THE PLACE OF NATIVE CULTURE IN THE INTERCULTURAL TRAINING OF PRE-SERVICE ENGLISH LANGUAGE TEACHERS: THE TURKISH CASE

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Approval of the Graduate School of Social Sciences

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ABSTRACT

THE PLACE OF NATIVE CULTURE IN THE INTERCULTURAL TRAINING OF PRE-SERVICE ENGLISH LANGUAGE TEACHERS: THE TURKISH CASE

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This study explored pre-service English language teachers' definitions of culture and their views about the incorporation of cultural content, in particular Turkish cultural content, into English language classes. The study also examined the place of Turkish culture in the intercultural training of pre-service English language teachers in Turkey. The data for this study were collected through a questionnaire administered to 80 senior pre-service teachers studying in the Department of Foreign Language Education at Middle East Technical University (METU). Semi-structured interviews were also conducted with 10 interviewees who had filled in the questionnaire. The findings of the study indicated that despite their static definitions of culture, pre-service teachers were very positive about integrating Turkish cultural elements into EFL classes together with other cultures. They were also aware of the fact that the presentation of Turkish cultural content in EFL classes had a significant effect on learners' intercultural competence development. However, results also showed that pre-service English language teachers did not

attain the desired levels of intercultural competence, since the departmental courses they took did not play a role in giving them an intercultural outlook on Turkish culture from different dimensions (attitude, knowledge, skills and awareness). Furthermore, this study revealed that pre-service teachers also lacked the professional knowledge and skills needed to convey intercultural competence to their "future" learners because these courses did not give them enough chance to gain awareness and experience of integrating Turkish cultural elements into English language classes.

Keywords: Native Culture, Intercultural Competence, Intercultural Training, Pre-Service EFL Teachers, Pre-Service English Language Teacher Education

ÖZ

HİZMET ÖNCESİ İNGİLİZ DİLİ ÖĞRETMENİ ADAYLARININ KÜLTÜRLERARASI EĞİTİMİNDE KENDİ ANA KÜLTÜRÜNÜN YERİ: TÜRKİYE ÖRNEĞİ

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Bu çalışma, hizmet öncesi İngiliz dili öğretmeni adaylarının kültür tanımlamalarını ve kültürel içeriğin, özellikle de Türk kültürüne ait içeriğin İngilizce sınıflarına entegre edilmesiyle ilgili görüşlerini araştırmıştır. Ayrıca, bu çalışma Türkiye'deki hizmet öncesi İngiliz dili öğretmeni adaylarının kültürlerarası eğitiminde Türk kültürünün yerini de incelemiştir. Bu çalışmaya ait veriler, Orta Doğu Teknik Üniversitesi (ODTÜ) Yabancı Diller Eğitimi Bölümünde okuyan 80 son sınıf öğretmen adayına uygulanan anket aracılığıyla toplanmıştır. Bunun yanında, anketi uygulayan katılımcılar arasından seçilen 10 aday öğretmenle de yarı yapılandırılmış görüşmeler gerçekleştirilmiştir. Çalışmanın sonuçları, öğretmen adaylarının kültürü durağan şekilde tanımlasa da Türk kültürünün diğer yabancı kültürlerle birlikte İngilizce sınıflarına dahil edilmesine son derece olumlu baktıklarını göstermiştir. Bunun dışında, aday öğretmenlerin İngilizce sınıflarında Türk kültürüne ait unsurların kullanımının öğrencilerin kültürlerarası edinçlerinin gelişimine önemli bir etkisinin olduğunun bilincinde oldukları da ortaya çıkmıştır.

Ancak çalışmanın sonuçları hizmet öncesi öğretmen adaylarının istenen düzeyde kültürlerarası edince sahip olmadıklarını göstermiştir. Çünkü, aldıkları bölüm derslerinin aday öğretmenlere Türk kültürüne karşı tutum, bilgi, beceri ve farkındalık gibi farklı boyutlarda kültürlerarası bir bakış açısı kazandıramadığı ortaya çıkmıştır. Ayrıca, bu çalışmada aday öğretmenlerin kültürlerarası edinci gelecekteki öğrencilerine aktarmak için gerekli mesleki bilgi ve beceriden yoksun oldukları da ortaya çıkmıştır. Bunun nedeni olarak da aldıkları bölüm derslerinde öğretmen adaylarının, Türk kültürüne ait unsurların İngilizce sınıflarına entegre edilmesiyle ilgili yeterli düzeyde farkındalık ve deneyim kazanamamış oldukları belirlenmiştir.

Anahtar Kelimeler: Ana Kültür, Kültürlerarası Edinç, Kültürlerarası Eğitim, Hizmet Öncesi İngilizce Öğretmenleri, Hizmet Öncesi İngiliz Dili Öğretmen Eğitimi

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CHAPTER 1

INTRODUCTION

1.0. Presentation

This chapter is comprised of three sections. The first section provides the reader with some background information related to the examined topic so as to help them familiarize themselves with the general outline of the present study. The next section introduces the explanation of the aims and significance of the study. Finally, this chapter ends with the research questions on which this study is based.

1.1. Background to the Study

1.1.1. English as an International Language

It is without doubt that English is the most commonly used language in today's globalized world. Starting with the expansion of the British colonies in the late 17th century and continuing with the emergence of the United States of America as the superpower in the aftermath of the Second World War, the spread of English language across the Globe has been quick and unprecedented. Crystal (2006) states in his book entitled "English Worldwide" that English is currently spoken by 400 million people as a first language (p.424). However, as for the number of English language learners worldwide, Beare (2017) estimates that there are nearly 375 million English as a Second Language (ESL) learners, and this number reaches up to one and a half billion when English as a Foreign Language (EFL) learners are added. What is more, he expects the total number of ESL/EFL speakers to rise to around two billion by the year 2020 because of the increasing global demand for

learning English. All these numbers clearly suggest that unlike other languages, English has now evolved into the "most widely taught and read, and spoken language that the world has ever known" (Kachru & Nelson, 2001, p.9).

In fact, English has penetrated into our daily lives so deeply that as Kachru (1986) asserts, in today's world “knowing English is like possessing the fabled Aladdin’s lamp, which permits one to open, as it were, the linguistic gates to international business, technology, science and travel" (p.1). In a similar vein, Phillipson (1992) addresses English being associated with many different disciplines in our century by saying the following words:

> English is used in science, technology, medicine, and computers; in research, books, periodicals and software; in transnational business, trade, shipping and aviation; in diplomacy and international organization; in mass media entertainment, news agencies and journalism; in youth culture and sport; in educational systems as the most widely learnt foreign language (p.6).

Nevertheless, as English has become a dominant language in diverse fields of studies and thus expanded relentlessly in various sociolinguistic contexts, it also became apparent that it does not belong merely to the inner circle countries (i.e. the USA, the UK, Canada, Australia, Republic of Ireland and New Zealand) any longer. Today, English is rather seen as a world language that is a direct result of the "growing internalisation of all important areas of our lives, such as politics, commerce, industry, entertainment, science and education" (Gnutzmann, 1999, p.159). Consequently, it has adopted a new role as the global means of communication not only between native speakers (NSs) and non-native speakers (NNSs) but also among the non-native speakers.

As a matter of fact, considering Crystal (2006) and Beare's (2017) figures on the previous page, one can easily see that the ratio of "NSs of English" to the "NNSs of English" is nearly one to four. In other words, English owes much of its status as an international language to the supremacy of its non-native users, since they have now far outnumbered native speakers of English (Modiano, 2001). Thus, it comes as no surprise when many scholars in the field define the current status of English mainly as a "contact" language, not dominated by its native speakers any

more, but shaped overwhelmingly by its non-native speakers who come from various first language backgrounds all around the world (Crystal, 2008; Firth, 1996; Jenkins, 2011; McKay, 2012; Seidlhofer, 2005). This kind of definition can also be said to call particular attention to the primary purpose of learning English in today's globalised world. That is, for the vast majority of these non-native users, the aim of learning English is neither linked to their desire for immigration to major Anglophone countries (e.g. the USA or the UK) nor a direct result of the colonization process by the English-speaking countries. Rather, it is because of the common belief that acquiring English as an additional language alongside their native language is to their benefit for a number of reasons (McKay, 2012, p.29; also see Graddol, 2006; McKay, 2003).

However, a vital issue arises in terms of English language teaching (ELT) right at this point. That is to say, whereas more and more people all over the world feel the need to learn English to reach their different aims and want to use it basically as a contact language in diverse multicultural contexts, conventional approaches to teaching English are far from meeting the needs of this "new" generation of learners, which is why a fundamental change in the traditional EFL pedagogy is needed more than ever (Alptekin, 2002; Baker, 2012; Byram, 1997; Corbett, 2003; Zacharias, 2014).

1.1.2. An Intercultural Approach to English Language Teaching

Due to a wide range of travel opportunities, abundance of student mobility programmes, and an increase in the frequency of international contacts among nations in every field as a result of extensive communication facilities, people from many different countries and cultures communicate with each other more frequently than ever before (Hatipoğlu, 2012; Sowden, 2007). Nonetheless, while our world is becoming increasingly a "global village" where numerous people of diverse linguistic and cultural backgrounds engage in numerous interactions through English, traditional EFL pedagogy still sees "successful communication between people from different cultures as principally a matter of using linguistically appropriate constructs in given contexts" (Çetinavcı, 2012, p.3447).

In other words, this pedagogy underrates the need for cultural awareness in an increasingly multicultural world. Apart from that, it also presents a strong contrast to the idea of an international language by aiming to prepare learners just for interaction with NSs "in a monolingual, i.e. target language environment where native speaker knowledge of the language and culture serves as a yardstick for success in the foreign language" (Illes, 2011, p.4). For these reasons, it has become commonplace to state that interculturality should be an essential component of English language teaching (Baker, 2011; Clouet, 2006; Sercu, 2006).

Defined as having "the knowledge, motivation and skills needed to interact effectively and appropriately with members of different cultures" (Wiseman, 2002, p.208), the acquisition of intercultural competence forms the backbone of current intercultural approaches to teaching English. On the other hand, central to the notion of intercultural competence is cultural awareness (Baker, 2003; Kramsch, 1993). However, as opposed to the traditional EFL pedagogy, which gives priority to the development of learners' linguistic competence and restricts cultural awareness just to being knowledgeable about British-American cultural values, an intercultural approach to ELT takes a much wider view of this concept. That is, cultural awareness from an intercultural perspective is regarded as the ability "to see the world through the other's eyes" (Sercu et al., 2005, p.2) and thus "to learn to respect (or at least tolerate) the differences" (Matsuda, 2012, p.170). That being the case, instead of merely focusing on the cultures of English-speaking countries, this approach aims to educate "intercultural" English language learners who can not only show "empathy, open-mindedness and respect for otherness" (Karabınar & Yunuslar-Güler, 2012, p.116), but also see the relationships between their own culture and other cultures, and ultimately "arrive at a better understanding of their own culture" (Byram, 1986).

What is worth pointing out here is that in contrast to the traditional EFL pedagogy, in which learners' own culture is left in a peripheral position or completely ignored (Alptekin, 2002, p.62), an intercultural approach to ELT becomes very much interested in what learners know about their own country, how they see themselves, and how they perceive their own cultural identity (Risager, 2007).

From an intercultural perspective, it is now accepted that cultural awareness involves an understanding of both the culture(s) of the language being learned and of the learners' native culture (Baker, 2003; Corbett, 2003; Kramsch & McConnell-Ginet, 1992; Kramsch, 1993). Likewise, Young and Sachdev (2011) claim interculturality is a dynamic process in which learners need to focus on not only the cultures that are foreign to them but also the cultures acquainted with them.

With regard to this, Kızılaslan (2010), Kramsch and Sullivan (1996) and McKay (2000, 2002, 2012) draw particular attention to the place of native culture in intercultural language education by saying that being fully competent in one's own culture is a prerequisite to having a capacity for perceiving other cultures. To put it differently, understanding learners' own culture is paramount, since it gives them a chance to develop an understanding of foreign cultures. Similarly, Kaikkonen (1997) states that the starting point of any intercultural learning is learners' native culture. He further asserts that intercultural learning is a process in which one's perspective on the world, originally shaped by his or her own culture, deepens with a multicultural dimension over time and, as a result, one can become more aware of the features related with his or her native culture (as cited in Kızılaslan, 2010, p.82).

On the other hand, Smith (1976) looks at the matter from a slightly different standpoint and relates native culture to the primary function of learning English as a global language. To him, the educational goal of learning an international language is to enable speakers to share with others their ideas and culture (as cited in McKay, 2002, p.12). It means that when people from different languages or countries come together to interact socially, their knowledge about their own country and culture is what they usually bring to the situation (Byram, 1997), and they basically make use of this knowledge once they start to express their identities, voices and culture to the others. From this point-of-view, it can be claimed that learners' native culture plays a unique and irreplaceable role in making them become interculturally and communicatively competent users of English (Alptekin, 2002; Corbett, 2003; McKay, 2002; Rubdy, 2009).

