.

4.3.2.6 Rewarding EFL Teachers at the End of the Program

Teachers were asked what might be the reward for the teachers when they attended such an in-service training program. As it was demonstrated in Figure 15, most of the teachers indicated that certificates might be provided for the teachers. Almost half of the teachers expressed that payment should not be done to the participants. Six of the teachers thought that teachers might be sent abroad for a short visit or a project as a reward for attending such a training program. Four of them considered promoting teachers or increasing their seniority in the profession as a good reward.

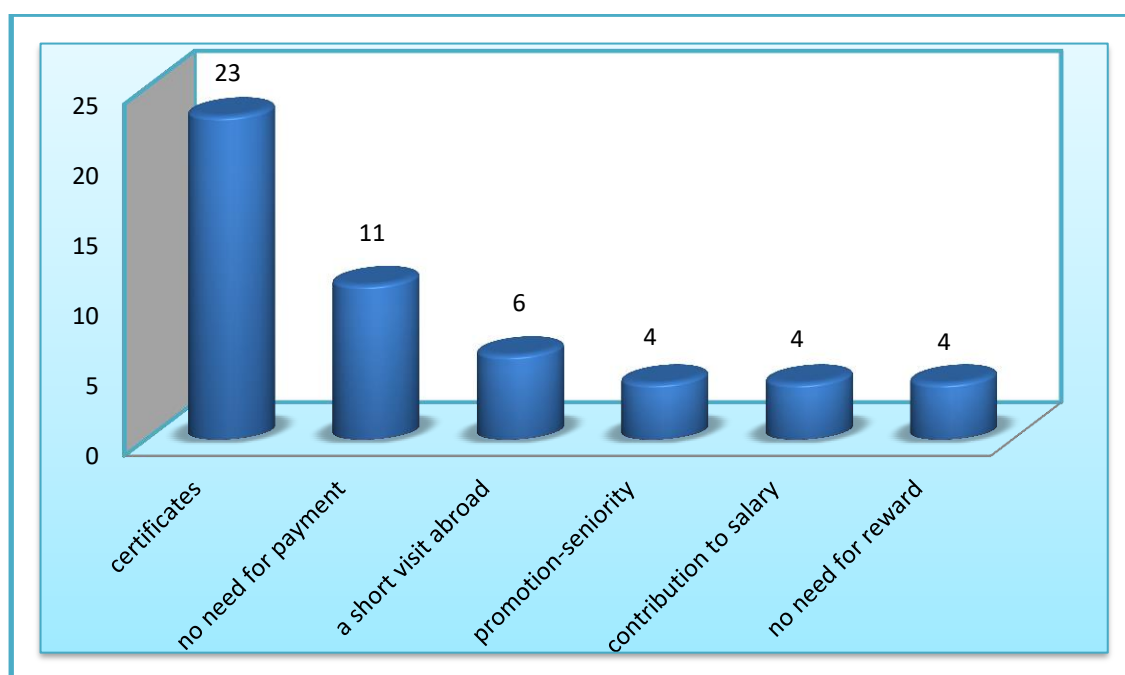


Figure 15. Types of reward for teachers suggested by the participants

Some other teachers also recommended that something can be done to have an effect on the teachers' salary in the long run. These might include an increase in their seniority or extra payment such as having extra contact hours. On the other hand, there were four teachers who believed that reward was not necessary for such a training program as teachers acquired new knowledge and expertise in that topic.

4.3.2.7 Possible Benefits of the IC Training Program

Teachers were asked about the possible benefits of the IC training program they mentioned. The points that teachers emphasized were primarily related to the contribution of the program to language teaching in general and to the teachers themselves as it is listed in Table 29.

Table 29. Possible benefits of the IC training program

Codes and categories	<i>f</i>
1. Contribution to language teaching	(30)
a. use of different approaches /methods/techniques/materials	9
b. teaching English more effectively and thoroughly	7
c. having more examples to share with her/his students	4
d. how to develop students' attitudes (breaking prejudices, developing empathy and respect)	4
e. learning how to integrate culture into language	3
f. motivating language learners more/enjoyment in class	3
2. Contribution to the teacher	(37)
a. contribution to teachers' knowledge	20
b. contribution to teachers' intercultural interactions	10
c. contribution to teachers' vision/viewpoints	5
d. contribution to teachers' motivation & job satisfaction	2

Regarding the possible benefits of training on language teaching, teachers (P1, P6, P8, P13, & P27) thought that it would contribute to the use of different techniques by the teachers in their language classrooms. P2, P13, and P16 also thought that such training would provide different teaching philosophies, approaches and materials for teachers to use in their classes.

(106) At least I can see my own missing aspects and add to existing ones. Or, if there are different methods and applications that I need to know, I think that will contribute to me in this sense to tell the truth. I mean I may have certain techniques or similar approaches, but I need to be open to new methods and different applications all the time (P13).

Some participants (P4, P7, P12, P17, P21, P26, & P29) believed that it would benefit teachers a lot in the sense that they would teach a foreign language more effectively and thoroughly.

(107) I can teach English more effectively and accurately (P4)

(108) It can be ensured that the teacher teaches language more effectively and efficiently in the classroom environment (P7).

(109) It helps to learn and teach the language better. Since culture is important, it is more useful in teaching the target language (P12).

(110) It raises awareness of the language the teacher about the language that he wants to teach. He teaches the lessons more efficiently. He creates a better vision for his students (P26).

P8, P16, P18, and P21 also thought that they would have more examples to share with their students in the classroom when they attended such a program.

(111) There would be more to say to my students, and, as I said, the cultural elements that I acquired during this training and the interaction with that target culture would provide me with more material in the lesson. There would be more examples I can give to the children (P16).

P6, P13 and P18 indicated that language and culture were interwoven and this training might help teachers to integrate both in foreign language teaching. P4 and P18 also thought that if teachers attended such training, students would be more motivated. P29 also believed enjoyment and happiness would increase in the classroom environment.

Moreover, teachers also believed that attending such a training program might contribute to them in terms of changing their learners' attitudes towards learning a foreign language and other cultures. For instance, P21 and P23 thought that it would assist them to break prejudices against learning L2 and different cultures. P7

also indicated that a teacher should know how to teach his students to respect other cultures and show empathy to individuals from other cultures. EFL teachers advocated that this tentative training program might contribute to not only the quality and effectiveness of language teaching but also to the teachers.

Teachers thought that program would have the potential to add to the knowledge of the participants. Some of the teachers (P20, P22, P24, P28, P29, & P30) reported that the training would refresh teachers' knowledge and expertise in these intercultural issues.

(112) Even if we have learned about these in undergraduate degree, the information may not always be permanent. It is useful to be reminded periodically because after the training this takes you quite a bit. In other words, with the excitement of refreshing your knowledge, you reflect this directly to your practices and methods in the classroom, which is a good thing (P22).

Some other teachers (P1, P2, P9, P11, & P27) also believed in the power of sharing of knowledge and learning from other teachers attending the program. P1, P8 and P11 also acknowledged that they would learn about other cultures by participating in such a training program.

(113) I might have the opportunity to see things that I cannot apply or cannot do individually from different colleagues... An information flow can be provided and panel discussions can increase the awareness. If there is discussion, not just a workshop or a demo lesson, for example, opinions might be shared (P9).

(114) It is important for us to recognize different cultures because we teach a language that aims to communicate with different cultures. Maybe we're teaching a common language now. It will help in every sense. We can see human respect, and different experiences from different cultures. We can learn different things (P11).

Apart from contributing to the teachers' knowledge, this suggested training was thought to provide benefits to the teachers' intercultural interactions, as well. P4

and P10 believed that it would help communicating with foreign students better. P5 and P8 thought that they would be prepared for a situation where they might actually have harsh reactions.

(115) There might be some routines and situations in other cultures which I am not aware of and might even react very harshly. If I am familiar with this, it will enable me to react more accurately and much better when faced with such situations. It will provide a preliminary readiness (P8).

P5 stated that a teacher would not have a culture shock when she encountered different cultures, on the contrary, they would adapt to these different contexts and cultures, and solve problems resulting from cultural differences easily.

(116) ...It is not always possible to find someone with more cultural experience than you. If you receive such training, you may be a self-sufficient teacher who can solve her problems without experiencing that shock or looking for a more experienced person (P5).

P1 indicated that that would also develop human and social relationships. P15 expressed that it would promote self-confidence in language use if program is carried out abroad.

P6 and P28 believed that it would provide teachers with various viewpoints and P26 and P27 also thought that it would help broadening teachers' horizon.

(117) It is very useful in every field, in every sense. This training can give me different perspectives. I might have cultural prejudices. We may have a different perspective on different cultures. It may change my point of view, may enable me to gain new perspectives, new educational philosophies and to apply different techniques. So how can I teach a language differently? How can I integrate culture into language? It makes me learn a lot of different things (P6).

(118) I think the first benefit is that I would have done something for my field, not only to teach English in class.

Secondly, since I will be in the same environment with different English teachers or teachers who teach different languages, I think learning from them will contribute to me. I also believe that the theme of training will be a very high quality and important theme and it will broaden my horizon, which will benefit me in teaching and learning techniques. I wish there were such a training program and we would attend (P27).

P1 and P24 thought that participating in such a training program would provide motivation for teachers.

(119) I mean, as far as I'm concerned, it's very motivating. So, your knowledge is refreshed again. The world is changing very quickly, and you learn something you missed there and new information. You remember the forgotten things. Here you get together with younger teachers and you are motivated when you see them. I think it's very motivating (P24).

To summarize, teachers had faith in the benefits of suggested training. They thought that such training can contribute to not only language teaching with the supply of approaches, methods, techniques, materials and experiences but also teachers' knowledge, viewpoints, and effective intercultural communication.

4.3.2.8 Possible Challenges and Problems Regarding the IC Training Program

Teachers were queried about the possible challenges or problems regarding the suggested training. As it was illustrated in Figure 16, the concerns were mainly about the possible problems that teachers can experience during the training. P15, P28 and P29 thought that teachers might not be motivated to attend the training and they might have prejudices against being a part of this training just as they had for other in-service training activities.

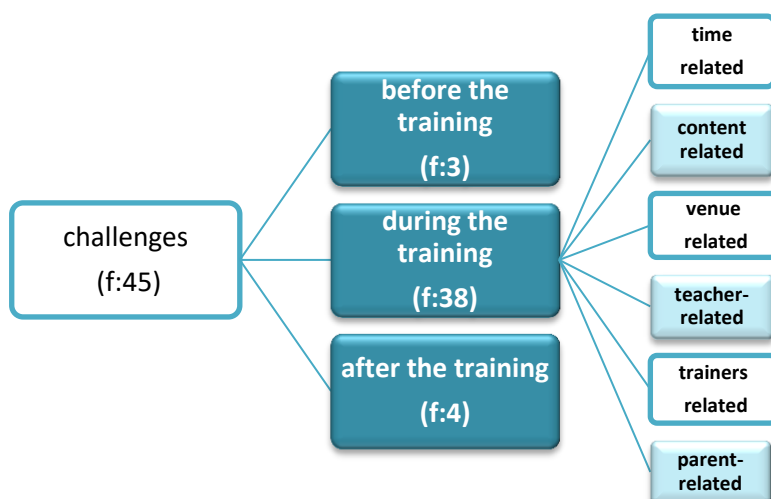


Figure 16. Possible challenges and problems regarding the IC training program

Most of the problems that were predicted for the training were the ones that can be encountered during the training. The most frequently mentioned problem was timing and scheduling of the training sessions. With regard to the timing of the program, P2 and P24 thought that if the program was implemented after the school, they would have duties such as taking children from school. P10 and P22 believed that having the training after school would be very difficult for them as they felt very tired and lacked the motivation.

Some other teachers (P13, P14, P16, P23, & P26) reported that it would create a big problem if the training was realized during the school time since they would lose many classes. Some of them even indicated that it would be hard for them to compensate these courses. P27 even indicated that it would be difficult to take permission as she was a civil servant.

Many teachers (P2, P3, P10, P11, P17, P18, P23, P25, & P30) also referred to the difficulty in sparing time to attend the training because of lack of adequate time.

(120) I think the biggest challenge is time. Now, when we think about the workload of all of us, we may have some problems. For example, we need to see if teacher is available. I think that a teacher who has an intensive

course load can have problems in creating this time because she has also a very intensive work outside the school (P25).

(121) I have 45 teaching hours a week. Since my working hours are intense, you know, in terms of time, I will attend the training after school and I'll be tired, maybe it can be difficult in that way ... So sparing the time, the biggest problem for now would be to spare time. I wouldn't have had a lot of trouble if we could have the time (P10).

As P10 indicated, P23 and P25 also mentioned the workload of the teachers as a challenge for the training. P8 and P23 indicated that having the training for a longer period of time would also create some problems.

In terms of the content of the program, challenges referred by the teachers included having the content which is not innovative and interesting ($f=1$), impossibility of training people for each culture, society or situation ($f=1$), having only theoretical training without workshops ($f=1$), and being limited if there are not people from other cultures ($f=1$).

P2, P3, and P30 mentioned possible problems regarding the venue of the program and transportation. They thought that such training programs were mostly realized in big cities and it was sometimes difficult for them to leave their own hometowns because of family issues, too.

When teacher-related concerns were considered, P1 thought that teachers might feel alienated and P21 also believed religious concerns also might cause problems if the program was carried out abroad. P26 estimated that teacher might have difficulty in using English during the program and P2 believed that reading articles and doing some assignments might be a problem for some teachers.

The problems that were predicted to be experienced after the training consisted of not having a chance to apply what they had learned ($f=2$), the difficulty of applying them in class because of standardized tests ($f=1$), and dictating this program and limiting teachers' freedom in class ($f=1$).

P30 mentioned the problem of cascade system and because of that she believed they would have inexperienced trainers and the knowledge and expertise would not be transferred thoroughly. P29 also referred to parents' prejudices against L2 and other cultures.

To conclude, the biggest challenge predicted for the teachers was time. They were concerned about not having sufficient time to attend the program and they knew that they had already a busy schedule because of their lessons and private lives. They considered many options such as having the training during the school time and after the school time and they had concerns for both. They were also hesitant regarding the content of the program as they were not willing to have theoretical training but rather prefer innovative and practical content.

4.3.2.10 Suggested Solutions to the Predicted Problems

Teachers were also asked to suggest certain solutions to the problems they mentioned. Their solutions were categorized based on the predicted problems as can be observed in Figure 17.

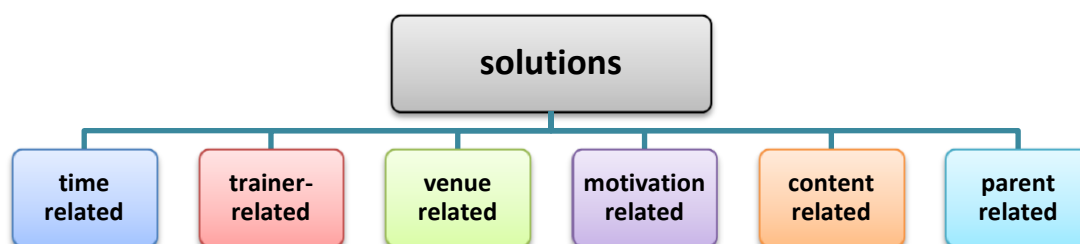


Figure 17. Participants' suggested solutions to the predicted problems

Regarding the time related solutions, some teachers (P2, P11, P14, P22, P23, & P24) suggested that a good timing should be selected for the training program. Specifically, five of the teachers (P11, P13, P14, P16, & P22) suggested having the training during MoNE seminar period. P18 and P27 recommended having the

training during the 15-day semester holiday whereas four of them (P18, P23, P26, & P27) introduced the idea of taking the training during summer time. P18, P23, and P25 also suggested that MoNE can give off days for the training. P14 and P30 also thought that the training might be online as a solution to time-related issues. P8 suggested that married couples can be assigned to take the training at the same time and P14 and P18 thought that one can spare his or her personal time for the training.

Teachers also explained the support needed from the trainers. These were trainers' observation of classes and detecting needs ($f=1$), trainers' being tolerant and broad-minded ($f=1$), accessibility of trainers whenever needed ($f=3$), and the chance to get help from trainers when needed ($f=2$). It was also proposed that trainers provide a field to practice what teachers have learned ($f=1$), and provide guidance upon training ($f=1$).

In relation to the venue related problems, P2 and P27 recommended that the venue of the training should be easy to access. P2 and P26 teachers also proposed that there should be kindergarten for the children of the trainees or a facility like this can be provided. P8 also suggested having the training program in in-service training centers.

Solutions regarding the motivation of the teachers were listed as contacting other colleagues in similar situations ($f=2$), paying money for extra hours in summer ($f=1$), payment for the trainees ($f=1$), giving certificates or promotion ($f=1$), and motivating oneself ($f=1$).

For the content of the program P20 suggested that it should be both innovative and interesting. P5 also recommended having a context-based training rather than a general one. For the parent related problems, P29 thought that a conversation might be realized on the importance of IC for the students.

4.3.2.11 Desire to Participate in the Program and the Reasons

Teachers were asked whether they would like to attend such a training program. Out of 30, 29 of them indicated that they would like to attend.

The teacher who did not want to attend indicated that she did not need such a training program. Other 29 teachers who desired to attend were asked the rationale for their volunteering for such a training program. They introduced many reasons, which were listed in Table 30 below.

Table 30. Rationale for the desire to attend suggested training

Codes and categories	<i>F</i>
contribution to personal and professional development	(26)
<ul style="list-style-type: none"> • to develop herself/himself (personally) • to add her/his knowledge and experience • changing her points of views/broadening teachers' horizon • effective communication 	<p>11</p> <p>11</p> <p>2</p> <p>2</p>
contribution to teaching	(17)
<ul style="list-style-type: none"> • teaching target culture and language more effectively • contributing students more • communicating with foreign students more easily 	<p>8</p> <p>6</p> <p>3</p>
need for training	(18)
<ul style="list-style-type: none"> • believing in the benefit of the program • need for such a training • IC-being a required skill for a language teacher • lack of training programs specifically designed for ELT teachers 	<p>8</p> <p>5</p> <p>3</p> <p>2</p>
teachers' eagerness and openness	(7)
<ul style="list-style-type: none"> • teachers' eagerness to go abroad and be with native speakers • teachers' being curious about other cultures • teachers' being open to innovation 	<p>3</p> <p>2</p> <p>2</p>

As can be seen in Table 30, the list was very similar to the possible benefits of the training program and teachers believed that that training module would provide teachers with the professional knowledge and expertise and develop them personally, as well. Some teachers especially emphasized the benefit of the program to their personal development.

(122) To improve myself. I don't want to miss any opportunity to develop myself. As I said, while teaching the target language, the aim is to provide communication with other cultures. If I am competent in this sense, and become more effective, I will be more beneficial to the students (P11).

(123) I would love to. I certainly would. I mean, like I said, I like to develop myself in every sense. That's why; I'd love to join in (P17).

Some teachers also indicated that with that training program they would add to their knowledge and experiences. They would learn new things and exchange ideas with other teachers.

(124) As I said, as a teacher, in the end, why do we always attend these kinds of seminars? To add more to what we have or offer something more to our children. As a result, times are changing, and technology is changing, so it is our aim to add to our existing knowledge and experience with new education systems or trainings to be offered to us (P13).

(125) It would be nice to learn something, get information about the projects or have extra knowledge. That's why, I'd love to join. There we meet friends, get ideas and exchange ideas. It is absolutely useful. I would love to attend (P24).

Teachers also emphasized the need for equipping teachers themselves in order to teach intercultural competence effectively in their language classrooms. Therefore, having such an in-service training was believed to contribute to that a lot.

(126) ...the teacher must first believe in himself and learn very well so that the other party can do it. You can't show that or you can't have someone do something you don't know. Therefore, for teachers, especially for English teachers it is very crucial to have intercultural skills (P26).

(127) Actually, I would like to attend because as I said I realized during this interview that I didn't do much indeed, that is, I did not apply the intercultural aspect sufficiently. During this training especially when I think about the

practices, I realized that not many things came to my mind. The things that came to my mind were generally about the culture but I am covering the lessons more language-oriented or Turkish-oriented. So my goal there is to try to offer a child an intercultural aspect, but I realized that I didn't offer anything that the child would experience. It is more focused on the perception. Perhaps this stems from the age group, perhaps from the proficiency level of the student, but also from the choice that main course material the textbook offers me. I know that, but if I receive such training, I know that I can create options that can provide more practice. Naturally, I could not create anything for my students because I never thought about it in my mind. When I came across something, at that moment, I immediately tried to make the children realize it. This is what I see about myself (P2).

As it was clearly illustrated in P2's explanation, some teachers also felt the need to get such an education. Some teachers even acknowledged that they lacked some skills or training regarding cultural aspects of language teaching.

(128) Because I think that education and culture have direct relations and I think my education regarding this is insufficient. If such in-service training was prepared, I would love to attend (P12).

(129) First of all, we all lack in many areas, and as I said, culture is closely related to language and our job is to ensure that children can use the language rather than teach the language. As I said, language and culture are related to each other, so I would like to be informed about this. I would like to be more informed as I have deficiencies, I know everyone has deficiencies. Considering all these deficiencies, I want to be informed and learn more of course (P7).

The necessity of teachers' acquisition of intercultural competence and deficiency of in-service training activities specifically designed for language teachers were also emphasized by the teachers.

(130) Yes, it would be really good as there is currently no education program for the English teachers that the national education offers us. In general, training programs

are aimed at all branches. And this intercultural competence is a skill that all English teachers should have right now, so all teachers are trying to improve themselves, and do something, but it would be useful to have a study that will gather all English teachers together (P9).

To sum up, teachers expressed their desire to attend such an in-service training program in order to develop themselves by acquiring new knowledge, refreshing themselves, exchanging ideas with others, and broadening their horizon. They also desired to contribute to their students, language and culture teaching more by breaking prejudices of their learners about other cultures and being prepared for possible foreign students in their classrooms. Their needs and deficiencies in terms of intercultural issues also encouraged them for such a training module. Finally, their eagerness to go abroad, interact with foreigners and learn more about other cultures and their openness to innovation were also some other incentives.

4.3.2.11 Other Contextual Issues

During the semi-structured interviews teachers also revealed certain concerns regarding the foreign language teaching, pre-service education and in-service training in Turkey even though the frequency of these codes were quite low. The points that teachers mentioned were listed as can be seen in Table 31 below.

When concerns regarding pre-service education were considered, P28 and P29 criticized their universities that they graduated from as they were not realistic about the teaching context they would teach.

(131) If I criticize my own university, my university was a university that ignored national education. We graduated like students from Robert or Enka college, and when we first came to public schools, what we experienced there was so much because we lacked the material. I couldn't access a photocopy machine in a school, for example, I was going outside and having it taken by myself. Crayons were a luxury for children in the school where I was appointed first. For some, doing homework with cardboards was an expensive event. What we did at the

university was mostly about activities that cost more or targeted at children with more background knowledge. So, I criticize my own school. Most of our friends and I had to find out how to do it for ourselves (P28).

Table 31. Other issues in Turkish context

Categories	<i>f</i>
1. Pre-service education	11
2. In-service training	20
3. English language teaching	13

P19 even found the context for internship as very artificial because he believed they were sent to the private schools or the best high schools in the city. He also complained about the limited hours of internship for language teaching. P28 referred to the huge gap between the expectations of the MoNE, schools, parents, and students. P29 also indicated that language teacher education was for all age groups not specifically designed for young or adult language learners when they studied in university.

Furthermore, pre-service education programs were believed to lack some components regarding IC. P13 suggested that there might be some intercultural communication courses in bachelor's degree when she was asked whether there was anything to add at the end of the interview. P16 supported that exchange programs should be provided in universities, as well.

(132) As you mention intercultural communication, when I think from the point of view of teachers, in faculties, i.e. in education faculties, both academicians and students should be given more opportunities. You can at least have intercultural communication courses. Of course, first of all, in order to get to know their own culture well, first of all we will take care of this and then if the intercultural communication course is put in place or I don't know, sister universities in other universities can be chosen and they can share information. There might be video conferences, or the conferences that can be conducted by going abroad. When you are in the faculties of education, I

think it will be much more helpful for teachers who teach languages in later periods. I think that way...I'm a graduate of the Faculty of Education. Yes, I received a very good education. But in that sense, I think it would have been better if I had been given extra training. As I said, I think that if we had been given the chance to go abroad, contact with the educators there, or had been offered these circumstances and opportunities, our job would be easier at the moment (P13).

In relation to the in-service training in Turkish context, some teachers (P2, P5, P7, P8, P16, P24, &P25) indicated that some in-service training activities were ineffective. P5, P7, P24, & P25 indicated that they had only theoretical presentations and did not do things based on practice. Apart from that, P8 expressed his discomfort as participation in training was compulsory and he did not do much but just spent time there. P2 indicated that the multiple choice exams done at the end of the trainings were responded by all the teachers in groups and she learned to do things very superficially. P5 also articulated that she did not learn much, but she tried to find loopholes in the system during the training.

(133) I received my teacher candidate training for about four hundred hours and it was an incredibly inefficient seminar where an expert came and told us something. Unfortunately, I couldn't learn anything for myself. Therefore, only having face-to-face training is challenging because I went to trainings every weekday. And after a while, you obviously want to find the loopholes in the system. 'It is okay not to go there if I let someone sign it for me'. You find such ways for yourself (P5).

P14 and P16 enunciated that they spent seminar periods ineffectively. P1 and P19 believed that it would be better to ask teachers about the training programs while they were being designed. P25 indicated that many language teachers lacked overseas experience. P1 also mentioned that they experienced problems when they applied for exchange programs. P29 suggested having an online portal where Turkish teachers of English can interact with other teachers from other countries.

Concerns related to language teaching in Turkish context included problems with the use of Dynet, materials provided, teaching focus and methodology. P17 and P29 expressed discomfort with the imposition of Dynet and referred to the irrelevance of content with what they teach in the classroom. P9 and P20 mentioned inadequacy of materials provided in national education system. They proposed that they should be updated regularly. P20 specifically emphasized the need to decrease grammar content in the course books and have more theme-based course books. P28 also thought that they still had the didactic teaching methodology just like in 1980s.

To sum up, teachers touched upon a few concerns regarding the general education system in Turkey such as pre-service education, in-service training and curriculum of language teaching. Even though they were not directly relevant to intercultural education, they might provide some insight into the teachers' teaching context and implications for further research.

CHAPTER 5

DISCUSSION

The main results of this current research based on the three research questions were discussed in this chapter. Initially, teachers' understanding of IC, an intercultural competent learner, and an interculturally competent teacher was discussed. Secondly, the discussion of teachers' perceptions and practices regarding intercultural teaching, and their suggestions in relation to how to develop students' IC was reported. Finally, teachers' suggestions for the characteristics of a possible intercultural competence training program were discussed. Before the discussion of all the findings reported in the previous chapter, an overview of the results can be examined in Table 32 in order to see the whole picture.

As it can also be seen in Table 32, teachers defined IC with the components suggested in the literature: attitudes, knowledge, skills of interpreting and relating and skills of discovery and interaction. In relation to the interculturally competent learner, teachers both described the characteristics of an interculturally competent learner and provided the reasons why they believed their learners were interculturally competent or incompetent. Exactly the same categories were disclosed for the interculturally competent teacher theme. As a response to the second research question which was about the teachers' perceptions and experiences with respect to IC, the categories included teachers' general perceptions and experiences regarding IC, and having foreign students in the class, challenges and easiness of teaching IC, teachers' contribution to the development of learners' IC, and teachers' perceptions about how to develop EFL learners' IC.

Table 32. Overview of the categories emerged from the data analysis in relation to research questions of the study

Overview of the categories	<i>f</i>
1. Research Question 1	(546)
1.1 IC definition	
a. Attitudes	20
b. Knowledge	15
c. Skills of interpreting and relating	15
d. Skills of discovery and interaction	37
1.2 IC learner	
a. Characteristics of an interculturally competent learner	67
b. Having interculturally competent learners-reasons	96
c. Not having interculturally competent learners-reasons	69
1.3 IC teacher	
a. Characteristics of interculturally competent teacher	87
b. Being an interculturally competent teacher- reasons	86
c. Not being an interculturally competent teacher- reasons	54
2. Research Question 2	(658)
a. Teachers' perceptions and experiences regarding IC	209
b. Teachers' perceptions and experiences of having foreign students	52
c. Challenges of IC	68
d. Easiness of teaching IC	25
e. Teachers' contribution to the development of learners' IC	154
f. Teachers' perceptions about how to develop EFL learners' IC	150
3. Research Question 3	(756)
3.1 Training experiences	
a. BA, MA, & PHD courses	26
b. Not having a specific course	16
c. Workshops, seminars, conferences	10
d. Not having a MoNE training about IC	24
3.2 Suggested training program	
a. Content of the training	106
b. Techniques, activities, & materials	131
c. Duration of the training	32
d. Means of the training	30
e. Evaluation of the training	54
f. Reward at the end of the training	52
g. Possible benefits of the training	67
h. Possible challenges & problems of the training	45
i. Solutions for the predicted problems of the training	51
j. Desire to take part in the training	68
k. Other contextual issues	44

Finally, the categories for the possible training included the content, methods, activities and materials, duration, means, reward, evaluation, possible problems and solutions, possible benefits and the reasons for the desire to attend the training.

5.1 Discussion In Relation To Research Question 1: How do EFL teachers in Turkey describe intercultural competence (IC), an interculturally competent EFL learner, and an interculturally competent EFL teacher?

Equipping students with the intercultural competence is a critical aim of foreign language classrooms nowadays because of developing technology, migration and globalization in every field. In order to assist learners to develop these skills, teachers also need these global competences and primarily the strategies and tools to transfer these to their students. However, before asking them to apply the methods and strategies so that they can enhance students' IC in the classroom, it is vital that we probe into what they know about IC or how they define it first. Therefore, the initial research questions of this study was about what EFL teachers understand from IC and how they describe interculturally competent EFL learner and teacher. The components of IC and the characteristics of an interculturally competent teacher and learner were uncovered in the present study and relevant discussion can be followed in the subsequent sections

5.1.1 Intercultural Competence in the Eyes of EFL Teachers

There are various definitions of IC in the literature; however, it is hard to develop strategies and materials to enhance it when there are too many different understanding of the same concept. Therefore, Deardorff (2006) conducted a Delphi study by asking experts in the field of intercultural communication so that a compromise can be reached regarding the definition of IC. However, teachers are the ones who will implement intercultural learning and teaching in their classrooms. Therefore, one of the primary aims of this study was to find out teachers' own definition and understanding of IC. The aim was not to give them sample definitions from the literature and ask them to choose the most precise or appropriate definition. The purpose was to hear their own interpretations regarding how they define it in relation to foreign language learning and teaching.

When the definitions of teachers were considered as a whole, their most frequently uttered definition was very close to the mostly accepted definition of IC in the literature, though, which is ‘the ability to *interact effectively and appropriately* in intercultural situations’ (Byram, 1997; Kramsch, 2003, Deardorff, 2004; Sercu, 2005; Deardorff, 2006; Fantini, 2009, Hismanoğlu, 2011). The ability to interact with others is referred as the ‘desired external outcome’ in Deardorff’s (2006) pyramid model of IC whereas it was classified under the title of ‘skills of interaction and discovery’ in Byram’s (1997) intercultural competence model. However, as it is framed in various studies, the ability to communicate with others is a commonly accepted component of IC.

Teachers also highly praised *the place of English in the international agenda*. Since English is seen as an international language by the teachers, they emphasized the importance of use of English in the interaction with people from other cultures. Therefore, it can be said the aim of English language teaching was not regarded as developing native-like outputs but intercultural speakers as it was also referred in the literature (Aguilar, 2008; Alptekin, 2002; Byram & Zarate, 1994; Byram, 2008; Bayyurt, 2006; Corbett, 2003; Kramsch, 1998; Risager, 2007; Selvi, 2014, Wilkinson, 2012).

Teachers also emphasized the vitality of culture in language learning and explained its positive impact on learners’ language development. As Crozet and Liddicoat’s (1997) indication ‘There is no language use without culture and that culture is central to communication’ (p. 15). Baker (2011) also claimed that it was strenuous to teach a language irrespective of cultural context where it is exploited because of the inseparability of language and culture. EFL teachers in this study particularly referred to the *intertwinement of culture* and language, which was also mentioned by the teacher participants in Bayyurt’s (2006) study and they were aware of the impossibility of teaching a language without making learners aware of that cultural mindset. Therefore, they even elaborated on their effort to illustrate this to their students.

As it was also explained in the results section, while teachers were verbalizing what they understand from IC, they also referred to certain personal characteristics such as having empathy for others, respecting other cultures, and differences between cultures and being open and enthusiastic to learn about other cultures and societies. In Deardorff's (2006) Delphi study, one of the components suggested for IC also included personal characteristics of people such as curiosity, general openness, and respect for other cultures. Deardorff (2006) also named it under the title of '**attitudes**' in the *Process Model of IC*. They were also congruent with the 'attitudes' component of IC suggested by Byram's intercultural competence model (1997, 2008, and 2012). This also supports Elena's (2014) definition of IC as being open to other cultures, and accepting cultural differences. EFL participant teachers also highlighted the importance of understanding other cultures besides the target culture. 'Understanding others' world views' was agreed 100% as a component of IC in Deardorff's (2006) study, too.

Teachers' definition of IC did not just include the ability to interact with others and have certain positive attitudes towards other cultures, and differences between cultures. On the contrary, teachers also mentioned one of the common components suggested in the literature, which is '**knowledge**'. 'Knowledge' component was mentioned in many IC models such as Byram's (1997) *Intercultural Competence Model*, Deardorff's (2006) *Process Model of Intercultural Competence*, and *Pyramid Model of Intercultural Competence* and finally Ting-Toomey and Kurogi's (1998) *Facework-based Model of Intercultural Competence*. In this particular study, this knowledge component was mostly explained with special days, lifestyles, clothes, cuisine, religion, cultural heritage, and habits of the **target cultures**. In other words, it did not just include Big C elements. As Byram, Gribkova and Starkey (2002) and Hatipoğlu (2012) indicated knowledge of the target culture was regarded as the prerequisite for language proficiency in the target language.

However, it should also be noted that EFL teacher participants also emphasized the knowledge of *one's own native culture* for intercultural competence. As many other researchers (Alptekin, 2002, Corbett, 2003; McKay, 2002; Ho, 2009; Kaçar, 2019, Kızılaslan, 2010) indicated, students' native language has a significant role in intercultural language learning and teaching. As Byram and Wagner (2018) claimed, knowledge and understanding of other societies requires understanding and knowledge of one's own society first.

A few teachers also defined IC *adapting to other cultures and environments* and exhibiting culturally appropriate behaviors in intercultural situations. In this regard, it was compatible with one of the desired external outcomes of Deardorff's (2006) *Process Model of Intercultural Competence*, and fifth stage of Bennett's (2003) *Developmental Intercultural Competence Model*, which is adaptation.

To summarize, the results of the study indicated that even though not all participant teachers developed a full understanding of IC or conceptualize an in-depth definition, they mentioned the components referring to various models suggested in the literature. Teachers elucidated that IC is the ability to interact with individuals from other cultures effectively, have knowledge about their own culture and the traditions, values and lifestyles of the target culture and have some characteristics such as being open to other cultures, being curious about others, respecting other cultures and differences among cultures. It was critical to know what they understand from IC so that their practices in relation to IC could be interpreted appropriately and developed further.

5.1.2 Interculturally Competent EFL Learner

With the purpose of revealing the understanding of IC of language teachers in the study, they were also queried about the characteristics of interculturally competent EFL learners. These characteristics were thought to provide more insight into participant teachers' perceptions with respect to components of intercultural competence.

One of the Jackson's (2014) characteristics of effective intercultural communicators was to be sensitive to cultural beliefs, values, and gender differences. Attitudes such as openness to cultural otherness, respect, and empathy were also regarded essential competences which need to be acquired by learners if they are to live in culturally various societies (Council of Europe, 2016). Fantini (2000) also acknowledged common traits that are listed for the profile of an interculturally competent person which were empathy, respect, openness, curiosity, and flexibility.

Similarly, EFL teachers in the present study believed that an interculturally competent EFL learner was an individual who is *open to other cultures* and someone who *accepts differences between various societies* and has *empathy for others*. Having such attitudes were believed to lead to willingness to explore and probe into other perspectives and modes of life that are distinctive from the students' traditional comfort zone that they were raised and bring new perspectives and experiences in the end (Council of Europe, 2016).

Moreover, Elena (2014) regarded foreign language proficiency as a 'passport' for an individual's intercultural integration. Aba (2016) also emphasized the necessity of proficiency in foreign language in order to develop intercultural skills. Moeller and Faltin Osborn (2014) considered communicative competence as a significant asset for foreign language speaker that is interculturally competent. Some of the EFL teachers in the study also thought that a language learner who is interculturally competent should be *proficient in English*. Some others also emphasized the significance of the knowledge and awareness of some language related contents such as idioms, addressing words, jokes, intonation, and daily language for intercultural speakers.

Knowledge of one's own culture, target culture, more specifically knowledge about their festivals, behaviors, lifestyles, history, cuisine, clothing, conventions, and family relationship was considered necessary to be an interculturally competent EFL learner. As East (2008) mentioned, intercultural ability is not just a

connection between language and culture, or the cultural facts acquired but also a comparison of these facts across cultures and one's accommodating herself/himself in intercultural encounters where we name the interlocutors as 'others'. EFL teachers also described an effective EFL learner as an individual who has the ability to compare his own culture with other cultures.

An important finding in this regard was that among 30 EFL teacher participants only 12 of them indicated that their students were interculturally competent. The other teachers either believed that their students were incompetent or they had limited number of interculturally competent students. Students' prejudices about learning English, and other cultures, and their consideration of learning about other cultures something unnecessary were some of the reasons that were revealed during the interviews. This might be an important contributor to the teachers' awareness of their students' needs. Since they are aware of what is missing in their students in terms of intercultural skills, they can develop strategies and materials to prevent such attitudes and behaviors. They can even go deeper to make learners face the realities of the world outside the classroom. Students' lack of knowledge about other cultures, countries, and their difficulty in understanding the differences between various cultures were also mentioned by the participant EFL teacher to define their students who were interculturally incompetent.

To summarize, teachers were aware of the components of an intercultural speaker somehow and they knew whether their students had these characteristics or not. They were able to express why they regarded their students competent or incompetent and it was obvious that most of the teachers had both interculturally competent and incompetent students even though the proportion might vary.

5.1.3 Interculturally Competent EFL Teacher

As it was previously stated, in order to raise interculturally competent language learners who are able to communicate effectively with the individuals from other cultures in intercultural situations, teachers should essentially be competent in their

intercultural skills so that they can pass these to their students (Crozet & Liddicoat 1997; Doğançay-Aktuna, 2005; Ghanem, 2017; Sercu, 2006; Deardorff, 2009; Marczak, 2013; Catalano, 2014; Demircioğlu & Çakır, 2015; Kaçar, 2019). In the present study, the characteristics of an interculturally competent EFL teacher were also asked to the EFL teacher participants during the interviews. In addition, their opinions with respect to whether they were interculturally competent or not were consulted.