In summary, contrary to traditional EFL pedagogy, an intercultural approach to ELT encourages learners to learn about other cultures as a basis for critically reflecting on their own cultural identity (Clouet, 2006; McKay, 2012). Thus, any "intercultural" process in which learners cannot acquire the ability to approach their own culture from various angles is thought to be seriously incomplete (Corbett, 2003; Kramsch, 1993; Sercu et al., 2005). That is why, it is emphasized that incorporating culture into ELT should be based on cross-cultural understanding, which involves comparisons and contrasts with learners' native culture and other cultures. It is only through this kind of culture teaching that learners are able to acquire an identity which "transcends the parochial confines of the native and target cultures by understanding and appreciating cultural diversity and pluralism thanks to the new language, while not losing sight of native forms and values in the process" (Alptekin & Alptekin, 1984, p.19).

Nonetheless, it should be noted right here that with the recent shift from a traditional to an intercultural stance in teaching English, another issue arises in terms of language teacher education. That is, whether current pre-service English language teacher education programs (henceforth referred to as ELTEPs) have updated themselves according to the basic principles of an intercultural approach to ELT or not.

1.1.3. An Intercultural Approach to Pre-Service English Language Teacher Education

The pre-service education of English language teachers has become even more important with a recent paradigm shift in the field of ELT. Now that teaching English is viewed from an "intercultural perspective", and this has fundamentally changed the role of learners as being "interculturally competent", it would simply be false to claim that teachers' roles have remained unchanged. Teachers of English are now supposed to embrace intercultural approach in their classes, but it is common knowledge that this can only be made possible with an army of well-qualified teachers who are not only aware of the new status of English, but also equipped with the necessary knowledge and skills to teach intercultural

competence. Because of this, preparing teacher candidates for intercultural teaching during their pre-service education is seen by many as the most secure and efficient way of creating the future's "intercultural" English language classes (Bastos & Araujo e Sa, 2015; Catalano, 2014; Sercu et al., 2005). This also means that the pre-service ELTEPs need to reformulate their curricula based on an intercultural understanding by considering the following two matters.

First and foremost, the pre-service ELTEPs should make the development of pre-service teachers' intercultural competence one of their key objectives. One thing to bear in mind is that the transfer of intercultural knowledge in English language classes can take place only if the teachers themselves possess a high level of intercultural competence (Catalano, 2014; Demircioğlu & Çakır, 2015; Tsou, 2015). To put it differently, being an "intercultural" English language teacher is a prerequisite to educating interculturally competent learners of English. Nevertheless, what goes often unnoticed right here is the fact that even bilingual teachers who share the same cultural background with their learners (as is the case in Turkey) mostly bring to class an implicit knowledge of their own culture that they have acquired through a subconscious process since birth. Hence, even such teachers, just like learners of English, need to receive intercultural training in which they get to know about other cultures as a way of reflecting on what they take for granted, i.e. their own values, beliefs, and cultural identity (Clouet, 2006; McKay, 2012). That is why, unless they draw on a solid pre-service teacher education during which they gain a critical and analytical understanding of their native culture, they are likely to fail in their attempt to build intercultural competence (Bastos & Araujo e Sa, 2015; Catalano, 2014; Garrido & Alvarez, 2006; Gomez-Parra & Raigon-Rodriguez, 2009; Kızılaslan, 2010; Sercu et al., 2005).

Secondly, apart from possessing a high level of intercultural competence, pre-service English language teachers should also have an acquaintance with instructional methods of conveying intercultural competence to the learners (Catalano, 2014; Demircioğlu & Çakır, 2015). It should be remembered that knowing something really well does not necessarily mean one can teach it

efficiently. In this case, being interculturally competent does not automatically make pre-service teachers a future "intercultural" English language teacher. Consequently, pre-service English language teachers also need to become familiar with the most effective approaches and techniques for teaching intercultural competence. Furthermore, as part of such training, they are expected to learn how to incorporate native and foreign cultural elements into teaching English by using the most appropriate activities. This will in turn help them master their skills of preparing instructional materials appealing to both global and local contexts, and promote cross-cultural understanding in their actual teaching practice.

To sum up, as it was explained on the previous pages, the current status of English as an international language has resulted in an overriding need to situate learners' intercultural competence development at the core of ELT. Thus, it has become essential to integrate both native culture and international cultures into English language classes as vital resources that are needed for learners' bilingual and intercultural identity development (Alptekin, 2002; Corbett, 2003; Rubdy, 2009). On the other hand, the recent paradigm shift in the field has assigned teachers a range of additional responsibilities. English language teachers are now asked to become truly "intercultural" teachers who have gained the ability to act as a cultural mediator with a high level of both target and native cultural awareness. They are also expected to become a master of the instructional methods to teach intercultural competence in English. Looking at the above-mentioned requirements of the intercultural approach for English language teachers, it can be put forward that teachers can only become successful in embracing these new "roles" specified for them via a comprehensive pre-service teacher education program. Therefore, whether the current pre-service ELTEPs in Turkey are in accordance with the basics of intercultural approach to ELT should be investigated in detail with some empirical research, and pre-service English language teachers' views on this issue should also be uncovered in order to get a clearer and more complete picture of the data to be collected.

1.2. The Aims and Significance of the Study

Since the aims of foreign language education broadened to include in developing learners' intercultural competence especially after English has achieved the status of an international language, there have been a wide range of studies in the field conducted by numerous researchers on the place of culture in ELT. Such studies seem to focus on a wide range of issues like *(i)* in-service EFL teachers' beliefs and practices regarding culture/intercultural teaching (Aydemir & Mede, 2014; Bayyurt, 2006; Castro, Sercu, & Garcia, 2004; Kılıç, 2013; Larzen-Östermark, 2008; Önalan, 2004); *(ii)* pre-service EFL teachers' perceptions of culture/intercultural teaching and their existing knowledge of target language culture or intercultural competence (Arıkan, 2011; Atay, 2005; Olaya & Gomez-Rodriguez, 2013); *(iii)* the evaluation of the pre-service ELTEPs from a cultural/intercultural perspective (Coşgun-Ögeyik, 2009; Mahalingappa & Polat, 2013; Paola-Diaz & Arıkan, 2016), and *(iv)* the effect of a culture-specific course on pre-service EFL teachers' intercultural competence development (Bada & Genç, 2005; Bektaş-Çetinkaya, 2014; Holguin, 2013; Romanowski, 2017).

However, as far as the development of learners' or pre-service EFL teachers' intercultural competence is concerned, most of the above-mentioned studies tend to overlook the fact that gaining native cultural awareness is equally as important as learning about target language culture and international cultures. Therefore, they put much more emphasis on the necessity for integrating the cultures of English-speaking countries and other world cultures into ELT, whereas there seems to be little mention of the native culture and the perceptions of pre-service teachers on its place in teaching English based on an intercultural understanding.

In addition to this, when it comes to the investigations focusing on the intercultural competence level of future English language teachers in Turkey, it becomes apparent that nearly all of these studies try to measure pre-service teachers' intercultural communicative competence through adapted versions of self-report questionnaires. Developed originally by foreign scholars, these scales not only consist of a series of general statements that might appear too "superficial", but

also give little place to the items related to respondents' awareness of their own cultural background. Thus, it can be asserted that no investigations in Turkey have so far thoroughly examined whether the departmental courses offered in the pre-service ELTEPs give pre-service teachers an intercultural outlook on Turkish culture from different dimensions (attitude, knowledge, skills and awareness), which is crucial for them to become intercultural teachers of English.

When the above-mentioned shortcomings are taken into consideration, it can be claimed that the present study is an important initial step towards filling in a special niche in the field of ELT by putting "Native Culture First" approach at the centre of its research. Firmly anchoring the idea that intercultural awareness cannot be built in language classes without reference to learners' native culture, the current study aims at the investigation of pre-service English language teachers' views on the place of Turkish cultural elements in the intercultural teaching of English. This study also aims to look into the matter from a totally new perspective by taking into account the role of the Turkish pre-service ELTEPs in improving pre-service teachers' intercultural outlook on Turkish culture, and in preparing them to incorporate it into English language classes for cross-cultural comparisons.

It is thought that this study could produce striking results at the end, concerning the place given to Turkish culture in the pre-service ELTEPs. This may in turn lead Turkish ELT academia to consider more on the importance of covering native cultural elements in the departmental courses to train pre-service teachers as intercultural teachers of the future. It is also supposed that the present study might provide an insight into Turkish ELT academia about the views of pre-service teachers concerning the presentation of Turkish culture for the intercultural purposes of ELT. What is more, if the background of this study and its findings are explained to the FLE/ELT students in detail later on, this might act as a wake-up call for them, and have a positive influence on their ELT practices.

1.3. Research Questions

Based on the aims mentioned above, this study tries to find an answer to the following research questions:

1. How do pre-service English language teachers define the terms “culture” and “target language culture”?
2. What are pre-service English language teachers’ views on the integration of culture into English language classes?
3. What are pre-service English language teachers’ views on the integration of Turkish cultural elements into English language classes?
4. What is the place of Turkish culture at METU FLE Department as part of pre-service English language teachers' intercultural training?

a. What is the place of Turkish culture in the linguistic competence-based courses at METU FLE Department?

b. What is the place of Turkish culture in the pedagogic competence-based courses at METU FLE Department?

CHAPTER 2

THEORETICAL FRAMEWORK

2.0. Presentation

This chapter presents a more detailed discussion of Byram's (1997) Multidimensional Model of Intercultural Competence, which was applied as the theoretical framework of the current study.

2.1. An Overview of Byram's ICC Model

Byram's (1997) Multidimensional Model of Intercultural Competence depicts a holistic portrayal of intercultural communicative competence (ICC) by concentrating on individuals' capacity to mediate between cultures, that is to say, their own culture (C1), target cultures (C2), and the mediating space between cultures (C3) (Young & Sachdev, 2011). It also accounts for the role of cultural knowledge, cultural learning skills, attitudes and cultural awareness in supporting individuals' ability to negotiate and mediate between these cultures (Lawrence, 2010).

Even though various models of intercultural competence have been put forward in the relevant literature, Byram's ICC model has laid down the most complete specification of the kinds of attitudes, knowledge and skills which are needed to be able to interact effectively in cross-cultural situations (Beisskammer, 2014; Corbett, 2003). Thus, it has become immensely influential among scholars all around the world, and today it even provides the basis for the intercultural competence component of the Council of Europe's highly popular Common European Framework of Reference for Languages (CEFR) (Aguilar, 2009; Garrido & Alvarez, 2006). In addition to this, Byram (1997,

p.31) himself explicitly stated that foreign language teachers should benefit greatly from his model because it was specifically developed to facilitate their task of teaching intercultural competence in the foreign language classroom. For all these reasons, Byram's model was taken as the base in this study, and it especially guided the researcher through the process of constructing the scales "SECTION 4" and "SECTION 5" in the questionnaire (see Chapter 4).

Byram's model clearly indicates that intercultural communicative competence is made up of five dimensions or so-called *savoirs*, namely "attitudes (savoir-être)", "knowledge (savoirs)", "skills of interpreting and relating (savoir comprendre)", "skills of discovery and interaction (savoir apprendre/faire)" and "critical cultural awareness (savoir s'engager)". Adapted from Fantini (2000), Figure 2.1 below highlights that Byram's *savoirs* are interactive in nature. In other words, they should not be regarded as isolated compartments, "but rather as components that are integrated and intertwined with the various dimensions of communicative competence" (Sercu et al., 2005, p.3). Thanks to their interactive nature, Corbett (2003, p.31) argued that when taken as a whole, "these savoirs indicate the student's ability to reach Kramsch's 'third place', that is, a vantage point from which the learner can understand and mediate between the home culture and the target culture".



Figure 2.1. Dimensions (Savoirs) in Byram's ICC Model

* Note: Despite not detailed in the figure above, the "Skill" dimension in Byram's ICC model is further subdivided into two *savoirs*: a) skills of interpreting and relating (savoir comprendre) and b) skills of discovery and interaction (savoir apprendre/faire).

2.2. Byram's Five Savoirs

2.2.1. Attitudes (savoir-être)

According to Byram (1997, p.34), in order to be able to engage in successful cross-cultural interactions, individuals must first adopt attitudes of "curiosity and openness, of readiness to suspend disbelief and judgement with respect to others' meanings, beliefs and behaviours". He further pointed out the significance of "a willingness to suspend belief in one's own meanings and behaviours, and to analyze them from the viewpoint of the others with whom one is engaging" (p.34). From Byram's explanations, it is clear that the "attitude" dimension in his model has two main goals. On the one hand, it encourages individuals to foster positive attitudes (i.e. curiosity, openness and tolerance) towards foreign cultures by divorcing themselves from stereotypes and prejudices about the "other". On the other hand, it urges them to acquire the ability to "decentre" from their native culture in an attempt to see themselves as others see them, and thus to reflect critically on what they mostly take for granted (Byram & Masuhara, 2013, p.146). In this way, they learn how to "step out of their own world views" (Romanowski, 2017, p.9) and "relativize their own values, beliefs and behaviours" (Byram, Gribkova, & Starkey, 2002, p.12). As they turn a critical eye on their own cultural framework, they start to approach both their native culture and other cultures from an ethnorelative rather than ethnocentric perspective, which is a pre-condition for becoming interculturally competent.

2.2.2. Knowledge (savoirs)

Byram (1997) stated that knowledge is a prerequisite to fostering intercultural competence because "when persons from different languages and/or countries interact socially, they bring to the situation their knowledge about their own country and that of the others" (p.32-33). With regard to this, Byram (1997) broke down the knowledge brought into cross-cultural encounters into two broad categories: 1) "knowledge about social groups and their cultures in one's own

country, and similar knowledge of the interlocutor's country" (p.35), and 2) "knowledge of the processes of interaction at individual and societal levels" (p.35). It can be said that Byram's "knowledge" dimension includes not only culture-specific knowledge of the products and practices in the native and target culture societies, but also culture-general knowledge of "how social groups and identities function" (Byram et al., 2002, p.12), which is easily transferable across cultures.

2.2.3. Skills of Interpreting and Relating (savoir comprendre)

Byram et al. (2002, p.13) defined skills of interpreting and relating as the "ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own". As their definition suggests, intercultural individuals are required to "mediate" by being able to build up relationships between native and target culture communities, understand the practices and perspectives of the target culture community, and explain them to the members of the native culture community - or vice versa (Corbett, 2003, p.2). In other words, Byram's ICC model expects individuals to be "diplomats" who are able to function as a bridge between people of different languages and cultures (Byram, 2006, p.12). However, in order to act as competent "mediators" or "diplomats" who have gained the ability to "put ideas, events, documents from two or more cultures side by side and see how each might look from the other perspective" (Byram et al., 2002, p.12), individuals are also expected to master their skills of comparing. In this way, they can become more aware of the cultural similarities and differences between their native culture and other cultures (Byram, 2008), identify how misunderstandings can arise in cross-cultural interactions, and come up with solutions to resolve them (Lawrence, 2010).

2.2.4. Skills of Discovery and Interaction (savoir apprendre/faire)

According to Byram et al. (2002, p.11), developing intercultural competence should be thought as a life-long goal because individuals can never achieve to become fully or definitely interculturally competent. This is due to the fact that it is simply impossible for them to acquire all the cultural knowledge they would

possibly need for communication with the people of other languages and cultures. Furthermore, because of its dynamic nature, the culture itself is in a state of constant change. For these reasons, Byram et al. (2002) put forward that intercultural speakers should also have skills of discovery and interaction, which refers to the "ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction" (p.13). Thus, when such individuals encounter a cultural situation about which they have no prior knowledge, they can easily assume the role of an "ethnographer" and start to acquire new knowledge by first observing this "unfamiliar" cultural situation carefully, then asking the right questions to the representatives to elicit its value systems, and finally, relating their existing knowledge of cultures to the new context (Beisskammer, 2014; Lawrence, 2010).

2.2.5. Critical Cultural Awareness (savoir s'engager)

Byram et al. (2002, p.13) pointed out that critical cultural awareness is associated with an individual's "ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries". As can be seen in Figure 2.1, awareness relates to the other three dimensions (attitude, knowledge, skill) in Byram's ICC model, and due to its high significance, it is placed at the centre of the graph. According to Byram et al. (2002), "However open towards, curious about and tolerant of other people's beliefs, values and behaviours learners are, their own beliefs, values and behaviours are deeply embedded and can create reaction and rejection" (p.13). That is why, it is of utmost importance that individuals should first of all relativize their own cultural values, become conscious of their taken-for-granted perspectives, and thus build critical awareness of their native culture.

CHAPTER 3

LITERATURE REVIEW

3.0. Presentation

This chapter presents a review of literature divided into six main sections. The first two sections attempt to highlight the changing notions of "culture" from static to dynamic, and the interconnection between culture and language teaching. The third section introduces the three views regarding the incorporation of culture in the English language classroom, namely "target language culture", "native culture", and "intercultural language teaching". The fourth section focuses more on the place of native culture in intercultural language teaching. The fifth section first of all presents Wallace's (1991) Reflective Model as the approach adopted in this study to teacher education. Then it continues with the investigation of cultural/intercultural dimensions of the international and national teacher education standards. This chapter ends with studies on pre-service teachers and teacher education programs related to "culture" learning and teaching.

3.1. Changing Notions of "Culture" from Static to Dynamic

Culture is a highly complex phenomenon, and it has always been at the centre of attention of researchers from a wide range of fields such as psychology, anthropology, education, linguistics, sociology and business studies (Gülcü, 2010). As each of these disciplines approaches the term from various standpoints, the current literature embodies hundreds of different definitions regarding the concept of culture (Bayyurt, 2013). However, such a large variety can sometimes be daunting, since this makes it hard for the scholars to arrive at one satisfactory

definition of culture. For instance, in their early attempt to define the term in a way that could achieve a common consensus among all scholars, the famous anthropologists Kroeber and Kluckhohn were able to come up with almost 300 different definitions of culture in the book they wrote in 1954, but they could not reach any agreement as to how culture should be defined in an interdisciplinary way (Seelye, 1988, p.13). Therefore, in accordance with the aims of the present study, only the notions of culture associated with the field of foreign language education will be introduced in this section.

Regarding the language teaching and learning context, there were some scholars who tended to view culture as a static entity, which once constructed, is handed down across generations without any alteration. For them, the term "culture" referred to the "system of shared beliefs, values, customs, behaviours, and artefacts that the members of society use to cope with their world and with one another, and that are transmitted from generation to generation through learning" (Bates & Plog, 1991, p.7). According to this definition, each society has its own set of hidden rules and all members belonging to a particular society are aware of these unspoken cues and habits because they are passed to them from their ancestors.

The scholars in the field who made a static definition of culture also stated that culture should be regarded as a "social" inheritance that covers the shared behavioural patterns of a certain community (Erickson, 2007; Linton, 1945; Scollon & Scollon, 1995). Among these scholars, the most notable ones were Geert Hofstede and Claire J. Kramsch. According to Hofstede (1984), the concept of culture should be perceived as "the collective programming of the mind which distinguishes the members of one human group from another" (p.31). From his definition of culture, it is obvious that he treated culture like the "software of the mind" and pointed out that the programming of people's behaviour is partly determined by the social environments which they grew up in, and by their experiences on life (Romanowski, 2017, p.19). In a similar vein, Kramsch (1998, p.10) associated culture with the "membership in a discourse community that shares a common social space and history, and common imaginings". Taking into

account all the definitions given above, it can be concluded that according to these scholars each society or community has a distinctive culture of its own.

On the other hand, within the framework of this static view, classifications of culture for the purpose of foreign language learning and teaching also became popular. One of the most oft-cited classifications while defining culture was the "3P Model of Culture", which emerged as a product of the National Standards in Foreign Language Education Project (NSFLEP) launched by the U.S. Department of Education. The aim of this model is to provide students of foreign languages with "the philosophical perspectives, the behavioural practices, and the products – both tangible and intangible – of a society" (NSFLEP, 1996, p.47). In this model, the first "P" refers to "Products" such as food, literature, traditional music and dance, national holidays and art which belong to the "surface culture elements", since people can readily observe them (Frank, 2013). The second "P" means "Practices" that are viewed as the unspoken rules of social interaction such as eye contact, gestures, body language, personal space and conversational patterns (Frank, 2013). Compared to the former one, cultural practices are harder to see because they are mostly behaviour-based and people are inclined to take them for granted. That is why, they are considered to be representatives of the "sub-surface culture elements" (Frank, 2013). Lastly, the third "P" stands for "Perspectives" which are related with what people think, feel and value. As they appeal to people's unconscious ideas and attitudes, they remain ingrained in them, and because of this, they are regarded as part of the "deep culture elements" (Frank, 2013).

Another classification which seems to cover a broader perspective of culture for the purposes of ELT was made by Adaskou, Britten and Fahsi (1990). They outlined four broad dimensions of culture in their model. Adaskou et al. (1990, p.3-4) identified these dimensions as follows: *(i)* aesthetic sense or culture with a capital "C": cultural products of the target language society such as art, literature, music, architecture, cinema, media, etc. *(ii)* sociological sense or culture with a small "c": everyday-life of people in the target language community such as their lifestyle, social life, traditions or when and what they eat, how they make a living,

etc. *(iii)* semantic sense: conception and thought processes, culturally distinctive areas such as food, clothes, colours, time-space relations, etc. *(iv)* pragmatic or sociolinguistic sense: "appropriacy" in language use, the social and paralinguistic skills which make it possible for language learners to engage in successful interactions with the members of the target language community. Since Adaskou et al.'s (1990) four-dimensional culture model includes topics which are usually covered in a typical English language course (Sardi, 2002), some studies in the relevant literature adopted this model in analyzing the culture definitions of their subjects (Önalan, 2004; Bayyurt, 2006; Hatipoğlu, 2012). The researcher of this study also benefited from this model while thematically analyzing the pre-service English teachers' conceptualization of culture.

Nevertheless, it is worth mentioning here that the static view of culture and the various categorizations done within this framework have become increasingly outdated over time for the three main reasons. First and foremost, this view perceives culture as a homogeneous entity without reference to variation. Hence, it neglects the variability of behaviour within a particular language community. As Holliday (2005) asserted:

> The most common essentialist view of culture is that "cultures" are coincidental with countries, regions, and continents, implying that one can "visit" them while travelling and that they contain "mutually exclusive types of behaviour" so that people "from" or "in" French culture are essentially different from those "from" or "in" Chinese culture (p.17).

In his explanation above, Holliday draws attention to the problematic nature of the static view of culture by saying that it treats everybody in a country or region as having the same features or traits, and thus leaves no room for individual differences. Consequently, this view also disregards learners' endeavour to actively participate in the creation of culture (Liddicoat, 2002; Önalan, 2004). Secondly, the static view of culture fails to account for the international characteristics of the English language because it still tries to see "culture" from a monolingual point-of-view and assumes that people learn English just to communicate with the members of the target language community (i.e. native speakers of English) (Bayyurt, 2017, p.132; also see Baker, 2012). Thirdly, despite the fact that an overwhelming

majority of the interactions in today's globalized world take place in diverse sociocultural contexts of English and are multi-layered in nature (Baker, 2016; Lawrence, 2010), this view totally ignores the intercultural aspects of communication, and still maintains its monocultural perspective (Baker, 2012; Bayyurt, 2017; Piatkowska, 2016).

Due to the above-mentioned inadequacies, scholars from the field of social sciences have recently arrived at a consensus on a more dynamic perspective of this concept by abandoning the static notion of culture (Baker, 2012; Bayyurt, 2006; Clayton, 2003; Corbett, 2003; Nieto, 2010; Rubdy, 2009). This modern-day interpretation sees culture as a highly complex social construct that can "flow, change, intermingle, and cut across and through one another, regardless of national frontiers" (Holliday, Hyde, & Kullman, 2004, as cited in Oral, 2010, p.50). In addition to this, it is now believed that culture is "continuously reconstructed in accord with knowledge and experiences acquired as a result of interactions in different contexts" (Bayyurt, 2013, p.72). What is more, it is acknowledged that even in the same discourse community there might be individuals who are positioned in different micro-level sub-cultural systems (Bektaş-Çetinkaya, 2014) owing to the fact that they exhibit varying degrees of involvement in the construction of culture (Liddicoat, 2002). That being the case, unlike the static view of culture, the dynamic notion of culture avoids treating culture as "a geographical place which can be visited and to which someone belong", but views it as "a social force which is evident wherever it emerges as being significant" (Holliday, 2005, p.23). In brief, looking at the key features of the "new" paradigm on the perception of culture, it can be said that it has now become a necessity to approach culture in a dynamic manner in order to be able to understand and keep pace with today's ever-increasing cross-cultural interactions which take place in numerous local, national and global contexts (Baker, 2012).

Since one of the aims of this study is to investigate pre-service English teachers' views on the incorporation of cultural content into English language classes, the relation between culture and language teaching will be discussed in the next section.

3.2. The Interconnection between Culture and Language Teaching

Starting with the relationship between language and culture, social scientists have argued that the two have an interactive influence on each other. For instance, according to Nault (2006), language and culture resemble the two sides of the same coin. Similarly, Brown (2007) reiterated that "A language is a part of a culture, and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture" (p.189). Ho (2009, p.63) echoed Brown, affirming that language and culture have an "inextricable and interdependent relationship". Likewise, Romanowski (2017, p.37) emphasized the twofold relation between language and culture by saying that on the one hand language contains in itself the products, practices and perspectives all of which are tagged and labelled by culture, but on the other hand language is also a product of culture like other culture-specific products. Jiang (2000) tried to exemplify the inseparable relationship between language and culture by offering three different metaphors. From a philosophical view, language is flesh and culture is blood, and in this way, they form a living organism. It also means that "Without culture, language would be dead; without language, culture would have no shape" (Jiang, 2000, p.328). From a communicative view, language is the swimming skill and culture is water, and they together constitute swimming, that is, communication. Jiang (2000) contended that "Without language, communication would remain to a very limited degree, in very shallow water, and without culture, there would be no communication at all" (p.329). From a pragmatic view, language is the vehicle and culture is traffic light. That being the case, they are the basic components of transportation, in other words, communication. For Jiang (2000, p.329), "Language makes communication easier and faster; culture regulates, sometimes promotes and sometimes hinders communication".