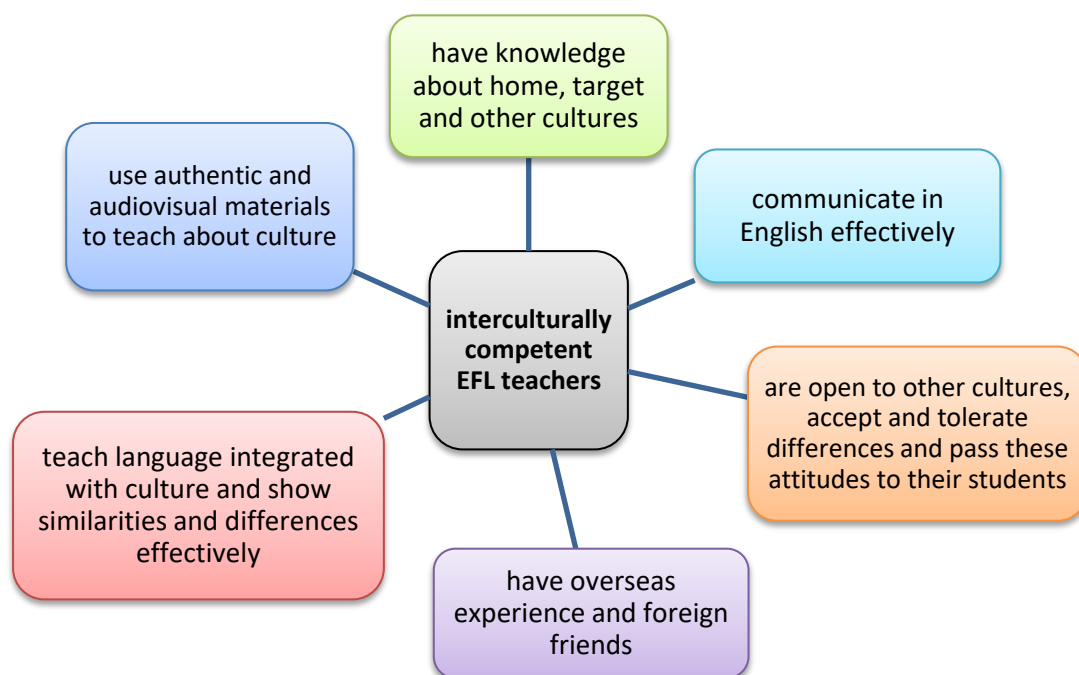


Figure 18. Qualifications of an interculturally competent EFL teacher suggested by the participants of the study

As it was demonstrated in Figure 18, the results of this study indicated that an interculturally competent EFL teacher had various qualities. To reiterate, one of the most frequently mentioned traits was the necessity of *being open to other cultures and respecting other cultures and cultural differences*. Marczak (2013) also claimed that tolerance, acceptance of otherness and openness were some qualifications of an intercultural teacher. Brunsmeier (2017) also emphasized the importance of teachers' being sensitive to their learners' attitudes as it is

considered the base for intercultural learning processes. Furthermore, in MoNE's (2017) General Competences for Teaching Profession, specifically under the domain of *National, Moral and Universal Values* teachers are expected to respect both individual and cultural differences. Therefore, an interculturally skillful EFL teacher is to be open-minded, value the otherness and have respect for the values of other cultures.

Another finding of the study was that an interculturally competent teacher was believed to have necessary *knowledge about native, target and other cultures* so that s/he can easily respond to the students' queries about different cultures. Therefore, as it was indicated by Marczak (2013), a teacher is required to be ready to encounter situations where they are puzzled and not able to respond to the questions of their students. In order to manage such a challenge, teachers need to have some common knowledge and insight in relation to the target culture. Teachers in this study primarily emphasized the need for the knowledge of the culture of the societies where the target language, i.e. English, is spoken.

However, having knowledge about the target culture is not the only trait that an interculturally competent teacher should have according to the EFL teacher participants. Interculturally competent teachers should primarily know about cultural practices and products of their own culture so that they can provide sensible comparisons regarding the variation among other cultures. Ho (2009), Kızılaslan (2010), and Kaçar (2019) emphasized the significance of knowledge of teachers' *own native culture* in order to promote intercultural competence for language learners.

Teachers also indicated that besides the target culture, which is English culture, an EFL teacher should also be knowledgeable about *other cultures*, their cuisines, lifestyles, festivals etc. There were also teachers who specifically indicated that they did not define or consider IC in terms of being aware of the target culture only as they were aware of the importance of ELF and EIL terms in the teaching of English. The reason of teachers' awareness regarding English as a lingua franca

might stem from the studies such as Firth (1996), House (2003), Seidlhofer (2007), and Jenkins (2000, 2006) because these researchers have been studying the features of ELF for the last two decades and they have not focused on only one variety of English or inner circle country pragmatics, phonology or grammar but the commonalities between the use of English among the non-native speakers of English who learn English as a lingua franca or foreign language in expanding circle. Consequently, this view of English language teaching has also implications for culture teaching and materials in the English as a foreign language teaching contexts. As Alptekin (1993) indicated even though this is still a strong view that culture teaching might start with the familiar, one's own culture and moving to native speaker English culture; another option might involve transition from one's own culture to the international English culture which might include the culture of English varieties, pop culture, travel culture etc.

As one of the qualifications of an intercultural competent EFL teacher, *intercultural language teaching skills* were also disclosed during the interviews. As Marczak (2013) asserted an intercultural successful teacher needed to possess teaching skills which let them to facilitate learner autonomy and learner-centeredness in class besides skills of materials management. However, English language teacher in the present study mainly referred to skills of integrating culture in language classrooms and introducing differences between cultures efficiently. Furthermore, the use of some materials and activities such as idioms, songs, and videos to foster IC of learners was also mentioned as one of the traits of intercultural competent teacher apart from developing attitudes such as openness, respect and toleration among language learners.

Teachers also pointed out the importance of *having intercultural contact* to be intercultural competent EFL teachers. They primarily emphasized the need for having *overseas experience* to be an intercultural competent teacher. They also affirmed that an intercultural competent EFL teacher can easily and *effectively communicate* with people from other cultures. In this regard, an intercultural

competent teacher is also expected to have a good command of English to be able to communicate with individuals from different cultures. Marczak (2013) also emphasized the need for an intercultural teacher to excel in the foreign language so that s/he can have the role of a mediator and cope with the authentic language explored in various media tools. However, even though the opportunities to have visits abroad have multiplied in recent years, most of the teachers might still lack overseas experience. For instance, the pre-survey results of this study illustrated that 42% of the teachers had not been abroad.

Teachers who regarded themselves as interculturally competent thought that they had adequate *knowledge* about the target culture, which was in line with the result of Kılıç's (2013) study because instructors in that study also found their target culture knowledge quite satisfactory. They were also confident that they could *effectively communicate* with foreigners. Finally, they had positive attitudes towards other cultures, have *respect* and *empathy* for individuals from other societies.

However, there were also some other teachers who felt incompetent and the reasons for their feeling of inadequate was primarily related to their *lack of knowledge and overseas experiences*, which were very similar to the findings of Atay (2005) and Larzen-Östermark's (2008) study as the teachers did not have many insights into cultural aspects and the proper ways to address this in their teaching. Han and Song (2011) also noted that when students asked about an unfamiliar cultural element in the text, and teachers were not able to respond to this inquiry in an Asian context, that would put teachers in a really troubling situation since teachers were seen as the knowledge providers in that context. As Schulz (2007) elucidated, it might not be very difficult for the teacher to reach the culture specific information about the target culture like products and practices, but it might be demanding for them to see the effect of the cultural perspectives on these products and practices inasmuch as this requires background information, indeed.

Lack of teaching sources was also mentioned during the interviews as one of the factors why teachers felt incompetent. In previous studies in Turkish context (Demircioğlu, & Çakır, 2015; Kahraman, 2016; Korkmazgil, 2015), it was also acknowledged that there was insufficient materials and limited sources for language teaching. As Han and Song (2011) asserted, teachers desire to have chances for more intercultural interaction, ample teaching materials and resources and professional training in regard to connecting culture and language in language teaching.

Students' *low English proficiency* was mentioned as a drawback for the teacher to contribute IC development of their learners; however, Brunsmeier (2017) emphasized that a low proficiency level of English should not be regarded as something that hinders the process of intercultural learning. Cansever and Mede (2016) even defended that students should be exposed to the cultural knowledge even though they had lower English proficiency level. The idea that some parts of the lesson might be taught in mother tongue of the language learners when the goals are primarily to have deep cultural understanding and awareness was even supported in the literature (Byram, 1997; Furstenberg, 2010; Schulz, 2007; Nugent & Catalano, 2015).

To summarize, teachers' perceptions in relation to the characteristics of an intercultural EFL teacher were similar to the characteristics of an interculturally competent EFL learner and the components of IC. An interculturally competent teacher was expected to have positive attitudes towards target and other cultures, tolerate differences and have knowledge of one's own culture, target culture and other cultures. An interculturally competent teacher was also required to have a good command of English and contact with foreign people in order to effectively communicate with individuals from different cultures. Furthermore, they needed to have the skills, strategies, materials and activities to pass intercultural competences to their students. Even though half of the teachers regarded themselves as competent, other half either stated that they were not competent at all or they were

not sure about that. Therefore, the need for teachers to be trained, guided and supported in terms of intercultural skills arises initially here.

5.2 Discussion In Relation To Research Question 2: What are the EFL teachers' teaching experiences and perceptions about the development of EFL learners' IC?

As Borg (2003) emphasized the importance of relating the classroom practices to teachers' cognition, another inquiry that this study aimed was to unveil teachers' practices because the goal of teacher cognition is to develop an understanding of "teachers' professional actions, not what or how they think in isolation of what they do" (Borg, 2003, p. 105). In order to probe into teachers' experiences in relation to IC in their classrooms, teachers were asked what their experiences with respect to intercultural competence are, whether they consider IC teaching as a simple or challenging task, whether they have foreign students or not, how they contribute to the students' IC development, how they identify that their students enhance their intercultural skills and what can be carried out to develop learners' IC further.

5.2.1 Teachers' Perceptions and Experiences Regarding IC

Teachers mentioned a variety of issues when they were asked about their experiences in relation to the intercultural competence. Even though some teachers explained how their students acquire or develop intercultural competence through computer games, popular media, social networking and TV series and movies outside the classroom, some other teachers commented on their students' lack of interest in learning about other cultures, and primarily learning English as a foreign language. In this respect, even though all the participant teachers were state school EFL teachers, their various contexts or the type of the high school or even the city might have impacted their view of experiences with regard to IC.

Regarding the *students' lack of motivation* to learn about other cultures, Bayyurt (2006) also found similar findings. Teachers in her study also explained that when they had students who were not keen on learning about other cultures, they skipped teaching about the cultures. As it was indicated by the EFL participants in this study, students' lack of motivation to learn about other cultures might also stem from their lack of interest in learning another language. Therefore, the primacy of learning English as an international language might be emphasized in language classrooms more by the English language teachers and some opportunities where students' awareness will be raised can be created. For instance, foreign students might be invited in language classrooms so that students realize that they need to talk in English to communicate with foreigners not just native speakers of English or videos about the necessity of knowing English to survive in different parts of the world can be watched in the lessons.

The findings also revealed another contradiction among the ideas of teachers with regard to the *content of the course books* used. Some teachers defended that the books provided by MoNE lacked the cultural and intercultural components, whereas some other teachers indicated that the content of the books included not just target culture but cultures of other societies as well. In this regard, conducting some course book evaluation in state schools in terms of integration cultural issues can be a further step and if need arises, revision of the course books considering the updated themes and intercultural and global issues might be considered.

A few teachers also referred to their experiences of being questioned by their colleagues and parents as some people in the society view learning a language or culture as losing one's cultural identity, and *imposing another culture*. The fear of otherness was even mentioned by one of the participants. This finding was peculiar as the studies in the literature did not reveal such a concern of language teachers. The reason might underlie the contextual difference inasmuch as previous studies were mostly conducted at tertiary level where instructors are accustomed to work with people from a variety of backgrounds though this study targeted high school

and middle school teachers who may not have an opportunity to work with teachers from diverse backgrounds and are required to handle parents' demands besides their directors and students.

The results of the study in terms of *teachers' practices* were in line with the previous research studies (Atay et al. 2009; Gönen, & Sağlam, 2012; Kahraman, 2016) conducted in Turkish context. In this particular study, even though the results showed that teachers introduced a variety of tasks and activities that they apply in the classroom, the practices of teachers were limited as the frequency of these codes was quite low as can be reexamined in Table 17. Moreover, Gönen and Sağlam (2012) also indicated that teachers did not spend extra time for culture teaching but they dealt with the issues when it arose in the text books. In Kahraman's (2016) study, textbook was the most frequently material that was used to promote IC. The results of the present study also suggested that teachers were highly dependent on the materials provided by the course book such as the units and the themes in the text books.

As it is the case in Gönen and Sağlam' (2012) study, EFL teachers in this study also referred to knowledge, attitudes and skills components of IC; however, *knowledge* dimension was emphasized more in both studies. In Kılıç's (2013), and Cansever and Mede's (2016) studies, instructors regarded customs, traditions and values as the most important aspects of culture in EFL teaching. Han and Song (2011) also elucidated that some of the most frequently engaged topics in the classrooms were daily life, routines, values, and beliefs. In addition to these, traditions, folklore and tourist attractions of the target cultures were also frequently dealt with. Bayyurt (2006) also indicated that the cultural content introduced by the Turkish teachers were habits of eating and drinking, rituals, traditions, life styles, family relations, and festivals in addition to the differences in educational systems. The results of this study was very similar to Bayyurt's (2006) study inasmuch as festivals, cuisines, clothing styles, currency, education, other cities abroad, ethics/manners, climates, lifestyles, extreme sports, and historical artifacts

were the issues that were covered in language classrooms according to participant English language teachers in this study. As Gay (2013) indicated, teachers focused on ‘safe’ topics about intercultural issues like traditions, cuisines, costumes, and celebrations rather than critical cultural issues like ‘inequities, injustices, oppressions, and major contributions of ethnic groups to societal and human life’ (Gay , 2013, p.57).

Teachers also explained that they benefitted from *class discussions* where they mainly focused on cultural issues. During the discussions, students should be able to articulate what they believe freely but in a respectful manner and with their rationale for their judgments, which would contribute to critical cultural awareness (Nugent & Catalano, 2015). In recent years, structured debates are also exploited in secondary and tertiary education to increase students’ awareness about global and intercultural issues and primarily to develop their strategies for argumentation. Such practices might help learners to verbalize ideas that are different from their own (OECD, 2016).

In order to develop students’ IC, a few EFL teachers also indicated their effort to expose their students to intercultural contact by *inviting foreigners in their classrooms* which was similar to the findings of Demircioğlu and Çakır (2015) as teachers in their study also preferred inviting people from other countries or nationalities. If it was not possible to supply students with an overseas experience, this might be a good but limited way of providing students with an intercultural contact.

Even though in some contexts teachers indicated that they did not bring realias in their classrooms to promote IC (Han & Song, 2011), exploiting *authentic materials* in the classroom was one of the activities practiced by a few language teachers in this study. Demircioğlu & Çakır (2015) also found that use of authentic materials was one of the ways that teachers preferred most for intergration of intercultural elements in the classroom.

Teachers also preferred that *assigning some research tasks* where language learners may discover some knowledge cuisines, city, country, and festivals of other societies was one of the practices they implemented in the classroom. Corbett (2003) also suggests the use of intercultural enquiry as the topic of a curriculum and designing tasks that promote learners' active engagement. This search for cultural information is believed to have an impact on language behavior of the students.

Very few teachers referred to their effort to develop students' *critical cultural awareness* by trying to prevent marginalization, persuading students that they do not lose their culture when they learn about other languages and cultures, correcting students' mistakes and misconceptions about cultural issues and encouraging learners to tolerate the differences. The results were in line with the previous studies conducted in Turkish context. Gönen and Sağlam's (2012) study found out that only ten percent of the teachers participating in their study talked about stereotypes regarding other cultures, societies or countries. Atay et al.'s (2009) study also revealed that 301 teachers out of 503, which is the 60% of the teachers overall, never discussed the prejudices towards the foreign culture with their learners. It might be concluded that teachers' efforts for the development of IC of their learners were quite limited to the provision of culture specific knowledge in their classrooms.

To sum up, students' prejudices towards learning a foreign language, which is English in this particular context, lack of motivation to learn about different cultures and not being open to target and other cultures were some issues in English language classrooms. Foreign language teachers integrated IC in the classroom by giving information about different cultures including their festivals, cuisines, clothing styles, currency education etc., making students watch movies, videos, documentaries, and utilizing visuals, sceneries and authentic materials. Doing some projects such as pen pal activities, having discussions on cultural issues, sharing of their overseas experiences, inviting foreigners, and comparing

different countries and cultures were also revealed during the interviews. Fewer teachers also indicated that they put some effort to prevent marginalization and increase the awareness about intertwinement of culture and language. The results supported previous studies in terms of teachers' practices in relation to IC.

5.2.2 Teachers' Perceptions and Experiences of Having Foreign Students in the Classrooms

The study aimed to reveal any critical experience that might contribute to the process of intercultural learning and teaching. Therefore, teachers were asked whether they had any students whose native language is not Turkish, almost half of the teachers indicated that they had non-native speakers of Turkish. However, teachers' experience with the students who were non-native speakers of Turkish varied depending on students' native mother tongue.

As teachers and students might not be from the same cultural, social and ethnic backgrounds in such a globalized world, it is possible that some challenges might arise because of cultural differences and these may have some impact on language learning and teaching process. A feasible strategy 'for teachers to mediate these differences is to build bridges across cultures' (Gay, 2013, p. 67). In this study, teachers who had Syrian students in their classroom had hard times while trying to communicate with these students and they tried to develop some other strategies like use of body language or using more knowledgeable students. Some even benefitted experienced Syrian students as translators or interpreters. Teachers who had Kurdish students encountered communication problems and parents' and students' certain prejudices, and teachers of these students tried to adapt themselves in the context and illustrated learners their desire to know about different cultures. On the other hand, teachers who had British, German or French students saw this as an opportunity to compare various cultures and believed in the benefit of having these students in the classroom for their Turkish students.

When teachers who did not have any non-native speakers of Turkish in their classes were asked what would change in their classrooms if they had foreign students in the classroom, they believed that existence of students from other nationalities would increase both teachers' and students' use of English in the classroom. This was the most frequently expressed benefit of having foreign students in the classroom. From the explanations of the teachers, it might be concluded that even though most of the teachers aimed to teach the lessons in English, it was clear that they sometimes turned into Turkish because of their students' lack of understanding or even their students' pressure.

Teachers believed that that would also contribute to their teaching in terms of their learners' awareness of the significance and necessity of speaking in English in the classroom. Moreover, it was also stated that it would also contribute to the exchange of cultural information even though the frequency of the code was not as high as the use of English.

5.2.3 Challenges and Easiness of Teaching IC

Integrating intercultural communicative awareness in the classroom might not be a simple job to do especially when teachers did not have sufficient knowledge about how to implement it (Göbel & Helmke, 2010; Demircioğlu, & Çakır, 2015). Therefore, in order to explore more about teachers' experiences and challenges in regard to intercultural competence, and get deeper understanding on what is really going on in the classroom while teachers try to integrate IC in their language classrooms, teachers' opinions regarding the difficulty or easiness of teaching IC was consulted.

As it was mentioned in the result section, half of the teachers directly indicated that teaching IC was really grueling. The reasons indicated by the participant EFL teachers were very similar to the concerns revealed in Diaz's (2013) study. Diaz (2013) discovered that what impedes intercultural teaching is 'lack of time,

curricular issues, lack of materials and assessment tools and sustainability of intercultural approach' (p.15.)

Larzen-Östermark (2008) study also revealed that the decrease in the number of English courses in their context was an obstacle for teachers in the teaching of IC. It was also the same considering the participant EFL teachers' concerns regarding the *limited time* to teach English and integrate intercultural elements in the classroom. Restricted time was also mentioned in previous studies (Demircioğlu, & Çakır, 2015; Gönen, & Sağlam, 2012; Kahraman, 2016) in Turkish context, too. Yet these were stated as the reasons of why they did not practice IC adequately in the classroom rather than seeing this as a challenge of teaching IC.

One of the challenges indicated by the teachers was the *limited component of the course books* exploited in language classrooms. Han and Song (2011) also expressed his criticism on the restricted cultural information presented in the course books besides indicating the outdatedness of the themes in them. Not every teaching source is satisfactory in this sense and as Gay (2013) indicated, they might be far from being ideal, yet 'they are not hopeless' (p.59). Therefore, critical analysis of the course books and other teaching materials by the teachers, and compensating for insufficient aspects when necessary is critical (Gay, 2013; OECD, 2016). Gay (2013) suggests even students' own critical analysis of textbooks, literary sources, and mass media. However, it should also be noted that 'textbooks are only one component of the complex dynamics that come into play in classroom language learning. The role of the textbook depends on individual teachers and learners, their understanding of and interest in the materials, and their ability to meet the content part way in terms of comprehending and exploring it' (Chapelle, 2010, p.45).

The current concern is that teachers generally depend on the course book as the main sometimes only material to use in the classroom. Therefore, teachers' criticism on the course books should be dealt further to understand how they exploit and how they see it as a component of language classroom. As Robotjazi

(2008) suggests, a textbook is sometimes considered as a trainer in terms of teaching teachers and students how to progress and what feedback is needed. Therefore, authors of the language textbooks should be knowledgeable about the history, geography, customs and traditions. Moreover, they should be aware of the cultural stereotypes, important people and events in the target cultures. Writers should not be biased and should not view the target culture either solely positively or negatively.

In terms of the *curriculum* concerns, as Demircioğlu and Çakır (2015) indicated, when the college English curriculum was based on IC, teachers carried out cultural tasks about traditions and global issues. The context in their study was a private institution and their curriculum was intentionally based on intercultural skills. Yet, in national education or state schools, teachers might not be fully aware that IC was also included in the curriculum, inasmuch as some participant EFL teachers in this particular study emphasized the need for adding intercultural components to the curriculum. It might be because that it was not specifically or adequately emphasized in the curriculum or the teachers might not be referring to the curriculum frequently. In order to encourage teachers to integrate more intercultural components, the curriculum for state schools can be revised and more intercultural elements, especially objectives can be added in the curriculum of high and middle school students.

One of the challenges reported by the teachers was the lack of technological *facilities* such as smart boards, projectors or the Internet connection. This was also mentioned as one of the possible reasons of why teachers did not practice IC much in their classrooms in Atay et. al.'s (2009) study. Therefore, while designing the trainings for the intercultural development of learners, the physical conditions and the facilities provided for the school contexts should also be taken into consideration.

Another challenge mentioned by the teachers was that students did not have many opportunities to *go abroad and interact with foreigners*. Therefore, they regarded

IC teaching quite challenging. Aba (2016) also reported that ‘travelling abroad and attending intercultural events were not common among Turkish higher education students. When higher education was compared with the high and middle schools, it might be simply predicted that this rate would be far lower for the lower levels of education.

On the other hand, there were also eight EFL teachers who did not consider the teaching of IC as a strenuous job. They believed that their students were *enthusiastic to learn* about other cultures. They also acknowledged that language culture were connected and they had the *facilities such as smart boards, projectors* etc. A few teachers indicated that when the conditions were available, teaching IC was not a hard thing to do. These conditions were primarily pertinent to students’ enthusiasm and being open to learning about other cultures besides having time and finance. Robatzaji (2008) also believed in the ease of elevating learners’ IC as one is not required to go overseas thanks to the opportunities such as instructional tools such as media. As Gong, Hu and Lai (2010) indicated, one important factor impacting teachers’ cognition in relation to ICC teaching might be accessibility to computer. If some facilities such as computer, smart board, and projector are available in the language classrooms, teachers might use both audiovisual materials in their classroom and they might provide chance for students to contact with people from other cultures.

To summarize, teachers regarded the lack of students’ interaction with foreigners, lack of time for IC teaching because of curriculum overload, limited cultural components in the course books and some facilities like internet and projector as the challenges of teaching IC in language classrooms. Consequently, teachers’ concerns should be taken into consideration by the curriculum developers, material designers and other stakeholders. Equipping teachers with the knowledge and skills in relation to intercultural education might not be adequate if they do not have facilities and stuck with such problems.

5.2.4 Teachers' Contribution to the Development of Learners' IC

As opposed to Han and Song' (2011) study, the results of which indicated that approximately half of the participants acknowledged that they hardly ask their students about their experiences regarding target culture because most Chinese college have not been abroad, in this study teachers indicated that there was *a sharing of experiences of intercultural contact* with their students. Even though students might not have been exposed to the foreign culture abroad, participant foreign language teachers indicated that students were willing to share what they have seen or heard in the classroom. As Busse and Krause (2016) suggested stimulation of students' own intercultural experiences and their reflection on these are some promising ways of achieving intercultural learning. Therefore, various types of activities and tasks should be designed to promote discussion and learning from learners' own experiences of other cultures or what they have read or heard about them (Byram, Gribkova, & Starkey, 2002). However, Brunsmeier (2017) acknowledges that handling the learners' queries, and encouraging them to share their experience necessitates a high task-in-process competence for the teacher, so that should also be approached cautiously.

Another finding of the study was that teachers mainly contributed to the students' IC development via the *available course books* as they provided themes where teachers could make of them as discussion topics or present the culture of others. Gönen and Sağlam (2012) also found that teachers dealt with the cultural issues when they appeared in the course books. Nugent and Catalano (2015) also suggested 'connecting critical cultural awareness to themes that are already being explored in the regular foreign language curricula' (p.27). EFL teachers also indicated that they made use of audio visuals such as videos about other cultures and countries, TV series, and movies in order to develop students' IC.

Very few teachers mentioned that they tried to raise students' *critical cultural awareness* by breaking students' prejudices about other cultures, making them tolerate differences, and assisting them to develop empathy, prevent

marginalization, preserve their ethnic identities and broaden their horizon. To reiterate, the limited effort to avoid stereotyping or prejudices about other cultures was also one of the findings of previous research (Atay et. al., 2009; Gönen, & Sağlam, 2012). As Marczak (2013) noted, destereotyping the picture of other through the analysis of the biases students have towards the other cultures can be a very critical role for the teacher, indeed.

Students' sharing of what they know and have learned during the class discussions was the most frequently mentioned way of teachers' understanding of whether students developed interculturally. Teachers did not indicate any tool or any conscious attempt to assess intercultural competence. They just indicated that they ask questions during the class discussions and they see the development in students' behaviors and interests in other cultures. As Schulz (2007) suggested, portfolios might be preferred to encourage learners to have some self-evaluation and reflection on their experience. In addition, such a practice would provide feedback and guidance for the teacher.

On the other hand, nine of the teachers reported that they could not contribute to the students' development of IC adequately because of such reasons *teachers' feeling of inadequate, lack of interaction, curriculum and material related problems*, which were very similar to the findings revealed in the previous studies.

Han and Song's (2011) study also found out that *teachers' unfamiliarity* with certain components of the target cultures apart from the insufficiency of intercultural elements in the teaching materials led to restricted content for intercultural education. Demircioğlu and Çakır (2015) also reported the limited teaching practices of language teachers because of time concerns, curricular overload, and lack of materials and teachers' lack of preparation. Demircioğlu and Çakır (2015) also acknowledged that teachers did not have adequate knowledge about ICC, how to practice it and how to assess it in language classrooms. So, it is a question of 'how teachers can teach something they themselves are not familiar with' (Elena, 2014, p.115). According to Orange and Smith (2018) teachers do not

need to have comprehensive knowledge of the target culture as it can be acquired via students' and teachers' exploration instead of transmitting predetermined content. Marczak (2013) also indicated that it might be impossible for a teacher to have complete or perfect intercultural knowledge, but she believed that a teacher might create situations where the learners have the potential to engage in intercultural mediation. Moreover, EFL curriculum and textbooks need such content that many cultural contexts and intercultural elements are integrated in order to elevate learners' intercultural awareness, therefore leading to their effective communication (Robatjazi, 2008).

As Gay (2013) indicated some teachers might be resisting culturally responsive teaching with the excuse of incompetence (i.e., "I would do if I knew how") without putting any dedication to enhance essential knowledge and skills and others might require certainty of success before even attempting any culturally responsive teaching. However, most of the EFL participants in this study were willing to integrate cultural elements in their classrooms as also revealed in previous research (Atay et. al., 2009; Demircioğlu, & Çakır, 2015; Gönen, & Sağlam, 2012; Kahraman, 2016) although it might be controversial to what extent they achieved their goals regarding IC teaching

Kelly (2012) acknowledges that even though there is a growing interest in the production of resources for intercultural learning, shortage of materials to support intercultural practices in language learning and teaching context is evident. Participant EFL teachers in this study mentioned the *deficiency of materials* as one of the reasons why they could not contribute students' IC development. They believed they lacked the extra materials to support the course book which is limited in terms of intercultural components. Korkmazgil (2015) also mentioned concerns regarding the ineffectiveness of course books that were provided by MoNE in general. Therefore, course book evaluation studies might be carried out and if necessary, the course books can be revised based on the needs of language learners and teachers.

All in all, it is obvious that ‘the teachers are looking forward to more opportunities of intercultural contact, abundant resources for teaching materials, and professional development in the integration of language and culture teaching’ (Han & Song, 2011, p.190).

5.2.5 Teachers’ Perceptions about How to Develop EFL Learners’ IC

Regarding the ways to develop learners’ IC, ample scientific evidence is available on the fact that intercultural dialogue diminishes intolerance, prejudice and stereotyping, promotes constructive engagement across various cultures, develops the unity and harmony of democratic societies and assists to resolve conflicts (Council of Europe, 2016). According to Jackson (2014) first-hand experience with the people from other language or cultural background might help challenge the stereotypes about that particular group and if open-mindedness is valued, negative images and misperceptions can disappear as one gets deeper understanding of others’ values, beliefs and practices.

EFL participant teachers in the study primarily suggested *exchange programs* so that students can have intercultural experiences and go through some cultural differences. The literature also suggested a positive relationship between intercultural competence and intercultural experience (Hismanoğlu, 2011; Mahon, & Cushner, 2014; Aba, 2016; Terzuolo, 2018).

Students experience cultural distinctions and increase their IC through exchange programs such as Erasmus (Aba, 2016). Hismanoğlu (2011) found out that overseas experience had greater impact on the increase in the intercultural communicative competence of the students compared to the ones who lacked that opportunity. Mahon and Cushner (2014) also reported that there was a positive impact of overseas experience on intercultural sensitivity level of students. Terzuolo (2018) observed that students who had studied abroad only for one semester had higher scores in Bennett’s (2003) DMIS inventory compared to the control group who studied in home campus. Students with intercultural

experiences were also reported to be more respectful towards other cultures and more open minded (Penbek, Yurdakul, & Cirit, 2012; Aba, 2016). Kelly (2012) also emphasized the great opportunity that exchange programs provide for the development of intercultural skills. Therefore, Han and Song (2011) suggested that more exchange programs need to be arranged to elevate students level of IC irrespective of whether they are short-term or long-term oriented.

However, it should also be noted that how much interaction that the students had with the foreigners was also important. Behrnd and Porzelt (2012) found that students who had been abroad for a longer period was cognitively more interculturally competent and the length of the stay abroad was more significant than going abroad.

Moreover, it should also be cautioned that having only intercultural experiences do not necessarily lead to positive attitudes and productive approaches toward difference (Kapler Mikk, 2015). Research on university students also revealed that travelling abroad did not necessarily result in advanced cultural awareness and some supplementary activities especially reflections were necessary (Busse & Krause, 2016). Kelly (2012) also noted the importance of equipping students with a reflective approach so that they can contemplate on their experiences during their stay abroad. Besides, it is significant to gain knowledge of a place, its culture, appropriate behaviors before engaging in an intercultural interaction (Hofstede, 2009, p.95). Therefore, the preparatory stage, fieldwork phase, and follow-up phase activities need to be considered (Byram, Gribkova, & Starkey, 2002).

As proposed by EFL teachers in this study, the *Web-based exchanges* might supply learners with the necessary conduit to develop real in-depth understanding of different cultures (Furstenberg, 2010). Email, chat rooms, instant messaging, and tandem learning can be utilized and synchronous chat room-type communication or asynchronous email exchanges can be realized with language students and teachers in other countries (Baker, 2011). Students might enhance their intercultural skills as they learn about the foreign culture through written or

spoken exchanges with members of the other culture with a key-pal experience. ‘These exchanges would also promote cultural comparisons as students present and compare their own experiences to those of their classmates’ (Moeller & Faltin Osborn, 2014, p. 677). Kelly (2012) also indicated that e-twinning of the institutions and an interactive forum that connect various institutions might be benefited though teachers might also need to catch up with the new technologies as their students might be more competent in the use of communication tools.

In Cultura program, reported in Bauer et al. (2006) and Furstenberg’s (2010), American students tried to learn French participated in online discussions with French students who were learning English. They compared and analyzed texts from each culture. In this program students exchanged many cultural information and they even had discussions regarding topics such as hierarchy, privacy, religion etc. Ceo-DiFrancesco, Serna Collazos and Mora’s (2016) telecollaborative project between English and Spanish course students in Colombia also contributed to the students’ level of IS. In Thome-Williams’ (2016) project, Portuguese and Brazilian college students were paired and students’ interaction via Skype and a closed group on Facebook provided learners with a new cultural framework and reflection on their own culture, and values. In their literature synthesis study, Çiftçi and Savaş (2017) emphasized the contribution of these projects to students’ knowledge, interest, curiosity, and awareness towards other cultural perspectives besides their local culture.

Any means of ‘otherness’ actually can constitute an invaluable intercultural experience that might promote being an intercultural speaker (Elena, 2014). EFL participants in the study also suggested *bringing foreign from other countries* into their classrooms. They even suggested that can host language experts in their lessons, which was also recommended by the teachers in Han and Song’s (2011) study.

Introducing different cultures was another recommendation provided by the teachers. Teachers thought that information about lifestyles, clothing, ethics,

politics, history, and behaviors of the people in other cultures can be provided and interesting points about other cultures can be shared with the students. Suchankova (2014) also suggested similar steps to develop students' IC which were 'providing information about different cultures, identifying cultural differences, and informing about possible communication barriers, training expectations-possible behaviors and attitudes or counterpart (p.1443). As Ho (2009) indicated comparing the native culture with the target and other cultures might result in students' reconsideration of their own values and substantially add to the learners' knowledge, acceptance, and tolerance. On the other hand, the probability that such a cultural comparison might lead to averse stereotyping among the learners should also be considered. In that case, Marczak (2013) proposed to have two-sided analysis that might help learners to see from both their own perspectives and target culture perspective. There should not be an emphasis on a specific culture more than the other in order to create a third space and avoid stereotyping or prejudices towards the target or other cultures.

Indeed, as Byram et al. (2002) and Moeller and Faltin Osborn (2014) claimed teachers were not expected to be the experts of other cultures and provide detailed information about other cultures and countries as they are just facilitators and need to know how to realize discovery learning in which students themselves explore, discover and analyze in their classrooms. 'Thus, as curriculum developers, teachers must find authentic instructional materials that allow their students to make these discoveries' (Moeller & Faltin Osborn, 2014, p.680).

According to Nguyen (2008), developing ICC requires more than lecturing about the facts regarding the culture. It is necessary to promote individuals' understanding of how and why people act in certain manners and exhibit attitudes in cross-cultural interactions. In Busse & Krause (2016) study, the experimental group who engaged with the critical incidents had the ability to revise their perspectives and developed more strategies to deal with the situations described. Students become aware of how their background or the view of normality might

have an impact on their perceptions in a situation and reflect on strategies for their behaviors (pp.86-89). EFL instructors in this study also recommended *the use of critical cases* to develop learners' IC. Therefore, EFL teachers might benefit from the critical incidents where their students reflect on a cultural conflict and try to unravel the problem in language classroom in order to help their learners develop intercultural communicative skills. They might even ask their learners to role play such critical cases.

Role plays were also recommended by EFL teachers in the study. Busse and Krause (2016) also regarded such activities as role plays and simulation games as promising in intercultural learning. Byram et al. (2002) indicated that role plays and simulation activities would help to activate learners' schemata and background knowledge about other societies, and countries, and this type of an experiential learning was beneficial in elevating self-awareness and developing positive attitudes towards other countries.

Teachers also suggested the use of *authentic materials* for intercultural learning. Especially they emphasized the use of *audiovisual materials* related to other cultures and societies and use of some realias such as films, TV series, clothes, foods, and Google maps in language classrooms. In addition to the TV series and movies mentioned by the teachers, Baker (2011) also suggests the inclusion of radio, newspapers, and magazines and Moeller and Faltin Osborn (2014) also acknowledge that authentic language resources such as podcasts, videos, films, and images can serve the task and activities to enhance IC of language learners. According to Robotjazi (2008), not only learners are motivated thanks to the authentic materials but also teachers are provoked to better deal with the target language culture they are teaching. Besides, students can start to unveil the cultural values expressed via by studying proverbs (Hiller, 2010).

Moeller and Faltin Osborn (2014) believed in the benefit of authentic texts as they provide the opportunity to contact with other cultures and analyze the evidence of the culture in its real and lively form. As Baker (2011) indicated literature was also

used for the purpose of developing students' cultural understanding. English language teacher participants in the study also believed that *literary texts* such as novels, and stories might contribute to intercultural learning. However, it should also be considered that a literary piece can be an invaluable tool as long as it is analyzed appropriately. Therefore, it might require a dialogical approach where the learners decode the perspective of the authors (Marczak, 2013). Singh, et al. (2017) also reported that intercultural reading program in which students read four short stories and then discussed them in the classroom environment contributed to students' improvement of their intercultural level. Even students' own stories can

Teachers' and students' sharing of their experiences in the classroom was also recommended by the teachers as a very simple method for enhancing learners' IC. Baker (2011) also believed that teachers' own experiences of other cultures can be used as content for language classroom or specifically even as a discussion topic. Not only teachers' experiences but also students' experiences can also contribute to such an intercultural language learning environment. Students might share their experiences of intercultural communication and reflect on these and discuss what went right or wrong and how they felt about that. In OECD (2016), 'Story Circle' approach, which has been used in a variety of classrooms all around the world, was suggested to allow students to practice intercultural components such as respect, cultural self-awareness and empathy. In this approach students work in groups, and share their experience based on a prompt provided by the teacher such as 'Tell us about your first meeting with someone from another culture.' Later, in a "flash back" activity, students take turns and share the most memorable point from each story (OECD, 2016).

Assigning students some tasks such as searching and presenting cultural information was also one of the techniques proposed by the participant EFL teachers. Suggested cultural content included search about footballers, authors, scientists, national and religious festivals, and cities abroad. As Marczak (2013) emphasized learners should experience an active engagement in exploring

intercultural elements so that they can discover thought patterns and perspectives or others in addition to their referential schemata.

To conclude, as it was also suggested in the literature section of this study, Beltran-Palanques's (2014) instructional approach which consists of five stages (i.e. getting started, exploring and reflecting, observing, interacting and receiving feedback) might help English language teachers to develop learners' IC in Turkish context. In the first phase, culture, intercultural competence and role of intercultural speaker in the society can be discussed. Students' reflections on their own culture and the target can be promoted in the second phase. In the third phase, authentic texts and audiovisuals can be used for learners to observe what is discussed in the second phase. Both synchronous and asynchronous modes via online tools can be used to provide learners with communication with linguistically and culturally different people in the fourth stage. The final stage, feedback session, can be realized through collaboration between learners and teacher in view of the outcomes such as attitudes, knowledge and skills in regard to IC.

5.3 Discussion In Relation To Research Question 3: What kind of an in-service training course/ module do EFL teachers in Turkey suggest to support language teachers in terms of developing their intercultural competence and knowledge and skills to teach intercultural competence in EFL classes?

5.3.1 Turkish EFL Teachers Previous IC Training Experiences

In order to reveal teachers' perception and needs regarding an in-service training program related to intercultural competence, teachers were primarily inquired about their previous experiences and how effective they considered them.

Out of thirty teachers, six of the teachers expressed that they did not have any courses regarding IC or cultural aspects of language teaching. Sixteen of them indicated that they did not get a specific course named as *intercultural competence* or *cultural aspects of language teaching*, but they thought that these topics were

covered in other courses. Some of these courses were *English Language and Literature, American Culture and Literature, Language and Culture, Sociolinguistics, Language Transfer, Language Acquisition and Bilingualism*.

Even though colleges and universities provide an array of opportunities for the students to engage in intercultural learning, ‘there are no specific guidelines on the incorporation of intercultural components into particular courses’ (Marczak, 2013, p.80). Kaçar’s (2019) thesis study also demonstrated that pre-service English teachers did not have sufficient knowledge and competence to convey intercultural skills to their prospective learners. As Demircioğlu and Çakır (2015) elucidates, there is not sufficient formal education about intercultural language teaching in universities. Thus, both components of intercultural competence and how to facilitate intercultural language teaching need to be emphasized more in the Departments of Foreign Language Education. Demircioğlu and Çakır (2015) also indicated that the guidance for intercultural competence teaching was also very limited for both pre-service and practicing teachers. Therefore, they suggested that how specific components of IC can be promoted in language instruction should be examined and emphasized in in-service education.