Considering the inextricable relationship between language and culture, which is explained above, it is hard to imagine teaching a foreign language without its cultural background. With regard to this, Politzer (1959, p.100-101) asserted that teaching a foreign language without teaching its cultural features is more like

teaching "meaningless symbols or symbols to which the student attaches the wrong meaning". A similar view was expressed by Valdes (1986), who maintained that "it is virtually impossible to teach a language without teaching cultural content" (p.121). On the other hand, Agar (2006) brought the idea of the interconnectedness of culture with language into the foreign language teaching field by coining the term "languaculture". With this term, he aimed to reinforce the idea that teaching a foreign language involves dealing with its cultural content as well as grammar, vocabulary and four basic language skills. Lastly, Kramsch's (1993) following remarks neatly summarize why cultural presence in foreign language classes is inevitable:

> Culture in language learning is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading, and writing. It is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-won communicative competence, challenging their ability to make sense of the world around them (p.1).

What is significant to note here is that changing notions of culture from static to dynamic also necessitated a fundamental change in culture teaching in foreign language classes. The earlier "facts-transmission" or "Landeskunde" approaches, which were associated with the static view of culture, aimed at transmitting cultural facts, figures and data about target language culture to the learners in order to prepare them for their future roles as "tourists" in the countries where the target language is spoken as a native language (Beisskammer, 2014, p.6; also see Byram, Gribkova, & Starkey, 2002). Furthermore, learners were expected to perform a passive role in the construction of culture by just storing the cultural information supplied by their teachers without further reflection or challenge (Beisskammer, 2014, p.6). For these reasons, such approaches to culture teaching have increasingly been seen as irrelevant in today's multilingual and multicultural world. That is why, traditional "facts-transmission" or "Landeskunde" approaches were substituted for intercultural approaches, which view culture from a dynamic standpoint, provide learners not only with target language culture but also with native and international cultures, and encourage them to actively co-construct cultural meanings (Sercu, 2000, p.40). Adapted from Sercu (2000, p.41), Table 3.1 summarizes the main features of the "facts-transmission (Landeskunde)" and

"intercultural" approaches to culture teaching which are grouped under the names of "monologic" and "dialogic" models respectively.

Table 3.1. Two Models of Culture Teaching

Monologic Model	Dialogic Model
• Culture as a product	• Culture as process
• Static model of culture out there	• Dynamic model of construction of meaning
• Meaning taught by teacher	• Meaning is constructed by learner
• Teacher-authority directed model	• Learner-autonomy directed model
• Learning outcomes directed model	• Learning process directed model
• Cognitive development (foremost cognitive objectives)	• Holistic development (cognitive, affective, behavioural, learner autonomy, strategic and awareness objectives)

In sum, a great many scholars (Agar, 2006; Kramsch, 1993; Politzer, 1959; Valdes, 1986) have discussed the impossibility of teaching a foreign language without reference to its cultural features. Apart from that, increasing conversion of the societies from monocultural to multicultural all around the world and a boom in cross-cultural communication as an outcome of this social change not only led to a paradigm shift in the perception of culture (from static to dynamic), but also required a significant change in culture teaching (from monologic to dialogic). Nevertheless, there is one issue which still remains controversial in teaching English as a foreign language: whose culture to present in the English language classroom? The following section will seek to answer this central question by discussing the views put forth by each group in detail.

3.3. Which Culture to Include in ELT?

As English, unlike other languages, has positioned itself as a global lingua franca and has become associated with more than one specific culture, an essential problem arises in deciding which culture or cultures learners should be exposed to in English language classes (Bayyurt, 2006; Clouet, 2006; Frank, 2013; Hatipoğlu, 2012; Önalan, 2004; Sardi, 2002). With regard to this, three different views have come to the forefront in the relevant literature.

3.3.1. Target Language Culture

The supporters of this view claim that knowing the cultures of major English-speaking countries (i.e. the USA, the UK) is essential for the learners to arrive at a complete understanding of the language forms in English (Byram & Fleming, 1998; Nault, 2006). In other words, they firmly believe that the more learners are exposed to target culture elements, the more proficient they will become in the target language (Byram et al., 2002). According to Shier (1990, p.301), "it is not enough that students master grammatical and lexical details and communication skills. Only awareness of L2 culture can ensure appropriate use of these in the target culture". Bennett (1993a, p.237) goes even further by arguing that "the person who learns language without learning culture risks becoming a fluent fool".

Another point which has been made by the proponents of this view is that the target language seems senseless to the learners if they are not presented with target language culture (Pulverness, 2000). Since target language culture provides learners with the background knowledge on how the target language operates in its socio-cultural contexts, its absence in the foreign language classroom may lead to teaching an artificial language, and as a consequence, using a "meaningless language" (Politzer, 1959). As learners cannot understand the logic of the target language without knowing its original cultural background, they might think that they are learning the language of "some fictive people" (Bada & Genç, 2005).

There are yet controversies about the incorporation of target language culture in ELT on its own. For example, Alptekin (1993) asserts that presenting English with its native settings makes an already difficult process of learning a foreign language even more complicated for the learners by saying the following words:

> A learner of English who has never resided in the target-language culture will most likely experience problems in processing English systemic data if these are presented through such unfamiliar contexts as, say, Halloween or English pubs. Even if these are explained, the learner may still fail to perceive Halloween or the pub in the same way in which they are normally evoked in the mind of the native speaker of English, as one's natural tendency is to assess a novel stimulus with respect to one's own cultural system (p.137).

In his remarks above, Alptekin (1993) proposes that by introducing the language forms of the "new" language to the learners through a culture of which they have no personal experience, they are actually put into a situation where they have to tackle "unfamiliar information unnecessarily while trying to cope with novel systemic data" (p.141). Apart from that, there exists a belief that the inclusion of target language culture in EFL classes has a detrimental effect on learners. This view is also subdivided into three categories. The first of these views is based on the idea that EFL learners' sole exposure to target language culture forces them to acquire a "bilingual and bicultural" identity, which might in turn cause a wide gap between experience and thought, and leave them vulnerable to serious psychological problems such as anomie, regression and schizophrenia (Alptekin & Alptekin, 1984; Alptekin, 1993). The second view refers to the alienating effects of target culture-oriented materials on learners. Regarding this, Prodromou (1988, p.80) points out that "when both material we use and the way we use it are culturally alienating then, inevitably, the students switch off, retreat into their inner world, to defend their own integrity". That is to say, if the learners who carefully avoid being "culturally-assimilated" are exposed to materials loaded with target culture-related topics, they might take a defensive approach toward their native culture and give up on learning English altogether (Alptekin & Alptekin, 1984, p.17). Contrary to the second view, the last view is based on the assumption that prolonged exposure of the learners (especially of those who live in the developing or underdeveloped countries) to target language culture might result in discontent among them with their own cultural background. As a consequence of this, they might begin to see their native culture as inferior to those in Britain and America (Adaskou et al., 1990; Sardi, 2002).

3.3.2. Native Culture

There are also views that support the inclusion of native culture in the English language classroom (Alptekin, 1993; Kramsch & Sullivan, 1996; McKay, 2002). The supporters believe that if the language forms in English are presented to the learners through familiar cultural content (i.e. learners' own culture), this can increase their comprehension, and thus facilitate foreign language learning

(Alptekin, 1993; Jiang, 2011; Shin, Eslami, & Chen, 2011). The support for this view comes from numerous studies done in the 1980s which found a positive relationship between learners' familiarity with both content and formal schemas and their second language comprehension skills (see Alptekin, 1993, p.140-141). A more recent experimental study conducted by Alptekin (2006) in the Turkish context also explored the effect of culturally familiar background knowledge on learners' performance in answering the inferential reading questions. For this study, tertiary level Turkish EFL learners were divided into two groups, and they were provided with either the original of an American short story or the "nativized" version of the same story, which reflected sociological, semantic and pragmatic elements related with Turkish culture. The results of the study indicated that the learners who read the "nativized" version drew richer and deeper inferences from the short story compared to those who read the original. That is why, it can be said that Alptekin's (2006) study produced similar outcomes to the previous research in that readers' familiarity with the content schemas plays a facilitative role in their comprehension of the reading texts.

Furthermore, the advocates of this position call attention to the "psychologically sound and motivating effects" of using learners' native culture in English language classes (Alptekin & Alptekin, 1984, p.17; also see Alptekin, 2002). For them, the presentation of native cultural elements can be "psychologically sound" in that such content "minimizes the potential of marginalizing the values and lived experiences of the learners" (McKay, 2003, p.19). Thus, they stand a chance of going back to the familiar "territory" the moment they feel alienated from their true self or isolated from their own communities in the process of learning English. On the other hand, the presence of native cultural content can also make learners more engaged in the language learning practice, since they can identify themselves with the materials used in their classes. As Jiang (2011, p.694) claims, "students will be more motivated to learn English if the language is presented in contexts that relate to their own lives rather than to see it presented in the context of an English-speaking country". In fact, there are some studies carried out in the Turkish EFL context that confirmed Jiang's above-mentioned view. For instance, Yılmaz and Bayyurt (2010) examined Turkish high school students'

understandings of the role of culture in EFL classes. The results of their analysis revealed that students were most interested in learning about the similarities and differences between target language culture and Turkish culture. In addition to this, more recently, Iriskulova (2012) investigated Turkish secondary school EFL students' perceptions of the cultural load in their textbooks. Students' responses in this study showed that Turkish culture emerged to be of highest significance for them. It was also revealed that the majority of the students would like Turkish characters to be incorporated into the reading texts and dialogues in their textbooks.

In spite of its great merits, there are some disadvantages to the inclusion of native cultural content in ELT on its own. To begin with, if the native culture-related materials presented in the English language classroom are too "familiar" for the learners, and do not give them an opportunity to explore more about their own cultural background, they can very easily feel fed up with this kind of culture practice and even stop attending the classes (McKay, 2003; Nguyen, 2013). Apart from that, as Byram (1991) highlighted, the overuse of materials addressing learners' own culture might play a role in extinguishing their natural curiosity and desire to learn about foreign cultures and might foster the assumption that all cultures function more or less the same way as their native culture (p.18). Last but not least, the presentation of native cultural elements without the combination of any other world cultures might also lead to learners' failure not only in using the English language for global communication (Shin et al., 2011), but also in establishing their own cultural identity. Especially with respect to the second point, Cortazzi and Jin (1999) note the following:

> Since the materials mirror mainly their own culture, students have little opportunity to engage in intercultural negotiation with a text portraying another culture, so they are unable to engage in a dialogue with the text to identify and confirm their own cultural identity, or to ascertain its similarities and differences with that of another cultural group (p.207).

Since teaching only target language culture or native culture can cause some problems which have been previously discussed, English language teachers should not feel restricted to integrating either of them into their classes on its own.

Instead, they should adopt a new approach which encompasses not only target language culture and native culture, but also other world cultures. This new approach is called as "Intercultural Language Teaching", which will be explained in the next section.

3.3.3. Intercultural Language Teaching

Advocates of the intercultural language teaching mainly rely on the present status of English as a global lingua franca (Baker, 2012; Bayyurt, 2012; Jenkins, 2011; Kramsch, 2002; Seidlhofer, 2005). They point out the fact that English is now widely used by a vast majority of people outside its original geographic locations (i.e. inner-circle countries) as a contact language, and the new status of English as a world language necessitates a fundamental change in the whole approach to the teaching of its culture (Clouet, 2006). They claim that English is not the exclusive language of "Anglo-Saxon Caucasians within a limited region of the world" (Nault, 2006, p.317) anymore; therefore, unlike other languages, it should no longer be associated with any particular culture (Kachru & Nelson, 2001; Modiano, 2001). The supporters of this view also maintain that as English has become "de-nationalised", or in other words "de-anglicized" (Matsuda, 2012), it belongs to the whole world and it represents multiple cultures (Sardi, 2002). That is why, this view is based on the idea that instead of focusing on one specific culture in EFL classes, English language teachers should develop a global approach to teaching culture, and present all three contexts of cultural content (target language culture, native culture and international cultures) to their learners (Cortazzi & Jin, 1999; Lee, 2013; Sardi, 2002). Apart from that, this approach holds the view that English should become a tool with which learners can foster their cultural competence, and the lingua franca status of English should be regarded "as a means of communication which should not be bound to culturally specific conditions of use, but should be easily transferable to any cultural setting" (Clouet, 2006, p.56). In brief, the ultimate goal of ELT should be to educate "intercultural" EFL learners who demonstrate the ability to "behave adequately in a flexible manner when confronted with actions, attitudes and expectations of representatives of foreign cultures" (Meyer, 1991, p.138).

This view also has its roots in the tremendous changes the world has undergone in the 21st century. That is, constant population mobility, large-scale immigration, the increased prevalence of communications technologies and widespread global travel have brought about extensive cross-cultural contact among people of various nationalities (Marczak, 2010; Piatkowska, 2016; Romanowski, 2017; Sercu et al., 2005). In this respect, the need to know about cultures from any part of the world has become vital in order to be able to survive in intercultural settings. As a consequence of this, rather than the promotion of one specific culture, the development of learners' intercultural competence has moved into centre-stage of today's EFL pedagogy. Thus, compared to the earlier approaches to teaching culture, an "intercultural" EFL pedagogy now pursues more comprehensive goals in terms of preparing learners for the challenges of cross-cultural experiences. Sercu et al. (2005, p.2) lists these goals as follows: to equip learners with willingness to engage with the foreign culture; to develop their self-awareness and ability to look upon themselves from the outside; to gain them the ability to see the world through the others' eyes; to endow them with the ability to cope with uncertainty; to develop their ability to act as a cultural mediator; to equip them with the ability to evaluate others' point of view; to enable them to consciously use culture learning skills and to read the cultural context; and lastly, to bring to them an understanding that individuals cannot be reduced to their collective identities.

In conclusion, taking into account the facts that (a) English is now associated with multiple cultures due to its lingua franca status, and (b) the current situation in the world has made cross-cultural interactions unavoidable, the best possible answer to the question of which culture to include in ELT could be to teach English based on an intercultural approach. In other words, all three contexts of cultural content (target language culture, native culture and international cultures) should be introduced when teaching English as a foreign language. This, in turn, brings into question how foreign cultures should be presented in the English language classroom, but most importantly, what the role of learners' native culture in the intercultural teaching of English is.

3.4. The Place of Native Culture in Intercultural Language Teaching

As it was mentioned before, the incorporation of native culture into English language classes on its own seems to be ineffective in terms of fostering learners' intercultural competence, since it does not specifically aim to "prepare them for interaction with people of other cultures" (Byram et al., 2002, p.6). Nevertheless, when it comes to the intercultural teaching of English, unlike all other cultures, learners' native culture deserves a particular emphasis because it occupies a crucial role in the process of making them interculturally competent. Hence, an intercultural approach to ELT undoubtedly expects all "teachers and learners to pay attention to and respect the home culture and the home language" (Corbett, 2003, p.4).

With regard to this, scrutiny of the available literature shows that there exist three arguments that have catapulted learners' native culture into a distinguished position among all the cultures integrated into an "intercultural" foreign language classroom. The present section discusses the research literature which addresses these arguments regarding the place of native culture in teaching English based on an intercultural approach.

Argument 1: *Native cultural awareness is prerequisite for intercultural awareness.*

This argument draws on the fact that the starting point of any intercultural learning process is one's native culture (Ho, 2009; Kızılaslan, 2010), and learners should first deepen an understanding of their own cultural background and national identity to cultivate themselves with international-mindedness. In other words, in order to possess intercultural awareness, it is essential for them to become aware of how their native culture "fits into the world around them" (Demircioğlu & Çakır, 2015, p.27) and how it deeply affects their way of thinking (Byram, 2000a). However, this is an arduous task because people do not "learn" but "acquire" their own culture. Consequently, as indicated in Weaver's (1993, p.159) cultural iceberg (see Figure 3.1), a large proportion of people's own culturally-shaped knowledge is

invisible to them, and most of the time it is subconsciously employed in their daily communications.

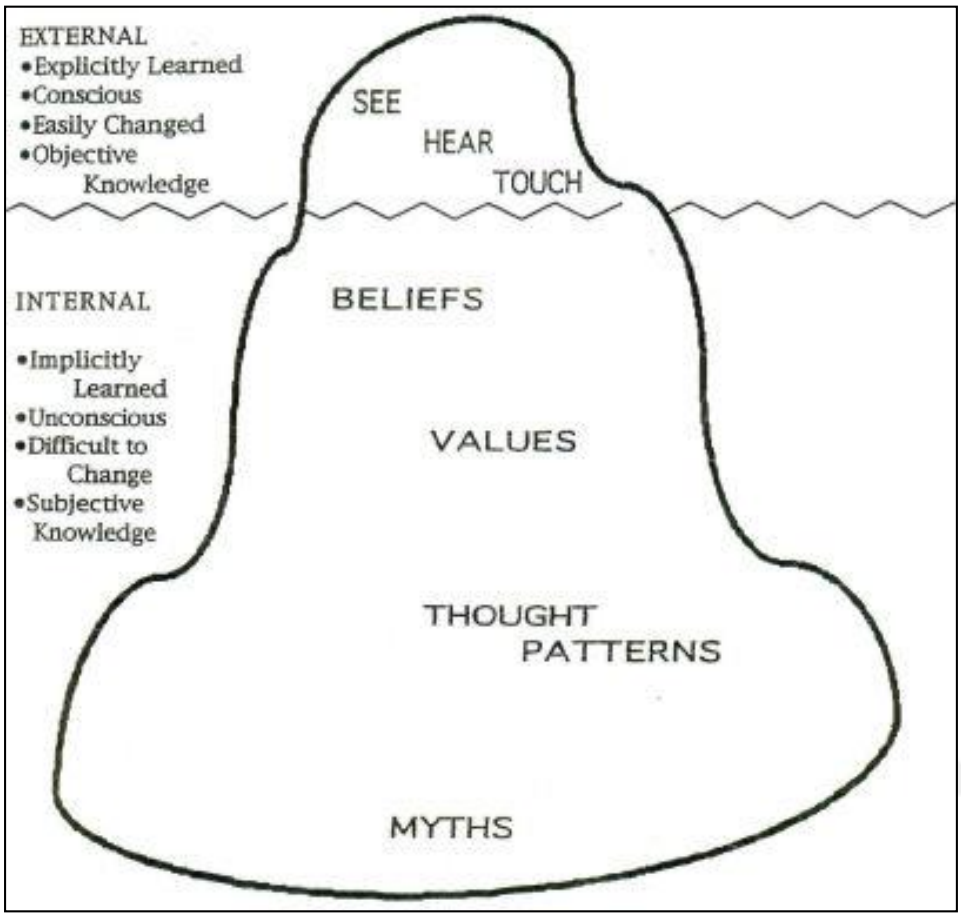


Figure 3.1. Weaver's Cultural Iceberg

Weaver's cultural iceberg shown in Figure 3.1 also reflects what Byram et al. (2002) pointed out about people's relationship with their own cultural practices. They said the following:

> ... the insider, someone who belongs to a culture, is very often unable to analyse and conceptualise what is too familiar, "they can't see the wood for the trees". With all the wealth of experience of the national culture they grew up in, much of what they know is unconscious and incomplete, not to mention the fact that a person normally belongs to only one out of many subcultures that each national culture encompasses (p.18).

The implicit and unconscious nature of one's native culture, which was highlighted by Weaver (1993) and Byram et al. (2002), was viewed by the leading scholars in the field as the biggest obstacle in the path of developing learners' intercultural awareness.

Therefore, they put "cultural self-awareness" at the centre of their ICC models. For example, as it was explained earlier in Chapter 2, a key part of Byram's (1997) Multidimensional Model of Intercultural Competence is "critical cultural awareness", and in this model, individuals' awareness of their native culture is thought as the first critical step to building intercultural attitudes and awareness.

In a similar vein, the underlying assumption of Bennett's (1993b) oft-cited Developmental Model of Intercultural Sensitivity is that intercultural speakers can undergo internal evolution from the three "ethnocentric" stages (denial, defense, minimization) to the other three "ethnorelative" stages (acceptance, adaptation, integration) if they are taught how to cope with cultural differences in a sophisticated and sensitive way. In this model, ethnocentric stages are described as the stages where individuals tend to hold negative opinions regarding other cultures while perceiving the events in their native culture as central to reality. On the other hand, in ethnorelative stages, individuals start seeking cultural difference and acquire the ability to evaluate events in the context of both their native culture and foreign cultures (Bennett, 2004). What is also worth noting here is that in his model Bennett (1993b, 2004) repeatedly stressed that only if learners understand and critically analyse their native culture, can they move from ethnocentrism to ethnorelativism. That is to say, he recognized native cultural awareness as a pre-condition in the process of becoming ethnorelative.

Lastly, Baker (2011, 2012, 2015) also proposed a model of intercultural awareness that built on Byram's Multidimensional Model of Intercultural Competence in an attempt to better explain the dynamic and fluid structure of the intercultural interactions that take place in English as a lingua franca (ELF) settings. In this model, he suggested three levels for the development of intercultural competence, progressing from "basic cultural awareness" to "advanced cultural awareness", and ultimately, "intercultural awareness". Much like Byram (1997) and Bennett's (1993b) models of intercultural competence, Baker (2011, 2012, 2015) noted that learners are firstly expected to develop "basic cultural awareness", that is, arrive at a full and accurate understanding of their own cultural elements, before they move on to building their intercultural awareness.

In summary, this argument relies on the assumption that native cultural awareness is prerequisite for intercultural awareness; therefore, so as to become interculturally competent, learners should first gain the ability of standing back from themselves and have a tough grasp of their own cultural values, beliefs and perceptions in their EFL classes (Vinnaine-Vekony, 2014).

Argument 2: *The process of intercultural teaching remains seriously incomplete without reference to learners' native culture.*

The advocates of this argument contend that even the term "inter-cultural" reflects the view that learners must interpret and understand both their own culture and other cultures (Kramsch, 1993). They also maintain that at the heart of intercultural competence lies "cultural awareness", which should be interpreted as an understanding not only of the cultures associated with the target language but also of the learners' native culture (Baker, 2003; Kramsch & McConnell-Ginet, 1992). Thus, they claim that unlike the traditional EFL pedagogy, which aims to educate "bicultural" learners who know how to act according to the social conventions and norms of the target culture society (Richards & Schmidt, 2002, p.51), an intercultural approach to ELT promotes "acculturation", which refers to learners' ability to operate in diverse foreign cultures while preserving their own national identity (Aguilar, 2009; Corbett, 2003). For these reasons, from an intercultural point-of-view, learners' native cultural backgrounds are not left aside in the process of teaching English. Rather, they are seen as "meaningful sources of learning and education" (Catalano, 2014, p.31).

What is more, due to its enormous significance, the supporters of this argument consider the integration of learners' native culture into EFL classes to be essential for carrying out intercultural foreign language education. For them, cultural learning can be labelled as "intercultural" if learners gain a different perspective of viewing and understanding the world while also reconsidering their own worldview (Clouet, 2006, p.59; also see Kramsch, 1993; McKay, 2002, 2003, 2012). Otherwise, only presenting foreign cultures to the EFL learners does not assist their acculturation, since it does not aid them to "expand their own cultural awareness vis-à-vis their new society" (Ilieva, 2000, as cited in Shin et al., 2011, p.256). This idea is very similar to Kramsch's (1993) notion of "a

sphere of interculturality" or "third place" in which learners get to know about foreign cultures in order to gain a deeper insight into their native culture. In other words, learners are encouraged to reflect on their own culture in relation to other cultures (McKay, 2000, 2002). With regard to this, McKay's (2012) following statement is a good example of how a sphere of interculturality can be established in the English language classroom:

> ... the primary purpose of reading about American garage sales or holidays in an English language class should not be merely to present information about aspects of American culture, but rather to provide an opportunity for cross-cultural comparisons. Thus, the discussion and activities following a reading on American garage sales should not be on researching American garage sales but rather on researching what the host culture traditionally and presently does with used items. Are used items sold? If so, where? If they aren't sold, what is done with them? How does this differ from what Americans often do with used items? What might be the reason for such differences? In this way students reflect on their own culture in the process of learning about other cultures (p.40-41).

Argument 3: *Articulating one's native culture has become vital in today's cross-cultural settings.*

This argument is based on the view that with the advent of English as a global lingua franca, the educational goal of teaching English has changed from preparing learners for their interactions with native speakers of English to enabling them to share their own culture with people of different cultural and geographical backgrounds (Smith, 1976, as cited in McKay, 2002, p.12). According to Byram (1997), when learners come across foreigners from different countries, they bring to the situation their knowledge of each other's countries and cultures. Besides, they are expected to introduce their own cultural products, practices and perspectives to the other side in English (McKay, 2003). Apart from that, the supporters of this argument also point out the internal structure of today's cross-cultural interactions. According to Han (2012), for instance, intercultural communication should be seen as a bi-directional process where input (i.e. the foreign cultures that learners absorb) and output (i.e. the native culture that learners share with foreigners) of information are equally important (p.116). In addition to this, they further assert that interlocutors in intercultural interactions now have an increasing ambition "to establish and maintain an equal, mutually-respectful relationship with others" (Matsuda, 2012, p.177). Therefore, the advocates of this argument conclude that for EFL learners, maintaining their native culture and explaining it to others have become as vital as

learning about foreign cultures because of the "bidirectionalness and equality principle of cross-cultural communication" (Han, 2012, p.117).

For all the above-mentioned reasons, this argument holds the view that teaching materials focusing on the learners' native culture as content should be given a special importance in English language classes, since such materials provide learners with an opportunity to not only get to know more about their own culture, but also learn the structures needed to reflect their own cultural values and personal beliefs in English (Baker, 2003; McKay, 2002, 2003, 2012).