However, the method of training should not be like imposing a pre-determined program for the teachers. Their needs, their concerns about what is to be provided in such training should be considered before they were asked to attend a program. Therefore, this study aimed to reveal teachers’ needs, perspectives and recommendations regarding a possible ICTP. The proposal the components of which were provided by the participant EFL teachers can be examined in the following sections.

5.3.2 EFL Teachers’ Suggestions for the Possible ICTP

The mission of language teachers is more crucial than ever and it should not be restricted to assisting students to acquire linguistic and communicative competence. Foreign language teaching curriculum is required to expand its scope

not only by including intercultural competence but also making it one of the main goals of the language classes (Furstenberg, 2010). Moreover, EFL teachers should revise their techniques for teaching language and culture if the aim is to have interculturally competent speakers of the language (Moeller & Nugent, 2014). To reiterate, teachers should be able to help their learners to handle intercultural differences and situations (Mirzaei & Forouzandeh 2013). Therefore, ‘teachers need to be better guided and supported in order to introduce intercultural topics in their classrooms’ (Göbel & Helmke, 2010, p. 1580). There is a need for the ‘integration of intercultural elements and cross-cultural awareness into teacher education programs and teacher training courses’ (Gong, Hui & Lai, 2018, p.230).

Teachers participating in this phenomenological study were asked to provide their suggestions regarding the content, duration, evaluation of the ICTP. They were also probed into the approach, techniques, methods and materials that can be used in this ICTP.

5.3.2.1 Content

Bennett (2015) defines intercultural competence training as the design, development, and delivery of the programme which promotes the knowledge, skills, and attitudes of individuals interacting across cultures. Bayar (2014) claims that teachers are the agents who participate in these PD activities and they are liable for turning the knowledge into effective classroom teaching. Therefore, as Saphiere (2015) suggested, an effective intercultural training is based on a theory and research in addition to the needs analysis provided through data. One of the purposes of this study was to identify the needs of the EFL teachers in terms of developing their and their learners’ intercultural skills.

As Kappler Mikk (2015) indicated, in an intercultural training ‘learning outcomes are frequently divided into cognitive (knowledge acquisition), affective (emotional responses, e.g., empathy), and behavioral (skill development) (p. 815). To reiterate, the results of this particular study also revealed that the content should include

awareness and knowledge about target and different cultures, cultural similarities and differences, IC teaching skills and development of positive attitudes such as respect, empathy, openness and curiosity even though the last components were referred by very few teachers during the interviews.

Bennett (2015) differentiated between culture-specific and culture-general training. Whereas the former refers to the study of culture of a specific culture, the latter primarily focuses on describing cultural similarities and differences that are applicable in various cultures, which fosters competence in any culture. In this study, some teachers referred to target culture knowledge while some mentioned the cultures of others in general. Intercultural trainers must be adept at sharing culture-specific information, tendencies, and guidelines and they should also be good at demonstrating the importance of culture, without exaggerating differences or stereotyping (Saphiere, 2015).

With regard to the *knowledge* component, Marczak (2013) asserted that an intercultural training requires the analysis of traits of social groups in terms of differences in age, ethnicity, class, region. Marczak (2013) also indicated that teachers need to have opportunities to encounter otherness via the comparative texts or media analysis. ‘Since proverbs are often inaccessible to outsiders because typically they are handed down in families from one generation to the next, a unit of study on proverbs would provide a way to explore the attitudes of those from another culture’ (Moeller & Nugent, 2014, p.11). In this study, teachers mainly emphasized the need to know about other cultures in terms of their *education system, lifestyles festivals, literature, clothing, cuisines, history, national anthem, popular music, traffic system, films, movies, cartoons, greetings, idioms, proverbs, wise sayings, target country, body language, and to do /not to do lists in different cultures.*

English language teachers in the study also believed that *intercultural contact* is necessary to develop their own intercultural skills. Göbel and Helmke (2010) also found a positive relationship between teachers’ cultural contact and the quality of

intercultural teaching in language classes. Even the topics chosen for an intercultural course was different from the topics chosen in the courses led by teachers who had less cultural contact experience. Teachers who had higher level of cultural contact were more likely to integrate intercultural issues explicitly by providing information on tangible cultural topics (p.1577).

A unique chance for teachers to enhance intercultural competence and teaching philosophies is provided via intercultural immersion experiences in study abroad programs in universities (He, Lundgren, & Pynes, 2017). Yet, there are many EFL teachers who did not have any study abroad experience in Turkey. As can be seen in the demographics of the participants of pre-survey conducted at the beginning of the study, almost half of the teachers did not have any overseas experience. Therefore, during the interviews some teachers suggested that a part of this training might include an overseas experience. There were even teachers suggesting that this program might be implemented abroad or participants of this training can be sent abroad as a reward at the end of the training.

On the other hand, ‘the overseas experience itself is not sufficient in preparing teachers to take advantage of the cross-cultural learning opportunity’ (He et al., 2017, 155). PD programs should organize meaningful activities that teachers can take with them into their language classrooms, thereby getting the best benefit out of such an overseas experience. For instance, as Fowler and Blohm (2014) suggested, such immersion programs might require field trips and visits such as going to restraints, grocery stores or some ethnic neighbors to explore. Teachers might even be asked to have some interviews with the public and collect anything that they can use as a resource in the classroom. These would definitely contribute to a training implemented abroad. Otherwise, implementing exactly the same seminar that can take place in Turkey abroad would not contribute to the teachers more.

Another significant finding in relation to the content of the suggested training program was that teachers emphasized the need to have some *IC teaching skills*

related to intercultural issues. These skills ranged from what to do with the foreign students in the classroom (i.e. how to behave, and communicate with them, how to adapt them to the new environment) to what kind of materials and tasks can be used to promote IC in the language classrooms. This should definitely be a part of the intercultural training which targets language teachers because teachers who were given more specific directives on intercultural teaching focused on comparison of cultures, subjective culture and they exploited learners' experiences and ideas in the lessons more than the teachers who were only provided with general directives (Göbel & Helmke, 2010).

5.3.2.2 Method, Techniques, Activities and Materials

When teachers were asked about the approach and methodology of a possible ICTP, majority of the teachers emphasized the significance of having *a workshop style* where *experiential learning* occurs. Lectures might be useful to introduce new issues, and illustrate models or clarify points (Fowler, & Blohm). However, participant EFL teachers explicitly indicated their indisposition towards lectures where teachers present the components through the reading of slides in a big hall. This concern was also raised in Bayar's (2014) study and in Korkmazgil's (2015) dissertation. Bayar (2014) revealed teachers' complaint regarding the lack of active engagement during the professional development activities provided to them. Kokmazgil (2015) had a study with the EFL teachers in Turkey and she also found out that teachers were not happy with the in-service trainings as they found them impractical, unrealistic and completely unfruitful. Consequently, she suggested reflective tasks that might require higher order thinking rather than the lectures.

It is also urgent that intercultural training be developed and implemented in such a way that the teachers are able to comprehend and relate key learning points to the context of their lives and profession (Bennett, 2015). Borg (2003) also put emphasis on connecting classroom practices to teachers' cognition because the goal of teacher cognition is to develop an understanding of "teachers' professional actions, not what or how they think in isolation of what they do" Kelly (2012)

advocates that ‘having an intercultural module can be effective if it is integrated in language teacher education programme and connected in practical ways to the trainees’ experience of language teaching and learning’ (p.418).

Participant EFL teachers suggested an *intercultural contact* as a method of training just as they considered it as a component of content of the program. As a technique, they recommended that people who are either native speakers of English or people who are non-native speakers Turkish can be brought into the training program so that intercultural learning can be realized. Some other teachers also suggested more feasible ways to connect teachers with the foreigners such as *online chats*. This intercultural contact would definitely give an opportunity to the English language teachers to discover some new mindsets, thought patterns, and raise their own critical cultural awareness about different cultures. In addition, they might develop positive attitudes towards both target and the other cultures, analyze their partners’ negotiation of meaning and have something to talk about with their students, which eventually would contribute to their own intercultural skills.

Bennett (2015) also suggests that training which does not stimulate or engage teachers during the process will not reach its outcomes. Participant EFL teachers in this study even put forward that the *activities and the materials* that they can make use of in the classroom can be applied to them in the training. Teachers are the ones who will provide a model as an intercultural speaker for their learners. Therefore, they also need to be aware of how to become an intercultural speaker (Elena, 2014). Therefore, as suggested by the teachers in the study, during the training the implementation of the tasks that the teachers might use in their classes might contribute the teachers a lot in terms of illustrating them the procedure of the tasks, as well. According to Bennett (2015) these experiential learning activities might include paper-based or online inventories, role plays, and critical incidents which were also indicated by the EFL teacher participants during the interviews.

Role plays might be implemented in various ways during the training. Teachers might either assume the role of a student and practice how to be the new foreign

student in the classroom or the interlocutor, either a teacher or a student who welcomes a new student in the classroom. Role plays might also be used to illustrate a miscommunication between two speakers who do not know each other's native language and try to communicate in English. That would help teachers to discover how they can implement such practices step by step during their own teaching. However, as Fowler and Blohm (2014) proposed, in role plays, selected situation should be appropriate or critical to the trainees' profession. The trainer's style is also impactful in the case of *role plays*. If the trainer is supportive and constructive, the process might run more smoothly whereas if the trainer believes that an intercultural training should be harsh for the real life world relevance; a simple role play can end up with frustration (Fowler & Blohm, 2014).

Critical incidents or critical cases analyses were also suggested by the EFL teachers in the study. Critical incidents are defined as 'brief descriptions of situations in which there is a problem of cross-cultural adaptation or misunderstanding, problem or conflict arising from cultural differences between interacting parties. They may involve situations to be resolved or decisions to be evaluated and analyzed by the learner.'(Fowler, & Blohm, 2014, p.58). Critical incidents both reveal the differences between cultures and fosters the exploration of the reasons of the similarities and differences (Sercu, 1998 as cited in Marczak 2013)

Teachers also recommended having some tasks where they search for cultural information and present it to the others. Some of the teachers called this activity as '*culture stations*' where a different country or society is handled. However, if the training is culture-specific, then different elements of the same culture can be studied in each station and participant teachers might walk around and see what the others have created or organized just in like poster presentations. Thereby, teachers might be offered an opportunity to explore other cultures through internet search or sharing of their own experiences with the group members and then present what they have compiled with others.

When materials that might be utilized in ICTP were considered, teachers suggested *online platforms* such as Skype, Cambly for teachers' interaction with others and Kahoot activity to increase teachers' motivation. *Authentic materials, literary pieces and audio visual materials* were also recommended by the EFL teachers. Some teachers elucidated that movies which represent culture and intercultural communication can be exploited. Fowler and Blohm (2014) also declared that film segments might motivate teachers besides offering scenarios for cultural analysis and video clips on other cultures, their decision making process, and public space might also help (p.53-54). Articles for the background discussion, journals and newspapers, anecdotes and daily dialogues were also some of the materials introduced by the teachers.

To summarize, the results evinced that EFL teacher participants did not favor lectures and they were enthusiastic to have training which adopts a workshop style and includes some experiential tasks that they can benefit for their own language classrooms. They also suggested the use of online platforms or bringing foreign people in the training so that teachers can also experience this intercultural communication, thereby encountering otherness. The evidence of need for training sessions based on practice rather theory was also explored in previous studies in Turkish context. Any training that aims intercultural learning and teaching might consider these suggestions in the planning and implementation of the training module.

5.3.2.3 Duration

Acquiring new skills and knowledge, and practicing things that are new to teachers necessitate both time and effort (Guskey, 2002). Therefore, an extended process of reflection is needed for a more impactful professional development for language teachers rather than a short term training solely presenting cultural information (Liddicoat et al., 2003). As Kappler and Mikk (2015) indicated development of intercultural competence is a lifelong process, and a 1-hour workshop and even semester-long classes might be quite limited.

The duration for the possible training program to develop teachers' IC and teaching skills to develop IC of their language learners was asked to the teachers in the study, as well. To reiterate, the majority of the teachers thought that it would be more appropriate to have a long term program rather than a short term one. The shortest duration suggested was for three days and the longest one was for a year. Teachers generally favored one-to-two week period for the training. Bayar (2004) also found out that Turkish teachers thought PD activities were mainly short-term oriented and they lacked the impact on teachers' teaching skills. Therefore, participants' expectations and the outcomes of the training should be given priority during the decision for timing.

5.3.2.4 Delivery

According to Fowler and Blohm (2014) computers are excellent tools to provide required information. However, if the aim is to develop sensitivity, and intercultural effectiveness, and establish intercultural relationships, computer is not a good option, so coaching or face-to-face training is needed (Fowler, & Blohm). Martin and Meares (2015) also believe that online discussion boards cannot fully facilitate intercultural learning as this might require face-to-face interaction. However, they also advocate that online classrooms can foster development of attitudes and awareness as each participant would be required to participate and interact with others.

When teachers were asked how the training should be delivered and were provided with options such as face to face, online or blended, slightly over the half of the participants favored *blended* programs, while almost half of them preferred *face-to-face* programs. It can be concluded that teachers believe in the necessity of having face-to-face interactions rather than the use of purely online platforms. Fowler and Blohm (2014) define blended learning as the incorporation of both computer-based and face-to-face learning. E-groups, web conferences and discussion boards were some current technologies exploited in the blended learning programs.

To sum up, prospective ICTP might have both online and face to face components based on the aims of the training and nature of the tasks that were planned to be integrated in the program. Therefore, as it was aforementioned, designing a blended program for intercultural competence training might contribute to teachers and ease their job more.

5.3.2.5 Evaluation

Fowler and Blohm (2014) acknowledged that it might be impossible to assess attitude changes in a short period as it might require observation of behaviors, approach o critical events and relationships over a sustained period of time and this might make it hard to evaluate the effectiveness of the program at the end of it. If new practices are desired to be maintained and alterations in teachers' views and practices are aimed to last longer, the participants of the training might need regular feedback on the impacts of their efforts (Guskey, 2002, p.387).

For the evaluation of the prospective program teachers suggested ***both formative and summative assessment tools*** such as tests, questionnaires, interviews and observations. They believed that not only teachers' opinions but also students' perceptions of about the effect of training on teachers' teaching should be explored. As Easton (2018) believed, looking at student growth and achievement might even be considered to identify teachers' change in the way s/he practices intercultural learning and teaching.

Pre-tests and post tests can be conducted to assess the cultural knowledge and awareness, and the questionnaires, and ***interviews*** might be conducted to explore teachers' and students' perceptions regarding the effectiveness of the program. As Guskey (2002) suggested attitudes and belief changes might occur when the teachers see the effectiveness of the training after they implement what they have learned in the classroom. Therefore, even such attitude questionnaires might be implemented after teachers have time to apply what they have learned in their classrooms. Regular ***observation*** can also be conducted to see the overall

effectiveness of the training program in the long term only if this is preferred by the participant teachers. However, as it was also suggested by EFL teacher participants *ongoing assessment* might also be considered and some tasks similar to the ones to be implemented in the training can serve as assessment tools during the training as well.

5.3.2.6 Reward

Considering the aim and benefits of an intercultural competence training program, it might be the reward itself to participate in such a program, which was also indicated by some of the EFL teacher participants in the study. Yet, some extrinsic incentives might also contribute to the desire of attending such PD activities. Therefore, teachers were asked what kinds of rewards they would expect for their attendance to such a training program.

Almost half of the teachers expressed that payment should not be done to the participants. Six of the teachers thought that teachers might be *sent abroad for a short visit* or a project as a reward for attending such a training program. Four of them considered promoting teachers or increasing their *seniority in the profession* as a good reward. Some other teachers also recommended that something can be done to have an effect on the teachers' salary in the long run. These might include an increase in their seniority or *extra payment* such as having extra contact hours. On the other hand, there were four teachers who believed that reward was not necessary for such a training program as teachers acquired new knowledge and expertise in that topic.

To sum up, if the training program serves the needs of the teachers and offers practical insight in relation to intercultural learning and teaching, even attendants may be ready to pay money to attend such a training as it was also mentioned one of the participants in the study. The quality of the content, methodology and the trainer of the program in addition to the timing of such training programs are critical components to consider.

5.3.2.7 Possible Benefits and Desire to Participate in the Program

Guskey (2002) advocates that teachers' desire to be a part of professional development is that they believe such an activity will contribute to their growth, knowledge and skills and enhance their teaching and impact students' learning. One of the findings of this was that teachers had faith in the benefits of suggested training. They thought that such training can contribute to not only language teaching with the supply of examples, techniques, materials but also teachers' knowledge, viewpoints, and intercultural interactions.

Ngai and Janusch's (2015) case study with 25 Korean teachers also revealed such benefits. Teachers acquired the awareness regarding how the ways that English is used affect the intercultural communication. Moreover, teachers had some plans to utilize authentic materials like such as magazines, stories, and videos when they return to their hometowns. They also believed that they would depend on their own cross-cultural awareness acquired via this overseas training to lead their students to decode cultural meaning on language use. Genç and Bada (2005) also indicated the benefits of a culture course for the pre-service teachers such as raising cultural awareness of the student teachers, improving their language skills, and altering their attitudes towards target language people, and contribution to the their teaching profession. Bektaş-Çetinkaya's (2014) cultural program also contributed to students' cultural knowledge, intercultural skills, and intercultural awareness even though their attitudes did not change significantly from pre-test to post-test.

EFL participant teachers also referred to the need to attend intercultural competence training as they felt inadequate in terms of contributing to their students' IC development. One of them even indicated that she realized this insufficiency in her practices through this interview. Some other teachers indicated their openness to any kinds of professional development in order to acquire various new points of views, exchange ideas with others and learn from them.

All in all, perceived benefits of such intercultural competence training such as contribution to personal and professional development, and acquisition of different points of views, teaching approaches, techniques, and resources led to the desire to attend this type of a training program.

5.3.2.8 Challenges and solutions to the problems

When teachers were consulted about the possible problems and challenges regarding an intercultural training program, the biggest challenge predicted by the teachers was *time*. They were concerned about not having sufficient time to attend the program and they knew that they had already a busy schedule because of their courses and private lives. They considered many options such as having the training during the school time and after the school time and they had concerns for both. Moreover, they were also hesitant regarding *the venue* and *content* of the program as they were not willing to have theoretical training but rather prefer innovative and practical content.

Therefore, in the design of in-service training programs, some practical issues such as *time, and workload of the teachers* should also be considered as it was also suggested by Korkmazgil (2015). If the precautions were taken earlier, then the in-service program might be implemented smoothly. If anything that might demotivate teachers was underestimated and ignored in the design of a program, the program might not be impactful as it was desired. In other words, some concerns might seem trivial initially before they are experienced, but when encountered suddenly, urgent attention might not be given because of the complexity of the situations at that moment. Therefore, the solutions suggested by the participant EFL teachers should be considered.

With regard to the timing of the training, some of the teachers suggested that it can be conducted during the *seminar time* as they do not use their off time at that period and they spent the time at school unproductively. That would really make sense as teachers are already supposed to be at school to develop themselves

professionally, therefore such a program might be arranged at that time. Some other teachers also suggested having such training either in *15-day semester* holiday or during *summer holiday*. However, that might create some other problems because teachers may aspire to spend their holiday time with their families and they might need a real long break after the long hours of teaching during the semester. Some teachers also considered that the training might be implemented *after school*, but they also referred to some other possible problems such as feeling of fatigue, need for taking children from school and a low concentration and motivation because of such concerns.

When teachers were asked what kinds of support they need for the training, some of the teachers mentioned the *qualifications and attitudes of the trainers*. They thought that a tolerant and open-minded trainer might help during the process. In relation to the quality of the teachers, Korkmazgil (2015) also suggested that trainers need to be experts in the field instead of hiring other teachers working at public schools (p.180). This was also mentioned one of the participants in the study when she complaint about the cascade system and the ineffectiveness of the trainers' transmission of their knowledge and skills when they turned back to their own contexts. Participant English language teachers also indicated their desire to be able to reach the trainer and get assistance from him/her when they need even after the program had ended. Korkmazgil (2015) also referred to a similar concern regarding the lack of follow-up activities in Turkish context. Therefore, *ongoing follow-up* and relentless support are necessary (Guskey, 2002). As a result, these should also be taken into account when the trainers are selected. Furthermore, some follow-up activities, projects and reflections should be offered at the end of the training programs.

As Easton (2008) also elucidates, professional development programs are generally implemented in central places. A very similar concern was referred by the EFL teacher participants regarding *the venue of the training* in the study. They thought that transportation or leaving the hometown might be problematic during the

training for them. Therefore, they proposed that there might be some safe facilities such as kindergarten where they can leave their children. On the other hand, Easton (2008) suggests that even teachers might be gathered in central places at intervals, the mentoring, observation and coaching might be realized within the schools in teachers' hometowns.

All things were considered, the content of the program should also be innovative and practical apart from meeting the needs of the teachers in relation to intercultural language teaching. In order to avoid a dull and ineffective training, the recommendations that are provided by the EFL participants in the content and methods and activities sections should be considered.

5.3.3 Data Driven Suggested Sample IC Training Model and the Module

When English language teachers' perceptions, practices and recommendations in the previous sections were considered, the necessary components were identified and the model for the intercultural competence program was compiled as it can be examined in Figure 19.

The program itself has also been presented in Table 33 with the details regarding the objectives, content, tasks and activities, suggested materials and assessment tools. For the details and descriptions of the activities suggested in the program, Appendix M can be examined.

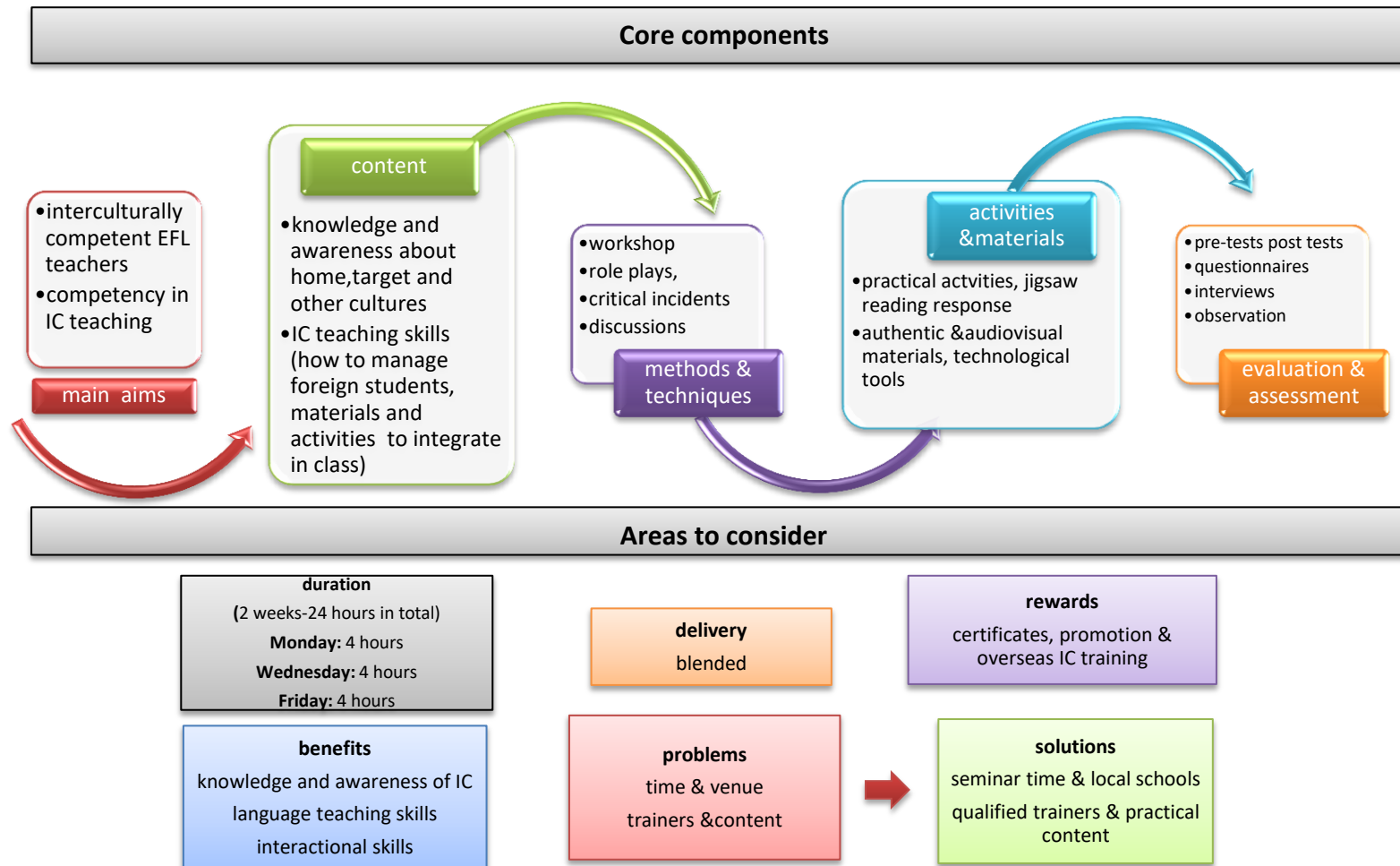


Figure 19. ICTP training model based on the findings of the study

Table 33. Suggested intercultural competence training module for state school EFL teachers

SUGGESTED INTERCULTURAL COMPETENCE IN-SERVICE TRAINING MODULE						
Aim : To increase EFL teachers' awareness and competence in promoting intercultural competence (IC) of EFL learners						
Sessions	Objectives	Content	Methods & Techniques	Suggested Materials	Assessment	Rationale based on need analysis
1 (2 hours) Blended	To make teachers aware of IC term, intertwinement of culture and language, and EIL	Definition of IC in ELF context The inseparability of culture and language ELF concept and IC components	-Assigning articles online -Providing article review and reflection questions -In-class group discussions	-Articles on ELF & EIL and intercultural competence (Byram, Bennet, Deardorff etc.) -Reflection sheet	-Kahoot game (questions that are related to definition, terminology and the authors) In class -Debriefing	-Teachers' need to be aware of intercultural competence <i>(check suggested content, methods, techniques and materials for ICTP)</i>
2 (6 hours) Face-to-face	To broaden teachers' knowledge and awareness about other cultures	Exploration of other cultures (cuisine, traditions, festivals, education, life styles)	-Group work -Culture stations activity	-Teachers' mobile phones for research -Teachers' presentations/posters -Rubrics for peer assessment	-Peer assessment Teachers' evaluation of each other's projects - Debriefing	-Teachers' lack of knowledge about the target and other cultures <i>(check the rationale for teachers' not being interculturally competent, the challenges of teaching IC)</i>

Table 33. Suggested intercultural competence training module for state school EFL teachers (Continued)

		Non-verbal communication in various cultures (face expressions, body language, personal space etc.)	-assigning readings -Group work -presentations	(Berglund, 2015 in J.M. Bennett,2015)	-Kahoot game (world knowledge questions about different cultures - Debriefing	
		Speech acts in various cultures (directness-indirectness)	-Group work	Austin (1962) Searle (1979)		
		Proverbs (How do proverbs reflect culture?)	-Group discussions -Jigsaw activity			
3 (2 hours) Blended	To enable teachers to compare their own culture with other cultures	-The concept of face -National dimensions (individualism, collectivism, femininity masculinity etc.) -Values in other cultures	-Assigning articles online -Comparison and contrast activities -Concept investigation (group work) -Jigsaw activity	-Brown and Levinson (1987) -Hofstede (2000) -The Peace Corps Cross-Cultural Workbook (e.g. p.44,46,47) -Moeller & Faltin Osborn, 2014, p. 678, jigsaw activity	-Debriefing	Teachers' desire to prevent breakdown in communication -teachers' insufficient competence, sensitivity to have comparisons of other cultures. <i>(check characteristics of IC teacher ,and suggested content)</i>

Table 33. Suggested intercultural competence training module for state school EFL teachers (Continued)

<p>4 (4 hours) Face-to-face</p>	<p>To enable teachers deal with intercultural conflicts and manage the classrooms with students from diverse backgrounds</p>	<p>-Sharing of intercultural experiences</p>	<p>-Inner circle-outer circle activity</p>	<p>-Some questions related to the intercultural experiences of the teacher for circle activity</p>	<p>-Reflection task on both teachers' own experiences and colleagues experiences</p>	<p>Teachers' desire for the knowledge and skills to manage foreign students in the classroom (<i>check suggested content for ICTP</i>)</p>
		<p>-Critical case analysis</p>	<p>-Group discussions -Role plays -Teachers' creation of new cases</p>	<p>-Critical cases worksheets (Nugent & Catalano, 2015, p.25) -role play task (e.g. Deller & Stahl, 2015, p.16) -Rubrics to evaluate peers</p>	<p>-Role plays -Peer assessment</p>	
<p>5 (1 hour) Face-to-face</p>	<p>To make teachers aware of their intercultural teaching experiences</p>	<p>-Teachers' practices in the classroom</p>	<p>-Group discussions</p>	<p>-Critical questions worksheet</p>	<p>-Teachers' feedback on the session</p>	<p>Teachers' need to share their practices and desire to learn from others (<i>Check benefits of suggested ICTP, the reasons for the desire to attend the training</i>)</p>

Table 33. Suggested intercultural competence training module for state school EFL teachers (Continued)

6 (6 hours) Blended	To enable teachers integrate IC in their lessons	-How to integrate IC in the classrooms	-Assigning readings -Group discussions -Presentations on the selected five best techniques	Baker (2011) Marczak (2013)	-Peer-assessment	Teachers' need for the knowledge and skills to integrate IC in classrooms <i>(check the methods, techniques for the training, rationale for interculturally incompetent EFL teachers, challenges of teaching IC, benefits of training, & desire to attend training)</i>
		-Materials evaluation in terms of IC	-Group discussions on what to look at in the evaluation -Group work-evaluating sample course books	-Sample course books -Sample checklists for course book evaluation	-Debriefing	Teachers' need for materials that can promote IC in learners <i>(check the rationale for interculturally incompetent EFL teachers, challenges of teaching IC, benefits of training, & desire to attend the training)</i>

Table 33. Suggested intercultural competence training module for state school EFL teachers (Continued)

		-Materials & activity development	-Pair work	-Computers -Sample cultural materials and activities	-Peer-assessment	
		Lesson plan evaluation and development	-Pair work -Individual task	-Sample lesson plans (both good and bad samples) -lesson plan format -Feedback form for peers		
		Demo lesson Performance	Individual	-Lesson plan formats provided -Rubrics to evaluate peers	Peer assessment	
7 (3 hours) Blended	To enable teachers have an intercultural experience	-Introduction of websites and platforms where teachers can make international friends	-group discussions - trainer presentation	-PPP -Online platforms	Teachers' written/spoken reports of their experience of making friends and learning about cultures of others.	Teachers' need for an intercultural contact (<i>check suggested content for ICTP, the rationale for not being an IC teacher, and characteristics of an IC teacher</i>)

Table 33. Suggested intercultural competence training module for state school EFL teachers (Continued)

		-online interaction with individuals from other cultures	- online chat	-computers or PC tablets -Skype		
		-sharing of intercultural experience session	-presentations of teachers			

CHAPTER 6

CONCLUSION

In this chapter, a brief summary of the whole study is provided and implications for practicing teachers, trainers, and curriculum and material developers are also reported. Finally, this chapter concludes with the limitations of the study and recommendations for further research.

6.1 A Brief Summary of the Study

Globalization, migration, trade advances in transportation, and the information communication technology led to the intertwinement of cultures at an alarming rate. Equipping learners with both cultural and linguistic skills for successful communication with people in diverse settings necessitates the development of their intercultural competence (IC). Teachers' cognition and their practices have a vital role in the development of learners' IC in an EFL setting. Thus, the aims of this interpretative phenomenological study were to expose EFL teachers' perceptions of IC, explore their teaching practices in relation to IC and develop a training program/module in view of the teachers' perceived needs in the development of their learners' IC. In view of these purposes, in-depth semi-structured interviews were conducted with the EFL teachers. In addition, a survey was carried out prior to interviews so as to access to interview participants and get deeper insight into their background and working contexts. MAXQDA, as data analysis instrument, was utilized and interpretative phenomenological analysis was carried out. The results illustrated that teachers' definition of IC was in line with the suggested literature and their experiences and suggestions regarding how to develop IC of learners had the potential to provide insight for language educators. Teachers' recommendations for the possible training program were also

meticulously analyzed and a training module for in-service EFL teachers was designed based on these. This qualitative study might contribute to the relevant literature in Turkish context in terms of revealing praxis of EFL teachers and suggesting a tentative in-service training module based on Turkish EFL teachers' needs.

6.2 Implications of the Study

This study uncovered EFL teachers' perceptions, experiences, classroom practices and challenges in the process of integrating intercultural competence in EFL classrooms. Therefore, this study is a novel and significant step to identify the needs of teachers in order to develop their learners' IC as a result of globalization of the world. There are implications for not only for teacher educators and in-service trainers but also curriculum developers and materials designers for language learning and teaching. These were listed in more detail in the following sections.

6.2.1 Implications for Pre-service Education

Although the CEFR and the national curriculum emphasize the essentiality for intercultural competence, it is generally in the discretion of teacher to teach or not to teach it in the classroom. Therefore,

- the curriculum of Department of English Language Teaching in universities should have and intercultural communicative course in order to develop teachers who are both interculturally competent and able to teach or transfer these skills to their students when they graduate. The content of these courses might include the understanding of intercultural language teaching, the rationale behind such an endeavor, and the ways and practical implementations that might enable the pre-service teachers to apply them during their in-service.

- the exchange programs should be supported more and a part of students' internships can be arranged in another country so that these students can encounter people from other cultures and develop their skills through personal contact.
- before and after the exchange programs or before and after the internship abroad as stated earlier, short period courses should be offered in order to support pre-service teachers' intercultural experience and help them reflect on what they acquired overseas and how they will benefit these experiences when they become language teachers. Moreover, Cohen, Paige, Shievely, Emert and Hoff's (2005) techniques and materials such as *Students' Guide*, a pre-departure orientation and e-journaling with the researchers can also be benefited as their study revealed positive impact of such intervention on students' language and culture development during study abroad experience.

6.2.2 Implications for In-service Training

Context specific suggestions for further development of the in-service training in MoNE can be examined in the list below.

- Teacher may not be forced to attend in-service training sessions if they do not feel the need in these areas. They might be offered more options so that they can choose among various workshops and training modules.
- Teachers believed that the cascade system might not work very well. In order to avoid such problems, in-house trainers might be trained in the long term for the effectiveness of the trainings.
- The methodology of the training programs in-service training can be revised. More practical and experiential techniques and activities can be exploited in the style of a workshop rather than having sessions where there is a long theoretical presentation in a crowded hall.

- The assessment of in-service trainings at the end of the training can be developed further with innovative and more effective ways instead of having online tests where all the teachers respond to them together.
- In the long term, the training programs designed for in-service teachers might be evaluated with both formative and summative evaluation techniques. Both questionnaires and interviews can be carried out to reveal teachers' perceptions regarding the effectiveness of the programs. Furthermore, the performance of the teachers can also be evaluated and their real classrooms can be observed to identify the effect of the program in the long term.

6.2.3 Implications and Suggestions for Curriculum and Materials Developers

As the present study unveiled some concerns regarding the inadequacy of the materials in MoNE and teachers' lack of time for preparation, some suggestions were provided in the list below.

- A material office in which teachers who volunteer for the development of materials can work together might be designed in MoNE. These teachers may be trained further to create supplementary materials to the course books. These supplementary materials may be shared with the teachers via online systems like EBA so that they can easily reach these sources.
- Both course books and supplementary books can be evaluated in terms of integration of intercultural issues. If need arises, it can be revised with the addition of home, target and other cultures in order to provide learners with an international perspective.
- Coursebooks or supplementary materials may not only include some information about the target or other cultures, there might also be some activities where teachers and learners discuss the importance of respect for other cultures, tolerance and empathy towards other cultures and avoidance of stereotypes, and marginalization if our aim is to raise 'the awareness of universal, national, moral, humane and cultural values and ethics as well as

the competence in both oral and written communication skills' (9th-12th Grades English Curriculum, MoNE, 2018, p. 9).

- Upon teachers' complaints about the ineffectiveness of the Dynet application, the validity of the online programs created for language students and teachers can be checked. That is, whether they actually match the objectives of the curriculum or not examined.

6.3 Limitations of the Study

Just as this thesis reveals some limitations in the teaching of intercultural skills and teachers' concerns in relation to intercultural language teaching, the study has its own limitations and the researcher has some concerns about the study, as well. Some of these restrictions are listed below.

- The study is limited as it only focused on the middle and high school teachers working in state schools in Turkey. The study is also limited to only 30 teachers; therefore, the results of the study cannot be generalized to the whole population.
- With respect to the design of the study, interviewing technique was central to the this particular phenomenological study as it was recommended in the literature (Creswell, 2013). Nonetheless, this might have also restricted the study in terms of revealing the essence of their experiences because the experiences, needs, challenges that teachers indicated that they had gone through were all based solely on their perceptions. This is an issue that should be taken into consideration when interpreting the study.
- The study is restricted as teachers expressed a variety of experiences regarding intercultural competence and these variances might also stem from their previous teaching contexts or educational backgrounds even though they were all teaching in the stated schools in Turkey at that moment. Nonetheless, having diverse experiences of teachers in this particular study also contributed to the study and the researchers' understanding of IC phenomenon. Yet, it might have been better to keep

the variables at minimum for a qualitative study, especially in the design of a phenomenology.

- The analysis of the study was carried out from a holistic point of view considering a group of teachers with foreign experience of less than six months and no separate analysis was made according to variables such as age and teaching experience.

6.4 Suggestions for Further Research

As it was already stated in the previous section, the study was restricted and there were components that might be developed further. Therefore, recommendations for the further studies were listed below.

- More research can be conducted to validate the findings of the study. Most of the studies in the literature were based on quantitative instruments such as surveys; therefore, more qualitative oriented studies similar to this research can be conducted in various contexts and the studies can be supported with observations in order to reveal deeper understanding of the contextual factors as well.
- Case studies might also be conducted to discover IC practices in private institutions. This might bring a totally different perspective on what is done to improve learners' IC in the classroom or outside the classroom and what can be done further to develop learners' IC.
- The impact of the suggested training program on teachers' inclusion of intercultural skills in their own classroom can be explored by applying the proposed curriculum in different contexts.
- Comparative studies might be conducted on the perceptions and intercultural practices of novice and veteran English language teachers as their practices and view regarding IC might also vary.
- Comparative studies can be carried out to investigate the practices of intercultural language learning and teaching in different regions of Turkey

as this study implied certain variation between the perceptions of teachers who work in different regions.

- Teachers' cultural backgrounds and the languages they speak might also have an effect on the teachers' perceptions and practices of intercultural language learning and teaching, so this might also be inquired in further studies.