As the main aim of this study is to explore the place of native culture in the intercultural training of Turkish pre-service teachers of English, the following section will focus on the intercultural aspects of foreign language teacher education.

3.5. Intercultural Foreign Language Teacher Education

It is a well-known fact that teachers' qualifications and perceptions play a central role in the accomplishment of any teaching practice. As pointed out by Matsuda (2009) and Zacharias (2014), it is impossible to implement pedagogical changes in a successful way without changing the teachers. Similarly, Kırkgöz (2009) put forward that “without a strong contingent of professionally competent and well-trained teachers, there will always be a gap between policy rhetoric and classroom reality, as revealed by research findings” (p.679). For these reasons, it is of high importance to pay special attention to the pre-service education of teachers. However, what makes pre-service education even more important is that it is the first stage of gaining professional competence, and the views established by pre-service teachers during this stage prominently mark their teaching actions once they start to work (Marcelo, 1994, as cited in Viciana & Mayorga-Vega 2013, p.253).

In this regard, it can be said that the rise of English to a world language as well as a recent inclination to teach English from an intercultural perspective have made the pre-service education of EFL teachers much more significant today. Now that English language teachers are expected to assume the role of an intercultural

"mediator", who can make learners see connections between their native culture and foreign cultures (Aguilar, 2009; Byram et al., 2002), the development of pre-service EFL teachers' intercultural competence should be made an essential part of the pre-service ELTEPs (Byram & Masuhara, 2013; Catalano, 2014). Besides, since acting as a "mediator" undoubtedly requires EFL teachers to have a certain level of native cultural awareness, understanding one's own culture should be attached great importance in these training programs (Gomez-Parra & Raigon-Rodriguez, 2009; Kızılaslan, 2010). Research has long established that it is virtually impossible to educate pre-service teachers as interculturally competent without making them look upon themselves from outside, reconsider their own worldviews and explore the depths of their own culture (Doğançay-Aktuna, 2005; Garrido & Alvarez, 2006; Sercu et al., 2005). Apart from that, the pre-service ELTEPs are also expected to equip their students with the necessary knowledge and skills required to teach intercultural competence in their "future" classes (Byram & Masuhara, 2013; Sarıçoban & Öz, 2014; Sercu, 2006). The teacher candidates should be taught how to employ instructional techniques which specifically aim to develop their learners' intercultural competence from different dimensions (Sercu et al., 2005). In brief, with the recent change from a traditional to an intercultural stance in ELT, the pre-service ELTEPs are now required to encourage pre-service EFL teachers to foster their own ICC and to acquire the professional competence enabling them to promote the development of ICC in various educational settings (Bastos & Araujo e Sa, 2015, p.133).

As the current study explored pre-service EFL teachers' theoretical background and practical training regarding the incorporation of Turkish culture into intercultural EFL classes, relevant data were analysed and interpreted by taking into account Wallace's (1991) reflective model of teacher education. Therefore, the following section will briefly present the main features of this model.

3.5.1. Wallace's Reflective Model

Wallace's (1991) Reflective Model is a product of an attempt to break down the barriers between theoretical knowledge and practical experience offered in a pre-

service or in-service teacher education course. Wallace (1991) himself states that he put forward this model "as a compromise solution which gives due weight both to experience and to the scientific basis of the profession" (p.17).

As can be seen in Figure 3.2, which was adapted from Wallace (1991, p.49), the model involves three stages: (1) pre-training, (2) professional education/development, and (3) goal. In the "pre-training" stage, the pre-service teachers decide to receive professional training with their existing knowledge of or attitudes towards the profession.

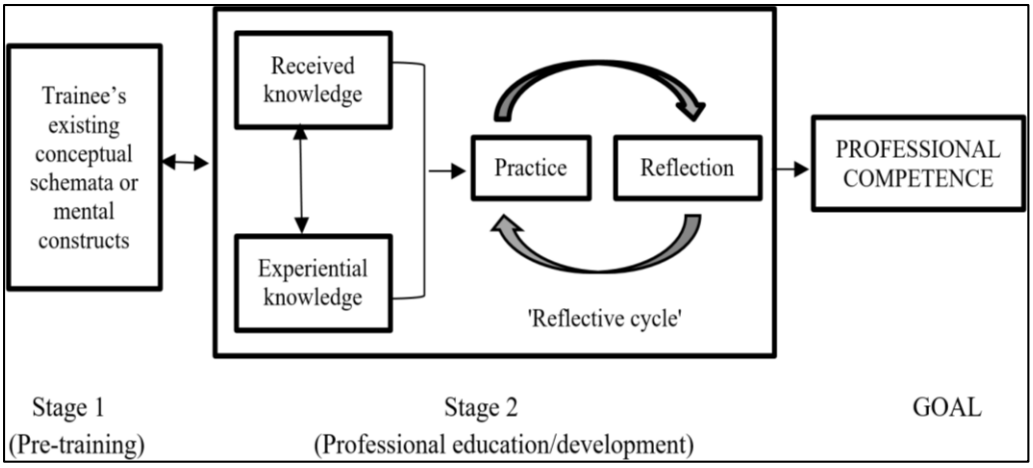


Figure 3.2. Wallace's Reflective Model

As for the second stage, Wallace (1991) highlighted that in teacher education courses there are two kinds of knowledge: "received knowledge" and "experiential knowledge". The former one refers to the facts, data, research findings and theories forming the "scientific basis of the profession", and is taken as input by the pre-service teachers. The latter one, on the other hand, is defined as either the "knowledge-in-action" by the practice of teaching or the "knowledge-by-observation" by the observation of teaching practice (Wallace, 1991, p.15). Placed at the heart of this model, "experiential knowledge" is received by the pre-service teachers through hands-on teaching practice and/or observation of experienced teachers in the field. Vertical reversed arrow between "received knowledge" and "experiential knowledge" in Figure 3.2 gives the message that a reciprocal relationship between these two elements should be built in teacher education

programmes "so that the trainee can reflect on the 'received knowledge' in the light of classroom experience, and so that classroom experience can feed back into the 'received knowledge' sessions" (Wallace, 1991, p.55). Apart from that, in the cases when a teacher training course does not allocate enough space for practice sessions, course effectiveness largely depends on how well it supports the pre-service teachers in evaluating their own practice, and subsequently reflecting on it (Wallace, 1991, p.52). Finally, as an outcome of the first two stages, the pre-service teachers achieve their ultimate goals in the last stage, which is developing professional competence.

If Wallace's (1991) Reflective Model is applied into the "intercultural" foreign language teacher education, it can be said that the pre-service ELTEPs should take on the role of building pre-service teachers' "received knowledge" on an intercultural approach to ELT by equipping them with the theories of culture and ICC as well as the specific techniques used for the intercultural teaching of English. In addition to this, the pre-service ELTEPs are expected to extend pre-service teachers' "experiential knowledge" as well by granting them opportunities to not only "practise" intercultural pedagogy through demos, micro-teachings and assessed-teachings, but also observe different intercultural EFL teachers at various levels.

3.5.2. Foreign Language Teacher Competences

Since the notion of intercultural competence gained significance in foreign language education, culture has increasingly been seen as an indispensable part of foreign language teacher competences. With regard to this, the present section investigates the cultural/intercultural dimensions of both international and national teacher education standards.

Starting with the international foreign language teacher competences, ACTFL/CAEP (2015), American Council on the Teaching of Foreign Languages and Council for the Accreditation of Educator Preparation, outlines six content standards for the pre-service teachers who are going to teach any foreign language

in the USA. According to this list, the pre-service foreign language teachers should (1) achieve a high level of proficiency in the target language; (2) demonstrate an understanding of linguistics, target language culture and literature; (3) become aware of the key principles of language acquisition and recognise their students' backgrounds, skills and needs; (4) understand and use the available standards in their planning and instruction; (5) design and use multiple ways of assessment and analyze student assessments, and (6) pursue continuing professional development opportunities. Despite the absence of an intercultural perspective in general, as can be seen in the list, the second standard is exclusively aimed for the improvement of teacher candidates' target cultural knowledge. In this standard, they are expected to arrive at an understanding of the interconnectedness of target cultural products, practices and perspectives (ACTFL/CAEP, 2015, p.9). Besides, according to the sixth standard, pre-service foreign language teachers are also required to strengthen their cultural competence along with linguistic and pedagogical competences as part of their continuing professional development (ACTFL/CAEP, 2015, p.29).

Similarly, TESOL/NCATE (2010), Teachers of English to Speakers of Other Languages and National Council for Accreditation of Teacher Education, lists 11 standards classified under the five domains for the P-12 ESL teacher education programs in the USA. In this manual, the first domain involves the language domain, in which pre-service teachers are expected to be proficient in the English language and demonstrate an understanding of the theories of first and second language acquisition. The second domain, culture, requires English language teacher candidates to know about culture-related theories, research and some basic concepts such as acculturation, stereotyping, biculturalism, and assimilation. They are also expected to become aware of how cultural identity is established, how cross-cultural conflicts are addressed in the class, and how the process of intercultural communication occurs. Most importantly, this domain expects teacher candidates to "understand the importance of the home culture" in students' learning (TESOL/NCATE, 2010, p.36). The third domain, instruction, covers teacher candidates' abilities to plan classroom instruction, implement the approaches to teaching four language skills, and develop appropriate instructional materials. The

fourth domain, assessment, includes general issues of testing and evaluation with a particular focus on language proficiency and classroom-based assessment. The last domain involves the professionalism domain, in which teacher candidates are expected to keep up-to-date with the second language research and advances in the field of ELT. In brief, it can be claimed that compared to the ACTFL/CAEP standards, TESOL/NCATE pursues more intercultural goals by promoting culture-general learning and emphasizing the significance of learners' native culture.

The European Profiling Grid (EPG) is a self-assessed instrument in the form of a grid that emerged as an outcome of a project co-funded by the European Commission in 2011. One axis of this instrument describes foreign language teachers' competences in thirteen categories which are also grouped under the four broad headings. The other axis, on the other hand, involves a range of six "phases of development" starting from novice teacher to experienced and expert teacher. The first broad heading, training and qualifications, involves four categories, defining foreign language teachers' language proficiency in the target language, their education and training background, the length of their assessed teaching and the scope of their teaching experience. The second broad heading, key teaching competences, covers four categories as well, describing foreign language teachers' methodological knowledge and skills, their assessment, lesson and course planning, and interaction management and monitoring. The third broad heading, professionalism, encompasses two categories named as professional contact and administration. The final broad heading, enabling competences, involves three categories, specifying foreign language teachers' intercultural competence, language awareness, and their use of digital media. When the can-do statements of the "intercultural competence" category are scrutinized, it is seen that EPG (2011) sets foreign language teachers a series of goals to develop both their own and their learners' intercultural competence, such as understanding and being able to take account of relevant stereotypical views, and being able to develop learners' ability to analyse and discuss social and cultural similarities and differences (p.7).

In addition to international teacher competences, as the only legitimate institution to decide on the qualifications demanded from teachers, the Ministry of National

Education in Turkey (MoNE, Milli Eğitim Bakanlığı-MEB) also outlines national competences of teaching profession for all subject areas (MEB, 2017, p.10). MEB's (2017) General Competences of Teaching Profession involve three main domains, namely "professional knowledge", "professional skills", and "attitudes and values". These three domains also encompass 11 competences and 65 indicators that are closely connected with these competences. The first domain, professional knowledge, includes three competences which are content knowledge, pedagogical content knowledge and knowledge on legislation. The second domain, professional skills, covers four competences named as planning of education and teaching, creating learning environments, managing the teaching and learning process, and assessment and evaluation. The last domain, attitudes and values, is also dedicated to four competences which are national, moral and universal values, approach to students, communication and cooperation, and personal and professional development.

On the other hand, despite the fact that MEB's (2017) General Competences of Teaching Profession do not explicitly require teachers to be culturally or interculturally competent at the domain and competence level, when the indicators are further analyzed, an intercultural outlook becomes evident. For instance, A2.6, as one of the indicators describing "pedagogical content knowledge" competence, expects teachers to be able to make decisions on how to make use of the national and moral values in their subject field (MEB, 2017, p.20). In other words, this indicator implies that Turkish EFL teachers should have the necessary knowledge and skills to integrate learners' native culture into their classes. In a similar vein, Turkish EFL teachers are also required to give place to learners' native culture in their lesson plans because the indicator B1.4, which defines "planning of education and teaching" competence, shows that teachers should "take into account the national and moral values while planning the teaching process" (MEB, 2017, p.21). Furthermore, according to the indicator B2.7, which specifies "creating learning environments" competence, teachers of English should gain the ability to make learners reflect on their own culture by establishing a sphere of interculturality in their classes (Kramsch, 1993; McKay, 2000, 2002, 2012), since it encourages them to create learning environments helping students to internalize

national and moral values (MEB, 2017, p.21). In addition to this, the indicator B3.6, which defines "managing the teaching and learning process" competence, expects English language teachers to familiarize themselves with the local educational framework they function in (Rubdy, 2009; Zacharias, 2014) because it states that teachers should take into consideration the cultural and socioeconomic features of the settings where they work in their teaching practices (MEB, 2017, p.21). Lastly, by looking at the indicator C1.3, which describes "national, moral and universal values" competence, it can be inferred that teachers of English are asked to educate "intercultural" learners who are not only connected to the world around them, but also firmly embedded in their own culture (Güler, 1989; Olaya & Gomez-Rodriguez, 2013). This is due to the fact that the indicator mentions bringing up students as individuals who treat national and moral values with respect and open to global cultures (MEB, 2017, p.23).