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APPENDICES

APPENDIX A: DEMOGRAPHICS OF THE INTERVIEW PARTICIPANTS

N	Age	G	TC	T E	Teaching Context	Depa rt- ment	Degree	Country visited	Durati on of stay
1	20-24	F	Primary Middle High	5	Cizre	ELT	BA	-	-
2	30-34	F	High	9	Zonguldak	ELT	PhD in- progress	1. England 2. Austria 3. Slovakia	less than 1 month
3	25-29	F	High	3	İstanbul	ELT	MA in- progress	1. Bosnia and Herzegovina 2. Macedonia	less than 1 month
4	25-29	F	Middle	6	Çorum	ELT	BA	-	-
5	20-24	F	High	2	Ağrı	T&I	MA in- progress	-	-
6	20-24	F	High	3	Erzurum	ELT	BA	-	-
7	25-29	M	Primary Middle	4	Konya	ELT	MA in- progress	-	-
8	25-29	M	High	8	Kocaeli	ELT	PhD in- progress	1. Montenegro 2. Serbia 3. Macedonia	less than 1 month
9	25-29	F	High	4	Sakarya	ELT	MA in- progress	1. Bulgaria 2. Malta 3. Greece 4. Albania 5. Montenegro	less than 1 month
10	25-29	F	Middle	6	İstanbul	ELT	BA	1. France 2. Belgium 3. Holland 4. Luxembourg	less than 1 month
11	35-39	F	Primary , High	13	Ankara	Lingu istics	PhD in- progress	1. England	less than 1 month
12	25-29	M	High	8	Afyon	ELT	MA in- progress	1. England, 2. Italy 3. Portugal	less than 1 month
13	35-39	F	High	14	Ankara	ELT	BA	-	-

14	25-29	F	Middle	6	Bursa	ELT	BA	1. Italy 2. Prague	less than 1 month
15	30-34	F	Middle	12	Kahramanmaraş	ELT	BA	1. Germany 2. France 3. Belgium 4. Netherland	less than 1 month
16	25-29	F	High	6	Ankara	Linguistics	BA	1. Germany 2. Australia 3. Italy 4. Switzerland 5. Hungary	less than 1 month
17	35-39	F	High	15	İzmir	ELT	MA in-progress	1. UK 2. Germany 3. France 4. Italy 5. Holland	less than 1 month
18	25-29	F	Middle	7	Şanlıurfa	ELT	BA	-	-
19	30-34	M	High	10	Sakarya	ELT	PhD in-progress	1. Denmark 2. USA 3. Sweden	less than 1 month (1,3) 1-3 months (2)
20	40-44	F	High	21	Ankara	Linguistics	BA	-	-
21	25-29	F	Middle	7	Ankara	ELT	BA	-	-
22	25-29	F	Middle	7	Sakarya	ELT	BA	-	-
23	35-39	F	Middle	4	Sakarya	ELT	BA	1. Bosnia-Herzegovina 2. Germany	
24	35-39	F	Middle	12	Bursa	ELT	BA	-	-
25	40-44	F	High	19	Nevşehir	ELL /ALL	BA	1. France 2. Poland 3. Germany 4. Latvia 5. Italy	1-3 months (1) less than 1 month (2,3,4, 5)
26	30-34	F	Middle	11	İstanbul	ELT	BA	1. India 2. England 3. Serbia 4. Ukraine	less than 1 month
27	25-29	F	Primary Middle	5	İstanbul	ELT	MA in-progress	1. Italy, 2. France	less than 1

								3. Spain 4. Romania 5. Macedonia	month
28	30-34	F	High	12	Kahraman maraş	ELT	BA	1. Italy 2. England 3. Spain	less than 1 month
29	35-39	F	Primary Middle High	12	İstanbul	ELT	MA	1. Spain 2. England 3. Hungary 4. Jordan	4-6 months (1) less than 1 month (2,3,4)
30	30-34	F	High	9	Kahraman maraş	ELT	BA	-	-
<i>G: Gender TC: Teaching Context TE: Years of Teaching Experience</i>									

**APPENDIX B: SEMI-STRUCTURED INTERVIEW QUESTIONS
(ENGLISH)**

1. Could you please define intercultural competence in relation to foreign language learning and teaching?
2. What do you think are the characteristics of an intercultural competent foreign language learner?
 - a) Do you think that your students are intercultural competent?
 - b) How do you understand that? Could you please provide some details or examples from your daily teaching practices?
3. What do you think are the characteristics of an intercultural competent foreign language teacher?
 - a) Do you think that you are intercultural competent? Why or why not?
 - b) How do you understand that you are intercultural competent or incompetent?
4. What are your teaching experiences in relation to intercultural competence?
 - a) What are some critical experiences regarding the intercultural issues in class?
 - b) How difficult or easy is to promote foreign language learners' intercultural competence in EFL setting?
 - c) To what extent do you think you are able to promote intercultural competence of your language learners?
 - d) How do you achieve that? / Why do you think you are unable to achieve that?
 - e) How do you know that their intercultural competence is developing? Do you have any specific technique that helps you to discover that?
 - f) Are there any students whose native language is not Turkish?
 - If yes, how do you think they approach to the similarities and differences between Turkish culture and their own culture?
 - How does having students from other cultures affect your language teaching?
 - If no, how would having students whose native language is not Turkish would make a difference in your language teaching?
5. How do you think foreign language teachers can help learners to develop their intercultural competence?

- a) In general? b) In the teaching of EFL?
6. Have you taken any course related to IC or cultural aspects of in Bachelors, Masters or Doctorate Degree?
 - a. What were those courses and what is included in it?
 - b. How do you benefit from these courses when you consider your language teaching now?
 7. Have you ever been in a training program/workshop about intercultural competence?
 - a) If yes, how was it? What were the components of the training program?
 - b) What kind of knowledge, skills or attitude did you gain from such an experience?
 - c) What features of the training program did you find useful or useless? Why?
 8. If a training program or module were designed to support foreign language teachers in terms of developing their intercultural competence and knowledge and skills to teach intercultural competence,
 - a) What kinds of knowledge, attitudes or skills should be integrated?
 - b) What kinds of approaches, methods and techniques should be used?
 - c) What kinds of tasks, activities and materials should be integrated?
 - d) What should be the time duration for the training?
 - e) How should it be delivered? Should it be face to face training, an online module or a blended course? Why?
 - f) How should it be assessed?
 - g) What should be the reward at the end of the training? (Certification, payment, etc.)
 - h) What might be the benefits of having such a training program for you as a foreign language teacher?
 - i) What might be the challenges or difficulties of having such a training program for you as a foreign language teacher?
 - j) How would you deal with those challenges as a foreign language teacher?
 - k) What do you need to overcome such challenges? (What kind of a support do you need?)
 - l) Would you like to attend such a training program? Why? Why not?

**APPENDIX C: SEMI-STRUCTURED INTERVIEW QUESTIONS
(TURKISH)**

1. Kültürlerarası beceriyi yabancı dil öğrenimi ve öğretimi ile ilişkili olarak tanımlayabilir misiniz?
2. Sizce kültürlerarası yetkin bir yabancı dil öğrencisinin özellikleri nelerdir?
 - a) Sizce sizin öğrencileriniz kültürlerarası yetkin mi?
 - b) Bunu nasıl anlıyorsunuz? Günlük öğretim uygulamalarınızdan detaylar ve örnekler verebilir misiniz?
3. Sizce kültürlerarası yetkin bir yabancı dil öğretmenin özellikleri nelerdir?
 - a) Kültürlerarası yetkin olduğunuzu düşünüyor musunuz? Neden yetkin olduğunuzu düşünüyorsunuz? Neden yetkin olmadığınızı düşünüyorsunuz?
 - b) Kültürlerarası beceri konusunda yetkin olup olmadığınızı nasıl anlıyorsunuz?
4. Kültürlerarası beceri ile alakalı olarak öğretmenlik deneyimleriniz nelerdir?
 - a) Sınıf içerisinde kültürlerarası konular ile ilgili olarak yaşadığınız önemli bulduğunuz deneyimleriniz nelerdir?
 - b) Yabancı dil olarak İngilizce öğretilen ortamda öğrencilerin kültürlerarası becerilerini geliştirmek sizce ne kadar kolay ya da zor?
 - c) Sizce öğrencilerinizin kültürlerarası becerisini geliştirmesine ne kadar katkı sağlayabiliyorsunuz?
 - d) Bunu nasıl başarıyorsunuz? Bunda neden başarısız oluyorsunuz?
 - e) Onların kültürlerarası becerilerinin geliştiğini nasıl biliyorsunuz? Bunu keşfetmek için herhangi belirgin bir tekniğiniz var mı?
 - f) Sınıfınızda anadili Türkçe olmayan öğrencileriniz var mı?
 - Varsa bu öğrencilerin Türk kültürü ile kendi kültürleri arasındaki benzerliklere ve farklılıklara nasıl yaklaştığını düşünüyorsunuz?
 - Varsa, sınıfınızda farklı kültürden öğrencilerin olması dil öğretiminizi nasıl etkiliyor?
 - Yoksa eğer sınıfınızda anadili Türkçe olmayan öğrenciler olsaydı, bu durum dil öğretiminizde nasıl bir farklılık yaratırdı?
5. Sizce yabancı dil öğretmenleri öğrencilerin kültürlerarası becerilerini geliştirmelerine nasıl yardımcı olabilir?

- a) Genel olarak?
- b) Yabancı dil olarak İngilizce öğretiminde?
6. Lisans, yüksek lisans ve doktora eğitiminizde kültürlerarası beceri ile ilgili ya da dil öğretiminin kültürel yönleri ile alakalı bir ders aldınız mı?
 - a. Bu ders/dersler nelerdi ve içeriğinde neler vardı?
 - b. Bu derslerden şimdi dil öğretimizi düşündüğünüzde nasıl faydalaniyorsunuz?
7. Daha önce kültürlerarası beceri ile ilgili olarak herhangi bir eğitim programına ya da çalışmaya katıldınız mı?
 - a) Eğer katıldıysanız nasıldı? Eğitim programının içeriğinde neler vardı?
 - b) Böyle bir deneyimden ne gibi bilgi beceri ve tutum elde ettiniz?
 - c) Eğitim programının hangi özelliklerini faydalı ve faydasız buldunuz? Neden?
8. Yabancı dil öğretmenlerinin kendi kültürlerarası becerilerini ve kültürlerarası beceriyi öğretmek için bilgi ve becerilerini geliştirmesini destekleyecek bir eğitim programı ya da modül dizayn edilse,
 - a) Ne gibi bilgi beceri ve tutum bu eğitim programa dâhil edilmeli?
 - b) Ne gibi yaklaşım metot ve teknikler kullanılmalı?
 - c) Ne gibi görev, aktivite ve materyaller kullanılmalı?
 - d) Eğitim programının süresi ne olmalı?
 - e) Eğitim programı nasıl verilmeli? (Yüz yüze mi çevrimiçi mi yoksa karma şekilde mi?)
 - f) Eğitim programı nasıl değerlendirilmeli?
 - g) Bu eğitim programı sonunda mükâfat ne olmalı? (sertifika, ödeme vb.)
 - h) Böyle bir eğitim programının bir yabancı dil öğretmeni olarak sizin için faydaları neler olabilir?
 - i) Böyle bir eğitim programının bir yabancı dil öğretmeni olarak sizin için zorlukları ve sıkıntıları neler olabilir?
 - j) Yabancı dil öğretmeni olarak bu zorluklarla nasıl başa çıkabilirsiniz?
 - k) Bu zorluklarla başa çıkabilmek için nelere ihtiyaç duyarsınız? (Ne gibi bir desteğe ihtiyaç duyarsınız?)
 - l) Böyle bir eğitime katılmak ister miydiniz? Neden?

APPENDIX D: INTERVIEW QUESTIONS AND RESEARCH QUESTIONS

MATCH

Semi-structured Interview Questions (Turkish)	Research questions
Could you please define intercultural competence in relation to foreign language learning and teaching?	1.How do EFL teachers in Turkey describe intercultural competence (IC) , an intercultural competent EFL learner and teacher?
What do you think are the characteristics of an intercultural competent foreign language learner?	1.How do EFL teachers in Turkey describe intercultural competence (IC), an intercultural competent EFL learner and teacher?
Do you think that your students are intercultural competent?	
How do you understand that? Could you please provide some details or examples from your daily teaching practices?	
What do you think are the characteristics of an intercultural competent foreign language teacher?	1.How do EFL teachers in Turkey describe intercultural competence (IC), an intercultural competent EFL learner and teacher?
Do you think that you are intercultural competent? Why or why not?	
How do you understand that you are intercultural competent or incompetent?	
What are your teaching experiences in relation to intercultural competence?	2. What are the EFL teachers' teaching experiences and perceptions about the development of EFL learners' IC?
What are some critical experiences regarding the intercultural issues in class?	
How difficult or easy is to promote foreign language learners' intercultural competence in EFL setting?	
To what extent do you think you are able to promote intercultural competence of your language learners? How do you achieve that? / Why do you think you are unable to achieve that?	
How do you know that their intercultural competence is developing? Do you have any specific technique that helps you to discover that?	

<p>Are there any students whose native language is not Turkish?</p> <ul style="list-style-type: none"> • If yes, how do you think they approach to the similarities and differences between Turkish culture and their own culture? • How does having students from other cultures affect your language teaching? • If no, how would having students whose native language is not Turkish would make a difference in your language teaching? 	
<p>How do you think foreign language teachers can help learners to develop their intercultural competence?</p> <p>a) In general? b) In the teaching of EFL?</p>	<p>2. What are the EFL teachers' teaching experiences and perceptions about the development of EFL learners' IC?</p>
<p>Have you taken any course related to IC or cultural aspects of in Bachelors, Masters or Doctorate Degree?</p> <p>a) What were those courses and what is included in it?</p> <p>b) How do you benefit from these courses when you consider your language teaching now?</p>	<p>3. What kind of an in-service training course/module do EFL teachers in Turkey suggest to support language teachers in terms of developing their intercultural competence and knowledge and skills to teach intercultural competence in EFL classes?</p>
<p>Have you ever been in a training program/workshop about intercultural competence?</p>	
<p>a) If yes, how was it? What were the components of the training program?</p>	
<p>b) What kind of knowledge, skills or attitude did you gain from such an experience?</p>	
<p>c) What features of the training program did you find useful or useless? Why?</p>	
<p>If a training program or module were designed to support foreign language teachers in terms of developing their intercultural competence and knowledge and skills to teach intercultural competence</p>	<p>3. What kind of an in-service training course/module do EFL teachers in Turkey suggest to support language teachers in terms of developing their intercultural competence and knowledge and skills to teach intercultural competence in EFL classes?</p>
<p>a. What kinds of knowledge, attitudes or skills should be integrated?</p>	
<p>b. What kinds of approaches, methods and techniques should be used?</p>	
<p>c. What kinds of tasks, activities and materials should be integrated?</p>	
<p>d. What should be the time duration for the training?</p>	

e. How should it be delivered? Should it be face to face training, an online module or a blended course? Why?	
f. How should it be assessed?	
g. What should be the reward at the end of the training? (Certification, payment, etc.)	
h. What might be the benefits of having such a training program for you as a foreign language teacher?	
i. What might be the challenges or difficulties of having such a training program for you as a foreign language teacher?	
j. How would you deal with those challenges as a foreign language teacher?	
k. What do you need to overcome such challenges? (What kind of a support do you need?)	
l. Would you like to attend such a training program? Why? Why not?	

APPENDIX E: PRELIMINARY SURVEY

The aim of the study is to reveal EFL teachers' perceptions of intercultural competence (IC), and explore their teaching practices in relation to IC. As a sampling strategy, this preliminary survey questionnaire was prepared to reach teachers who fulfill the criteria for the participants of the study and have background information about the possible participants' teaching context. Therefore, it is crucial that you provide us with truthful information so that the results of the study will be reliable.

Please note that participation in the survey is voluntary. Your personal information and the answers to the questions in this survey will be used for this research study only. You can stop participating for any reason and at any time. If you want to get further explanations regarding the study, you can contact us using the contact information below.

The survey questionnaire is expected to last for 5-10 minutes. Thank you in advance for your participation.

Contact Information: Nur GEDİK BAL nurgedikbal.academic@gmail.com

1. 'I am taking part in this survey voluntarily. I understand that I can cease at any point during the survey without completing it. I accept that the information that I have given in the survey can be used in a scientific research study and be shared in conferences and journals. The information that I have given is complete, precise and reliable. 'If you accept the terms here, please tick the box given below. *

Approved

A) EXPERIENCES ABROAD

2. Have you ever been abroad?
 a) Yes (continue with 10th Question)
 b) No (continue with 18th Question)

B1) Study/work/live/travel Abroad

3. In which country/countries have you been? Please list 5 countries where you have stayed longer (e.g. 1. England 2. Spain etc.). etc.)
 1)
 2)
 3)
 4)
 5)

4. What was the purpose of your stay? Please tick the boxes.

	Erasmus	Comenius	European project	Summer school studies	Work and travel	Touristic purposes/touris	Other
1 st country							
2 nd country							
3 rd country							
4 th country							
5 th country							

5. How long did you stay there?

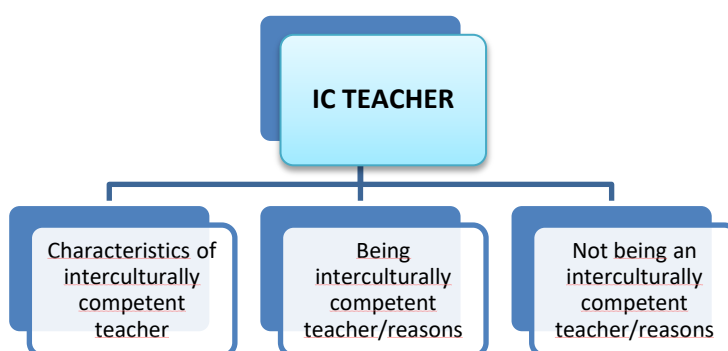
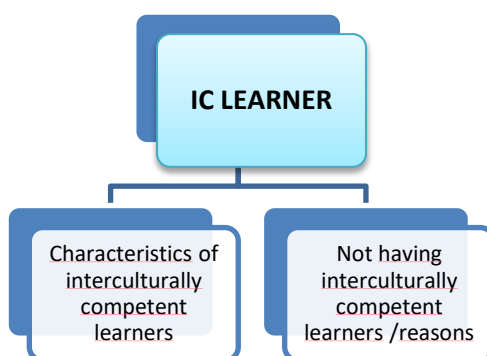
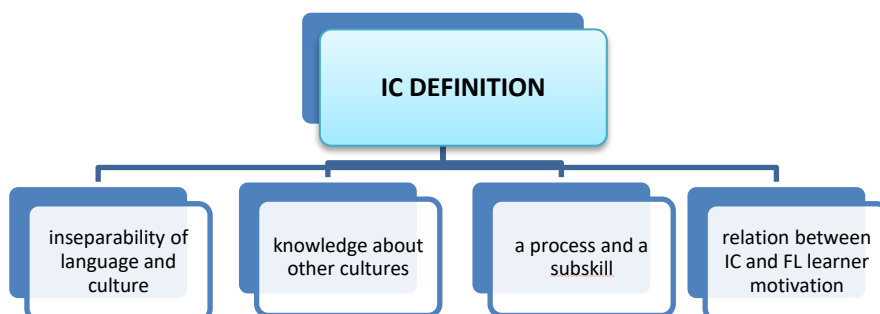
	Less than 1 month	1-3 months	4-6 months	7-9 months	9-11 months	1-3 years	4-6 years	More than 6 years
1 st country								
2 nd country								
3 rd country								
4 th country								
5 th country								

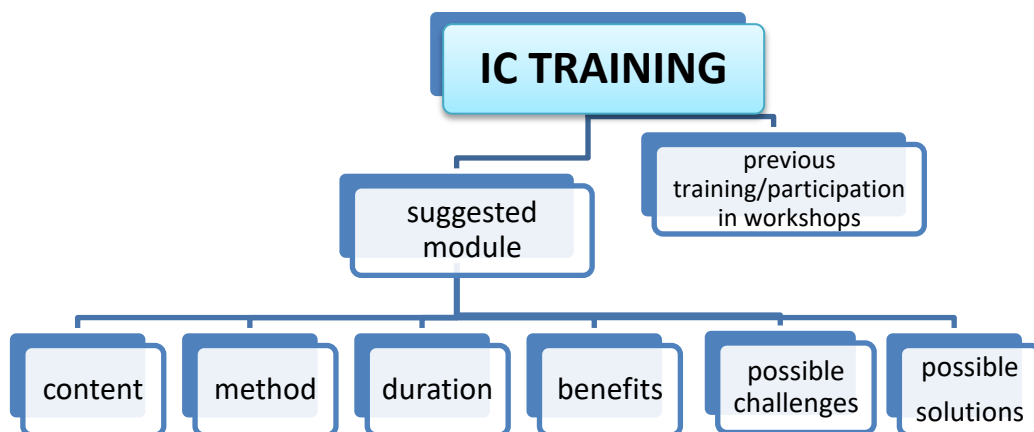
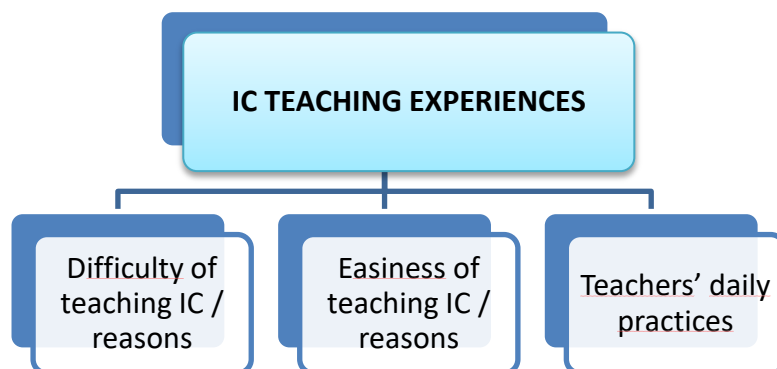
<p>d) Translation and Interpretation</p> <p>e) Other</p>
<p>19. Do you have a Master's degree?</p> <p>a) Yes b) In progress c) No</p>
<p>20. Do you have a Doctorate (PhD) degree?</p> <p>a) Yes b) In progress c)No</p>
<p>21. How many years have you been teaching English?</p>
<p>22. At which level are you teaching? <i>Check all that apply.</i></p> <p>a) Primary school</p> <p>b) Middle school</p> <p>c) High school</p> <p>d) University</p>
<p><i>Thank you very much for filling out the survey. This survey is intended to reach teachers who meet the criteria for the study and have background information about the possible participants' teaching context. Our main source of data will be based on the <u>interviews</u>. If you would be willing to participate in an interview (it can also be done through phone calls, Skype, Google hangouts etc.), it will be appreciated. Please note that your identity will not be revealed and your answers to the questions in the interview will be used for only research purposes.</i></p>
<p>23. Please write your email address and phone number if you would be willing to participate in a semi-structured interview as part of this study.</p>

APPENDIX F: PILOTING-PRELIMINARY SURVEY DEMOGRAPHICS

Age	Gender	Graduation year	Department	Ma/PhD	Teaching experience	Level	Abroad experience	Duration
27	Female	2012	ELT	MA	6 years	High school	1) Cyprus 2) Romania 3) Greece 4) Saudi Arabia Italy, France, Hungary, Spain, Belgium, Germany, Netherlands, Austria, Bulgaria, Serbia, Makedonia, Croatia, Slovenia, Czechia.	Less than 1 month
28	Female	2014	ELT	MA in progress	4 years	High school	1) Romania 2) Germany 3) Italy 4) Portugal	Less than 1 month
26	Female	2013	ELT	MA in progress	5 years	High school Middle School	No	
36	Female	2005	ELT	x	11 years	High school	No	
28	Female	2013	ELT	MA in progress	6 years	Primary school High school University	1) Spain 2) France 3) Italy	1)7-9 months 2 and 3) less than a month
30	Female	2010	ELT	MA in progress	7-8 years	Middle school	1) England 2) Hungary 3) France 4) Serbia	Less than 1 month
29	Female	2018	Other	MA	8 months	High school	1) Australia	1-3 months
26	Female	2014	ELT	MA	3 years	High school	No	
33	Female	2007	ELT	-	13 years	High school	No	

APPENDIX G: PILOTING- INTERVIEW DATA ANALYSIS TENTATIVE
THEMES AND CATEGORIES





APPENDIX H: PILOTING- INTERVIEW DATA ANALYSIS TENTATIVE
CATEGORIES AND CODES

Codes and categories (Piloting)	<i>f</i>
IC DEFINITION	
• relation between IC and FL learner motivation	1
• knowledge about other cultures	1
• it is a process and a sub skill	2
• inseparability of language and culture	3

Codes and categories (Piloting)	<i>f</i>
IC LEARNER	
not having IC learners/reasons	1
• not being aware of other cultures and lifestyles	2
characteristics of IC learner	
• Not marginalizing the cultural events of others	1
• knowledge about festivals and rituals of other cultures	4
• having a similar point of view even though they are foreigners	1
• reading, analyzing and performing one of the Shakespeare's plays	1
• participation in Modal united nation and representing	1
• studying hard for international exams	1
• being aware of /searching international summer courses	1
• being in contact with students from other countries	1
• being curious about learning a language and its culture	1
• asking questions	2
• searching for the topics they are curious about	2
• having communication skills	1

Codes and categories (Piloting)	<i>f</i>
IC TEACHER	
Not being an interculturally competent teacher/ reasons	
• lack of knowledge about other cultures	2
Being an interculturally competent teacher/ the reasons	
• observing that there are students who are willing to go abroad	1
• showing learners that there are other people and cultures abroa	1
• informing students about why they are learning the language	1
• arousing curiosity among the students	2
• making learners familiar with the cultures	2
• students' changing their perspectives in time	1
• having positive output/outcomes	1
Qualifications of an Interculturally competent teacher	
• love of profession	1
• observing various lifestyles abroad	1
• being knowledgeable about other cultures	2
• speaking English fluently	1
• guiding learners about intercultural competence	2
• Forcing learners to have different points of views when they re	1
• Providing learners with the viewpoints of foreign people	2
• Searching how other foreign language teachers approach language	1

Codes and categories (Piloting)	<i>f</i>
HOW TO DEVELOP IC	
• illustrating things about the cultures of other countries (lifestyles, festivals)	1
• comparing different cultures in terms of their festivals, films	1
• chat with foreign students through Skype	1
• Projects (e.g. eTwinning, Erasmus etc.)	1
• developing productive skills	1
• encouraging learners to search what is going on in other countries	1
• encouraging learners to reach authentic sources	1
• making learners gain different points of views	1
• informing learners about the importance of the foreign language	2
• informing learners about the absence of global frontiers	1

Codes and categories (Piloting)	<i>f</i>
IC TEACHING EXPERIENCES	
teachers' daily practices	
• providing explanations about other cultures	4
• arousing curiosity about culture	1
• covering cultural topics when the CB unit requires to do	3
• using reading texts which have various viewpoints	1
• students' sharing their memories abroad	2
• teachers' sharing their experiences abroad	3
• raising awareness about the various accents and pronunciations	1
• informing the learners ab. how important to know Eng. and culture	1
• making learners world citizens	1
• gaining learners a different viewpoint	2
• raising awareness about the marginalization and prejudice	1
• imposing Anglophone culture through must and elective courses	1
• having projects (e.g. Erasmus), sending learners abroad	2
• teaching how to adapt to the requirements of the other culture	1
• working with students who have various cultural backgrounds	1
• partially contributing to the learners' development of IC	2
• belief that every teacher has a cultural perspective	1
difficulty of teaching IC& reasons	1
• learners' lack of interest in cultural issues	1
• necessity of making new friends	1
• necessity of speaking English fluently	1
easiness of teaching IC/reasons	1
• students' being ready to develop such skills	1
• living in a world where foreign cultures are not marginalized	1
• accommodating materials and learners' memories	1

Codes and categories (Piloting)	<i>f</i>
IC TRAINING	
• necessity of exchange programs in pre-service education	1
• participation in workshops that emphasize culture and communication	1
• no training/workshop before	3
content	
• having a cultural exchange program	3
• knowledge about other cultures	1
• having sister schools and sharing of sources	1
• need for teachers to share their ideas	1
• need for teachers to revise their cultural perspectives	1
• communication skills	1
• language skills	3
• creating a platform where teachers can communicate with foreigners	2
• asking teacher to implement a project (e.g. eTwinning, Erasmus	1
• asking teachers to work in collaboration with the teachers abroad	1
• training teachers about exchange programs	1
methods/techniques	
• use of realias	1
• task based/ project based learning	3
• collaborative learning	2
challenges of IC training	
• workload	2
• financial/budget concerns	1
• time concerns	1
solutions/suggestions to the challenges of IC training	
• moral and material support from admins or MoNE	3
• loving (our) profession more	1
• facilitating the acquisition of passport or visa	1
• financial support/payment	3
• arranging teaching hours	1
• teachers' having their own personal solutions	1
• appropriate allotment of budget	1
• arranging time appropriately	1
• making the program a volunteer work	1
desire to take part in such a program/reasons	2
• making English learning more fun	1
• being useful for her students	1
• to develop herself	2
• desire to be aware of other cultures, approaches and techniques	2

benefits of IC training	
• being aware of and knowledgeable about other cultures	2
• self -development	2
• making teachers feel more self-confident	1
• improving world-view	1
• embellishing one's teaching	1
• increasing job satisfaction	1
• helping teachers who do not know how to do IC teaching	1
• increasing the eagerness to teach English	1
• making new friends abroad	2
• making learners more motivated to learn English	3
rewarding the teachers at the end of the training	
• reflecting what she has gained in her class	1
• not demanding anything	1
• seeing program as a reward indeed	1
• payment	1
• certificates	1
evaluation of the program	
online exams language (communication skills, knowledge of other cultures)	1
• portfolio	1
• activity report	1
• designing a survey/questionnaire	1
• fulfilling the requirements of the course (implementing some tasks in her classrooms, completing 6 hours of online program, visiting foreign cultures twice)	1
• not testing with exams	2
duration of the module	
• 4 weeks	1
• 1 week F2F + 1 semester online	1
• 2 years	1
need for piloting with the teachers who are ready to do it first	1
means of training	
• both face to face and online (blended)	5
• ineffectiveness of pure online programs	2

APPENDIX I: APPROVAL OF METU HUMAN SUBJECTS ETHICS COMMITTEE

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER



DUMLUPINAR BULVARI 06800
ÇANKAYA ANKARA/TÜRKİYE
T: +90 312 210 22 91
F: +90 312 210 79 59
ueam@metu.edu.tr

Sayı: 28620816 / G13

11 ARALIK 2018

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Doç.Dr. Perihan SAVAŞ

Danışmanlığını yaptığımız Nur Gedik BAL'ın "İngilizceyi Yabancı Dil Olarak Öğreten Öğretmenlerin
Nazarında Kültürlerarası Beceri ve Önerilen Hizmetçi Eğitim Modülü" başlıklı araştırması İnsan
Araştırmaları Etik Kurulu tarafından uygun görülerek gerekli onay 2018-EGT-194 protokol numarası ile
araştırma yapması onaylanmıştır.


Saygılarımla bilgilerinize sunarım.



Prof. Dr. Tulin GENÇÖZ

Başkan


Prof. Dr. Ayhan SOL
Üye

Prof. Dr. Ayhan Gürbüz DEMİR
Üye


Prof. Dr. Yaşar KONDAKÇI (4.)
Üye


Doç. Dr. Ali Emre FURGUT
Üye

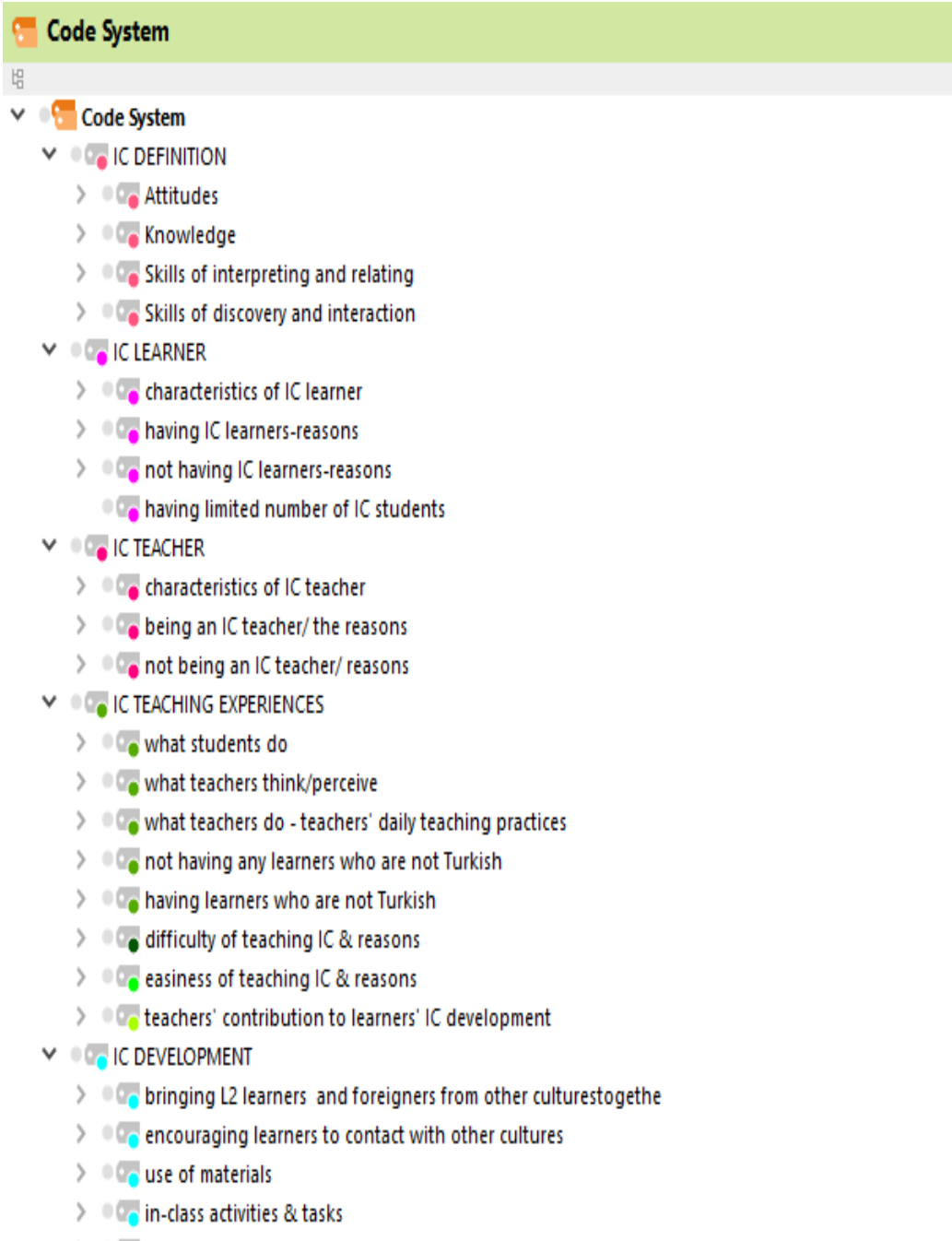

Doç. Dr. Emre SELÇUK
Üye


Doç. Dr. Özge Pınar KAYGAN
Üye

APPENDIX J: DETAILS OF SEMI-STRUCTURED INTERVIEWS

	Duration		Word count	
P1	41.03	minutes	4917	words
P2	84	minutes	10533	words
P3	30.48	minutes	3376	words
P4	20.25	minutes	2365	words
P5	57.45	minutes	6639	words
P6	30.35	minutes	3250	words
P7	39.30	minutes	4080	words
P8	25.5	minutes	2936	words
P9	31.10	minutes	2964	words
P10	22.15	minutes	2581	words
P11	16.02	minutes	1987	words
P12	28	minutes	3037	words
P13	29.17	minutes	3339	words
P14	20.43	minutes	2490	words
P15	23.19	minutes	2183	words
P16	32.30	minutes	3395	words
P17	33.56	minutes	3786	words
P18	23.15	minutes	2354	words
P19	47.26	minutes	5789	words
P20	21.58	minutes	2628	words
P21	29.21	minutes	3542	words
P22	31.78	minutes	3546	words
P23	25	minutes	2957	words
P24	26.30	minutes	3166	words
P25	28.15	minutes	3129	words
P26	43.15	minutes	4849	words
P27	29.39	minutes	3444	words
P28	46.16	minutes	5189	words
P29	57.18	minutes	8309	words
P30	43.12	minutes	4867	words
Total	1015.71		117627	

APPENDIX K: SAMPLE THEMES AND CATEGORIES DISCOVERED DURING THE CLOSE READING PROCESS



Code System

- Code System
 - IC DEFINITION
 - Attitudes
 - Knowledge
 - Skills of interpreting and relating
 - Skills of discovery and interaction
 - IC LEARNER
 - characteristics of IC learner
 - having IC learners-reasons
 - not having IC learners-reasons
 - having limited number of IC students
 - IC TEACHER
 - characteristics of IC teacher
 - being an IC teacher/ the reasons
 - not being an IC teacher/ reasons
 - IC TEACHING EXPERIENCES
 - what students do
 - what teachers think/perceive
 - what teachers do - teachers' daily teaching practices
 - not having any learners who are not Turkish
 - having learners who are not Turkish
 - difficulty of teaching IC & reasons
 - easiness of teaching IC & reasons
 - teachers' contribution to learners' IC development
 - IC DEVELOPMENT
 - bringing L2 learners and foreigners from other cultures together
 - encouraging learners to contact with other cultures
 - use of materials
 - in-class activities & tasks

APPENDIX L: THE LIST OF THE THEMES AND CATEGORIES

Research Question 1	
IC definition	<ul style="list-style-type: none"> • Attitudes • Knowledge • Skills of interpreting and relating • Skills of discovery and interaction
IC learner	<ul style="list-style-type: none"> • Characteristics of an interculturally competent learner • Having interculturally competent learners-reasons • Not having interculturally competent learners-reasons
IC teacher	<ul style="list-style-type: none"> • Characteristics of interculturally competent teacher • Being an interculturally competent teacher- reasons • Not being an interculturally competent teacher- reasons
Research Question 2	
	<ul style="list-style-type: none"> • Teachers' perceptions and experiences regarding IC • Teachers' perceptions and experiences of having foreign students
	<ul style="list-style-type: none"> • Challenges of teaching IC
	<ul style="list-style-type: none"> • Easiness of teaching IC
	<ul style="list-style-type: none"> • Teachers' contribution to the development of learners' IC
	<ul style="list-style-type: none"> • Teachers' perceptions about how to develop EFL learners' IC
Research Question 3	
Training experiences	<ul style="list-style-type: none"> • BA, MA, & PHD courses • Not having a specific course • Workshops, seminars, conferences • Not having a MoNE training about IC
Suggested training program	<ul style="list-style-type: none"> • Content of the training • Techniques, activities, & materials • Duration of the training • Delivery of the training • Evaluation of the training • Reward at the end of the training • Possible benefits of the training • Possible challenges & problems of the training • Solutions for the predicted problems of the training • Desire to take part in the training
	<ul style="list-style-type: none"> • Other contextual issues

**APPENDIX M: DESCRIPTION OF THE ACTIVITIES SUGGESTED IN
THE PROGRAM**

Description of the activities
<p>Culture station activity: In each station there is a group of 3-4 teachers. Each group decides on a country or society and they search about this country. They focus on their cuisines, education systems, traditions festivals, daily life etc. Then each station presents their culture like a poster presentation and the other teachers observe, listen to each group and evaluate their performance based on the depth and accuracy of their research and presentation. They ask questions and discuss the values in this particular culture.</p>
<p>Proverbs-jigsaw activity: Teachers work in groups of 4 and they find the most common proverbs in a specific culture. They try to explain how this is reflected in their culture. Then a member from each group comes together and shares the proverbs that he discussed in his previous group. Therefore, teachers learn about proverbs in at least 4 different cultures and what they mean in those cultures.</p>
<p>Concept investigation: Each group chooses a concept and search for the meaning of this for a particular society. For instance, the concept might be ‘coffee’, ‘tea’, ‘martyr’, etc.</p>
<p>Comparison-contrast activities: American view – Turkish view (Culture Matters The Peace Corps Cross-Cultural Workbook can be used)</p> <ul style="list-style-type: none"> • Attitude Towards Age • Concept of Face • Concept of Equality • Attitude Towards Change
<p>Jigsaw- car brand. Each group decides on a car brand (e.g., Toyota, Mercedes, Volkswagen, Porsche, BMW etc.). They analyze their advertisements and what kinds of cultural values are embedded in these advertisements by checking the words, and images on the advertisement in their expert groups. Later, in the second round one member from each group comes together and introduces the brand and the advertisement. The member explains how the culture might be represented in the advertisements. Students discuss possible interpretations, as well.</p>
<p>Inner circle & outer circle activity: There are 5 students in inner circle and 5 students in outer circle. Students turn back to each other and everyone has a partner to talk. When the trainer gives the prompt such as ‘talk about your first encounter with a foreigner’ says ‘start’ and partners discuss this question. When the trainer changes the song or says ‘change’, the partners exchange their place and outer circle moves around in that way. The purpose of the activity is to share the experiences with more than one partner in a very short time. It is both enjoyable and easy to do.</p>

APPENDIX N: TURKISH TRANSCRIPTS OF THE EXCERPTS

1. Kùltùrlerarası beceri òğrencilerin ve òğretmenlerin çeşitli kùltùrlere sahip bireylerle birlikte konuşurken ya da diyalog halindeyken konuşmayı idame ettirebilme becerisi olarak tanımlayabilirim (P9).
2. Kùltùrlerarası beceri, bana göre pek çok kùltürden insana veya gittiğiniz yere uyum sağlayabilme ve iletişim kurabilme becerisi, adaptasyon gibi geliyor bana (P28).
3. Yani kùltürler arası beceri farklı kùltürden olan bireylerin etkili bir şekilde iletişim kurması, bence. Yani bir birini anlaması (P21).
4. Kùltùrlerarası beceri başka kùltürleri anlayabilme, onların sahip oldukları farklılıkları fark edebilme diye tanımlanabilir. Bu farklılıklar doğrultusunda da ona yönelik hareket etme, davranma diyebiliriz (P11).
5. Bence kùltùrlerarası beceri bir kùltürde var olan davranışı ya da bir olayı algılama ve onu hayata dönüştürme biçimidir yani durumu algılayıp ona göre davranma biçimidir. O kùltürdeki karşılığına göre davranışı hayata dökme biçimidir (P.30).
6. Kùltùrlerarası beceri deyince benim aklıma gelen şey ilk olarak empati kurma becerisi ile doğru orantılı olduğunu düşünüyorum. Şöyle, ben şimdi örneğin kendimden örnek verecek olursak benim yaşadığım yerden geldiğin yere bakacak olursam benim kùltürüm daha farklı şu an çalıştığım yerdeki kùltür çok daha farklı bu farklı kùltürlerde empati kurabilme çabuk adapte alabilme kùltürler arası beceri bence bunları ilişkilendiren bunları kapsayan bir şey olduğunu düşünüyorum (P6).
7. Bence kùltùrlerarası beceri, öğrencinin kendi kùltürünü bilmesi, karşı kùltürü tanınması kendi kùltüründe olan karşı kùltüründe olmayan şeyleri kıyas yapabilmesi (P3).
8. Kùltùrlerarası beceri, bir milletin bir ulusun diliyle kùltürüyle hemhal olunma, onlarla ilgili bilgi edinebilme, onların kùltürünü olumlu karşılayabilmedir bence, kùltùrlerarası beceri (P18).

9. Bence kültürlerarası beceri başka kültürlerden olan kişilerle etkili ve doğru bir şekilde iletişim kurabilme ve kurduğumuz ilişkiyi anlamlandırabilme yeteneğidir. Mesela, farklı kültürlerdeki, yani bizim dışımızdaki kültürlerde farklılıkları ve benzerlikleri kabul ederek empati kurabilmek. Farklılıklara saygı duyabilme becerisine denir. Aynı zamanda farklı kültürlerle bilgi edinmeye istekli olmak da kültürlerarası beceridir. Ben bu şekilde tanımlayabilirim(P4).
10. Yani o kültüre ait olan insanların davranışların, özel günlerini, yemeklerini, ne bileyim, kıyafet tarzlarını belki, davranış stillerini, günlük hayatta kullandıkları konuşma dillerini tüm bunları görebilmektir. Bilmektir, farkında olabilmektir (P10).
11. Kültürlerarası bir beceriye sahip yabancı dil öğrencisi en azından konuştuğu dille ilgili, hani, o insanların tonundan bile, şakalarından, bayramlarından haberdar olma, bunları diline yansıtabilmesidir bence (P18).
12. Öğrenci öğrenmekte olduğu dilin örneğin İngilizce. İngilizceyi öğrenmek istiyorsa bu İngilizcenin konuşulduğu ülkeler toplumlar kültürler bunlar hakkında da bilgi sahibi olur çocuk dili hem dil bilimsel hem de kültürel olarak tarihini geçmişini geleneğini her şeyiyle birlikte az da olsa tamamını mümkün değil tabi ki edinmiş olması bu konularda fikir sahibi olmuş demektir (P26).
13. Yani bu aslında temel olarak hangi dili öğrendiğine bağlı. İngilizce öğrenen birisi için hani İngilizcenin nerelerde konuşulduğu kullanıldığı contextler bir yani bir lingua franca olması ona hangi olanakları sağlayabileceği yani bence bunların farkında olması. Diye düşünüyorum (P27).
14. Kültürlerarası yetkin bir yabancı dil öğrencisi öncelikle o dile daha hâkim bir öğrencidir. O konuştuğu dili veya iletişim kurabildiği dili daha iyi bilir. Örneğin bugün çocuklar arasında mesela sadece İngilizce olarak düşünmememiz gerekir. Çocuklar arasında, gençler arasında mesela Kore dizileri veya Kore müzik grupları vs çok fazla etkin bir şekilde popüler durumda. Mesela bu popülerlik sayesinde çocuklar bu dile karşı nasıl

söyleyelim; bir hevesleri var, istekleri var, öğrenmeye çalışıyorlar. Aynı zamanda da bu dilin kültürünü de öğrenmeye çalışıyorlar. Mesela, bir Kore kültürünü öğrenmeye çalışıyorlar. Mesela, gündelik hayatta bu gruplardan dizilerden vs'lerden bahsederken onların günlük hayatlarını, yaşamlarını, işte, birbirlerini misafir ağıladıklarında vs'de nasıl davrandıklarını, güncel hayatta aile ilişkilerinin nasıl olduğunu vs de öğreniyor. Yani, bir çocuğun kültürler arası yetkin olabilmesi için bu tarz konulara da hâkim olması gerektiğini düşünüyorum. Yani, o dildeki insan, o dili konuşan insan ne yapar, nasıl yaşar? Yani, olaylara karşı tabi ki kişisel tepkiler evrensel olarak belki bakamayız pek bir durumlara karşı, sosyal durumlara tepki veririz ama en azından belli durumlarda nasıl reaksiyon gösterebileceğini bilmemiz gerekebilir. Örneğin bizde el sıkışmak çok şey bir duygudur, normal bir davranıştır. Fakat mesela, İngilizler için kaba bir davranış olarak görülebilir. Çünkü belli bir yaşın üstündeki insanlarla tokalaşılır, diğerleriyle tokalaşılmaz. Bu mesela, bunu bilmek bile öğrencinin o dilde daha yetkili iletişim kurması açısından önemli, olumlu bir şey olduğunu düşünüyorum (P19).

15. Yabancı dil öğrencisi olarak bence öncelikle farklı kültürlerle açık olması gerekiyor öğrencinin. Yani bu eski tabirle hani aman bunlar gavurlar bunlar hani sokakta büyüklerimizin söylediği gibi onları sanki ötekileştirmekten ziyade dünya kültürlerine açık bu kültürleri tanımaya meraklı hevesli ve bunun yanında bu kültürleri tanıyabilmesi için ilk önce bir yabancı dil öğrenmesi gerekiyor Bunun en başlıcası İngilizce gibi görünüyor. Çünkü dünyanın her yerinde konuşuluyor ancak İngilizce ile kalmamış diğer dilleri öğrenmeye meraklı bireyler bu konuda pozitif attitude geliştirmiş bireyler olarak tanımlayabilirim (P2).

16. Birincisi bence empati kurabilmeyi bilmelidir. Eğer farklı kültürlerle karşı savunmacı ya da saldırgan tavırlar sergilerse kesinlikle o kültüre dair hiçbir etkileşim içine giremez o yüzden öncelikle empati (P25).

17. Empati ve saygı. Yani empati duyabilmeli karşıya karşısındakine empati duyabilmeli ve saygı duyabilmelidir yani onların hani bazı gelenek göreneklerine böyle burun kıvırmamalıdır (P20).
18. Diğer kültürlere de birazcık klasik olacak ama saygı duymaları gerektiğini düşünüyorum. Her kültüre böyle iyi bir gözle bakabilmeliler farklı kişilerin gelenek göreneklerini farklı insanların kültürlerini ben kötü gözle bakmak yerine onlara saygı duyabilmeleri bilmeleri gerekir diye düşünüyorum (P7).
19. Kültürel şok yaşamayacak seviyede yani, bir farklılığı gördüğünde bunu tolere edebilecek seviyede ve bilinçte olsa öğrencim bence kültürlerarası yetkinliğe erişmiş demektir. Yani, en azından yaşadığı şeyin, kendi kültüründe çok abes olsa da yabancı bir, yeni bir kültür, yeni bir dil öğreniyor bunun, bunu tolere edebilecek seviyedeysen kültürlerarası yetkinliğe erişmiştir benim gözümde (P23).
20. Bana göre en önemli özelliği farklı kültüre ait özelliklerin kendi kültüründe belki tuhaf karşılanacak belki de kabul görmeyecek bir rutini gördüğünde hani bunu eleştirmek yerine ya böyle şey mi olur demekten ziyade Bunlar da olabilir Demek ki bunlar da bu normaldir diyebilecek düzeyde olmasıdır (P8).
21. Yani mesela böyle, çok ilgi duyanlar var mesela atıyorum “festivals” diye bir ünitemiz var. Hemen çocuk orada atıyorum chinese new year var işte Easter işliyoruz hemen onunla ilgili bilgi verebiliyor size. Evet, Paskalya var şunu yapıyorlar, işte yumurta boyuyorlar, tavşanları var; atıyorum bir Chinese New year’ın çok az da olsa, geniş bir bilgisi yok ama hafif bir bilgisi var, hani, orada anlıyoruz kültürlerarası bilgileri var diye (24).
22. Ortaokul seviyesi özellikle yedi sekizler kültür olarak yani intercultural competence ları var. Şöyle var diye düşünüyorum. Yani artık bir şarkı öğrettiğimizde İngilizcede bir filmde bahsettiğimizde İngiliz kültürüne yönelik atıyorum bir kraliyetten bahsettiğimizde veya dediğim gibi Easter gibi başka Christmas’tan bahsettiğimizde bunları yabancılamıyor onlar. Ne

olduğunun farkındalar. Sadece ona yönelik terimleri öğrenmiş oluyorlar metinleri okumuş oluyoruz (27).

23. yani, mesela hedef dildeki özel günlerden, festivallerden, onların yemek kültürlerinden haberdarlar. Son olarak yani birebir o kültürün içinde bulunmamalarına rağmen en azından bilgi anlamında haberdarlar (22).
24. .. her okulda olduğu gibi biz devlet okulunda çalışıyoruz bir kısmı çok istekli çok farklı şeyler araştırıyorlar ediyorlar sosyal medyayı çok güçlü kullanıyorlar Instagram sayesinde ünlülerin attıkları storyler kısa videolar vesaireler bunları çok takip ediyorlar biliyorlar ama bir kısmı da yani sosyal medyayı sadece bizim ülkemizde ünlü olan fenomenleri takip edip işte ne kadar para kazanıyorlar ne yapıyorlar bununla ilgilendikleri için. Ama diğer kısmı mesela sadece İngilizce değil mesela şu an liselerde kore çılgınlığı var mesela her şey koreyi ilgilendiriyor, kore dili Kore şarkıları Kore'nin ünlü BTS miydi yani yanlış söylüyor olabilirim mesela o grubun çılgınları ya inanılmaz bir şekilde devam ediyor ya da animeler olsun hani o kültür oluşmuş onlarda mesela izlerken yadırgamıyorlar ya da bunu geçtim işte mesela farklı çevrimiçi oyunlar savaş oyunları var savaş oyunları vesaire ben mesela bilmiyorum onları uluslararası oynanan oyunlar var Onu oynayan öğrencilerimiz de var onlar bir tık daha iyi çünkü mecbur kaldıkları için konuşmaya çalışıyorlar Şimdi bir iki tane de öğrencim var. Şu uygulamalar var bu yabancı ülkedeki insanlarla görüşebildiğiniz onları kullananlar var şimdi onlar bir tık daha iyi oldu hatta kullanmaya başladıklarından beri derste onun dışında geriye kalanlar İngilizceyi bir yük olarak ya da işte yabancı dili bir gereksinim olarak görmüyorlar (P30).
25. Burası Türkiye ve bu açıdan baktığımızda bu çocuklar yabancı ülkeyi deneyimlememiş olan çocuklar büyüdükları ülke Türkiye ancak sosyal medya sayesinde diziler sayesinde birkaç tane çocukta yeni kültürleri tanıma hevesini görmeye başladım ben. Örneğin bir öğrencim sosyal medya üzerinden Koreli bir arkadaşıyla İngilizce sohbet ettiğinden bahsetti. yazıyorlarmış birbirlerini tanımaya çalışıyorlarmış oradaki kültürü tanımaya çalışıyormuş bir diğer öğrencimse kendi merakı derste bir konu

esnasında tesadüfen Hong Kong dan bahsediliyordu gramatik bir parça idi bu arada egzersizimiz comparative superlative ile ilgili bir karşılaştırma cümlesi yazması gerekiyor iki farklı şehirle ilgili ve orada hiç kimsenin Hong Kong ile ilgili bir bilgisi yokken o kız öğrencim Hong Kong aslında hani kendi alan içerisinde Hayır bulunduğu ülkeye bağlı değil gibi ekstra bilgiler vermeye çalıştı sınıftakiler hemen bir etklendi oo bunu sen nereden biliyorsun diye. Daha sonra kızla sohbet ettiğimde özellikle bu Asya kültürlerine Japonya ve Çin'de karşı çok meraklı olduğunu Japon kültürünü öğrenmeye çalıştığını Japonca öğrenmeye çalıştığını öğrendim kendi kendine bunu öğrenmeye çalışıyor Hani çocuklarda bunu sağlayan bence sosyal medya internet medya ve iletişim araçları televizyon da buna dahil yani diziler filmler bir farkındalık yaratma ve tanıma isteği var ama bu çoğunluk açısından mı? Azınlık diyebilirim şu aşamada (2).

26. Öğrencilerimiz kültürün pek farkında değil; en basitinden bir bayramın bile ne için kutlandığını, hangi tarihlerde kutlandığını pek anlayamıyorlar. Yani pek farkında değiller, bilmiyorlar, örnek veremiyorlar bu noktada (P18).
27. Örneğin, ben ilçelerde çok çalıştım. Kendi kültürlerini iyi tanıyorlar öğrenciler ama buradan çıkmadıkları için başka kültürleri iyi tanıyamıyorlar. Bunları, yemek filmlerinden tutun da derste farklı kitapta, karşılaştığı farklı kendi kültürlerinden olmayan resimlerle karşılaştıklarında ya da farklı uygulamalarla karşılaştıklarında bunları saçma bulduklarından ya da anlayamadıklarından anlıyorum(P12).
28. Farklı farklı tepki gösteren öğrencilerim var mesela derslerde özellikle İngiliz kültürüne ait davranışlardan bahsedildiğinde, hani bunları çok tuhaf karşılayıp ya ne kadar saçma şey bunlar diyenler var... En basitinden tüm İngilizce kitapları 'fish and chips' ve sütlü çaydan bahsedilir hani bu culture bölümlerinde. Kimi öğrenci buna Çayla süt mü içilir bu ne abes şey diye tepki verirken bunlar çaydan bile anlamıyor diye tepki verirken kimisi de ya ne var bunda ben de denemek istedim enteresan bir deneyim olurdu diye tepki gösteren öğrencilerim de var hani benim için kriter bu verdikleri tepki (P8).

29. Yani, en baştaki şu sorgulama, neden biz İngilizce öğreniyoruz? İşte, onlar neden Türkçe öğrenmiyorlar? Tarzında bir şey. Ya da bizim kültürümüzde olmayan işte, ‘‘Halloween’’ gibi, işte Cadılar Bayramı tarzındaki festivaller, bayramlarla ilgili bir konu geçtiğinde kitabımızda ya da başka bir yerde, işte, ‘bu bizde yok ki, biz bunu niye öğreniyoruz? Tarzında bir şey olabiliyor, sorgulama olabiliyor. Bir taraftan güzel sorgulamaları ama diğer taraftan her şey bizim kültürümüzde olması gerekmiyor. Farklı kültürlerle açık olmadığımı bu şekilde anlayabiliyorum (P14).
30. Şeyler oluyor işte Christmas Robin Hood gibi böyle şeyler textler oluyor okuma metinleri. Mesela onları veriyorum Ama adamlar böyle sanki ben hani uzaydan bir şey getirmişim çok böyle alakasız bir şey onu öğretiyormuşum gibi böyle bakıyorlar. Saçma sapan yorumlar yapıyorlar. Yani şey ilgilerini çekmiyor bir kere hani zaten İngilizce öğrenmek gibi bir dertleri yok bir hevesleri yok. O yüzden hani şey kültürel manada da hani o kısım onları çok ilgilendirmiyor çok gereksiz bir şey yapıyormuşum gibi hissediyorlar (P16).
31. Birincisi öğretmen açısından yani kültürlerarası yetkinlik diye düşünürsem öğretmenin bir kere kendisinin de farklı kültürleri tanımaya hevesli ve açık olması gerekiyor. Yani sabah öğretmenlere de iletişim halindeyim onuncu yılını çalışıyorum öğretmenlikte bazen görüyorum biraz daha bireysel açıdan yani öğretmenin önce bir birey olarak farklılıkları tolere eden birey olması gerekiyor. Şimdi biz daha öğretmenimiz eğer kendi kültüründeki çeşitlilikleri bile tolere edemiyorken yabancı bir kültürü tolere etmesini beklemek çok zor bir şey. Bu bu açıdan bence ilk şey farklılıkları tolere eden bir birey olması gerekiyor farklı yaşam tarzlarına farklı türleri tolere eden bireyler yetiştirmemiz gerekiyor. En basitinden belki konuyla alakalı olmayacak ama somutlaştırmak için bu örneği vermek istiyorum. Yabancılarla ilgili temizlik konusuydu bizim okulun çay ocağında bahsedilen temizlik hakkında bir sohbet yapılıyordu. Öğretmen arkadaşlar yabancı dil öğretmeni değildi. Bazısı edebiyat bazısı coğrafya hepsinin yurtdışında akrabaları var birinin kardeşi işte kiminin başka bir şeyi ve

oradan edindikleri bilgileri paylaşıyorlar yani işte oradan bir tanesi diyor ki kardeşim diyor İngiltere'de mesela diyor biz evlerimize ayakkabıyla girmeyiz ama işte orada hani bunlar yapılıyor diye anlatıyor ama diyor çok temiz olduklarını söylüyor diyor mesela her gün duş alıyorlarmış diyor Bir diğeri de diyor ki yok ya diyor işte Amerikalılar şöyle pis falan gibi bir algıdan bahsediyorlar ama bunu bireysel olarak deneyimlememiş daha çok akrabasından arkadaşından öğrenip aktarmış. Ve bir negatif kodlama var yani biz daha temiziz biz daha iyiyiz. Ama hani pozitif anlamda da onları da değerlendiriyor. Ya onların sokakları çok temiz bizim evlerimiz çok temiz gibi değerlendirme yapılabiliyor. Bence öğretmenin önce yani farklı olana bu ister temizlik konusu olsun ister kullandığı bilgisi yaşam tarzı önce onu tolere edebilen bir öğretmenimiz olması gerekiyor (P2).

32. Eğer bir öğretmen bu noktada her şeyi tolere edebiliyorsa yani, dini inanış olabilir, kıyafet olabilir, tavır olabilir, yani, kültürü böyle daha da genişletiyorum ben. Böyle düşünüyorum yani. Biz bu konuda eğer anlayışlı davranabiliyorsak hani, açığına, kapalına anladın mı; dindarına inançsızına, laikine her şeye biz o konuda belli saygı sevgi çerçevesinde bakabiliyorsak o zaman çocuğumuzda ona göre yetişir, gelecek nesil. Bu da gerçekten intercultural competence'da var yani. Biliyorsun, yurtdışında senin kapalı olman, namaz kılman, ibadet etmen, çarşaf giymen, ateist olman ya da işte, vücudunun tamamının dövme olması, her yerinin peercing olması hiçbir önemi yok, hiçbir önemi yok yani. Karşısındaki adamın tipinin hiçbir önemi yok. Bu o kadar önemli bir şey ki (p29).
33. En başta tabii ki öğrencilere bunu öğretmek için öğretmenin kendisi kültürlerarası iletişime açık olması, yatkın olması gerekir. Bu anlamda, fırsatı olduğu sürece öğretmenlerin farklı ülkeler, yabancı ülkeler, yabancı kültürler görmeleri, tanımaları gerektiğini düşünüyorum. Hatta farklı bir ülkeye gitme şansı olmuyorsa bile yabancı bir arkadaş edinebilir. Yabancı bir kültürü tanımak için elinden geleni yapabilir. Ya da eminim herkes film izliyor ama bu filmleri izlerken, yabancı ülkelerin filmlerini izlerken ne kadar açık bakıp kültür tanımaya çalışıyor, onu düşünmesi gerekir. O

anlamda, yine filmlerde de bazen kùltùrlere hâkim olabilir. Yani kendisi en başta bu kùltùre açık olup, kùltürü öğrenmeye yatkın olup, ondan sonra çocuklara tabi bunu öğretmesi gerekir diye düşünüyorum (P14).

34. Yani, mesela, İngilizceyi anadil olarak konuşan insanlarla rahatlıkla iletişim kurabiliyorum. Yabancı dil konuşan arkadaşlarımla rahatlıkla iletişim kurabiliyorum. Kùltürler üzerine bilgi alışverişi yapabiliyorum. Etkili bir şekilde iletişim kurabiliyorum ve aynı zamanda hani, yabancı dilde izlediğim dizi ve filmler de bana o kùltür hakkında pek çok şey öğretiyor. Hani, bu yüzden, öğrettiğim dilin kùltürünü yeterince bildiğimi düşünüyorum. Fakat hani, dediğim gibi daha da, mesela yurtdışına gidip öğrenme imkânım olsa o kùltür hakkında daha iyi bilgi edinebileceğimi düşünüyorum (P4).
35. Ben iki defa Amerika'ya gitme şansım oldu. Bu bana kùltürel açıdan çok fazla faydalı olduğunu düşünüyorum. En azından orada yaşamı, oradaki yaşam standardını, insanları gözleme şansım oldu. Öğrettiğim dille alakalı da bu gözlemin bana çok faydası olduğunu düşünüyorum. Benim gibi yetkinlik konusunda çok net bir kriter sunmak zor ama en azından ortalamaya göre kendimin ortalamanın üzerinde olduğunu düşünüyorum. Yani, kendim yetkin miyim değil miyim? Yetkinlik konusunda daha fazla baskın olabilir. En azından genel olarak da olsa bir bilgim var. Yani, öğrencilerim bana kùltürle alakalı, o kùltürle ilgili sorduğu sorulara %90 oranında cevap verebilecek kadar o kùltüre hâkim olduğumu düşünüyorum (P19).
36. Ben, çoğu meslektaşımaya göre bir tık daha iyi olduğumu düşünürüm çünkü hem edebiyat derslerine yatkınlığım vardı üniversitedeyken hem de İngiltere'ye gördüm, üç tane şehrini. Orada, onların kùltürüyle ilgili çok soru sordum, gözlemledim. Bunu yapmayanlara göre iyiyim ama direkt yetkinim diyemem çünkü bu bir eğitim de gerektiriyor olabilir. Genel kùltür olarak bir eğitim aldım daha önce insan ilişkileriyle ilgili, kùltürün ne olduğu vardı ama yabancı dil öğretimiyle ilgili bir eğitim olmadığı için ikisi ilişki arasında tamamen yetkinim diyemem (P12).

37. Örneğin, İngilizcenin konuşulduğu ülkelerdeki insanların belirli bir yaşanmışlık belirli bir olay karşısında vereceği tepki işte ritüelleri gelenekleri. Bunları çok iyi bilmiyorum hala da okuyup öğrenmeye çalışıyorum. Bu yüzden kendimi yetkin olarak görmüyorum. Hiçbir zaman da yetkinim de diyemem, yani bu benim haddimi aşmak olur (P26).
38. Mesela karşıma yeni bir şey çıktığı zaman, aaa! Bunu bilmiyorum, bu böyleymiş. Yani zorlanıyorum bazı şeyleri iletmekte mesela, o zaman olmadığımı anlıyorum. Hani araştırma ihtiyacı hissettiğim zaman, öğrenme ihtiyacı hissettiğim zaman, cevap verme konusunda zorlandığım zaman (P21)
39. Tabi ki hani eksikliklerim var mesela bir yurt dışı tecrübem yok. Yurt dışına çıkmadım. O yüzden ben de bizden farklı kültürleri yerinde görmedim ama hani Türkiye'de yani farklı şehirlerde sonuçta farklı kültürler ben işte Kastamonuluyum. Karadeniz'den İç Anadolu bölgesine geldim. Burada farklı bir kültür var biraz daha buraya İşte adapte olabilmem bile zaman zaman zor olabiliyor kaldı ki bir yurtdışına gitmeden benim çocukları bunları anlatabilmem biraz daha zor oluyor yani tam daha yetkin olduğumu düşünmüyorum. O yüzden. Bizzat orada yaşayıp işte ne bileyim İngilizce öğretiyoruz İngiltere'yi keşke görsek daha yetkin bir yere ulaşabilirdik ve ya işte bazen ülkeleri ve dilleri öğretiyoruz onlarla ilgili kültürleri aktarıyoruz öğrencilere ama ben bizzat orada yaşamadığım için tabi o konuda biraz zorluk çekiyorum bazen(P7).
40. Dersin sonunda şimdi burada yetersizliği mi ki şu noktada görüyorum. İngilizce aktaramıyorum. Intercultural bir bilgim var, awareness var, farklı kültürlerle dair. Ve bugünkü noktamız işte bu ilkel kabileler ile ilgili. Çocuklarda negatif bir kodlama olduğunu gördüm çünkü onları yamyam olarak negatif bir şekilde kodladılar. Ve ben bunu aşmak istiyorum. Derse sonundaki birkaç dakika mı bu noktayı ayırdım; ancak burada İngilizce anlatamadım çocuklara. Bu belki proficiency açısından yetersizliktir. Yani çocukların beni anlayamayacağı gibi bir kaygım vardı ve sürem de çok

fazla yoktu. Bir İkincisi elimde extra materyalim de yoktu. O sadece bir dinleme egzersizi idi (P2).

41. İki yıl önce çocuklar derslerimde yabancı dil proficiency daha yüksek olan çocukları ilgimi çekmeye başlayıp sohbet ettiğimde, bu çocukların yabancı dili öğrenme metodu olarak ders çalışmadığını aksine bilgisayar oyun oynadıklarını dizi izlediklerini gördüm ve bununla birlikte sadece bilgi ile kalmıyor bu, onu fark ettim. Çok farklı kültürlere maruz kalıyorlar. Merak edip kendileri de öğrenmeye başlıyorlar. Örneğin bir öğrencim bu öğrenci dil kursuna giderek İngilizce öğrenmeye çalışıyordu gitti bir süre kursa, şu an İngilizcesini devam ettirmek için Japon kültürünü merak ettiği için NHK world diye yazılan bir kanal var Orayı takip ediyor düzenli olarak. Çünkü diyor ki ‘Hem İngilizce öğreniyorum hem de zaten merakım var hocam Japon kültürüne o kanaldan işte Asya kültürleri ile ilgili ile Çin ile alakalı Japonya ile alakalı şeyler öğreniyorum.’ diye bahsetmişti(P2).
42. İngilizce öğretmeni olarak yabancı bir hocamız var ona sürpriz yapmak istedik Halloween dönemiymi. Ve çocuklarda görsel sanatlarda maske tasarlamışlardı. Onları takip sürpriz yapalım dedik. Bazı velilerim işte rahatsız oldular. Öğretmenimiz iyi hoş da ama cadılar bayramını mı kutlamak istiyor? Gelen adama adam diyorlar gelen öğretmen için ‘Gelen adama bizim kandillerimizi ramazan bayramımızı kurban bayramımızı anlatması gerekirken onun Halloween niye bizim öğrencimize öğretiyor? Çocuklarımızı gâvur mu yapmaya çalışıyor gibi hani bu tür zorluklarla karşılaşıyoruz biz veli zincirini kırabilirsek zaten öğrencilerde de o farklı hani geniş açığı görebiliyoruz (P26).
43. Kendimi değerlendirsem eğer bir öğretmen olarak yani ben intercultural becerimi çok yeterli bulmuyorum, ama az çok yurtdışı deneyimim var bir şeyler duyuyorum falan. Ama bunu dersine entegre etme açısından öğretmenlerimize profesyonel eğitim gerekiyor bence çünkü dersimizde şu anki ders kitaplarında evet dünya kültürü tanıtılacak egzersizler var ve bunlar çok güzel içselleştirilmiş. Çocuğa sadece bir Target Culture değil bütün dünyadan farklı farklı ülkelerin farklı farklı yaşam biçimlerini tanıtan

egzersizler sunuluyor. Bu gayet güzel ama öğretmenim bunu nasıl yansıttığı çok önemli. Bu noktada öğretmeni belli bir training verilmesi gerekir diye düşünüyorum(P2).

44. Ben daha çok yani İngilizce alanı bayağı diğer kültürlerle de bağlı olduğu için çoğu öğrencilere yabancı kişilerden de yurtdışındaki yerleşim yerlerinden bilgileri aktarıyoruz veya örnekler veriyoruz; ama mesela hani benim yabancı bir öğrencim yok. Keşke bir yabancı öğrencim olsa en azından Suriyeli öğrencilerim olsa onun da sınıfta öğrencilere faydalı olacağını düşünüyorum ama yani ben yine dediğim gibi dersle alakalı müfredatla alakalı zaman zaman farklı kültürleri görsünler öğrensinler diye videolarda film kesitleri bunları sunuyorum veya müzik işte resimler görseller. Bunları çocuklara veriyorum işte. Bakın şu ülkede böyle yapıyor. Ekstrem sporlar ünitesi var işte diyorum. Bizim ülkede olmayan bir extreme spor Amerika'da var diyorum ya da İngiltere'de var var diyorum bu şekilde aktarıyorum ya da işte Kanada'nın soğuk ikliminde insanların yaşam tarzı tamamen farklı orada ilgilendiği şeyler tamamen farklı diye anlatıyorum yani (P7).

45. Mesela ödevlendirme oluyor. Ülkelerin iki farklı ülkelerin yemek kültürleri araştırmaları gerekiyor çocukların mesela. Ben de onların araştırmaları için biraz süre veriyorum. Nasıl yapacaklarını anlatıyorum. Onlar gelip bana sunuyorlar. Sunum da oluyor ama bana yazıp sözlü anlatım da yapabiliyorlar. Bir şeyler öğrenebiliyorlar gibi düşünüyorum bu sayede. Daha biraz kendileri araştırdıkları zaman daha etkili olduğunu düşünüyorum. Daha verimli geçtiğini düşünüyorum en azından onlar için. Ya da ben sınıfa videolar getiriyorum. Daha fazla görseller resimler fotoğraflar getiriyorum. Öğrencilerle bir tartışma konusu oluşturuyoruz işte bir anlatım yoluyla bu getirdiğim materyallerle ilgili bilgiler veriyorum(P6).

46. Şimdi, benim beş yıl önce yaptığım bir proje vardı. Grundtvig projesiydi bu. O zaman meslek lisesinde çalışıyordum. İlk yardım konusu vardı, işte, Avrupa'da, çeşitli ülkelerinden gelen 20 katılımcıya, o zaman küçük bir

ilçedeydim. Şimdi, onu bire bir yaşadım diye bilirim, çok da etkili oldu. Yani, küçük bir yerde yaşadığım için, işte, o 20 katılımcı o küçük ilçede bir 10 gün boyunca kalma fırsatı buldu. Dolayısıyla biz sadece hani, onları eğitime anlamında değil biz onları kendi derslerimize de kattık. İşte öğrencilerle bire bir mesela ders dışı, okul dışı faaliyetler yaptılar. Öğrenciler bunları kendi evlerine aldı yemeğe. Hani bu gerçekten çok faydalı olmuştu. Hani çocuklardan daha sonra geri dönüt aldığım zaman; hani hocam işte, onların kültürleriyle ilgili çok çeşitli şeyler öğrendik. Hani bizden farklı yanları da varmış, bize benzer yanları da varmış gibi. Hani, bu tarz söylemler olmuştu. Hani, kültürel anlamada birebir ne kadar, yani kitaptan öğrenme, işte duyma, araştırma çok etkili olmuyor ama bu tarz şeyler, projeler, onları birebir dâhil etmek ya da işte bizim birebir gidip orada yaşamamız ya da işte kalmamız, onların kültürlerine dâhil olmamız çok çok etkili oluyor bence. Hani, hem dilin kazanılmasına bir pozitif şeyi oluyor, bakış açısı oluyor. Hani, ondan sonra çocukların o dile karşı olan ilgileri de arttı. Hani, hocam biz işte, başka bu tarz projeler yapacak mıyız? O zaman işte İngilizcemiz daha iyi olsun, kendimiz daha iyi ifade edelim gibi, yani hep olumlu pozitif şeyler, dönütler almıştık ondan sonra (P21).

47. Çocuklarla kendi tecrübelerini deneyimlerini paylaşmaya çalışıyorum farklılıkları tolere edebilmeleri için uğraşıyorum ama bunu bir davranış olarak öğretmenliğin özü bu zaten aslında sizin davranış olarak göstermeniz gerekiyor farklılıkları tolere etmeyi daha sonra çocuktan bunu beklemeniz gerekiyor (P2).
48. Bazen toplumda şöyle bir yanlış algılama da olabiliyor bazı durumlarda işte, bir dili öğretmek farklı bir kültürü empoze etmek gibi. Ben bunu böyle değerlendirmiyorum. Bir ülkenin bir kültürünü öğrenmek, o kültürle alakalı bilgi almak demek senin kültürünün yok olması anlamına gelmez. Çocuklara ben bunu da söylemeye çalışıyorum (P19).
49. Anadili Türkçe olmayan öğrencilerim olsa, en azından benim derslerde ana dil kullanma düzeyimi oldukça düşürürdü Hatta belki de sıfıra düşürürdü yani şu an her ne kadar yine de iletişim dilimiz tamamıyla İngilizce olsa da

arada bazen Türkçeye kaçtığım noktalar oluyor. Gözlerinde o boş bakışı gördüğümde birkaç kelime code switching gibi Türkçeye geçip açıklayıp İngilizce devam ediyordum ama ana dili Türkçe olmayan öğrencilerim olsa bunu yapmamın da çok da bir anlamı olmayacak. Öğrencilerimde müthiş bir farkındalık yaratırdı. Hani İngilizcenin evrensel bir iletişim aracı olduğunu gösterirdi onlara en azından. Bırakın Türkiye dışında yaşadıkları şehir dışında hatta şehirde bile farklı kültürlerden birisi ile iletişim kurma ihtiyacı olduğunda orada İngilizcenin mükemmel bir araç olduğunun harika bir örneği olurdu (P7).

50. Harika bir şey olurdu. En azından çocuklara İngilizce konuşmak zorundayım ve zorundasınızı gösterirdim. Çünkü sizi anlamayan beni anlamayan biri var sınıfta derdim ve yani Türkçe konuşmalarını önemli ölçüde engellerdim. Çok güzel olurdu olsaydı (P16)
51. Kolay değil, çünkü sınıf içinde İngilizce konuşmayı sağlamak çok zor. Yani bir de şöyle belirli bir müfredatla gitmek zorunda olduğumuz için. Müfredatlar da mesela atıyorum İstanbul'un fethinden bir ünite boyunca konuşmamız gerekiyor falan ya böyle bir contextten ilerliyorsunuz ya da işte biraz daha farklı şeyler katıyorsunuz. Yani biraz daha böyle şu an şey öğeler daha fazla geliyor bana müfredatta. O zaman da İngilizce konuşmaya adaptasyon çok zorlaşıyor bu tarz bir Türkçe düşünüp İngilizce konuşmaya çalışmak gibi oluyor. Yani o dünyaya çok giremiyorsunuz bazı şeylerde; ama mesela bazı ya sunumlar aracılığı ile bunu çok sağladım ben. Tartışmalar yaptırdım mesela dünyada ful özgürlük mümkün müdür okul olmalı mı olmamalı mı gibi basit konularda mesela tartışmalar yaptırdım, paneller yaptırdım. Full İngilizce konuşma şeyinde ama bunlar hep önden hazırlıklı oluyor tabii ki. Yani kendiliğinden İngilizce konuşma ortamını ne yazık ki haftada dört saatlik bir şeyde ve ilerleyen seviyelerde buna motivasyon çok azalıyor. Çünkü bizim İngilizce üniversite sınavında çıkmadığı için zaten motive değiller. Sadece yabancı dil bölümü için bir motivasyon oluyor onun dışında bizim öğrencilerimiz benim çalıştığım okulda henüz İngilizcenin kariyerleri için çok önem arz ettiği vs. bunların

bilincinde değiller. Türkçe okumak istiyorlar mesela benim ben 2003 girişliyim üniversite bizim dönemimizde üniversiteyi Türkçe okumak isteyen insan sayısı azdı aslında yetkin olan da. Şu anda Türkçe okumak isteyen kişi sayısı çok fazla mesela ben oradan bile anlıyorum (P28).

52. Yani devlet okulunda çalışan biri olarak şu anlamda zor çünkü sadece bizimle İngilizce konuştukları için hani çocukların sosyal çevresi pek geniş değil açıkçası. Hani bir yurtdışına gitme olanakları veya yabancılarla tanışma olanakları çok sınırlı o yüzden sadece bizim anlattığımız kadarıyla bu biraz onunla sınırlı kalıyor (P27).

53. Kültürel olarak bizim kendi kültürümüz olarak da hep bir korkumuz var. Bir şeyi öğrendiğimizde ya da bir dili öğrendiğimizde vesaire sanki kendi şeyimizden benliğimizden bir şey kaybedecekmişiz korkusu var. O anlamda da zor aslında. Çünkü size birden şey bir ortama dönüşebilir, 'Empoze mi ediliyor bize bu kültür?' düşüncesine dönüşebiliyor. O anlamda da zor, ama tamamıyla dediğim gibi sizin hitap ettiğiniz kesimin özelliğine bağlı zorluğu veya kolaylığı. Daha açık, daha farkında, daha ufku geniş bir grubunuz varsa kolay ama darsa bu anlamda işiniz zor çünkü bir taraftan da kendinizi sürekli böyle açıklama durumunda oluyorsunuz (P17).

54. Bizim branşımız, bir öğrenciye yabancı dil öğretmek, Türkiye'de çok zor bir durum. Büyük bir zorluk yaşıyorsunuz çünkü öğrencilerin bir önyargısı var bu dili konuşamayacakları ile ilgili, iletişim kuramayacakları ile ilgili, aynı zamanda da bazı öğrencilerin içinde bulunan milliyetçi duygular var. Bu milliyetçi duygular da onlara bu dili öğrenmemeleri gerektiği, bu aileden de gelebilir bazı zamanlar. Günlük hayatta da karşılaşıyoruz bazen böyle sorunlarla. Bu tarz öğrencilerin olduğu yerde siz kültürel etkileri de ortaya koyduğunuz zaman veya kültürle ilgili bir şeyleri de ortaya koyduğunuz zaman öğrencilerde daha fazla bir antipati oluştuğunu görüyorsunuz. Bu tarz şeylerin çok fazla, nasıl söyleyeyim, içtenlik olarak değil de, yani biraz örtük olarak öğretilbileceğini düşünüyorum. Yani bunu bir film izleme etkinliği içinde verebilirsiniz veya bir video etkinliğinde veya bir drama etkinliğinde, ya da öğrenciye sınıfta

yaptıracağınız bir karaoke etkinliğinde verebilirsiniz. Yani farklı etkinlikler içinde direkt vermektense, şu şöyledir burada böyledir demektense, bu şekilde vermekle daha başarılı sonuçlar olacağını düşünüyorum ki güncel hayatta da bu tarz durumlar da olduğu söylenebilir. Yani çocuk bir kültür öğreniyor ama direkt kültürü öğrendiğini öğrenciye belli ettiğimiz zaman öğrencide bir reaksiyon olabiliyor, kendini kapatabiliyor. Çünkü dediğim gibi bu, dersin birazcık zor olmasından da kaynaklı, en azından önyargılarını daha da artıracak bir şey olabilir (P19).