In summary, it is seen above that both international and national teacher competences have reached a consensus on incorporating cultural/intercultural aspects into their standards. Thus, it can be said that the above-mentioned teacher competences mostly reflect the current status of English as an international language, the growing multicultural reality of the world, and the increased value of one's native culture within this new reality.

3.6. Studies on "Culture" Learning and Teaching

The present section introduces the studies on pre-service teachers and teacher education programs related to "culture" learning and teaching. Even though there are a lot of studies investigating in-service EFL teachers' beliefs and practices regarding culture or intercultural teaching (Atay et al., 2009; Aydemir & Mede, 2014; Bayyurt, 2006; Castro, Sercu, & Garcia, 2004; Demirel, 1989, 1990; Gönen & Sağlam, 2012; Gülcü, 2010; Karabınar & Yunuslar-Güler, 2012; Larzen-Östermark, 2008; Önalan, 2004; Sercu et al., 2005; Tomak, 2012), these studies will not be focused on in this section, since they are beyond the scope of the current study.

3.6.1. Studies on Pre-Service Teachers

The studies on pre-service EFL teachers mainly focus on their beliefs related to the place of culture in ELT and their existing knowledge of target language culture or intercultural competence. To start with, Atay (2005) explored senior pre-service English language teachers' beliefs and practices regarding the integration of cultural content into Turkish EFL context. Questionnaires and pre-service teachers' reflections on their assessed-teachings were used as the two data collection tools. The analysis of the questionnaire results and pre-service teachers' reflections revealed that the respondent teachers did not believe they were given enough opportunities in their department to learn about the cultures of the English-speaking countries. That is why, they were questioning their own competency in addressing the cultural dimensions of foreign language teaching. It was also found out that the pre-service teachers did not think focusing on learners' native culture was necessary in the English language classroom.

Similarly, Hatipoğlu (2012) conducted a large-scale study with pre-service EFL teachers from three different Turkish universities to find out their definitions of culture, their attitudes towards culture learning and teaching in EFL classes, and their knowledge of target language culture (i.e. British culture). Her analysis indicated that nearly all of the participants defined culture as "culture with a small 'c'". Even though most of the pre-service teachers believed in the necessity of teaching culture in language classes, when it came to their target cultural knowledge, it was seen that they knew nearly nothing about British culture, since only a few of them were able to outline six representative characteristics of this "mother" culture in the given questionnaire.

In addition to this, Bektaş-Çetinkaya and Börkan (2012) examined the intercultural competence levels of the pre-service EFL teachers studying in Turkey through Fantini's self-reported Intercultural Abilities Questionnaire. They also explored the relationships among different components (attitudes, knowledge, skills and awareness) comprising one's intercultural competence. The results of this study first of all showed that the pre-service EFL teachers in Turkey did not develop

adequate levels of intercultural competence in any of the above-mentioned components. The analysis of the questionnaire also revealed that intercultural skills are deeply connected with intercultural attitudes, knowledge as well as cultural awareness. Moreover, a strong relationship was found between one's native cultural knowledge and the development of intercultural skills.

On the other hand, as for the international context, Olaya and Gomez-Rodriguez (2013) investigated Colombian pre-service EFL teachers' conceptualisation of culture and their beliefs regarding the aspects of culture and intercultural competence. They collected the relevant data through questionnaires, semi-structured interviews, and an evaluative analysis of the teacher education programs that participants were enrolled in. Their findings revealed that most of the pre-service teachers still defined culture based on traditional views and only referred to the surface culture aspects by ignoring the "deep culture". Their data also showed that the pre-service teachers in this study had a tendency to learn about British or American culture over the other world cultures, and thus lacked the complete understanding of intercultural competence.

3.6.2. Studies on Pre-Service Teacher Education Programs

When the studies on pre-service teacher education programs in the relevant literature are analyzed, it is seen that a growing body of research has been interested in the evaluation of the pre-service ELTEPs in Turkey in general (Coşkun & Daloğlu, 2010; Göktepe, 2015; Seferoğlu, 2006; Şallı-Çopur, 2008). Nevertheless, for the purpose of this study, only the studies which either discuss the cultural aspects of these programs or investigate the effects of a culture-specific course on pre-service teachers' ICC development will be focused on in this section.

Starting with the studies placed into the first category, Coşgun-Ögeyik (2009) aimed to detect the strengths and weaknesses of the pre-service ELTEPs in Turkey through carrying out a survey on the junior pre-service teachers in a Turkish state university. According to the results of this study, the pre-service EFL teachers declared that the courses they took met their expectations in terms of listing the

aims of the teaching profession. They also stated that the program developed their awareness of teaching language skills and learner autonomy. However, the absence of culture-specific courses was seen by the pre-service teachers as the biggest lacking point in the pre-service ELTEP in question.

Mahalingappa and Polat (2013) conducted a qualitative study in which they scrutinized the curriculum frameworks of eight different pre-service ELTEPs in Turkey in the light of TESOL/NCATE teacher education standards. They also explored the views of the program directors of these eight programs concerning the current situation of the pre-service ELTEPs in Turkey by carrying out interviews with them. The results of their study indicated that the vast majority of the examined pre-service ELTEPs bore close similarities with each other because of the standardized curriculum policy of the Council of Higher Education in Turkey. Nevertheless, it was found out in the study that compared to the international TESOL/NCATE standards, the pre-service ELTEPs in Turkey displayed some weaknesses regarding adopting a comprehensive and up-to-date conceptual framework, focusing on linguistics and second language acquisition, and giving place to culture-specific courses. On the other hand, the interviews carried out with the program directors revealed that they were extremely concerned about the insufficient English language proficiency levels of the pre-service English language teachers. Furthermore, they complained about the lack of qualified teaching staff in these programs, since most of them were appointed by the Council of Higher Education without having acquired the necessary expertise in the field.

Paola-Diaz and Arıkan (2016), on the other hand, performed a comparative analysis of the curricula followed in Turkish and Argentinean pre-service ELTEPs. Their analysis revealed that whereas the Turkish curriculum gave weight to the methodological aspects of foreign language education by offering 11 courses, the number of such courses in the Argentinean curriculum was just two, signalling that the pre-service teachers in Argentina were expected to build their pedagogical knowledge on the job. Nonetheless, it was also revealed that the curricula offered at Argentinean teacher education programs allocated much more space to culture-

related courses, while little significance was given to such courses in the Turkish pre-service ELTEPs.

In addition to the studies that evaluate the pre-service ELTEPs from a cultural/intercultural perspective, there is also a sizable body of research investigating the role of culture-specific courses in making pre-service EFL teachers culturally or interculturally competent. To begin with, Bada and Genç (2005) conducted a study with junior pre-service EFL students in a Turkish state university. After the completion of a 28-hour culture-specific course introducing the aesthetic and sociological aspects of Turkish, British and American cultures, the pre-service teachers in this study were asked to respond to a questionnaire aiming to assess the contribution of this course to their English language skill, their native and target cultural awareness, their attitudes towards target language culture as well as their prospective teaching profession. The results of this study showed that having a formal education on culture-related issues not only raised pre-service EFL teachers' awareness of both native culture and target language culture, but also changed their attitudes towards all three societies in a positive way.

Besides, Holguin (2013) carried out a study with pre-service foreign language teachers in a Colombian public university to find out whether the incorporation of interculturality into a research and pedagogy class, namely "Pedagogical and Research Project IV", played a part in the development of pre-service teachers' intercultural skills. The main aim of this 64-hour course was to help pre-service foreign language teachers explore intercultural aspects of testing, evaluation, and assessment. Data were collected through their group discussions and reflective papers. For this purpose, the program was also subdivided into three parts: (1) understanding theory, (2) analysing the evaluation process both in Colombia and other countries, and (3) writing reflective papers on testing and evaluation. The findings of this study showed that the pre-service teachers significantly improved their intercultural skills, such as interpreting and contextualizing cultural practices and understanding contextual complexities upon the completion of this course.

Lastly, Bektaş-Çetinkaya (2014) conducted an experimental study with the first-year Turkish pre-service EFL teachers enrolling in conversation classes. They were asked to take part in a 14-week cultural content program which was based on Byram's (1997) Multidimensional Model of Intercultural Competence. Movies, textbooks and books were used in the preparation of intercultural tasks. Data were obtained through Fantini's self-reported Intercultural Abilities Questionnaire, the pre-service English language teachers' weekly reflective papers, and the intercultural tasks assigned to them as part of the cultural content program. The results of this study demonstrated that attending a culture class was beneficial for the development of pre-service teachers' intercultural knowledge, skills and awareness despite the fact that such instruction did not make a substantial change in their intercultural attitudes.

CHAPTER 4

METHODOLOGY

4.0. Presentation

This chapter focuses on the research design, the research setting, participants, data collection instruments and data analysis procedures used in this study.

4.1. Research Design

As it was stated in the first chapter, the research questions of this study are:

1. How do pre-service English language teachers define the terms “culture” and “target language culture”?
2. What are pre-service English language teachers’ views on the integration of culture into English language classes?
3. What are pre-service English language teachers’ views on the integration of Turkish cultural elements into English language classes?
4. What is the place of Turkish culture at METU FLE Department as part of pre-service English language teachers' intercultural training?

a. What is the place of Turkish culture in the linguistic competence-based courses at METU FLE Department?
b. What is the place of Turkish culture in the pedagogic competence-based courses at METU FLE Department?

This study adopts a "case study" approach whose focus is "on a particular unit or set of units - institutions, programmes, events and so on ..." (Richards, 2003, p.20). Case study was selected as the research methodology of the present study, since its research goals, data collection tools and data analysis procedures correspond to the research questions listed above. According to Fraenkel, Wallen and Hyun (2012, p.435), in a case study a single, rather unique case is examined with regard to the research questions so that valuable insights would be gained. Besides, a case study allows the researcher to carry out an "in-depth study of instances of a phenomenon in its natural context" (Gall, Gall, & Borg, 2003, p.545). The research questions of the study require the researcher to investigate the place of a specific culture (Turkish culture) in the process of intercultural training given in a specific institution (METU FLE Department). The research questions also necessitate a thorough understanding of a particular group of respondents' (senior pre-service English language teachers at METU FLE Department) definitions of culture and their views on the inclusion of Turkish cultural elements in English language classes. Hence, it can be said that the phenomenon at hand and the research framework a case study approach establishes are in perfect harmony.

This present case study research uses a mixed methods design, since it involves both quantitative and qualitative evidence through questionnaires and interviews. The rationale behind following a mixed methods design in this study is that when used in combination, quantitative and qualitative methods complement each other and build up a more comprehensive picture of the research problem and question than either method by itself (Creswell, 2012, p.535; Dörnyei, 2011, p.164).

This study uses the explanatory sequential mixed methods design, consisting of two distinct stages (Creswell, 2011, 2012). In this design, the quantitative data are collected and analysed in the first phase to get the general picture of the research problem, whereas the qualitative data, which are collected and analyzed second in sequence, are used to clarify or elaborate on the quantitative findings. In the present study, quantitative and qualitative phases are connected while selecting the informants for the interviews. Besides, the results of the quantitative and qualitative stages are joined when discussing the outcomes of the entire study.

Figure 4.1 demonstrates a diagram of the explanatory sequential mixed methods design procedures used in this study.