55. Kültürerarası, en çok ben YouTube'dan faydalaniyorum. Mesela farklı videolar getiriyorum. İnsanların deneyimlerini, kültürel farklılıkları anlatan videoları oluyor vesaire onları izletiyorum. Dünyada olan olayları izletiyorum mesela veya bir 'Essay Writing' etkinliklerimi diziler üzerine kuruyorum. İşte 'Bunun sonunda ne yapardınız? Siz olsanız ne yapardınız?' gibi. Yani dünyada gündem oluşmuş herhangi bir mesele üzerine bir hemen speaking writing üzerine gösteriyorum. Ama bu da benim en çok kullandığım kaynak YouTube oluyor yani. YouTube'dan alıyorum materyallerimi (P28).

56. En başta yapmaya çalıştığım önyargılarını kırmak. Hani, İngilizce öğrenmemiz, evet, gerekli. İngilizcenin dışında, farklı kültürlere açık olmak, farklı insanlar tanımak bizi geliştirir, zenginleştirir. Hani, bunu yapmaya çalışıyorum. Bu anlamda da, hani, ben şuan 3, 5 yıldır aynı okulda görev yapıyorum. Geldiğim noktadan, çok daha ileride olduklarını düşünüyorum. Hani, bu yapılan, yaptığım çalışmalarla (P14).

57. Yabancı arkadaşlarımla veya onlarla röportaj yapıyordum. Sonra getirip izletiyordum falan. Yani Maraş'ta onların buraya gelme imkânları olmadığı için onların neler düşündüğünü mesela Türkiye'ye ilk geldiklerinde ne tür sıkıntılar yaşadıkları üzerine yapmıştım bir ara bütün arkadaşlarımla böyle bir konuşma onlar da ne gibi kültür şok yaşadılar. Sonra öğrencilerden istemiştım yurtdışındaki akrabalarıyla röportaj yapmalarını. Onlar ne tür şoklar yaşadılar nasıl adapte oldular ve bu konular üzerine böyle yani özellikle şu beni ilgilendiren taraftan ziyade İngilizce konuşurken hata

yapmaktan korkmama tarafıydı. Bu gramer baskısı çok fazla oluyor çünkü öğrencilerin üzerinde onların ben faydasının olduğunu düşünüyorum. Mesela çalاکalem konuşmaya başlamışlardı bu şeylerin üzerine. Konuşmaktan hata yapmaktan cümle sıralamasından korkmuyorlardı. Yazarken de daha rahat yazıyorlardı bunun üzerine. Ya bu tarz etkinlikler yaptım kimseyi sınıfa getirme imkânım olmadı. Mesela böyle bir şey de yapmak isterdim. Yurtdışına gittiğimde çektiğim videoları falan gösteriyorum mesela. O tarz ya da çocuklarda yurt dışı deneyimi olan bilingual çocuklarım var benim mesela Fransızca Türkçe, İngilizce Türkçe veya onların deneyimlerini çok anlattırıyorum ne yaptılar neler yaşadılar falan gibi. Mesela bir tane dil dışı sahillerde yaşayan bir çocuğum var. Annesi babası orada yaşıyor ya ondan her yaz böyle bir video falan getirtirim. Hani ‘Bu sene ne ilginç buldun?’ gibi sene başında onları izleriz bu tarz şeyler yapıyorum yani ben. Benim için önemli olan dünyanın, artık gerçekten ben ona inanıyorum, dünya artık küçük bir köy ve kimin ne olduğunun bir önemi yok açıkçası bana göre (P28).

58. Çok katkı sağlayabildiğimi düşünmüyorum kültürlerarası. Yani onların kültüründe olan belki de binde birini biliyorum yani belki binde biri binde ikisi. Bu bildiklerimi aktarmaya çalışırım ama çocukların karşı kültürü çok da tanıyabildiklerini düşünmüyorum. Biz eğitim alırken, sadece öğrenciye nasıl gramer öğretebilir nasıl işte kaç kelime öğretebilir bunları öğreniyoruz ama biz onların kültürleri ile alakalı İngiliz dili edebiyatında sadece onların kitaplarını şiirlerini inceliyoruz. Ama onların tarihidir neden işte kim neden öldürüldü tarihleri hakkında çok bir bilgimiz yok. Yani bunlar kültürü oluşturan şeyler de onların tarihi hani tarihleri hakkında kalkıp çocuklarına bilgi veremiyoruz. Amacım sadece çocukların bir yabancı ile karşılaştığında etkili bir şekilde günlük ihtiyaçlarını karşılayabileceği şekilde İngilizceyi kullanabilmesi. Kalkıp onlara kültür ile ilgili çok bir bilgi vermeye çalışmıyoruz amaçlamıyoruz. Sadece çocukların İngilizce konuşabilmesi için uğraşyoruz ki İngilizce de konuşamıyorlar. Sadece gramer öğreniyorlar. O kadar. Bunlar da sadece sınava paralel ders

işlediğimizden. Sınavlardan dolayı. Müfredatta programda yazan şunu isleyin diyor sınavda da bunu sorun diyor biz de bunu yapmak zorunda kalıyoruz. Kalkıp da çocuklara da bir şeyler konuşması yani konuşmayı da çok öğretemiyoruz. Kültürle ilgili hiçbir şey öğretemiyoruz(P3).

59. Tabii şöyle çok ütöpik olur belki ama hani öğrenci değişimleri yapılabilir bence. Bu çok sanırım var ülkemizde ama çok ciddi boyutta değil. Lisede değişim programları var sanırım. Ayrıca ne bileyim böyle öğrenci değişimleri yapılabilir hani bütün bir yıla yayılmasa bile bir kültür ayı oluşturulup işte bizim öğrencimiz oraya gider onlarınki bize gelir işte bir şey kültürel bir aktarım olur hani olması sağlanır bir şeyler yapılabilir aslında yani ama işte dediğim gibi bu çok ütöpik geliyor bana şuan (P16).

60. Projeler yapıla bilinir. Şu an E-twinning projeleri yapılıyor. O projelerle de ortaklar bulunuyor. Ortaklar sayesinde çocuklar için Skype üzerinden görüşmeler sağlayabiliyor bizzat canlı olarak. Diğer öğrenci arkadaşlarıyla görüşmeler yapabiliyor. Bunlar projeler sayesinde oluyor bu E-twinning projeleri sayesinde. Bu tür uygulamaları yapabiliriz diye düşünüyorum. Tabii sınıf ortamında kişisel ortamın sağlanması gerekiyor. İnternet ağının akıllı tahtanın iyi şekilde işlenmesi gerekiyor bunların yapılabilmesi için (P7).

61. Sınıf içerisinde belki hani atıyorum bu yabancıların ‘show and tell’ haftaları oluyor ya gelip bir şey anlatıyor tahtada vs. Keşke imkânımız olsa da burada mesela farklı kültürden birini atıyorum bu hafta İngiltere’den birini ağırlasak öbür hafta farklı bir ülkeden birini ağırlasak. Hani sohbet etme şansları olsa çünkü sosyal ortama girmedikleri için. Tekrar söylüyorum bu çocuklar seyahat etmek istemedikleri ya da etme şansları olmadığı sürece o kültürü edinme şansları çok fazla yok diye düşünüyorum. Sınıf ortamında böyle farklı kültürden insanlar ziyaretçi olarak katılabilir. İlla fiziksel bulmasına gerek yok. Akıllı tahtalar var. Online portallardan bazılarında sınıf ortamında video konferans şeklinde bir şeyler gerçekleştirilebilir. Mesela bu hafta atıyorum. Bilmem hangi ülkeden Jeniffer ı ağırlayacağız hadi bakalım bu ders saatine oradayız. Hep beraber

sohbet edeceğiz konuşacağız. Bunlar güzel olabilir. Çocuğu da tetikleyebilir. Evde otururken soru yazabilir ya da bunu mu sorsam şöyle mi desem şeklinde olabilir yani (P30).

62. Bir kültürü öğrenmenizin en önemli yolu o ülkeyi ziyaret etmektir yani. Fırsatım olsa öğrencilerin bu dili konuşan, anadili olan ülkeleri ziyaret etmesi ile ilgili etkinlikler yapmak isterdim. Yani, yurtdışına da olsa bunlara bir gezi yapmak isterdim(P19).
63. İmkânlar olsa, bazı sınıfların yaptığını biliyorum, yurtdışı gezileri düzenlenebilir. En azından kısa bir süre de olsa yerinde görmüş olurlar, hani, en eski yöntem olarak. Ama devlet okullarında çok şey değil tabi, yani, maalesef maddi imkânlar doğrultusunda çok yapılabilen bir şey değil. O açıdan yine aklıma, hani, film izletmek, görsellerle desteklemek geliyor bunu. O tarz etkinliklerle ancak yapılabilir diye düşünüyorum (P14).
64. Bunun dışında ‘pen-friend’ uygulamaları Yani mektup arkadaş olabilir öğrenciler Eskiden çok yaygın bir uygulamaydı ve gerçekten hani öğrenciler Türkiye’ye bile geliyorlardı. Şu an kitaplarda var etkinlikle ama çok yüzeysel kalıyor genel olarak çok yüzeysel genç öğrenciler mesela durumdan şikâyetçi oluyor. Bazı durumlarda hani bizim öğrencilerimiz onlara cevap yazıyor güya ama gerçek olmayan yapay bir şey oluyor havada kalıyor. Gerçek birebir kendi yaşıtları ile konuşabilse öğrencilerimiz. Bunun kültürlerini çok daha geliştirebileceğini farklı kültürlerle bakış açılarını değiştirebileceğini düşünüyorum çünkü yani en basitinden yabancı biriyle mesela işte Danimarkalı bir öğrenciyle konuşuyor bu öğrenciye çok farklı bir görüş katabilir (P6).
65. Daha önce bahsettiğim gibi ben öğrencileri yabancı dil sınıfta kalacak şekilde değil de yeni bir malzemedir kendilerinden farklı ülkelerde yaşayan kültürlerde yaşayan İnsanlarla iletişim kurabilecekleri bir ortama teşvik etmeye çalışıyorum bir öğretmen olarak, bunu yaparken de onların en sevdiği şey bilgisayar oyunları sosyal medya televizyon dizileri üzerinden yapmaya çalışıyorum (P2).

66. Yani onların anlayabileceği onların sevebileceği kitap roman dizi film şeklinde şeyler önerebiliriz orada kültürlerini yansıtan şeyleri kullandıkları için insanlar yani kendi kültürünü yansıtan şeyleri kullandıkları için çocuklar orada görerek araştırarak kendileri bunları ulaşabilirler (P3).
67. Sınıf içinde öncelikle her öğrencinin kendini yakın hissettiği yabancı kültürle ilgili araştırmalar yapmasını sağlayıp bu kültürlerle de sunumlar yapmasını, sunumların ardından sınıfça mesela o topluma dair soru cevap şeklinde merak edilenlerin paylaşılması böyle brainstorming hani ben de rehberlik ederek mesela Türk öğrencilerin fikirlerini duyarak, hem o kültüre aşina olmalarını sağladım. Hem bilgi alışverişi yaparak farklı düşünceler negatif var ise onu çürütmeye olumlu hale getirmeye çabaladım. Yani araştırma ve akabinde de sunumlara dair soru cevap şeklinde görüşmelerle toplu olarak böyle bir çalışma yapılabilir (P25).
68. Sınıfa yeni bir öğrenci geldi, yani, onun tutumu, onun hissettiği açıdan bakabilmeyi, empati kurabilmeyi, farklı bir kültürde var olabilmenin nasıl bir duygu olabildiğini anlamaya yönelik etkinlikler olabilir. Çünkü bazen yani, soyutlama gibi durumlar da olabiliyor, yani, ya, da onu reddetme, dışlama gibi durumlar da olabiliyor. Bunu hissetmemişi için ya, iki taraf arasındaki uyum sağlayabilmek için ‘role play’ler olabilir veya belki tiyatrolar olabilir. Bu şekilde etkinlikler olabilir (P22).
69. Dediğim gibi bu dersler benim kültür edinmem açısından bir temel teşkil ediyor. Bir temel oluşturdu benim için. Orada gördüğüm yazarlar veya o yazarlara ait eserler vs bana bu kültüre ait bir temel bilgi oluşturdu. Ve bunun üzerine ben kendi imkânlarımla geliştirmeye çalıştım. Dediğim gibi yurtdışında ziyaret olsun veya o dille ilgili okuduğum şey, başka kitaplar olsun sonuçta orada gördüğüm, yani, o zamana gidene kadar çok fazla yabancı kitap okumamıştım. Ama bu şeyde, İngiliz edebiyatı dersiyle tanıştıktan sonra o dile ait olan eserlere de ilgim arttı. Farklı eserler okudum veya okuduğum bu eserlerle alakalı öğrencileri de şimdi yönlendiriyorum. Onlara bildiğim bu kitapları ki onların karakterine göre keyif alabilecekleri kitapları, İngilizce kitaplara yönlendirmeye çalışıyorum. Bu sayede onların

da keyif alabileceği eğlenceli vakit geçirebilecekleri bir ortam oluşturmaya çalışıyorum (P19).

70. Çok faydalanabildiğimi düşünmüyorum daha çok dediğim gibi İngilizcenin tarihçesiyle alakalıydı. Ve öğretmenimiz dersi biraz farklı işliyordu çok teorik pratiğe dökebileceğimiz bir şekilde değildi. Bir kelimenin kökeni ile ilgileniyorduk ya da bir uygulama ile ilgili daha böyle eleştiriye açık açık uçlu bir dersti. Çok bizim sınıflarımızda pratiğe dökebileceğimiz bir şey değildi. Ama o kültürü öğrenebilmemiz için etkiliydi(P6).
71. Ben mütercim tercümanlık mezunuyum lisansta. Ve bizim lisansta zorunlu dersler kapsamında kültürlerarası iletişim dersi almıştık. Bu ders hani aslında öğretmenlikte çok çok daha gerekli bir dersmiş ben onu fark ettim mesleğe başladıktan sonra. Çünkü tercümanın onu almasındaki sebep işte bazı dil dışı göndermeleri anlayabilmek en basitinden. İşte bizim için kafayı yukarı aşağı sallamak evetken bir kitle için tam tersi anlamı olabiliyor hani bu çok basit dil dışı göndermeleri anlayabilmek için biz bu dersi almıştık. Veya işte hani her kültürün işte iletişimdeki belirlediği o yakınlık sınırı farklıdır vs gibi çok temel şeyler. Ama elbette bir tercümanın özellikle de simultane çeviri yapan veya ardıl çeviri yapan bir tercümanın buna ihtiyacı var. Ama bu dersi mesela almış olmak hele bir de böyle doğuda Kürt yoğunluklu bir yere atandıktan sonra benim çok işime yaradı(P5).
72. Hatırladığım ‘explicit’ bariz bir örnek olarak hani Japonların ve Amerikalıların nasıl davrandığını ‘compliment’ aldıklarında nasıl davrandıklarını gösteriyordu mesela hani mesela Japonlar bir övgü aldığında bunu reddederek yaklaşıyorlar gerçekten öyle mi falan gibi ama mesela Amerikalılar bunu çok rahatlıkla teşekkür ederim hani çok incesin vesaire diye daha direkt bir şekilde kabul ediyorlar. Bunun da işte kültürlerarasındaki işte bu ‘collaborative’ ya da ‘independent’ kültürlere dayandırıldığı konular vardı(P9).
73. Öğrenciyken youtube gençlik projelerinde yer alıyordum. Onlardan da çoğunluk teması zaten kültür öğretimi. Bridge together cultural awareness bu şekilde temalardı. Makedonya’da bir eğitime katılmışım o eğitimde 11

farklı ülkeden insanın kültür eğitiminde nasıl geliştirebiliriz yani kendi kültürümüzü nasıl aktarabiliriz bunu görmüştük. Onun dışında bütün neredeyse gençlik projelerinde tema her ne olursa olsun belli bir kısım farklı kültürleri öğrenmeye yönelikti onlara kültürel alanlar faaliyetler düzenleniyordu (P27).

74. Tamamen TÖMER’de çalışan yabancılarla bir araya gelen öğretmenler vardı. Onların tecrübeleri üzerinden hani bu nasıl bir buradaki çatışma neden kaynaklandı bunu çözmek için ne yapılabilirdi veya öğretmenimiz orada yanlış bir yöntem izledi ve sonucu olumsuz olduysa hani neden böyle oldu gibi olay odaklı gitmiştik (P5).
75. O seminerde farklı öğretmenlerle ortak proje toplantısında bir araya gelmiştik. Uluslararası bir şeydi. Orada farklı kültürler tanıma şansımız oldu, farklı insanlarla tanışma şansımız oldu, özellikle Avrupa’dan gelen öğretmenlerle beraber, onların ders işleme metotlarıyla veya okulda öğrenci profilleriyle ilgili sohbet edip etkileşimde bulunma şansım olmuştu (P19).
76. Yani içerik olarak özellikle karşı kültürden kişilerin kişiler bir araya İngilizce öğretmenlerinin bir araya getirilmesi ve onların kültürlerinde kullandıkları şeylere direk onlar tarafından bize aktarılması arada bir aracı olmadan. Yani yurtdışına gitmiş bir Türk Hoca'nın aldığı eğitim gelip bize aktarılmasıyla yabancı bir kişinin gelip bize kendi kültürünü anlatması tarzı eğitimler yapılabilir (P3).
77. bizim için normal olan şey neyse farklı kültürlerde onlara göre normal olan şeyler nelerdir? Bu, hani ikili ve çoklu iletişimde çok önemli bir husus. Birbirimizi incitmeden zarar vermeden iletişim kurmak istiyorsak hani bilerek bilmeyerek, bu kültürel farklılıkların farkında olmamız lazım(P8).
78. Yani, sınıf içi mesela, şey olabilir, yabancı bir kültürdeki, yabancı öğrencilere nasıl davranılır. Ya da ne bileyim nasıl iletişim kurulur. Öğrenci ilk başta hani, nasıl ısındırılır, belki. Ya da öğrenciyle ilk başta nasıl diyalog haline girilebilir. Bu olabilir. Ya da o öğrencilerin, farklı kimselere nasıl hitap edilir. İşte, yabancı öğrenci ne gibi sorunlarla

karşılaşmış olabilir burada. Ben onu nasıl halledebilirim. Ya da öğrenciyi nasıl eğitim ortamlarına daha hızlı ve daha, hani, onu mutsuz etmeden, soğutmadan, nasıl alıştırebilirim (P10).

79. Öğretmenlerin öncelikle hani intercultural competence ilgili olarak bir farkındalığını arttırabilecek işte önce teorik sonra da pratikte uygulamaya dönük hani aktiviteler sağlanabilir hani nasıl entegre edilebilir yani direkt hani materyallerin sunulduğu bir modül dizayn edilebilir bence.... hani sınıf içindeki şuan ki milli eğitimin sunduğu materyaller eksik her şey öğretmene kalıyor bu durumda bunun yanında hani ekstra materyaller bu ders kitaplarımıza entegre etmenin yanında hani böyle modüller ile vesaire sunulabilir yani (P9).
80. Biz İngilizce öğretiyoruz, mutlaka İngilizcenin konuşulduğu ülkelerdeki kültürü oluşturan öğelerle ilgili bilgilendirici yani, bilgilendirici ve hatırlatıcı uygulamalar olmalı. Özellikle bunlarla ilgili şeyler verilmeli ve ayrıca bu kültürü nasıl biz dil öğretimimize yansıtacağız, bunları da yapabileceğimiz, sınıfta uygulayabileceğimiz teknikler öğretilmeli diye düşünüyorum. Yani, hem kültürü öğretilmeli hem de o kültürü biz derslerimizde nasıl kullanacağız bununla ilgili teknik, yöntemler, oyunlar öğretilmeli ve hatırlatılmalı. Bunları öğrendik aslında. Mutlaka lisans eğitiminde bunlarla ilgili eğitim aldık ama tekrar hatırlatılmalı ve uygulanmalı diye düşünüyorum (P22).
81. Bunun için diğer kültürlerle karşı empati kurma yeteneğini bize vermeliler diye düşünüyorum bizler bu sayede öğrencilerimize bunu aktarabiliriz. Herkesin farklı olabileceğini benzerliklerin olabileceğini zaten hani biliyoruz ama bunu da bizim öğrencelere vermemizi sağlayarak şekilde bir seminer yapabilmeleri isterim (P7).
82. Öğretmen değiştirme programları tarzında bir şey olup, işte atıyorum, belli bir dönem, birkaç ay ya da bir dönem farklı bir ülkeye gidip, orda öğretmenlik yapılabilir ya da oradaki öğretmenler irdelenebilir. Farklı yöntemleri görmek hem de kültürü tanımak adına faydalı olur diye düşünüyorum (P14).

83. Oraya belki o öğretmenler gidebilir, bizim yaptığımız gibi projede. Direk birebir etkileşim olduğu zaman çok daha faydalı olabiliyor. Yani yurtdışına belki gönderilebilir, oradaki çeşitli etkinliklere katıla bilinir. Sonuçta gerçekten o ortamı yaşadığın zaman hani, bunun ihtiyacını görebilirsin. Hani o anlamda kendini geliştirebilirsin. Yoksa hani, normal bir seminer, herhangi konuda verilen seminer gibi yapılan eğitimde açıkçası çok fazla faydalı bulmuyorum ben. Ya, çok kalıcı olduğunu düşünmüyorum. Çünkü Çocuklar üzerinde de bunu gözlemliyoruz (P21).
84. Ödenek ayırsınlar. Hani o üç ay tatilimiz var iki ay tatilimiz var çok uzun geliyor ya onlara tutsunlar işte yani bir program oluştursunlar her yıl bir grup öğretmeni dil öğretmenini göndersinler işte İngiltere'ye Amerika'ya nereye gönderiyorlarsa işte bir hafta iki hafta maksimum bir ay orada işte ne bileyim kültürlerarası bir eğitim oranın kültürünü tanımaya dair bir eğitim aldırıp geri getirsinler. Yani bilmiyorum hani bu çok zor değil bence yapılabilir (P16).
85. Önce bu şey olmamalı mesela tipik milli eğitim seminerleri gibi bir sürü böyle öğretmeni bir konferans salonuna toplayıp işte birinin kürsüye geçip şu şöyledir bu böyledir bu kültür böyledir diye açıklama yaptığı bir eğitim olmamalı. Çünkü öyle olduğu zaman hiçbir şekilde verim alınamıyor bu hani bu konu içinde böyle başka eğitimler içinde böyle çünkü dört yıllık bir öğretmenim dört yıldır tek bir verimli eğitim aldığımı hatırlamıyorum (P16).
86. Bir kere daha modern teknikler olmasını bekliyorum açıkçası çünkü hani bir slayt üzerinden açıp okumak böyle bir tekniğin varlığına ben inanmıyorum bunu herkes bireysel olarak zaten öğrenmek isteyen araştırarak öğrenebilir o yüzden daha interaktif faaliyetlerin olduğu bir platform olabilir (P27).
87. İki yüz kişiye bir konferans salonunda bir slayt üzerinden kültürlerarası beceriyle ilgili bir sunumu anlatmak ne kadar faydalı? Veya 20-30 veya 50 maksimum düzeyde bir katılımcıyla bu saatlerde birebir yaşayarak,

- tartışarak, sınıflardan örnekler sunarak böyle bir eğitim aldığınız zaman bunun kalitesi mutlaka yansıyacaktır yani eğitime (P22).
88. Gelen öğretmenlerin de dediğim gibi bir dizi slaytla kitap gibi anlatmaları değil de, günlük hayatta bize uygulattırarak eğitim vermelerini isterim (P24).
89. Aslında onların şöyle kültürlerarası becerilerini geliştirmenin en iyi yolu bu tarz etkinliklerde pek çok kültürden insanı bir araya getirmek bana göre hani. Daha enternasyonel bir çalışma çalıştay vs olup da insanların pek çok kişiyi aynı anda görebilmesi bence önemli. Yani Türkler arasında bir etkinlik olduğu sürece en fazla tecrübe paylaşımına döner yani çok fazla kalıcı etkisinin olacağını düşünmüyorum (P28).
90. Mesela orada bir drama etkinliğinden bahsedilebilir. ‘Şu tarz bir drama etkinliği öğrencilere yaptırabilirsiniz, işte, öğrencilere çeşitli roller vererek onlara bu kültürle alakalı bilgiler verebilirsiniz. ‘haydi, dağılalım’ mesela bu bir etkinliktir ama şöyle şöyle de yapılabilir; ‘evet arkadaşlar şimdi, hep beraber bir drama etkinliği planlayacağız sizi 4’lü 5’li gruplara ayırıyoruz. Şu rolleri alacaksınız, siz şu rollerdesiniz vs gibi orada öğretmenlere diyelim bir belli bir süre verilip bir etkinlik çıkarmaları orada sahnelemeleri istenilebilir. Bu sayede de, öğretmen iş başında edindiği bu bilgileri geri döndüğünde de öğrencilerine rahatlıkla aktarabilir ama sadece ‘bunu yapın şunu yapın’ dediğin zaman öğrencilerin, öğretmenlerin hep kafasında soru işareti kalacaktır. Acaba bunu yapalım ama nasıl yapacaktık, nasıl yapmamız gerekiyor veya hangi metodu yapsak doğru olur. Ve bu iş yapılırken de belki yapıldığı anda müdahale edilemeyebilir ama sonrasında yanlış olan tarafları anında dönüt olarak verilebilir. Feedback çok önemli (P19).
91. Bence workshoplar yani öğretmenin bire bir işin içine dâhil edildiği mesela yine kültüre dair ‘brainstorming’ yapılan şeyler. Gidip de hani öğretmen merkezli bir öğretme değil hani bazen hizmet içi eğitimlerde öyle oluyor slayt şovlar dönüyor öğretmenler daha pasif bir şekilde buradaki anlatılanı dinliyor bunu kastetmiyorum ben. Kesinlikle ‘workshop’ öğretmenin bire

bir faaliyetlere katıldığı fikirlerini söyleyebildiği etkileşimde bulunduğu dikey alışverişlerin gerçekleştiği teknikler kullanılmalı yani pratik yöntemlerden modern yaklaşımlar sergilenmeli (P25).

92. Her iki kültürü, mesela kültürün bir özelliğini ya da işte iki kültürün birleştirilip harmanlanarak bir proje yapma olabilir mesela... Her iki kültürde de bizim kitaplarımızda karşımıza çok çıkan festivaller oluyor, bayramlar oluyor mesela. Onlarınkilerle bizimkiler farklı oluyor. Çocuklar hani bu noktada karşılaştırmaya gidiyorlar. Bu bizde şöyle hocam onlarda böyle yapıyorlarmış. Hani, mesela bu tarz etkinlikleri konuları birleştirerek bir şeyler üretme, her iki kültürden insanların bir araya gelmesi gibi mesela, o özel günlerde davet edilme, oraya gitme ya da bizim onları davet etmemiz. Bence bu tarz şeyler çok daha etkili olur (P21).
93. Örneğin iki bölüme ayrıldığını düşünelim, bir teori kısmının olduğunu düşünelim, birde bunun pratik kısmının olması gerektiğini düşünelim. Yani, öğretmen orada öğrendiğini aynı anda uygulayabilmeli, aynı anda pratiğe dökülmeli ki döndüğünde öğrenciye bunu rahatlıkla aktarabilsin. Yani, bir kâğıt üzerinden siz bir doktora ameliyatı gösteremezsiniz. Onun ameliyata sokmanız lazım. Eline neşteri vermeniz lazım. Öğretmenlik de böyledir (P19).
94. Daha çok bizim böyle pratiğe dökebileceğimiz teori üstünde kalmayacak etkinlikleri olması gerektiğini düşünüyorum. Daha böyle pratik daha günlük hayatta karşılaşılabileceğimiz şeyler olmasını isterdim (P6).
95. Mesela istasyon tekniği ile her istasyonda öğretmenin farklı bir etkinliği çalışacağı mesela atıyorum bir masada farklı bir etkinlik farklı bir kültüre ait başka bir etkinlik yani öğretmenin istasyonları gezerek farklı şeyler yapmasına olanak sağlanabilir. Öğretmenin aktif olacağı bir şey olması lazım diye düşünüyorum (P30).
96. Öğretmenler gruplar halinde, istasyonlar halinde etkileşimde bulunabilirler kendi aralarında. Sonra çıkıp onlar sergiler 'Biz işte hayali olarak şu ülkeye gittik, şu ülkede okula gittik, şöyle gördük, bayram oldu, şöyle kalktık ettik.' Mesela her öğretmen böyle bir sunum yapar. Her istasyon, her grup

o kültürden çıkıp gelmiş insanlar der ki 'Evet çok doğru yaptınız aslında ama biz şöyle yaparız gibi.' Ben şimdi yurtdışında Türkçe öğretilen bir okulda öğrenci olsaydım, böyle bir şey yapılırdı, çok verimli olurdu. Atıyorum bir yabancı geliyor, 'Türkiye'de işte Ramazan bayramı vardır, sabah kalkılır, işte şey oynamaya gidilir bowling oynamaya gidilir.' dese, işte ben orada hatayı bulurum. 'Hayır sabah kalkılır erkekler namaza gider kadınlar güzel kıyafetlerini giyer büyüklerin evlerine gidilir elleri öpülür orada birlikte kahvaltı yapılır.' Mesela bu tür aktiviteler bu tür paylaşımlar yerinde ve hep beraber katılarak yapılırsa çok güzel olur (P26).

97. Öğretmenlere anket düzenlenebilir öğrencilere anket düzenlenebilir. Bu şekilde verimli olup olmadığı, işte neler öğrenip öğrenmedikleri anket yöntemi en iyisidir (P20).
98. Eğitim veren kişilerle alakalı form doldurulabilir. Belki eğitimlerin sonunda bize eğitim veren kişiler kendilerini değerlendirmemiz bize için bir fırsat verilebilir bir eleştirel bakış açısı kullanarak nasıl daha etkili olunabilir, yani etkili olabildik mi gibi (P6).
99. Anket yapılabilir belki hani, şunları yaşadım bunları yaşadım, şuna katıldım buna katılmadım. Şunlar gelişti bunlar gelişmedi, tarzı bir anket uygulanabilir (P10).
100. Bölümlere bakmalıyız, hocanın çıkardığı projeler, hocanın çıkardığı, sınıflarda yaptığı etkinlikler, yoksa bunun sınavı yok, testi yok, anketi yok yani bana sorarsan. O öğretmenlerin bunları platformda, bir platform oluşturabiliriz hocam online. Yani EBA'nın içine ekleriz yükleriz. O hocaların onları paylaşmalarını isteriz. Bunlar pilot olur, bunlar örnek olur. Bunun üzerine bunları yapanlara da takdir verir Milli Eğitim, hani, o öğretmenlerimize takdir belgesi verir. İşte, ne bileyim, şey yapar derece merece kademe mademe atlatır eğer hakikaten şey, öğretmenleri de motive eder bu. Yani böyle de bir şey olur. Böyle sistemik de dönebilir (P29).
101. İnsanları nasıl biz işte stajyer eğitimi aldığımız zaman bu onu yapma uygulama şansımız veriliyor ve o anki performansımıza göre değerlendiriyorsak yine o workshoplardaki gibi bir durum yaratılabilir

dramadan yararlanarak. Ve o şahsın orada canlı olarak onu çözmesi istenir ve alan uzmanları o şekilde değerlendirir yani bunun bu başarılı bir örnek oldu bu başarısız gibi (P5).

102. Bence değerlendirme için bu sanıyorum ben Türkiye'deki hiçbir hizmet içi eğitimde bunu görmedim; ama daha önce okuduğum şeylerde duymuştum sınıfın içerisinde öğretmen gerçek sınıfta gözlemlenmeli. ...Bizim asıl aldığımız eğitimi aldıktan sonra uygulayıp uygulamadığımızı gerçek sınıflarımızda gözlemlenerek yapılırsa sadece bir dersimizin bile gözlenmesi aslında bu işi uygulayıp uygulamadığımızı gösteren bir şey olabilecektir diye düşünüyorum (P2).

103. Ha bizzat öğretmenlere sınıflarına belli zamanlarda gidebiliriz yani mesela dört aylık birinci dönem diyelim dört aylık bir dönemde belli zamanlarda o öğretmenin sınıfına haberli olarak gidebiliriz hani habersiz de değil de çünkü o zaman müfettiş gibi veya kontroller gibi bir şey oluyor. Onun yerine yani öğretmene haber verip işte ayda bir kez bir gün bir sınıfa bir gün başka sınıfa gidilebilir. Veya o öğretmenin kendisinin söylediği bir zaman işte ben şu ve şu konuyu işleyeceğim gelin dersimi izleyin beni ölçün gibi öğrencilerime bunu ne kadar vermişim bunu ölçün gibi bir şeyle o öğretmenin o beceriyi ne kadar aldığını ölçülebilir (P7).

104. Biraz daha yani bana mülakat her zaman daha gerçekçi geliyor bu tarz şeylerde veya açık uçlu sorular yani yarı yapılandırılmış görüşme soruları gibi. İlla yüz yüze olmak zorunda değil ama biraz daha detaylı yazabilecekleri şeylerde daha mantıklı geliyor (P28).

105. Öğrencilerle online görüşmeler yapabilirler. Hani öğretmenle görüşmekten ziyade öğrenciyle çalışmalar adına neler yaptınız neler yürüttünüz sene içerisinde şeklinde öğrencilerle bir görüşme yapılabilir diye düşünüyorum (P30).

106. En azından kendi eksik yönlerimi görüp hani olanlara ekleyebileceğim. Ya da yani bilmem gereken farklı yöntemler varsa uygulamalar varsa bu anlamda bana katkıda bulunacağını düşünüyorum

açıkçası. Yani benim evet yani benim uyguladığım belli teknikler ya da benzer yaklaşımlarım olabilir ama yani yeni yöntemlere ve farklı uygulamalar her zaman açık olmam lazım (P13).

107. İngilizceyi daha etkili ve doğru öğretebilirim (P4).
108. Yani öğretmenin sınıf ortamını daha etkili daha verimli yani dil öğretmesi sağlanabilir (P7).
109. Dili daha iyi öğrenmeye ve öğretmeye faydalı olur. Kültür önemli olduğu için yani, hedef dilin öğretilmesine daha faydalı olur (P12).
110. Öğretmenin öğretmek istediği dil hakkında farkındalığını yükseltmiş olur. Daha verimli ders işler. Öğrencilerine daha iyi bir vizyon oluşturur (P26).
111. Öğrencime anlatacak verebilecek daha çok şey çıkar ve dediğim gibi hani bu kültürel edindiğim kültürel öğeler eğitim sırasında gerçekleşen hani o karşı kültürle olan o etkileşim hani derste bana daha çok materyal sağlar. Daha çok örnek olur çocuklara verebileceğim (P16).
112. Ya, biz, bunu ne kadar lisans eğitiminde almış olsak bile mutlaka bilgiler her zaman kalıcı olmayabiliyor. Belli aralıklarla hatırlatılmasında fayda var çünkü eğitimden sonra uzun bir süre sizi o zaten baya götürüyor. Yani bilgilerinizi tazelemiş olmanın verdiği heyecanla direk bunu sınıftaki yani yöntem ve metotlarınıza her şeyinize yansıtıyorsunuz bu da güzel bir şey (P22).
113. Bireysel anlamda hani uygulayamadığım ya da yapamadığım şeyleri farklı meslektaşlardan görme fırsatı bulabilirim...Bir bilgi akışı sağlanabilir orada işte panel discussion vesaire bir şeyler orada hani farkındalık artırılabilir. Sadece workshop ya da demo lesson değil de discussion olursa mesela orada da hani görüşler paylaşılmış olabilir (P9).
114. Farklı kültürleri tanımamız bizim için önemli çünkü farklı kültürlerle iletişimi hedefleyen dil öğretiyoruz biz. Ortak dil öğretiyoruz şimdi belki de. Her anlamda faydası olacaktır. İnsan saygı, farklı kültürlerden farklı deneyimler görebiliriz. Farklı şeyler öğrenebiliriz (P11).

115. Benim de şu an farkında olmadığım belki de karşılaştığımda sert tepki vereceğim durumlar rutinler olabilir farklı kültürlerde. Bununla alakalı aşinalığım olursa, böyle durumlarla karşı karşıya kaldığımda benim daha doğru daha güzel tepkiler verebilmemi sağlayacaktır. Hani bir ön hazırlık bulunuşluk sağlayacaktır (P8).
116. ...Sizden daha çok kültürel tecrübesi olan birini bulmak her zaman mümkün değil. Eğer böyle bir eğitim alırsanız, o şoku yaşamadan veya kendinizde daha tecrübeli birini aramadan kendi kendinize yeten ve sorunlarını çözebilen bir öğretmen olabilirsiniz bence (P5).
117. Her alanda, her anlamda çok faydası olur. Farklı bakış açıları kazandırabilecek belki benim kültürel önyargılarım olabilir. Farklı kültürle bir bakış açımız farklı olan şeyler olabilir. Benim bakış açımı değiştirebilir. Benim yeni bakış açıları kazanmama yeni belki eğitim felsefeleri kazanmamı sağlayabilir farklı teknikler uygulamamı. Yani bir dili nasıl daha farklı öğretebilirim,? Kültürü nasıl dilin içine entegre edebilirim? Çok farklı şeyler öğrenmemi sağlar (P6).
118. Yani ilk faydası şu diye düşünüyorum: alanıma yönelik bir şey yapmış olmak, İngilizceyi sadece ders içinde öğretip çıkmış olmamak. İkincisi farklı İngilizce öğretmenleriyle veya farklı dil öğreten öğretmenlerle aynı ortamda bulunacağım için onlardan bir şey öğrenmek bana katkı sağlayacağını düşünüyorum. Ayrıyeten de eğitimin teması çok kaliteli ve önemli bir tema olacağı için onun da benim ufkumu açacağını yani eğitim öğretim tekniklerinde bana fayda sağlayacağına inanıyorum. Keşke böyle bir eğitim var olsa ve katılsak (P27).
119. Yani, katıldığım kadarıyla çok motive edici oluyor. Yani, tekrar bilgileriniz tazeleniyor, dünya çok hızlı değişiyor, yeni bilgiler, kaçırdığınız bir şeyleri oradan öğrenmiş oluyorsunuz. Unutulmuş şeyleri tekrar hatırlamış oluyorsunuz. İşte daha genç öğretmenlerle bir arada oluyorsunuz onları görünce bir motive oluyorsunuz. Bence çok motive ediyor (P24).
120. Ya bence zorluklar en büyük zorluk zaman. Şimdi hepimizin ders yükünü düşündüğümüzde dimi sıkıntılar yaşayabiliriz. Yani mesela müsait

mi bir bakmak gerekiyor. Yoğun ders yükü olan bir öğretmen okul dışında da çok yoğun bir çalışma sergilediği için bu zamanı yaratmakta sadece sıkıntı yaşanabilir diye düşünüyorum (P25).

121. Çalışma saatlerim yoğun olduğu için, haftada 45 saat dersim var, belki hani, vakit ayırma açısından okuldan sonra gideceğim, yorgun olacağım, belki o yönden zor olabilir... Yani zaman ayırmak, yani şuan için en büyük problemim zaman ayırmak olurdu. Zaman ayırabildikten sonra çok büyük sıkıntı yaşamazdım herhalde (P10).
122. Kendimi geliştirmek için yani. Kendimi geliştirecek hiçbir fırsatı kaçırmak istemem. Dediğim gibi hedef dili öğretirken onun amacı başka kültürlerle de iletişimi sağlamak. Kendim de bu anlamda yetkin olursam, daha etkili olursam öğrencilere daha faydalı olurum (P11).
123. İsterdim. Kesinlikle isterdim. Yani, dediğim gibi her anlamda yani hani kendimi geliştirmeyi seviyorum ben. O yüzden de katılmak isterdim (P17).
124. Söylediğim gibi ben her zaman öğretmen olarak sonuçta bu tarz seminerlere neden katılıyoruz bizim sahip olduklarımıza daha fazlasını eklemek için ya da daha fazla şey sunmak için çocuklara. Sonuçta dönem değişiyor teknoloji değişiyor yani yeni öğretim sistemleri ile ya da bize sunulacak eğitimlerle var olan bilgimize ve de deneyimlerimizi ekleme yapmak bizim amacımız (P13).
125. Bir şeyler öğrenmek için, bilgi sahibi olmak için ekstra oradan bir projeler, ekstra bir bilgi öğrenmek için güzel olurdu. O yüzden katılmak isterdim. Yeni orada arkadaşlarla tanışıyoruz, fikir alıyoruz, fikir alışverişleri oluyor. Mutlaka çok faydalı oluyor, isterdim ben, katılmak isterim (P24).
126. ...öğretmen önce kendisi inanmalı kendisi çok iyi öğrenmeli hazmetmeli ki demlenmeli ki karşı tarafa da bunu yapabilsin. Sen bilmediğin görmediğin hissetmediğin bir şeyi karşı tarafa yaptırılmazsın gösteremezsin zaten bu yüzden öğretmenler için özellikle İngilizce öğretmenleri için çok iyi kültürlerarası beceriye sahip olmaları elzem (P26).

127. Aslında isterim yani çünkü dediğim gibi intercultural aspecti ben bu interview sırasında aslında hiç de şey yapmadığımı yani yeteri kadar uygulamadığımı fark ettim. Bu eğitim esnasında özellikle practice düşündüğümde aklıma çok fazla şeyin gelmediğini gelen şeylerin de genelde yani evet bu culture ama ben language odaklı gidiyorum ya da Türkçe odaklı gidiyorum. Yani oradaki amacım bir çocuğa evet intercultural bir aspect sunmaya çalışıyorum ama çocuğun tecrübe edineceği bir şey sunmadığımı fark ettim. Daha çok bu algıya odaklı. Belki bu yaş grubundan kaynaklanıyor belki öğrencinin proficiency leveldan kaynaklanıyor biraz da elimdeki ana ders materyalinin ders kitabının bana sunduğu seçenekten kaynaklanıyor. Bunu biliyorum ama eğer böyle bir eğitim alırsam biliyorum ki ben daha fazla practice olanağı sağlayabilecek seçenekleri yaratabilirim. Zihnimde de bu konuyu hiç düşünmediğim için doğal olarak bir şey yaratamamışım öğrencilerime. O anda denk gelmiş hemen o anda bir şeyleri çocuklara fark ettirmeye çalışmışım. Benim gördüğüm o yani kendimle ilgili (P2).
128. Çünkü eğitim ve kültürün doğrudan ilişkileri olduğunu düşünüyorum ve bununla ilgili de eğitimimin eksik olduğunu düşünüyorum. Böyle bir eğer hizmet içi eğitim hazırlansaydı gitmeyi isterdim, katılmayı isterdim (P12).
129. Öncelikle hepimizin eksikleri oluyor çoğu alanda ve dediğim gibi kültür de dille bizzat alakalı ve bizim işimiz dil çocuklara dili kullanabilmelerini sağlamak. Dili öğretmekten ziyade dili kullanabilmelerini sağlamak. Bunu için de dediğim gibi dil ve kültür birbiriyle ilişkili hani o yüzden bu konuda da bilgilenmek isterim. Daha bilgilenmek isterim eksiklerim vardır mutlaka hani herkesin eksikleri var bunları eksiklerim olduğunu düşünerek bilgilenmek daha fazla şey öğrenmek isterim tabii ki (P7).
130. Evet yani bayağı iyi olurdu ki şuanda hali hazırda milli eğitimin bu kendisinin bize sunduğu İngilizce öğretmenlerine yönelik bir eğitim programı yok. Genelde eğitim programları tüm branşlara yönelik oluyor.

Ve bu intercultural competence da hani şu anda tüm İngilizce öğretmenlerinin sahip olması gereken bir beceri ve bu şekilde bütün öğretmenler kendini geliştirmeye çalışıyor, bir şeyler yapmaya çalışıyor ama hani tüm İngilizce öğretmenlerini bir araya toplayacak bir çalışma da faydalı olur (P9).

131. Kendi üniversitemi eleştirirsem benim üniversitem milli eğitimi hiç görmezden gelen bir üniversiteydi. Biz sanki Robert'te Enka'da çocuklar gibi mezunedildik. Ve ilk geldiğimizde devlet okullarında yaşadığımız çok çok fazlaydı. Çünkü materyal eksikliğimiz vardı. Yani ben bir okulda fotokopi makinesine erişemiyordum mesela. Dışardan gidip kendim çektiriyordum. Boya kalemi ilk atandığım okuldaki çocuklar için bir lükstü fon kartonla ödev yapmak bazıları için pahalı bir etkinlikti falan gibi yani. Bizim yaptığımız şeyler çoğunlukla fazla maliyeti olan etkinlikler veya background bilgisi daha fazla olan çocuklara dönüktü. O yüzden kendi okulumu eleştiriyorum. Kendim çoğu arkadaşımız da öyle kendimiz bulmak zorunda kaldık bunun nasıl yapılacağını (P28).

132. Kültürlerarası iletişim diyorsunuz ya yani öğretmenler açısından düşündüğümde yani fakültelerde eğitim fakültelerinde hem akademisyenlere hem öğrencilere yani bu imkânların daha çok verilmesi. Hani en azından kültürlerarası iletişim dersleri konulabilir. Tabi ki öncelikle kendi kültürlerini iyi tanımaları adına öncelikle bunu halledip daha sonra hani kültürlerarası iletişim dersi konulursa ya da ne bileyim üniversitede diğer üniversitelerde kardeş üniversiteler seçilip onlar da bilgi paylaşımı yapılabilir. Gerek işte bu video konferanslar olabilir ya da belki yurtdışına giderek yapılacak konferanslar olabilir. Hani eğitim fakültelerinde iken hani bunların halledilmesi daha sonraki dönemlerde bence çok daha yardımcı olacaktır dil öğretimi yapan öğretmenlere. Ben böyle düşünüyorum... Ben Eğitim Fakültesi hani mezunuyum. Evet, çok güzel bir eğitim aldım. Ama bu anlamda da keşke ekstra bir eğitim verilseydi bence daha iyi olacaktı. Dediğim gibi özellikle yurtdışında imkânı verilerek Hani oradaki eğitimcilerle bizim de iletişime geçmeniz

sağlanarak yani çok daha bu ortamlar da bize sunulsa ya da bu imkânlar sunulsa, bence çok daha şu anda işimiz kolay olacaktı diye düşünüyorum (P13).

133. Ben aday öğretmen eğitimimi yaklaşık bir dört yüz saat seminer programı aldık ve tamamen bir uzmanın gelip bize bir şeyleri sunuş yöntemiyle anlatıp gittiği inanılmaz verimsiz seminerlerdi. Ben ne yazık ki oradan kendi adıma hiç bir şey öğrenemedim. Dolayısıyla sadece yüz yüze bir eğitim hem zorlayıcı oluyor çünkü ben hafta içi her gün eğitimlere gittim. Ve bir yerden sonra açıkçası sistemin açığını bulmak istiyorsunuz. ‘İmza attırayım gitmesem olur’ gibi kendinize bir şeyler buluyorsunuz (P5).

APPENDIX O: CURRICULUM VITAE

DEMOGRAPHICS & CONTACT INFORMATION



Name: Nur
Surname: Gedik Bal
Date of birth: September 2,1990
Place of birth: Düzce, Turkey
Nationality: Turkish
Email: nurgedik@gmail.com,
nurgedikbal.academic@gmail.com
Phone: +90 312 596 47 02

EDUCATION

Doctor of Philosophy (PhD)	
Middle East Technical University	2015- 2019
Master of Arts (MA)	
Middle East Technical University	2012-2015
Bachelor of Arts (BA)	
Middle East Technical University	2009-2012
Freie University	2011
Hacettepe University	2008-2009
High School	
Düzce Anatolian Teacher Training High School	2004-2008

WORK EXPERIENCE

Instructor , School of Foreign Languages, Social Sciences University of Ankara.	2016-.....
Part time instructor , Foreign Languages, Lokman Hekim University.	2018-2019
Part time instructor , Department of Foreign Language Education, Middle East Technical University.	2015-2016
Instructor , Department of Foreign Languages, TOBB University of Economics and Technology	2012-2016

SCHOLARSHIP

Scholarship by TÜBİTAK BİDEB (PhD)	2015
Scholarship by TÜBİTAK BİDEB (MA)	2012
Scholarship by DAAD (German Academic Exchange Service) (BA)	2011

TRAINING PROGRAMS

Teacher Development Webinars , EF (Education First)	2019
Writing ELT Materials , OTA (Oxford Teachers' Academy) and Beykent University	2019
Introduction to Academic Management Course , Anatolia Training Institute and Social Sciences University of Ankara	2018
Trainer Education Program , SLTEP Sabancı University School of Languages	2017

CONFERENCE ABSTRACTS/PROCEEDINGS

- Gedik Bal, N. (2019).** Intercultural sensitivity of EFL learners at a state university. Towards Higher Education, Boğaziçi University School of Foreign Languages, 2nd ELT conference: Teaching for a Better World in the 21st Century, pp.42-43.
- Gedik Bal N. & Savaş P. (2017).** Effectiveness of professional development activities for EFL Teachers, IVth International Eurasian Educational Research Congress, pp.1674-1675.
- Gedik Bal N. , Cengiz C.B. ,& Özköse-Bıyık Ç. (2017).**An Evaluation of Websites Used by Turkish EFL Teachers", 8th International Congress on New Trends in Education, p.126.
- Gedik Bal N. & Hatipoğlu Ç. (2017).** Why is it hard to refuse? Refusal strategies in Turkish , LILA '17 / IV. International Linguistics and Language Studies Conference, p.85.
- Gedik Bal, N. & Hatipoğlu, Ç. (2016).** Why is hard to refuse someone? The Situations that Turkish teachers have difficulty in refusing and the refusal strategies employed by the teachers in these situations. ULEAD 2016 Annual Congress: ICRE, p.259.
- Karakaya, N., **Gedik Bal, N., & Çakmak Akpolat, E. (2016).** Vocational college students' perspectives on English language education at a state university, The 9th International ELT Research Conference Interdisciplinary approaches: Beyond the borders of ELT methodology, p. 45.
- Gedik, N. & Savas, P. (2013).** Effectiveness of using authentic websites and tasks in EFL classes.. 9th International METU Postgraduate Conference on Linguistics and Language Teaching, Selected Papers, 81-94.
- Gedik, N. (2013).** Teachers' and students' perceptions of authenticity in EFL context, Gazi University 1st International Conference for ELT Teachers and Practitioners: Reflecting on Classroom Practices", p. 21.

ARTICLES IN NON-ACADEMIC JOURNALS

-
- Gedik Bal, N. (2019). İngilizceyi yabancı bir dil olarak öğrenmek. *Artı Destek Eğitim ve Kültür Dergisi*, 7, 2-5.
-

BOOKS/ CHAPTERS

-
- Gedik Bal, N. (As Language Specialist). (2017). *Progress: Preparatory Class Student's Book, Workbook, Teachers' Book*: Milli Eğitim Bakanlığı Yayınları.
-

CONFERENCES AND WORKSHOPS ATTENDED

-
- Towards Higher Education, Boğaziçi University School of Foreign Languages, 2nd ELT conference: Teaching for a Better World in the 21st Century, İstanbul, September 2019.
 - 13th METU International ELT Convention, teaching Beyond Boundaries, Ankara, May 2018.
 - LILA '17 / IV. International Linguistics and Language Studies Conference, İstanbul, July 2017.
 - The 8th International Congress on New Trends in Education, Antalya, May 2017.
 - IVth International Eurasian Educational Research Congress, Denizli, May 2017.
 - 11th SFL Directors Meeting, October, 2017.
 - ULEAD 2016 Annual Congress VI. International Congress on Research in Education (ICRE): Quality Assurance in Education: Policies & Approaches, Recep Tayyip Erdoğan University, Rize, October 2016.
 - The 9th International ELT Research Conference', Interdisciplinary approaches: Beyond the borders of ELT methodology, Çanakkale, May 2016.
 - 6th T-plus Event, TOBB University of Economics and Technology, June 2015.
 - Third International Student Conference, Ankara, May 2013.
 - The 9th METU International Postgraduate Conference on Linguistics and Language Teaching, Ankara, December, 2013.
 - 1st International Week on English Studies, Karabük, May 2013.
 - Workshop Fest at TOBB University of Economics and Technology, September 2013.
 - The 1st International ELT Conference in Gazi University, November 2013.
 - The 9th METU International Postgraduate Conference on Linguistics and Language Teaching, Ankara, December 2013.
 - 7th Foreign Language Teacher's conference, Ankara, March 2012.
 - INGED Event -Practical Classroom Ideas, Ankara, April 2012.
 - the 8th METU International Postgraduate Conference on Linguistics and Language Teaching, Ankara, November 2011.
 - One day ELT event with Dr. Krashen held at Turkish Military Academy, May 2011.
 - METU Personal Development Summit , May 2011.
 - 5th METU Science Festival, March 2010.
 - Hacettepe University Personal Development Days, June 2008.
-

RESEACH INTERESTS

-
- Intercultural Competence
 - Professional Development of In-service English Language Teachers
 - Authenticity in English Language Teaching
 - Instructional Technology for Language Teaching
-

LANGUAGE SKILLS

-
- **Turkish:** Native
 - **English:** Advanced Level
 - **German:** Pre-intermediate Level
 - **French:** Beginner Level
-

COMPUTER SKILLS

- Windows (XP/Vista/8.1/10)
 - Microsoft office programs (i.e. Word, Excel, PowerPoint, Publisher, Photo Story)
 - SPSS (Statistical Package for the Social Sciences)
 - MAXQDA (Qualitative Data Analysis Software)
-

APPENDIX P: TURKISH SUMMARY/TÜRKÇE ÖZET

TÜRKİYE'DE DEVLET OKULLARINDA İNGİLİZCEYİ YABANCI DİL OLARAK ÖĞRETEN ÖĞRETMENLERİN GÖRÜŞLERİNE GÖRE KÜLTÜRLERARASI BECERİ VE ÖNERİLEN HİZMETİÇİ EĞİTİM MODÜLÜ

GİRİŞ

Sercu (2006) ve Furstenberg (2010) tarafından belirtildiği gibi, son yıllarda birçok kültürlerarası iletişim beceri modelinin geliştirildiği düşünüldüğünde, yabancı dil eğitiminin temel amacı artık iletişimsel yetkinliğin kazanılması değil, kültürlerarası iletişimsel becerinin kazanılması olmuştur. Thome-Williams (2016)'nın da belirttiği gibi dil öğrencilerinin temel amacı sadece dil ve kültür değil, aynı zamanda bunlar arasındaki ilişkidir. Birçok araştırmacı ayrıca dil öğretimi için hedef model olarak İngilizceyi ana dili olarak konuşan konuşmacıdan ziyade, “kültürlerarası konuşmacı” yı daha çok benimsemiştir (Aguilar, 2008; Alptekin, 2002; Byram & Zarate, 1994; Byram, 2008; Corbett, 2003; Kramsch, 1998; Risager, 2007; Selvi, 2014, Wilkinson, 2012).

Çiftçi ve Savaş'ta (2017) belirtildiği gibi, kültürlerarası iletişim becerisinin gelişiminde kültürlerarası iletişim ve yüz yüze etkileşimler vurgulanmış olsa da, pek çok dil öğrencisinin hedef ülkeden veya farklı ülkelerden insanlarla iletişim kurma fırsatı yoktur. Bu gerçek, İngilizce'nin yabancı bir dil olarak öğretildiği bir ortamda dil öğretimi ile ilgili bir takım kaygılara yol açmaktadır. Bu yüzden de dil öğrenimini ve öğretiminde söz sahibi olanlar, müfredat planlayıcıları, ders kitabı

ve materyal yazarları, test uzmanları, öğretmen eğitimcileri ve eğitimler için yeni bir planlama yeni bir tasarı gereklidir.

Byram (1997) ve Kramsch (1998) tarafından kabul edildiği gibi, kültürlerarası bileşenlerin dil öğretimi müfredatına etkili ve başarılı entegre edilmesi kültürlerarası iletişimi desteklemek ve geliştirmek açısından çok önemlidir. Hatipoğlu'nun (2009, 2012) çalışmalarında da görüldüğü üzere, Türkiye'deki İngilizce öğretmen adaylarının İngiliz kültürü bilgisi bile, bu dili o zamana kadar sekiz ila on yıl boyunca öğrenmiş olmalarına rağmen çok kısıtlıydı. Bunun sonucunda, Hatipoğlu (2009, 2012), İngilizce öğretiminde kullanılan kültür boyutuyla ilgili bu boşluğu değerlendirmek için kullanılan materyal ve teknikleri gözden geçirmeyi önermiştir. Bu nedenle, özellikle Türkiye'de, kültürlerarası beceri bileşeninin ve diğer kültürlerle ilgili bilgilerin çok sınırlı olduğu bir bağlamda, dil öğretiminin bir bileşeni olarak kültürlerarası beceri öğretimi gerekliliği yadsınamaz.

Bununla birlikte, ülkenin kültürü hakkında bilgi, kültürlerarası becerinin tek bileşeni de değildir. Bu nedenle, ders kitabı yazarları, dil öğrenenlerin kültürlerarası becerilerinin geliştirilmesinde desteklenmesi için ders kitaplarındaki okuma ve dinleme metinlerine çeşitli kültürel çerçeveler, aynı konularla ilgili farklı görüşlerin, hoşgörü ve kabul gibi kavramların çeşitli anlamalarını bir araya getirmelidir. Sınav hazırlama uzmanları da aynı zamanda, dil öğrenenlerin dil becerilerini değerlendirmelerinde olduğu gibi, öğrencilerin kültürlerarası becerilerini de değerlendirmek için de gerekli değerlendirme araçları ve yöntemleri geliştirmelidirler.

Öğrencilerin kültürlerarası becerilerinin geliştirilmesi sadece müfredat geliştiricileri, materyal tasarımcılarını veya sınav hazırlayanları etkilemekle kalmaz, aynı zamanda yabancı dil öğretiminde öğretmenlerin yetiştirilmesini de bir gözden geçirmeyi gerektirir. Öğretmenlerin sosyokültürel bilgiye sahip olmaları ve kültürlerarası beceri öğretimini yabancı dil eğitimine entegre etmeleri beklenir (Sercu, 2005). Yani, kültürlerarası beceri sadece İngilizce öğrenenler için değil,

aynı zamanda İngilizce öğretmenleri için de bir gerekliliktir (Crozet & Liddicoat 1997; Doğançay-Aktuna, 2005; Ghanem, 2017; Sercu, 2006; Deardorff, 2009; Marczak, 2013).

Belki de eğitim alanındaki diğer profesyonellerden çok, İngilizce öğretmenleri kültürlerarası öğrencilerin eğitimi konusunda ortaya çıkan gereksinimleri takip etmelidir (Elena, 2014). Kültürlerarası ilişkilerin kurulabileceği bir sınıf ortamı oluşturmak zorlu bir iştir ve öğretmenlerin kültürlerarası becerinin teorik çerçevelerini ve dil derslerinde kültürlerarası becerileri öğretmelerine yardımcı olacak araçlara ilişkin bir anlayışa ve bilgiye sahip olmaları gerekir (Moeller ve Faltin Osborn, 2014). Mirzaei ve Forouzandeh'in (2013) önerdiği gibi, öğretmenler, öğrencilerin kültürlerarası farklılıklarla başa çıkabilmelerini sağlamak için çeşitli görev ve ödevlerden yararlanabilmelidir. Bu nedenle, dil derslerinde kültürlerarası becerileri geliştirebilmeleri için öğretim yöntem ve tekniklerine de ihtiyaç duymaktadırlar. Sonuç olarak, öğretmen eğitimcilerinin öğretmenlerin kendi kültürlerarası becerilerini geliştirecekleri ve öğrencilerin kültürlerarası becerilerini geliştirebilmeleri için gerekli olan yöntem ve teknikleri öğrenecekleri ve uygulayacakları belirli bazı eğitim programları tasarlamaları gerekebilir.

Son olarak, Sercu'nun (2005) belirttiği gibi, “Yabancı dili sınıfa getirmek, öğrencileri kültürel olarak kendi kültürlerinden farklı bir dünyaya bağlamak anlamına gelir” (s.1). Bu nedenle, dil öğrenenlerin uluslararası bir dil olarak İngilizce öğrenirken yeni inanç kümeleriyle karşı karşıya kaldıklarında kültürler arası yetkinliğin yabancı dil öğrenimine ve öğretimine içsel olarak dahil edildiği sonucuna varılabilir fakat bunun nasıl gerçekleştiği ve İngilizce öğreniminde bunun nasıl bir aracılık ettiği daha fazla araştırma gerektirmektedir (Ghanem, 2017). Ayrıca, öğretmenlerin düşünceleri sınıftaki uygulamalarını etkilediğinden, öğretmenlerin İngilizcenin yabancı dil olarak öğretilen sınıflarda kültürlerarası beceri kavramlarını nasıl algıladıklarını keşfetmek de çok önemlidir. Son olarak, İngilizceyi yabancı dil olarak öğrenenlerin kültürlerarası beceri gelişimi ve kültürel farkındalığı üzerine bir dizi araştırma çalışması yapılmasına rağmen (örneğin

Abrams, 2002; Belz, 2002; Bauer ve diğeri, 2006; Schenker, 2012; Ware, 2005; Woodin, 2001; Thome-Williams, 2016) öğretmenlerin kültürlerarası beceri konusunda fikirleri ve deneyimleri ile ilgili araştırmalar nispeten kısıtlıdır (Atay ve ark. 2009; Risager, 2007; Sercu, 2005; Sercu 2006; Demircioğlu ve Çakır, 2015; Cansever ve Mede, 2016). Bu yüzden, öğretmenlerin kültürlerarası beceri fenomenine ilişkin açıklamaları, bunu öğretiminde nasıl deneyimledikleri ve kültürlerarası beceri öğretimindeki deneyimleri, başarıları veya başarısızlıkları nasıl yorumladıkları, öğretmenlerin ihtiyaçlarını öğrenmek veya ihtiyaçlarını karşılamak amacıyla eğitim programları geliştirmek için son derece önemlidir.

Ancak çok az sayıda çalışma (i.e. Genç & Bada, 2005; Bektaş-Çetinkaya, 2014) hizmet öncesi İngilizce öğretmenlerinin kültürlerarası becerisini geliştirmek ve onları kültürlerarası beceriyi yabancı dil sınıflarına dâhil etmeleri konusunda yönlendirmek için eğitim programları geliştirmiştir. Daha da önemlisi şu anda araştırmacıların bildiği kadarıyla Türkiye koşullarında hizmet-içi öğretmenlere öğrencilerinin kültürlerarası becerilerini geliştirmeleri konusunda destek olacak eğitim programları ya da modüller bulunmamaktadır

Bu tez çalışması İngilizceyi yabancı dil olarak öğreten öğretmenlerin kültürlerarası beceri konusundaki algılarını açığa çıkarmayı, kültürlerarası beceriyi öğretme konusundaki deneyimlerini araştırmayı ve öğrencilerinin kültürlerarası becerilerini geliştirmek için öğretmenlerin öngörülen ihtiyaçları doğrultusunda bir eğitim programı geliştirmeyi amaçlamaktadır. Araştırma soruları ise:

1) Türkiye'deki İngilizce öğretmenleri,

- kültürlerarası beceriyi,
- kültürlerarası anlamda yetkin bir öğrenciyi
- kültürlerarası anlamda yetkin öğretmeni

nasıl tanımlamaktadır?

- 2) İngilizce öğretmenlerinin öğrencilerin kültürlerarası beceriyi geliştirme konusundaki fikirleri ve deneyimleri nelerdir?
- 3) Türkiye'deki İngilizce öğretmenleri, yabancı dil öğretmenlerinin kültürlerarası becerilerini geliştirmek ve kültürler arası beceriyi yabancı dil sınıflarında öğretebilmek için ne tür bir hizmet içi eğitim programı/modülü önermektedirler?

Bu yorumlayıcı olgu bilim çalışmasının İngilizceyi yabancı dil olarak öğreten öğretmenlerin kültürlerarası beceri konusundaki algılarını açığa çıkararak, kültürlerarası beceriyi öğretme konusundaki deneyimlerini araştırarak ve en önemlisi öğrencilerinin kültürlerarası becerilerini geliştirmek için öğretmenlerin öngörülen ihtiyaçları doğrultusunda bir eğitim programı geliştirerek alana katkı sağlayacağı öngörülmektedir.

Çalışmanın Önemi

Önceki araştırmalar (örneğin, Atay, 2005; Atay ve diğerleri, 2009; Crozet ve Liddicoat, 1997; Bektaş-Çetinkaya ve Çelik, 2013; Ghanem, 2017; Kelly, 2012; Liddicoat ve diğerleri, 2003; Ryan, 2012; Sarıçoban ve Öz , 2014; Sercu, 2005; Sercu 2006; Zhang, 2017), İngilizcenin yabancı dil olarak öğretilen ortamdaki kültürlerarası öğrenme ve öğretme açısından öğretmenlerin sistematik olarak eğitilmesinin gerekliliğini kabul etmiştir; bununla birlikte, çok az sayıda çalışma (yani, Genç ve Bada, 2005; Bektaş-Çetinkaya, 2014) öğretmen adaylarının kültürlerarası becerilerini geliştirmek ve kültürlerarası öğrenmeyi İngilizce derslerine entegre etmeleri için yönlendiren eğitim programları geliştirmiştir. Ayrıca, Türkiye bağlamında, araştırmacının bilgisine göre İngilizce öğretmenlerinin, öğrencilerin kültürlerarası becerilerini geliştirmeye yönelik çabalarını uygulamalarını destekleyecek herhangi bir eğitim modülü bulunmamaktadır. Bu çalışmanın literatüre veya yabancı dil eğitimi alanına katkısı düşünüldüğünde, hizmet içi öğretmenleri için örnek bir Kültürlerarası Beceri Eğitim Programı geliştirmesi, öğretmenlerin bildiklerini, nasıl bildikleri ve

kültürlerarası beceri ile ilgili uygulamaları açığa çıkarması açısından çalışma oldukça değerlidir.

Çalışmanın dil öğrenme ve öğretme alanındaki birincil katkısı ile ilgili olarak, Türkiye'deki devlet okulunda çalışan İngilizce öğretmenlerinin algılanan ihtiyaçları temelinde hizmet içi İngilizce öğretmenlerine yönelik kültürlerarası bir örnek eğitim önerilmesi önemli olabilir. Önceden belirlenmiş bir yaklaşımdan ziyade aşağıdan yukarıya bir yaklaşımla öğretmenlerin fikirleri alınmıştır. Aslına bakıldığında, öğretmenlerin bir Kültürlerarası Beceri Eğitim Programı özelliklerine ilişkin görüş ve önerileri, önerilen modelin ve çalışmadaki programın temelidir. Burada önerilen örnek eğitim, kültürlerarası beceri için diğer benzer eğitimler için bir ön adım olabilir. Programın etkinliğini belirlemek için de bu önerilen program farklı bağlamlarda uygulanabilir ve test edilebilir. Diğer öğretim bağlamlarına göre daha da geliştirilebilir ve uyarlanabilir.

İkinci olarak, literatürdeki kültürlerarası beceriyi tanımlamak için Deardorff'un (2006) Delphi araştırması gibi kapsamlı çalışmalar yapıldı; ancak, yabancı dil öğretmenlerine dil öğretiminin uygulayıcıları oldukları için kendi kültürlerarası beceri tanımlarını sormak da önemlidir. Bu fenomenolojik araştırma ile öğretmenlerin kültürlerarası beceri anlayışı ve kültürlerarası yetkin İngilizce öğrencisi ve öğretmen algıları, daha ayrıntılı sorgulama yoluyla yani derinlemesine yarı yapılandırılmış görüşmeler yoluyla incelenmiştir.

Üçüncüsü, öğretmen adaylarının kültürlerarası beceri ile ilgili algı ve uygulamalarına ilişkin birçok çalışma (Atay ve diğerleri, 2009; Kılıç, 2013; Kahraman, 2016) nicel odaklı veya karma yöntemlidir (Gönen ve Sağlam, 2012; Cansever ve Mede, 2016) ve bu yüzden de temelde anketler kullanmışlardır. Öğretmenlerin kendi becerilerini ve kültürlerarası beceri konusundaki uygulamalarını nasıl gördüklerine dair ayrıntılı ve yeterli bir açıklama yapmamışlardır. Çok az sayıda çalışma (Demircioğlu ve Çakır, 2015) öğretmenlerin uygulamalarını ortaya çıkarmak için açık uçlu anketler veya görüşmeler gibi nitel araçlar kullanmıştır. Bu nedenle, bu özel çalışma,

öğretmenlerin, genellikle literatürde önerilen kültürel faaliyetlerin bir listesini içeren herhangi bir anket ögesi sunulmadan, kültürlerarası beceri ile ilgili kendi deneyimlerini ve uygulamalarını ortaya koyduğu için önemli olabilir.

Çalışmanın nihai katkısı ise öğretmenlerin kültürlerarası beceri ile ilgili kendi deneyimlerini ve uygulamalarını ortaya koymakla kalmayıp, aynı zamanda öğretmenlerin kültürlerarası beceriyi geliştirmek için dil sınıflarında uygulanabilecek daha ileri uygulamalar için inançlarını ve önerilerini ortaya koymasındadır. Bu nedenle bu çalışmadaki öğretmenlerin bazı önerileri, daha farklı kültürlerarası öğrenme projelerinin önünü açabilir.

Sonuç olarak, bu çalışmanın İngilizce öğreniminde ve öğretiminde paydaşlara katkıda bulunacağına inanılmaktadır. Kültürlerarası iletişim becerileri eğitim tasarımında hem hizmet öncesi hem de hizmet içi öğretmen eğitimleri için bazı fikirler verebilir. Dil sınıflarında kültürlerarası sorunlarla ve konularla daha fazla ilgilenmek isteyen öğretmenlere de iç görüş sağlayabilir. Son olarak, kültürlerarası yeterlilik alanındaki araştırmacılar için Türkiye'deki devlet okulunda çalışan İngilizce öğretmenleri arasında kültürlerarası becerinin şu anki tanımının ve nasıl algılandığının açığa çıkarılması bakımından çalışma mühim olabilir.

YÖNTEM

Araştırma Yaklaşım ve Tasarımı

Araştırmacıların sahip olduğu ontolojik, epistemolojik ve aksiyolojik varsayımlar Araştırmacıların yalnızca araştırma çalışmasına olan yaklaşımını değil, aynı zamanda ilk başta sorulan araştırma sorularının oluşturulmasını ve cevapları bulmak için bilgiye ulaşma yollarını da etkiler (Creswell, 2013, s.18). Ontolojik varsayımlar gerçekliğin doğasına dayanırken, epistemolojik varsayımlar bilgi olarak neyin önemli olduğu ile ilgilidir. Aksiyolojik varsayımlar, araştırmada değerlerin rolü ile ilgilidir (Creswell, 2013, s.20).

Bu çalışmada, gerçeklik çoklu olarak görülmekte ve bu çoklu gerçeklikler çalışmada temsil edilmiştir. Bu çalışmadaki bilgi ve kanıt, katılımcıların alıntılarla paylaşılan açıklamalarına dayanmaktadır. Aksiyolojik varsayımlar göz önüne alındığında, araştırmacı, katılımcıların açıklamalarına dayanarak yaptığı yorumları esas alarak değerleri tartışmayı amaçlamıştır. Bu varsayımlarla, araştırmaya yaklaşım doğası gereği niteliksel olmuştur.

Katılımcı

Bu çalışma için öncelikle amaçlı örnekleme seçildi. Bazı çalışmalar (Behrnd ve Porzelt, 2012; Dwyer, 2004) yurtdışında kalma süresinin bireylerin kültürlerarası yetkinliklerini etkilediğini göstermiştir. Bu nedenle, örnekleme stratejisi, öğretmenlerin uygulamalarını, inançlarını ve ihtiyaçlarını etkileyen bir değişken olabileceğinden, İngilizce öğretmenlerinin yurtdışındaki çalışma / çalışma deneyimlerinin uzunluğuna dayandırılmıştır. Çalışmaya sadece altı aydan az yurtdışı deneyimi olan ya da yurtdışı deneyimi olmayan orta ve lise İngilizce öğretmenleri dâhil edildi. Varsayım, altı aydan fazla yurt dışı deneyime sahip öğretmenlerin kültürlerarası yeterliliğe sahip olabileceği ve kültürlerarası yetkinlik eğitimi alma gereği duymayacaklarıydı. Sonuç olarak, böyle bir eğitim programından yararlanacak öğretmenlere ulaşmak ve öğretmenlerin beklentilerini ve ihtiyaçları ortaya koymak için katılımcılar altı aydan daha az yurt dışında almış öğretmenlerden seçilmiştir.

Bu belirli niteliklere sahip katılımcılara ulaşmak için, çalışmanın başında bir anket çalışması yapılmıştır. Anket katılımcılarına ilişkin demografik bilgiler şu şekildedir. 95 öğretmen yurtdışında deneyime sahipken, 70 öğretmen yurt dışında hiç bulunmamıştır. Erkek öğretmen sayısı 33 iken, ankete 129 kadın öğretmen yanıt vermiştir. 25 öğretmen yüksek lisans derecesini tamamlamış, 23 tanesi ise yüksek lisans programlarında eğitimlerini sürdürmektedirler. Doktora programını tamamlayan iki öğretmen varken, ayrıca katılımcılardan sekizi doktora programında eğitimlerini sürdürmekteydiler. Lise öğretmenlerinin sayısı ortaokul

öğretmenlerinden çok daha fazlayken birden fazla bağlamda çalışan bazı İngilizce öğretmenleri de vardı.

Görüşme katılımcılarının çoğunluğu kadındı ve yaşları 20 ile 44 arasında değişmekteydi. Eğitim geçmişleriyle ilgili olarak, birçoğu İngiliz Dili Eğitimi bölümünden mezun oldu. Öğretmenlik deneyimleri ve çalıştıkları okul bağlamlarıyla ilgili olarak, katılımcılar genellikle daha önce planlandığı gibi lise ve ortaokulda çalışan öğretmenlerdi. Ancak, ortaokul veya liseye ek olarak ilkokulda çalışan birkaç öğretmen de vardı. Görüşme katılımcılarının çoğunun öğretmenlik deneyimi 5 ile 9 yıl arasında değişmekteydi. Ancak, tüm mülakat katılımcılarına bakıldığında yaş aralığı 3 ile 21 yıl arasındaydı.

Verilerin Toplanması

Derinlemesine yarı yapılandırılmış görüşmelerin bu özel fenomenolojik çalışma için uygun bir veri toplama tekniği olduğu düşünüldü. Araştırmacının, görüşmeler sırasında katılımcıların deneyimlerine iliştiirdikleri anlamlarını ortaya koymasına yardımcı olmak için bir soru listesi hazırlandı. Soru listesiyle, araştırmacı tüm katılımcılarla sistematik bir görüşme yapmayı amaçlamıştır; ancak, yarı yapılandırılmış görüşmelerin doğasıyla uyumlu olarak, araştırmacı görüşmeler sırasında daha derin bir anlayışa sahip olmak için ortaya çıkan bir takım ekstra detaylar da sormuştur. Mülakat soruları hem tanımlayıcı, hem fikir hem de deneyim sorularını içermiştir.

Mülakat soruları genel olarak üç araştırma sorusuyla uyumluydu. Tüm görüşme soruları Ek C (Appendix C) de görülebilir. Görüşmeler öğretmenlerin ana dili olan Türkçe olarak yapılmıştır, böylece yabancı dil kullanımındaki zorluk öğretmenleri kültürlerarası dil öğrenme ve öğretme konusundaki algılarını, daha derin duygularını ve deneyimlerini ortaya koyma konusunda engellememektedir. Araştırma soruları ile görüşme soruları arasındaki eşleşmeyle ilgili daha fazla ayrıntı Ek D (Appendix D)de de incelenebilir.

Ön veri toplama aracı açık uçlu bir anketti. Açık uçlu anket arařtırmacının katılımcılara daha önce belirlenen kriterlere dayanarak ulařabilmeleri ve katılımcıların görüřme öncesi eğitim ve öğretim geçmiřleri hakkında daha derinlemesine bilgi verebilmeleri ve ders bağlamları hakkında geniş bir açıklama yapabilmeleri için ek bir veri toplama aracı kullanılmıştır. Katılımcılara yař, cinsiyet, eğitim ve öğretim geçmiři, yurtdıřındaki deneyimleri ve daha önce maruz kaldıkları kültürle ilgili dersler ve eğitimler gibi demografik bilgileri soruldu.

Verilerin Analizi

Katılımcıların demografik bilgilerine ulařmak için uygulanan anket sonuçları SPSS yardımıyla incelendi. Daha çok betimleyici istatistikler yardımıyla cinsiyet, yař, öğretmenlik deneyimi gibi bilgiler analiz edildi. Ana veri toplama aracı olan mülakatlar için ise, seçilen niteliksel yaklařım doğrutusunda (yani yorumlayıcı fenomenoloji), yorumlayıcı fenomenolojik analiz yapıldı. Veri analizinin ilk adımı olarak görüřmelerin sözlü metinleri (1015 dakika) yazılı hale çevrildi. Tüm transkripsiyon için toplam kelime sayısı 117.626 olarak tespit edildi. Verileri düzenlemek için, nitel bir veri analizi aracı MAXQDA kullanıldı ve programa öğretmenlerin mülakatlarının yazılı metin belgeleri yüklendi ve bu program kullanılarak kodlama iřlemi yapıldı. İlk açık kodlama ve ön temaların tanımlanmasıyla, veriler kodlara ve temalara indirgendi. Kategorilerde zamanla azaltmaya gidilerek veriler küme haline getirildi ve daha sonra sonuçları yorumlamak için grafiklerle gösterildi.

BULGULAR

Arařtırma Sorusu 1: Türkiye'deki İngilizce öğretmenleri kültürlerarası beceriyi, kültürlerarası anlamda yetkin bir öğrenciyi ve öğretmeni nasıl tanımlamaktadır?

Öğretmenlerin kültürlerarası beceri hakkındaki görüşlerini ve bunları İngilizceyi yabancı dil olarak öğretilen bir bağlamda nasıl tanımladıklarını arařtırmak için,

öğretmenlerden dil öğrenme ve öğretme ile ilgili olarak kültürlerarası beceri kavramını tanımlamaları istenmiştir. Ayrıca kültürlerarası yetkin bir yabancı dil öğrencisinin ve öğretmenin özellikleri hakkında sorular yöneltilmiş ve sonunda kültürlerarası beceri ile ilgili kendi yeterliliklerini değerlendirmeleri istenmiştir. Görüşmeler, kültürlerarası beceri tanımında ve kültürlerarası yetkin yabancı dil öğrencisi ve öğretmeni tanımlarında benzer özellikleri ortaya çıkmıştır. Bununla birlikte, katılımcılar kültürlerarası yetkin bir öğretmeni tanımlarken, ayrıca kültürlerarası beceriyi sınıflarına entegre etmek için gerekli olan öğretim becerilerine de dikkat çekmişlerdir.

İngilizceyi Yabancı Dil Olarak Öğreten Öğretmenlerin Nazarında Kültürlerarası Beceri

Kültürlerarası beceri diğer kültürlere açık ve onları öğrenmeye meraklı olmanın yanı sıra farklı kültürlerden insanlarla etkili bir şekilde iletişim kurma, kültürler arasındaki benzerlik ve farklılıkları kabul etme ve diğer kültürlere saygı duyma yeteneği olarak tanımlandı. Öğretmenler ayrıca dil öğrenimi için hedef kültür bilgisinin ve kültürlerarası iletişimde de İngilizcenin rolünün önemini vurguladılar.

Tüm katılımcı öğretmenler tam bir kültürlerarası beceri anlayışı geliştirmemiş ya da derinlemesine bir tanımlı kavramsallaştırmamış olsalar bile, literatürde önerilen çeşitli modellere atıfta bulunan bileşenlerden bahsetmişlerdir. Kültürlerarası beceriden ne anladıklarını bilmek kültürlerarası beceri ile ilgili uygulamalarının uygun şekilde yorumlanması ve bu uygulamaların daha da geliştirilmesi için çok önemliydi.

Kültürlerarası Yetkin Bir Yabancı Dil Öğrencisi

Öğretmenler, kültürlerarası yetkin bir yabancı dil öğrencisinin özelliklerini, kendi, hedef ve diğer kültürler hakkında bilgi sahibi olmak, diğer kültürlere ve farklılıklara açık olmak, başkalarına karşı hoşgörü ve empati, kültürler arasında karşılaştırma yapabilmek ve hedef dili etkin bir şekilde kullanmak olarak

tanımlamıştır. Öğretmenlere öğrencilerinin kültürlerarası yeterliliğe sahip olup olmadıkları sorulmuştur, öğretmenlerden 12'si kültürlerarası yetkin yabancı dil öğrencisine sahip olduklarını belirtirken, 11 tanesi bunun tersini belirtmiştir. Ayrıca kültürlerarası yeterliliğe sahip sınırlı sayıda öğrencisi olduğuna inanan yedi öğretmen de vardı. Öğretmenlere, öğrencilerin kültürlerarası becerileriyle ilgili algıları da sorulduğunda, öğrencilerinin kültürlerarası yetenekli ve yeteneksiz olmalarına dair bazı nedenler ortaya koymuşlardır. Onları yetkin kılan şey, temel olarak diğer kültürler hakkındaki bilgileri, diğer kültürlerle karşı olumlu tutumları ve önyargıların olmaması ve TV dizisi, programlar filmler, sosyal medya ve etkileşimli bilgisayar oyunları gibi araçlar aracılığıyla diğer kültürlerle ilişki kurmalarıyla ilgilidir. Öte yandan, onları kültürlerarası beceri anlamında yeteneksiz yapan şey, daha çok, İngilizceyi öğrenmeye ve kullanmaya ilgisiz olmaları, başka kültürleri öğrenmeye açık olmamaları, onları anlamsız görmeleri, o kültürler hakkında bilgi eksikliği ve kültürler arasındaki benzerlikleri ve farklılıkları anlamalarıydı.

Kültürlerarası Yetkin Bir Yabancı Dil Öğretmeni

Kültürlerarası yetkin bir yabancı dil öğretmenin özellikleri öncelikle diğer kültürlerle açık olma, kültürler arasındaki benzerlik ve farklılıkları kabul edip onlara saygı gösterme ve diğer kültürlerle karşı empati kurma gibi bazı tutumları içeriyordu. Kendi kültürü ve diğer kültürler hakkında bilgili olmak, yabancılarla iletişim kurabilmek, denizaşırı tecrübeye ve yabancı arkadaş ve öğretmenlere sahip olmak kültürlerarası yetkin öğretmenlerin özelliklerinden bazılarıydı. Son olarak, kültürü dil sınıflarına entegre etme becerisine sahip olmak, kültürler arasında farklılıklar ortaya koyma yeteneği ve öğrencilerin hoşgörü ve diğer kültürlerle karşı daha açık olmaları gibi tutumlarını geliştirme becerisi de kültürlerarası yetkin olan öğretmenler için belirtilmiş diğer bazı özelliklerdir.

Öğretmenlere kendilerinin kültürlerarası yetenekli olup olmadıkları konusunda ne düşündükleri sorulduğunda, öğretmenlerin on beşi kendilerini kültürlerarası yetkin gördüklerini belirtirken, dokuz öğretmen kendilerini yetkin olarak görmediklerini

belirtti. Hem yetkin hem de yetkin olmadıkları kanaatine varan başka öğretmenler de vardı ve birkaçı da yetkin olup olmadıklarını bile bilmediklerini belirtti.

Yetkinlik veya yetersizlik algıları için verilen nedenler, daha önce kültürlerarası yetkin bir öğretmenin özellikleri olarak ortaya koydukları özellikleri destekler nitelikteydi. Kültürlerarası yetkin öğretmenler öncelikle farklılıklara, diğer kültürlerle ve yeni fikirlere açıktı ve diğer toplumlara karşı empati ve hoşgörüyü sahipti. Ayrıca, kendi kültürleri ve diğer kültürler hakkında da bilgi sahibiydiler ve diğer kültürlerden insanlarla iletişim kurabilmekteydiler. Öte yandan, kültürlerarası yetkin olmayan öğretmenlerin hedef ve diğer kültürler hakkında bilgisi yetersizdi ve onlar yurtdışı deneyimlerinden yoksundular. Ayrıca, kültürler arası konuları, eğitim ve kaynak yetersizliği nedeniyle dil sınıflarında öğretmekte güçlük çektiklerini dile getirdiler.

Araştırma Sorusu 2. İngilizce öğretmenlerinin öğrencilerin kültürlerarası beceriyi geliştirme konusundaki fikirleri deneyimleri nelerdir?

Öğretmenlerin kültürlerarası beceri ilgili uygulamalarını ortaya çıkarmak için, öğretmenlere kültürlerarası beceri ilgili deneyimlerinin ne olduğu, kültürlerarası becerinin öğretilmesinin kolay ya da zor bulup bulmadıkları, yabancı öğrencilere sahip olup olmadıkları, öğrencilerin kültürlerarası becerilerini geliştirmelerine nasıl katkıda buldukları, öğrencilerin kültürlerarası becerilerinin geliştiğini nasıl anladıkları ve öğrencilerin kültürlerarası yeterliliğini geliştirmek için neler yapılabileceği konusunda sorular soruldu.

Öğretmenlerin Kültürlerarası Beceri İle İlgili Görüşleri Ve Deneyimleri

Öğretmenlere kültürlerarası beceri hakkındaki öğretim uygulamalarını sorulduğunda, öğrenciler, meslektaşları ve müfredat hakkındaki kendi algılarını ifade ettiler. Bu konuda özellikle öğrencilerin yabancı dil öğrenmeye karşı önyargıları, diğer kültürleri öğrenmeye motive olmadıkları ve diğer kültürlerle açık olmamalarına değindiler. Ayrıca, öğretmenler çok sınırlı olmasına rağmen kendi

kültürlerarası deneyimlerine de değindi. Yabancı dil öğretmenleri, temel olarak festivalleri, mutfakları, kıyafet stilleri, döviz, eğitim vb. konularda farklı kültürler hakkında bilgi vermek, öğrencilerin film, video ve belgesel izlemelerini sağlamak ve görsel ve otantik materyalleri kullanmak gibi öğrencilerin kültürlerarası becerilerini geliştirmek için sınıfta yaptıklarından bahsetti. Görüşmeler sırasında ayrıca, mektup arkadaşlığı gibi projelerden, kültürel meseleler üzerine tartışmalardan, yurtdışı deneyimlerinin paylaşılmasından, yabancıların davet edilmesi ve farklı ülke ve kültürlerin karşılaştırılmasından da bahsedildi. Bazı öğretmenler ayrıca ötekileştirmeyi önlemek ve kültür ve dilin iç içe geçme konusundaki farkındalığını artırmak için biraz çaba sarf ettiklerini belirtti.

Öğretmenlerin Sınıfta Yabancı Öğrencilerin Olması Konusundaki Düşünceleri ve Deneyimleri

Öğretmenlerin ana dili Türkçe olmayan öğrencilerle olan deneyimleri öğrencilerin anadillerine göre değişmektedir. Sınıfta Suriyeli öğrencileri olan öğretmenler, bu öğrencilerle iletişim kurmaya çalışırken zor zamanlar yaşadı ve beden dili kullanımı gibi başka stratejiler geliştirmeye çalıştılar, bazıları ise daha bilgili ve deneyimli Suriyeli öğrencilerden çevirmen veya tercüman olarak faydalandı. Bir diğer yandan, İngiliz, Alman veya Fransız öğrencisi olan öğretmenler bunu çeşitli kültürleri karşılaştırma fırsatı olarak gördüler. Kürt öğrencisi olan öğretmenlerin iletişim ya da önyargı gibi problemleri vardı. Sınıflarında ana dili Türkçe olmayan öğrencisi olmayan öğretmenlerse sınıflarında yabancı bir öğrencisi olması durumunda hem öğretmenlerin hem de öğrencilerin İngilizce kullanmalarını artıracığına inandılar bazıları ise bu durumun kültürlerarası paylaşıma katkı sağlayacağına inandılar.

Kültürlerarası Beceriye Öğretmenin Kolaylığı Ya Da Zorluğu

Sonuç olarak, görüşmeler sırasında ortaya çıkan zorluklar öncelikle dil dersleri için yetersiz zaman, ders kitabındaki sınırlı kültürlerarası içerik ve akıllı tahta, projektör vb. gibi teknolojik araçların eksikliği gibi olanakların eksikliği ile

ilgilidir. Öğrencilerin yabancı bir dili öğrenmek için motivasyon eksikliği ve yabancılar ile olan yetersiz etkileşimi, toplumun varsayımları ve öğretmenlerin motivasyon eksikliği de diğer kaygılardır.

Öğretmenler, kültür ve dilin iç içe geçtiğini ve öğrencilerin ileri teknolojiyi sık sık kullanmasının, öğrencilerin kültürlerarası becerisini geliştirmek için işlerini kolaylaştırdığını belirtti. Diğer bazı öğretmenler, belirli koşullar mevcut olduğunda; kültürlerarası beceriyi öğretmenin çok kolay olacağını düşündü. Bu gereksinimler materyallerin mevcudiyeti, maddi destek ve öğrenmeye açık ve istekli öğrencilerle ilgiliydi.

Öğretmenlerin Öğrencilerin Kültürlerarası Becerisini Geliştirmelerine Katkıları

Çoğu öğretmen materyallerini, görevlerini ve etkinliklerini, projelerini, rehberliğini ve deneyimlerini paylaşma yoluyla çeşitli şekillerde öğrencilerinin kültürlerarası becerisini geliştirmelerine katkıda bulduklarına inanmaktadır. Ayrıca, öğrencilerin kültürlerarası becerisini geliştirme sürecini nasıl algıladıklarına dair bazı farkındalıkları vardı. Ancak, yetersiz kaldıkları, yabancılarla etkileşime girmedikleri, program ve materyal problemlerinden dolayı bu sürece katkısı olmadığını belirten öğretmenler de vardı.

Öğretmenlerin Öğrencilerin Kültürlerarası Becerisini Nasıl Geliştirebileceklerine Dair Düşünceleri

Öğretmenler öğrencilerin kültürlerarası becerisini geliştirmek için neler yapılabileceğine ilişkin tavsiyelerini sundu. Bu öneriler temel olarak öğrencilerin kişisel temas yoluyla diğer kültüre maruz kalmalarıyla ilgiliydi. Erasmus gibi değişim programlarına ya da E-twinning gibi uluslararası projelere katılmak öğretmenler tarafından sıkça belirtildi. Ayrıca, öğrencilerin ağlarını geliştirmek için kullanılabilecek sosyal ağların ve diğer görsel-işitsel materyallerin gücüne de

inanyorlardı. Öğrencilerin diğer kültürleri keşfetmelerini ve farklılıklarla ilgili görüşlerini değiştirmelerini gerektiren ödevler de önerildi.

Araştırma Sorusu 3. Türkiye'deki İngilizce öğretmenleri, yabancı dil öğretmenlerinin kültürlerarası becerilerini geliştirmek ve kültürler arası beceriyi yabancı dil sınıflarında öğretebilmek için ne tür bir hizmet içi eğitim programı/modülü önermektedirler?

Öğretmenlerin kültürlerarası beceri ilgili hizmet içi bir eğitim programına ilişkin algı ve ihtiyaçlarını ortaya çıkarmak için, öncelikle öğretmenler önceki deneyimleri ve onları ne kadar etkili gördükleri hakkında sorgulandı. Daha sonra, daha fazla yararlanabilecekleri bir eğitim programının özellikleri hakkında sorular soruldu. Eğitimde kullanılacak olan içerik, yöntemler, teknikler, etkinlikler ve materyaller hakkında özel olarak sorular soruldu. Hatta programın nasıl değerlendirileceği ve katılımcılara verilen ödüller ile ilgili bilgi bile istendi. Böyle bir eğitime katılmak isteyip istemedikleri ve seçimlerinin nedenleri de sorgulandı.

Daha Önceki Eğitim Deneyimleri

Otuz öğretmenden altısı, kültürlerarası beceri ile ilgili ya da dil öğretiminin kültürel yönleriyle alakalı herhangi bir ders almadıklarını ifade etti. On altısı, kültürlerarası beceri veya dil öğretiminin kültürel yönleri olarak adlandırılan belirli bir ders almadıklarını, ancak bu konuların diğer derslerde ele alındığını belirtti. Öğretmenlerin bahsettiği dersler *İngiliz Dili ve Edebiyatı*, *Amerikan Kültürü ve Edebiyatı*, *Dil ve Kültür*, *Kültürlerarası İletişim*, *Sosyodilbilim*, *Dil Transferi* ve *Dil Edinimi*, *İki dillilik* idi.

Öğretmenlere kültürlerarası beceri ile ilgili bir eğitime katılıp katılmadıkları sorulduğunda, 24 öğretmen kültürlerarası beceri ile ilgili hizmet içi bir eğitime katılmadıklarını belirtti. Diğer öğretmenler ne tür atölye, konferans ve seminerlere katıldıklarını açıkladı. Bu seminerlerden bir tanesi Erasmus konulu iken diğer bir tanesi de sınıflardaki yabancı öğrenciler ile ilgiliydi.

Önerilen Hizmet İçi Eğitim Programı

İçerik

Görüşmeler, Türkiye bağlamında kültürlerarası eğitimin içeriğine ilişkin önerileri ortaya koydu. Öğretmenler bu eğitimin öğretmenlerin diğer kültürler ve kültürler arasındaki farklılıklar hakkında öğrendikleri bazı kültürel içeriğe sahip olabileceğini öne sürdüler. Ayrıca kültürlerarası eğitimle ilgili öğretmenlik becerilerinin dahil edilmesinin gerekliliğine de inanıyorlardı. Öğretmenlerin kültürlerarası beceri öğretim becerilerini geliştirmek dışında, öğretmenlerin tutumlarını geliştirmek de bu eğitimin bir parçası olarak belirtilmiştir. Öğretmenlerin kültürlerarası becerilerini geliştirmek için yurtdışında gerçek bir kültürlerarası deneyim, görüşmeler sırasında İngilizceyi yabancı dil olarak öğreten öğretmenlerinin sağladığı temel önerilerden biriydi.

Metot, teknik, aktivite ve materyaller

Öğretmenler, eğitmen tarafından hazırlanan sunumun teorik slaytlarını takip etmek yerine, eğitim sırasında öğrenilenleri uygulamanın gerekliliğine inandılar. Eğitim, öğretmenlerin etkileşimli faaliyetlerde buldukları ve birbirlerinden öğrendikleri bir atölye çalışması gibi olursa, bunun diğer öğretmen merkezli eğitimlere kıyasla daha etkili olacağına inandılar. Öğretmenler tarafından önerilen materyaller çoğunlukla güncel, özgün ve görsel-işitseldi.

Programın Süresi

Öğretmenlerin çoğunluğu, kısa vadeli bir programdan ziyade uzun vadeli bir programa sahip olmanın daha uygun olacağını düşünüyordu. Önerilen en kısa süre üç gün ve en uzun süre bir yıldır. Öğretmenler genellikle eğitim için bir-iki haftalık süreyi tercih ettiler. Öğretmenlerden üçü, eğitim programının bir kereden çok sürekli olması gerektiğini ileri sürdü.

Eđitim programın nasıl verileceđi

Öđretmenlere eđitimin nasıl verilmesi gerektiđi sorulduđunda ve yüz yüze, çevrimiçi ya da karma gibi seçenekler sunulduđunda, katılımcıların yarısından biraz fazlası karma programlar tercih ederken, neredeyse yarısı yüz yüze programları tercih etti. Öđretmenlere uygun olması ve hazır olma durumuna göre seçebilmeleri için her iki seçeneđin de sađlanması gerektiđini düşünnen bir öđretmen vardı.

Eđitim Programının Deđerlendirilmesi

Programın deđerlendirilmesi için öđretmenler testler, anketler, görüşmeler ve gözlemler gibi hem biçimlendirici hem de özetleyici deđerlendirme araçları önermiştir. Yalnızca öđretmenlerin görüşlerinin deđil, aynı zamanda öđrencilerin de eđitimin öđretmenlerin öđretimi üzerindeki etkisine ilişkin algılarının da araştırılması gerektiđine inandılar. Easton'un (2018) da dediđi gibi, öđrencilerin gelişmesine ve başarısına bakmanın, öđretmenlerin kültürlerarası öğrenme ve öđretme uygulamalarındaki deđişimini gösterdiđi bile düşünülebilir.

Kültürel bilgi ve farkındalığı deđerlendirmek için ön testler ve son testler yapılabilir ve anketler yapılabilir ve öđretmenlerin ve öđrencilerin programın etkinliđi hakkındaki algılarını araştırmak için mülakatlar yapılabilir. Guskey'in (2002) önerdiđi gibi, öđretmenler sınıfta öđrendiklerini uyguladıktan sonra eđitimin etkinliđini gördüklerinde tutumlar ve inanç deđişiklikleri meydana gelebilir. Bu nedenle, bu tür tutum anketleri bile öđretmenlerin öđrendiklerini sınıflarında uygulama zamanı bulduktan sonra uygulanabilir. Eđitim programının genel etkinliđini uzun vadede ancak katılımcı öđretmenler tarafından tercih edilirse görmek için düzenli gözlem yapılabilir. Bununla birlikte, İngilizce öđretmenlerinin de önerdiđi gibi, süreklilik arz eden bir deđerlendirme de düşünülebilir ve eđitimde uygulanacak olanlara benzer bazı aktiviteler de eđitim sırasında deđerlendirme aracı olarak kullanılabilir

Program sonunda ödüllendirme

Kültürlerarası beceri eğitimi programının amacı ve yararları göz önüne alındığında, araştırmadaki bazı İngilizce öğretmen katılımcılar tarafından da belirtildiği gibi, böyle bir programa katılmanın zaten kendisi öğretmen için ödül olabilir. Ancak, bazı dışsal teşvikler de bu tür mesleki gelişim faaliyetlerine katılma istekliliğine katkıda bulunabilir. Bu nedenle öğretmenlerden, bu tür bir eğitim programına devam etmeleri için ne tür ödüllerin mümkün olduğu sorulmuştur.

Öğretmenlerin neredeyse yarısı katılımcılara ödemenin yapılmaması gerektiğini ifade etti. Öğretmenlerden altısı, öğretmenlerin kısa bir ziyaret için yurtdışına gönderileceğini veya böyle bir eğitim programına katılmak için ödül olarak bir proje ile gönderilebileceğini düşündü. Dördü ise öğretmenleri terfi ettirmeyi veya mesleğindeki kıdemlerini arttırmayı iyi bir ödül olarak düşündü. Diğer bazı öğretmenler de uzun vadede öğretmenlerin maaşlarını etkilemek için bir şeyler yapılabileceğini önerdi. Bunlar, kıdem tazminatlarında bir artış veya fazla mesai saatleri olması gibi ekstra ödemeleri içerebilir dendi. Öte yandan, öğretmenlerin bu konuda yeni bilgi ve uzmanlık kazanması gibi bir eğitim programı için ödülün gerekli olmadığına inanan dört öğretmen de vardı.

Özetlemek gerekirse, eğer eğitim programı öğretmenlerin ihtiyaçlarına cevap veriyorsa ve kültürlerarası öğrenme ve öğretme ile ilgili pratik bilgiler sunuyorsa, katılımcılar bile katılımcılar arasında belirtilen bir eğitime katılmak için para ödemeye hazır olabilirler. ders çalışma. Bu tür eğitim programlarının zamanlamasına ek olarak, programın içeriğinin, metodolojisinin ve eğitimcinin kalitesi de dikkate alınması gereken kritik unsurlardır.

Eğitim programının olası faydaları

Guskey (2002), öğretmenlerin profesyonel gelişimin bir parçası olma arzusunun, böyle bir faaliyetin kendilerinin gelişimine, bilgi ve becerilerine katkıda bulunacaklarına ve öğretimlerini geliştirecek ve öğrencilerin öğrenmelerini

etkileyeceğine inandıklarına bağlamaktadır. Bu çalışmadaki öğretmenler de önerilen eğitimin yararlarına inandılar. Bu tür bir eğitimin sadece örneklerin, tekniklerin, materyallerin temin edilmesiyle değil, aynı zamanda öğretmenlerin bilgisi, bakış açıları ve kültürlerarası etkileşimlerine, dil öğretimine de katkıda bulunabileceğini düşündüler.

Eğitim programının olası sıkıntıları ve zorlukları

Öğretmenler için öngörülen en büyük zorluk zamandı. Programa katılmak için yeterli zamanın bulunmamasından endişe ettiler ve kursları ve özel yaşamları nedeniyle zaten yoğun bir programa sahip olduklarını biliyorlardı. Eğitim devam ederken ve okuldan sonra eğitim almak gibi birçok seçeneği göz önünde bulundurdular ve her ikisi için de endişeleri vardı.

Ayrıca, programın içeriği konusunda da tereddütlülerdi çünkü teorik eğitim almaya istekli değillerdi ve daha çok yenilikçi ve pratik bir içeriği tercih ediyorlardı.

Birkaç öğretmen programın yeri ve taşımayla ilgili olası sorunlardan bahsetti. Bu tür eğitim programlarının çoğunlukla büyük şehirlerde gerçekleştirildiğini ve aile sorunları nedeniyle kendi memleketlerini terk etmelerinin bazen zor olduğunu düşündüler.

Bir öğretmen, öğretmen eğitiminde kademeli sistem sorunundan bahsetti ve bu nedenle tecrübesiz eğitimleri olacağına ve bilgi ve uzmanlığın tam olarak aktarılmayacağına inanıyordu. Başka bir öğretmen de ayrıca ebeveynlerin yabancı dil öğrenimine ve diğer kültürlerle karşı önyargılarına da değindi.

Program için olası sorunların çözümü

Zamana bağlı çözümler konusunda, bazı öğretmenler eğitim programı için iyi bir zamanlamanın tanımlanması gerektiğini önerdi. Özellikle, öğretmenlerden beşi MEB seminer döneminde eğitim almayı önerdi. İki öğretmen, 15 günlük yarıyıl tatilinde eğitim almayı önerirken, dördü yaz aylarında eğitim alma fikrini ortaya

attı. Üç öğretmen ayrıca MEB'in eğitim için izin günleri bırakabileceğini de belirtti. Diğer iki öğretmen de eğitimin zamanla ilgili sorunlara bir çözüm olarak çevrimiçi olabileceğini düşündü. Başka bir öğretmen, eğitimi almak için evli çiftlerin aynı anda görevlendirilebileceğini ve öğretmenlerden ikisi, kişinin eğitim için kişisel zamanını ayırabileceğini düşündü.

Öğretmenler ayrıca eğitimden ihtiyaç duyduğu desteği açıkladı. Bunlar, eğitimlerin sınıfları gözlemlemesi ve ihtiyaçları tespit etmesi, eğitimlerin hoşgörülü ve geniş fikirli olması, eğitimlerin gerektiğinde erişilebilirliği, gerektiğinde öğretmenlerin eğitimden yardım alabilmeleriydi. Öğretmenler ayrıca eğitimlerin öğrettiklerinin uygulama alanı sağlaması ve eğitim sonrasında da rehberlik yapmaları gibi bazı önerilerde bulundu.

Mekanla ilgili problemlerle ilgili olarak, öğretmenlerden ikisi eğitim alanının kolay erişilebilir olmasını önermiştir. Diğer ikisi ise ayrıca, kursiyerlerin çocukları için anaokulu olması gerektiğini veya bunun gibi bir tesis sağlanabileceğini belirtti. Bir öğretmen de eğitim programının hizmet içi eğitim merkezlerinde yürütülmesini de önermiştir.

Öğretmenlerin motivasyonuna ilişkin çözümler, benzer durumlarda diğer meslektaşlarla iletişim kurma, yazın ilave saatler için para ödemesinin yapılması, kursiyerlere bir ödemenin yapılması, sertifika verme veya terfi ettirme gibi önerilerdi.

Programın içeriği için bir öğretmen bunun hem yenilikçi hem de ilginç olması gerektiğini önerdi. Bir başka öğretmen ayrıca genel bir eğitimden ziyade bağlam/ortam temelli bir eğitim almayı tavsiye etti. Ebeveynlerle ilgili problemler için ise bir öğretmen öğrenciler için kültürlerarası becerinin önemi üzerine bir sohbetin gerçekleştirilebileceğini düşündü.

Öğretmenlerin böyle bir eğitim programına katılmak istemeleri ve nedenleri

Öğretmenler, yeni bilgiler edinerek, kendilerini yenileyerek, başkalarıyla fikir alışverişinde bulunarak ve ufkunu genişleterek kendilerini geliştirmek için bu tür bir hizmet içi eğitim programına katılma isteklerini dile getirdiler. Ayrıca, öğrencilerine diğer kültürler hakkında önyargılarını kırarak ve sınıflarındaki muhtemel yabancı öğrencilere hazırlık yaparak öğrencilerine, dil ve kültür eğitimlerine daha fazla katkıda bulunmak istediler. Kültürlerarası konulardaki ihtiyaçları ve eksiklikleri, aynı zamanda böyle bir eğitim modülüne katılmaları için onları cesaretlendirmiştir. Son olarak, yurtdışına çıkma, yabancılarla etkileşime girme ve diğer kültürler hakkında daha fazla şey öğrenmeye istekli olmaları ve yenilikçiliğe açık olmaları da onları teşvik eden diğer noktalarıdır.

Ortaya çıkan diğer hususlar

Öğretmenler, hizmet öncesi eğitim, hizmet içi eğitim ve dil öğretimi müfredatı gibi Türkiye'deki genel eğitim sistemine ilişkin birkaç kaygıya değindi. Kültürlerarası eğitim ile doğrudan alakalı olmasalar da, öğretmenlerin öğretme bağlamında bazı bilgiler sağlayabilirler. Örneğin öğretmenler Dynet ile ilgili müfredat ile uyuşmadığını dile getirdiler. Milli eğitimde almış oldukları hizmet içi eğitimlerin yeterince verimli bulmadıkları dile getirdiler. Ayrıca üniversitedeki eğitimlerinin gerçek hayatta uygulama arasındaki farklılıklara değindiler.

SONUÇ

Çalışmanın Kısa Bir Özeti

Küreselleşme, göç, ulaşımdaki ticaretteki gelişmeler ve bilgi iletişim teknolojisi, kültürlerin endişe verici bir hızla iç içe geçmesine neden oldu. Öğrencilerin de farklı ortamlarda insanlarla başarılı iletişim kurabilmeleri için hem kültürel hem de dil becerileri ile donatılarak kültürlerarası becerilerinin geliştirilmesi gerekmektedir. Öğretmenlerin bilişleri ve uygulamaları, İngilizcenin yabancı dil olarak öğretildiği ortamda öğrencilerin kültürlerarası becerilerinin geliştirilmesinde

çok önemli bir role sahiptir. Bu nedenle, bu yorumlayıcı fenomenolojik çalışmanın amacı, İngilizce öğretmenlerinin kültürlerarası beceri algılarını ortaya koymak, kültürlerarası beceri ile ilgili öğretim uygulamalarını araştırmak ve öğretmenlerin öğrencilerin kültürlerarası becerilerinin geliştirilmesinde algılanan ihtiyaçları dikkate alınarak bir eğitim programı ya da modülü geliştirmektir. Bu amaçlar doğrultusunda, İngilizce öğretmenleriyle derinlemesine yarı yapılandırılmış görüşmeler yapıldı. Ayrıca, görüşmelerden önce katılımcılarla görüşme yapmak ve onların geçmişleri ve çalışma bağlamları hakkında daha derin bilgi edinmek için bir anket yapıldı. Veri analizi aracı olarak MAXQDA kullanılmış ve yorumlayıcı fenomenolojik analiz yapılmıştır. Sonuçlar, öğretmenlerin kültürlerarası beceri tanımının önerilen literatür ile uyumlu olduğunu ve öğrencilerin kültürlerarası becerilerini nasıl geliştirebileceğine ilişkin deneyimlerinin ve önerilerinin dil eğitimcileri için iç görü sağlama potansiyeline sahip olduğunu göstermiştir. Öğretmenlerin olası eğitim programına ilişkin önerileri de titizlikle analiz edilmiş ve hizmet içi İngilizce öğretmenleri için bir eğitim modülü bunlara dayanarak tasarlanmıştır. Bu nitel çalışma, İngilizce öğretmenlerinin öğretim uygulamalarını ortaya koyma ve Türk İngilizce öğretmenlerinin ihtiyaçlarına dayanan bir hizmet içi eğitim modülü önerme bağlamında, ilgili literatüre katkıda bulunabilir.

Çalışmanın Etkileri Ve Öneriler

Bu çalışma, öğretmenlerin kültürlerarası beceriyi yabancı dil olarak İngilizce öğretilen ortamda sınıflarına entegre etme sürecindeki algılarını, deneyimlerini, sınıf içi uygulamalarını ve zorluklarını açığa çıkarmıştır. Bu nedenle, bu çalışma, öğrencilerin kültürlerarası becerilerini geliştirmek için öğretmenlerin ihtiyaçlarını belirlemek için yeni ve önemli bir adımdır. Sadece öğretmen eğitimcileri ve hizmet içi eğitimler için değil, dil öğrenimi ve öğretimi için müfredat geliştiren ve materyal tasarlayan uzmanlar için de çıkarımlar vardır.

Hizmet Öncesi Eğitim İçin Çıkarımlar Ve Öneriler

CEFR ve ulusal müfredat, kültürlerarası becerinin önemini vurgulasa da, genellikle bunu sınıfta öğretmesi veya öğretmemesi öğretmenin takdirine kalmaktadır. Bu nedenle,

- üniversitelerde İngiliz Dili Eğitimi Anabilim Dalı öğretim programı hem kültürler arası yetkin hem de mezun olduklarında bu becerileri öğrencilerine öğretebilecek veya aktarabilecek öğretmenler geliştirmek için kültürlerarası iletişim dersleri açmalıdır. Bu derslerin içeriği, kültürlerarası dil öğretimi, bu tür bir çabanın ardındaki nedenler ve hizmet öncesi öğretmenlerin hizmet sırasında uygulayabilmelerini sağlayacak yöntemler ve pratik uygulamaları içerebilir.
- değişim programları daha fazla desteklenmeli ve öğrencilerin stajlarının bir kısmı başka bir ülkede düzenlenebilir, böylece bu öğrenciler başka kültürlerden insanlarla karşılaşabilir ve becerilerini kişisel iletişim yoluyla geliştirebilirler.
- değişim programlarından önce ve sonra veya daha önce de belirtildiği gibi yurt dışı stajlarından önce ve sonra öğretmen adaylarının kültürlerarası deneyimlerini desteklemek ve yurtdışında ne kazandıklarını ve dil öğretmeni olduklarında bu deneyimlerden nasıl yararlanacaklarını düşünmelerine yardımcı olmak için kısa süreli eğitimler verilmelidir.

Hizmet-İçi Eğitim İçin Çıkarımlar Ve Öneriler

MEB'de hizmet içi eğitimlerin daha da geliştirilmesi için bağlama özgü öneriler aşağıdaki listede incelenebilir.

- Öğretmen, bu alanlarda ihtiyaç duymadığı takdirde hizmet içi eğitim oturumlarına katılmak zorunda bırakılmayabilir. Çeşitli atölye çalışmaları ve eğitim modülleri arasında seçim yapabilmeleri için öğretmenlere daha fazla seçenek sunulabilir.

- Öğretmenler, kademeli sisteminin çok iyi çalışmayabileceğine inanıyordu. Bu gibi sorunlardan kaçınmak için, kurum içi eğitimler, eğitimlerin etkinliği için uzun vadede eğitilebilir.
- Hizmet içi eğitim programlarının metodolojisi revize edilebilir. Kalabalık bir salonda uzun bir teorik sunumun yapıldığı otumlardan ziyade atölye tarzında daha pratik ve deneysel teknikler ve aktivitelerden yararlanılabilir.
- Eğitim sonunda hizmet içi eğitimlerin değerlendirilmesi, tüm öğretmenlerin birlikte yanıt verdiği çevrimiçi testler yapmak yerine, yenilikçi ve daha etkili yöntemlerle daha da geliştirilebilir.
- Uzun vadede, hizmet içi öğretmenler için tasarlanan eğitim programları, hem biçimlendirici hem de özetleyici değerlendirme teknikleriyle değerlendirilebilir. Öğretmenlerin programların etkinliği ve verimi konusundaki algılarını ortaya çıkarmak için hem anketler hem de görüşmeler yapılabilir. Ayrıca, eğitim sırasında öğretmenlerin performansı da değerlendirilebilir ve programın uzun vadede etkisini tanımlamak için gerçek sınıfları gözlenebilir.

Müfredat Ve Materyal Geliştiriciler İçin Çıkarımlar Ve Öneriler

Bu çalışma MEB'deki materyallerin yetersizliği ve öğretmenlerin hazırlık için zaman eksikliği konusundaki bazı endişeleri gün yüzüne çıkardığı için, aşağıdaki listede bazı önerilerde bulunulmuştur.

- MEB'de bir malzeme ofisi kurulabilir. MEB'de materyal gelişimi için gönüllü olan bazı öğretmen grupları olabilir. Bu öğretmenler, ders kitaplarına ek materyaller oluşturmak için daha fazla eğitilebilirler. Bu ek materyaller öğretmenler ile EBA gibi çevrimiçi sistemler üzerinden paylaşılabilir ve böylece kaynaklara kolayca ulaşabilirler.
- Hem ders kitapları hem de ek kitaplar kültürlerarası konuların entegrasyonu açısından değerlendirilebilir. Gerekirse, öğrencilere uluslararası bir bakış açısı

sağlamak için kendi kültürümüzün, hedef ve diğer kültürlerin eklenmesi ile de revize edilebilir.

- Ders kitapları veya ek materyaller sadece hedef veya diğer kültürler hakkında bazı bilgiler içermeyebilir, öğretmenlerin ve öğrencilerin diğer kültürlere saygı göstermenin, diğer kültürlere karşı hoşgörülü olmanın, empati kurmanın ve basma kalıp yargılamadan ve marjinalleşmeden kaçınmanın önemini tartıştıkları bazı etkinlikler de olabilir eğer amacımız 'sözlü ve yazılı iletişim becerilerindeki yetkinliğin yanı sıra, evrensel, ulusal, ahlaki, insancıl ve kültürel değerler ve etik bilinci ' artırmaksa. (9-12. Sınıf İngilizce Müfredat Programı, MEB, 2018, s. 9).
- Öğretmenlerin Dynet uygulamasının etkisizliğine ilişkin şikayetleri üzerine, dil öğrencileri ve öğretmenleri için oluşturulan çevrimiçi programların geçerliliği kontrol edilebilir yani müfredatın amaçları ile gerçekten eşleşip eşleşmediğine bakılabilir.

Araştırmanın Kısıtları

Tıpkı bu tez çalışmasının kültürlerarası beceri öğretimindeki bazı kısıtlamaları ve öğretmenlerin kaygılarını ortaya çıkardığı gibi, çalışmanın da kendine özgü kısıtları ve araştırmacının çalışma hakkında bazı kaygıları mevcuttur. Bu kısıtlamaların bazıları aşağıda listelenmiştir.

- Çalışma, yalnızca Türkiye'deki devlet okullarında çalışan orta ve lise öğretmenlerine odaklandığı için sınırlıdır. Çalışma aynı zamanda sadece 30 öğretmenle sınırlıdır; Bu nedenle, çalışmanın sonuçları tüm nüfusa genellenemez.
- Çalışmanın metodolojisi ile ilgili olarak, mülakat tekniği literatürde önerildiği için bu özel fenomenolojik çalışmanın merkezinde yer almaktadır (Creswell, 2013), ancak bu aynı zamanda deneyimleri özünü ortaya koyma açısından çalışmayı kısıtlamış da olabilir. İhtiyaçlar, öğretmenlerin yaşadıklarını belirttikleri zorluklar, sadece onların algılarına

dayanıyordu. Bu da çalışma yorumlanırken dikkate alınması gereken bir husustur.

- Öğretmenler, kültürlerarası beceri ile ilgili çok çeşitli deneyimlerini paylaştıkları için çalışma bu yönden kısıtlı olabilir çünkü şu anda katılımcıların tümü Türkiye'de devlet okullarda öğretmenlik yapıyor olsalar bile, ortaya çıkan çok çeşitli deneyimler ve farklılıklar öğretmenlerin önceki eğitim kurumlarından veya eğitim geçmişlerinden kaynaklanıyor olabilir. Ancak, bu çalışmada öğretmenlerin çok çeşitli ve farklı deneyimlere sahip olması, araştırmaya ve araştırmacıların kültürlerarası beceri fenomenini anlamalarına katkıda bulunmuştur. Fakat nitel olan fenomenolojik bir çalışma için değişkenleri minimumda tutmak daha da iyi olabilirdi.
- Çalışmanın analizi altı aydan daha az yurt dışı deneyimine sahip bir öğretmen grubu olarak düşünülerek bütünsel bir bakış açısıyla yapılmış olup yaş, öğretmenlik deneyimi gibi değişkenlere göre ayrıca bir analiz yapılmamıştır.

Daha Fazla Araştırma İçin Öneriler

Önceki bölümde daha önce de belirtildiği gibi, çalışmanın bazı kısıtları ve daha da geliştirilebilecek noktaları vardı. Bu nedenle, ileriki çalışmalar için öneriler aşağıda sıralanmıştır.

- Çalışmanın bulgularını doğrulamak için daha fazla araştırma yapılabilir. Literatürdeki çalışmaların çoğu anketler gibi nicel araçlara dayandırılmıştır; bu nedenle, bu araştırmaya benzer daha nitel odaklı çalışmalar çeşitli bağlamlarda gerçekleştirilebilir ve bağlamsal faktörlerin daha derinlemesine anlamlandırılabilmesi için çalışmalar gözlemlerle desteklenebilir.
- Özel kurumlarda kültürlerarası beceriyi geliştirmek için olan sınıf içi uygulamaları keşfetmek için vaka çalışmaları da yapılabilir. Bu, sınıfta veya sınıf dışında öğrencilerin kültürlerarası becerilerini geliştirmek için

neler yapıldığı ve öğrencilerin kültürlerarası becerilerini geliştirmek için daha fazla neler yapılabileceği konusunda tamamen farklı bir bakış açısı getirebilir.

- Bu çalışmada önerilen eğitim programı farklı bağlamlarda uygulanarak, eğitimin öğretmenlerin kültürlerarası beceriyi kendi sınıflarına dâhil etmeleri üzerine ne gibi etkileri olduğunu araştırılabilir.
- Acemi ve deneyimli İngilizce öğretmenlerinin kültürlerarası beceri ile ilgili algıları ve deneyimleri hakkında karşılaştırmalı çalışmalar yapılabilir, çünkü öğretmenlerin kültürlerarası beceri ile ilgili görüşleri ve uygulamaları da değişiklik gösterebilir.
- Kültürlerarası dil öğrenme ve öğretme uygulamalarını araştırmak için Türkiye'nin farklı bölgelerinde karşılaştırmalı çalışmalar yapılabilir, çünkü bu çalışma farklı bölgelerde çalışan öğretmenlerin algıları arasında bir değişiklik olabileceğini ima eder niteliktedir.
- Öğretmenlerin kültürel geçmişleri ve konuştukları diller, öğretmenlerin kültürlerarası dil öğrenme ve öğretme algıları ve uygulamaları üzerinde etkili olabilir, bu nedenle daha ileri çalışmalarda da bu tarz değişkenler araştırılabilir.

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YAZARIN / AUTHOR

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Adı / Name : **Nur**

Bölümü / Department : **İngiliz Dili Öğretimi**

TEZİN ADI / TITLE OF THE THESIS (İngilizce / English):

INTERCULTURAL COMPETENCE IN THE EYES OF STATE SCHOOL EFL TEACHERS IN TURKEY AND A SUGGESTED IN-SERVICE TRAINING MODULE

TEZİN TÜRÜ / DEGREE: **Yüksek Lisans / Master**

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