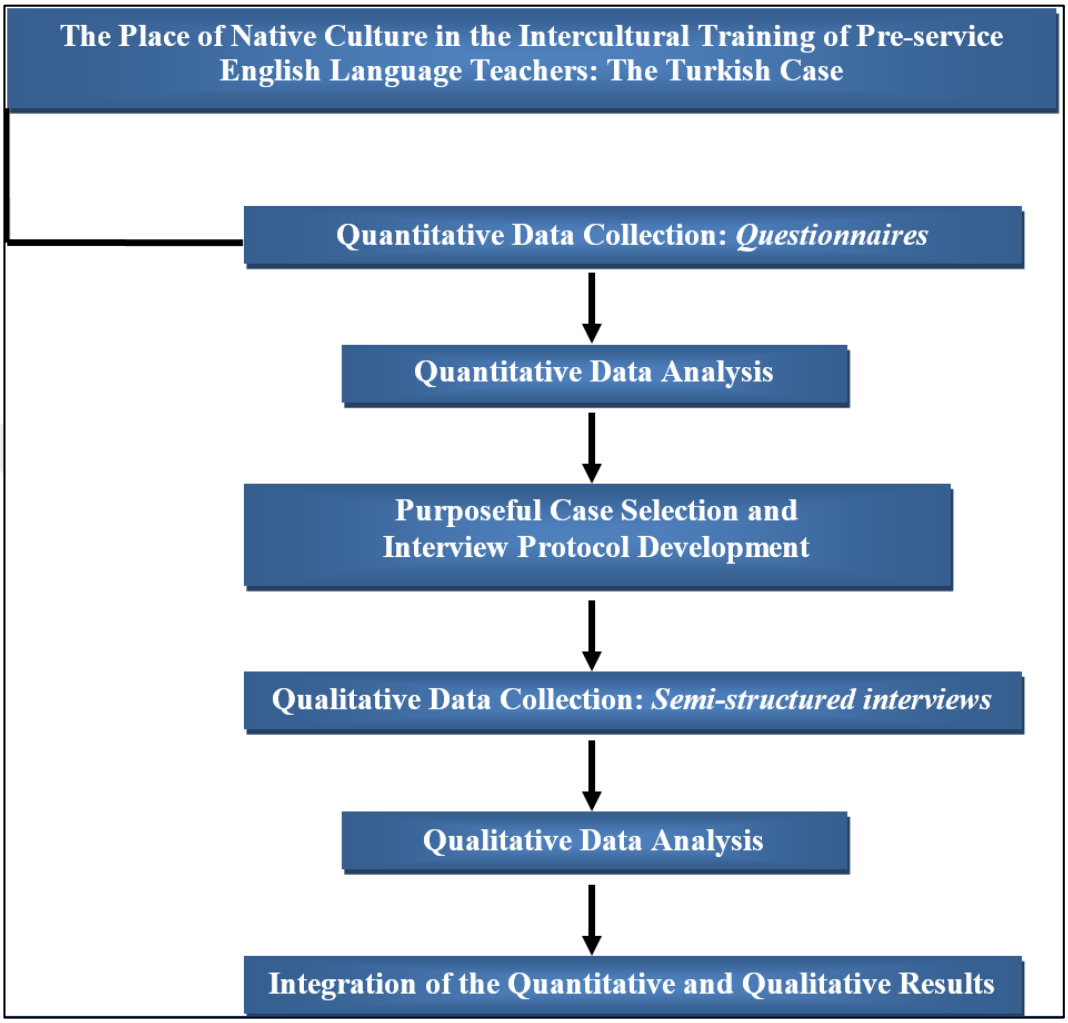


Figure 4.1. Research Design of the Study

Since the researcher's goal in a case study is "to understand the case in all its parts, including its inner workings" (Fraenkel et al., 2012, p.435), the rest of the chapter provides a detailed description of the research setting, participants, and data collection/analysis processes.

4.2. Research Setting

The present study was conducted during the Spring 2017 semester in the Department of Foreign Language Education (FLE) at Middle East Technical

University (METU), one of Turkey's few English-medium state universities. The university chosen for data collection was determined through convenience sampling. That is to say, it was the most accessible to the researcher.

METU FLE Department was founded in 1982 as one of the departments belonging to the Faculty of Education. The department offers BA, MA and PhD programs in the field of ELT; MA and PhD programs in the field of English Literature. Each year an average of 100 applicants who take the National University Entrance Examination and are ranked in the top 3.5% in the foreign language score type is admitted into the four-year pre-service English language teacher education program offered in this department. METU FLE graduates are entitled to teach English in primary, secondary and tertiary level educational institutions.

As this study attempts to investigate whether the departmental courses in the METU FLE undergraduate curriculum give any place to Turkish cultural elements to make pre-service English language teachers interculturally competent, it is important to first scrutinize the intercultural aspects of the National Qualifications Framework for Higher Education in Turkey (NQF-HETR). This is because of the fact that the NQF-HETR's academically-oriented qualifications for Teacher Education and Educational Science set a general framework for the faculties of education in Turkey and give them a road map for restructuring their pre-service teacher education programs (Açıkgöz et al., 2009; Onursal-Beşgül, 2017).

4.2.1. The Structuring of the National Qualifications Framework for Higher Education in Turkey

The pre-service ELTEP which was in practice when this study took place was introduced by the Council of Higher Education (CoHE, Yükseköğretim Kurulu-YÖK) in the 2006-2007 academic year. It was a final outcome of a range of ideological and political reform initiatives designed to harmonize undergraduate teacher education programs in Turkey to European Union (EU) standards in order to accelerate Turkey's EU accession process (Hişmanoğlu, 2012; Kırkgöz, 2017). As stated by YÖK (2007) in its policy document, "Another significant feature of

the new curriculum is that it corresponds to a large extent to the programs used in EU countries for training pre-service teachers" (p.10; author translated). One major initiative undertaken by the CoHE to keep pace with the teacher education programs in EU countries was to define the learning outcomes of the programs at faculties of education in accordance with the criteria established by the European Higher Education Area (YÖK, 2007; Göktepe, 2015). With regard to this, the CoHE initiated the structuring of the National Qualifications Framework for Higher Education in Turkey (NQF-HETR) as the first step (YÖK, 2010).

The structuring of the NQF-HETR was done by taking into consideration the objectives of Lisbon Strategy issued in 2000 by EU and the objectives of Bologna Process, in which Turkey was involved in 2001 (MEB, 2017, p.7). For this purpose, the Commission for National Qualifications and the Working Group, which was made up of experienced academicians from different universities and higher education institutions representatives, was set up in 2006 (YÖK, 2010). This commission defined the NQF-HETR in terms of the knowledge, skills and competences to be gained minimally upon completion of each higher education cycle (associate's, bachelor's, master's and doctorate degrees) by greatly benefiting from the level descriptors within Qualifications Framework for European Higher Education Area (QF-EHEA) (YÖK, 2010). The NQF-HETR was fully approved in January 2010 and was applied at higher education programmes level in all institutions in December 2012 (YÖK, 2010).

Teacher Education and Educational Science is among the NQF-HETR's 22 core study areas, and it encompasses all the undergraduate and graduate teacher education programs in Turkey as its subfields (YÖK, 2010). The qualifications awarded in this field of study were defined for three domains (knowledge, skills and competences) in four different degrees (associate's, bachelor's, master's and doctorate), as in the case of other study areas in the NQF-HETR. Table 4.1 indicates the qualifications awarded at sixth cycle (bachelor's degree), which are also equivalent to the QF-EHEA's first cycle. The table was adapted from YÖK (2011) and the qualifications that were associated with the development of pre-service teachers' intercultural competence were shown in bold.

Table 4.1. NQF-HETR's Sixth Cycle (Bachelor's) Qualifications for Teacher Education and Educational Science

A. KNOWLEDGE (Theoretical, Conceptual)
Qualifications that signify completion of the sixth cycle are awarded to students who ...
1. ... understand concepts and relationships between concepts within area on the basis of qualifications gained in secondary education.
2. ... are knowledgeable regarding evaluation of the nature of, sources, boundaries, accuracy, reliability and validity of information.
3. ... argue the methods of production of scientific knowledge.
4. ... have knowledge of teaching programs, teaching strategies, methods and techniques and measurement and evaluation techniques in their related area.
5. ... have knowledge of students' developmental, and learning characteristic and difficulties in learning.
6. ... recognize national and international cultures.
B. SKILLS (Cognitive, Practical)
Qualifications that signify completion of the sixth cycle are awarded to students who ...
1. ... use advanced sources of information related to area.
2. ... conceptualize events and facts related to the area, examine with scientific methods and techniques, interpret and evaluate the data.
3. ... identify, analyze and develop evidence based solutions to issues related to the area.
4. ... taking into account the developmental characteristics, individual differences, characteristics and achievements of students in the subject area, apply the most appropriate teaching strategies, methods and techniques.
5. ... develop appropriate material to meet the needs of students and the subject area.
6. ... use a variety of methods, evaluate the gains of the student multi-faceted.
C. COMPETENCES (Competence to Work Independently and Take Responsibility)
Qualifications that signify completion of the sixth cycle are awarded to students who ...
1. ... take responsibility and carry out the task effectively in individual and group work.
2. ... recognize themselves as individuals, use their creative aspects and strengths, and improve their weaknesses.
3. ... take responsibility as an individual or team member to solve complex and unpredictable problems encountered in practice.
C. COMPETENCES (Learning Competence)
Qualifications that signify completion of the sixth cycle are awarded to students who ...
1. ... critically assess acquired knowledge and skills.
2. ... determine their learning needs and orientate their learning.
3. ... develop a positive attitude towards life-long learning.
4. ... use tools effectively to access information.
C. COMPETENCES (Communication and Social Competence)
Qualifications that signify completion of the sixth cycle are awarded to students who ...
1. ... actively participate in artistic and cultural activities.
2. ... show sensitivity to the social agenda and developments of society and world events and monitor these developments.
3. ... are conscious of social responsibility, plan and implement professional projects and activities for the social environment lived in.
4. ... inform relevant people and institutions on issues related to the area.
5. ... with support of quantitative and qualitative data, share their thoughts and suggestions for solutions to problems with people having or not having expertise.
6. ... use one foreign language at, at least, B1 level in the European Language Portfolio, monitor information in area and communicate with colleagues.
7. ... use an advanced level of information and communication technology at European Computer User License level.
8. ... live in different cultures, and adapt to social life.

Table 4.1. (cont'd)

C. COMPETENCES (Area Specific Competence)
Qualifications that signify completion of the sixth cycle are awarded to students who ...
1. ... are role models to society through their external appearance, attitude, manners and behaviour.
2. ... adhere to democracy, human rights, social, scientific, and professional ethical values.
3. ... adhere and participate appropriately in quality management and processes.
4. ... establish personal and corporate interaction to establish and maintain a safe school environment.
5. ... have sufficient awareness of environmental protection and job security issues.
6. ... are aware of the sensitivities of the national and universal phrase of the National Education Basic Law.
7. ... related to duties, rights and responsibilities, act in accordance to regulations and legislations in Law concerning oneself and one's area.

When the NQF-HETR's sixth cycle qualifications for Teacher Education and Educational Science in Table 4.1 are examined, it is revealed that the field includes six knowledge-based, six skills-based and 22 competence-based qualifications. These qualifications cover many aspects, such as pre-service teachers' educational planning and materials development, their management of the teaching and learning process, their approach to students, moral and universal values, and their knowledge of legislation about teachers' duties, rights and responsibilities. On the other hand, Table 4.1 also shows that three of the qualifications explicitly seek to address pre-service teachers' intercultural competence. The sixth qualification in the knowledge domain, for instance, is only awarded to pre-service teachers who are able to become conscious of Turkish culture and other world cultures. In the same vein, the first and the eighth qualifications of the communication and social competence domain directly appeal to pre-service teachers who have achieved to become global citizens by developing awareness and an understanding of diverse cultures and adjusting to unfamiliar environments they encounter (Davis & Cho, 2005). Therefore, it can be claimed that the framework undoubtedly expects pre-service teacher education programs in Turkey to make room for students' intercultural training, including native cultural awareness, in their program outcomes. To this end, the next section will examine the extent to which the NQF-HETR's qualifications related with the development of intercultural competence are incorporated into the program outcomes of the METU FLE undergraduate curriculum.

4.2.2. Program Outcomes of the METU FLE Undergraduate Curriculum

The pre-service teacher education programs in Turkey are required to relate their program outcomes to the NQF-HETR's sixth cycle qualifications, and determine the contribution level of the courses they offer to the achievement of their program outcomes (Onursal-Beşgül, 2017; YÖK, 2009, 2010).

When the METU's information on program qualifications is examined, it is seen that METU FLE Department clearly outlines 15 program outcomes (POs) that its undergraduate students should be able to achieve upon their graduation. Furthermore, these POs are linked to the NQF-HETR's sixth cycle qualifications for Teacher Education and Educational Science. Table 4.2 shows all the POs settled for the METU FLE undergraduate curriculum, which were taken from METU (2011a). The POs directly corresponding to the intercultural aspects of the NQF-HETR's qualifications are subsequently presented in Table 4.3 (METU, 2011b).

Table 4.2. Program Outcomes of the METU FLE Undergraduate Curriculum

PROGRAM OUTCOMES (POs)
Upon graduation, alumni of the English Language Teaching undergraduate program should be able to ...
PO-1: ... make appropriate pedagogical decisions in accordance with their particular English teaching context (i.e. age, setting, location, and learner background) based on a contemporary repertoire of language teaching approaches and methods.
PO-2: ... critically analyze linguistic, literary, cultural, and historical issues when selecting, developing, and using course materials and assessment instruments.
PO-3: ... establish cross-disciplinary connections and develop critical intellectual curiosity based on their familiarity with educational sciences, literature, and linguistics.
PO-4: ... identify and generate solutions for specific language-related problems which learners of English may face at different proficiency levels.
PO-5: ... individually and collaboratively design, conduct, and report small-scale educational research projects by employing relevant research methods in the investigation of language with teachers from local, national or international contexts.
PO-6: ... demonstrate awareness of individual, (multi) cultural, and psycho-social diversity in learning environments and adapt to different local contexts.
PO-7: ... analyze and address professional challenges based on awareness of global systems and comparisons of educational systems.
PO-8: ... fluently and accurately use all receptive and productive English language skills at an advanced level for effective daily and academic communication.
PO-9: ... effectively translate a diverse set of English and Turkish discourses considering context-specific elements.
PO-10: ... utilize experiences of learning a foreign language other than English for developing an awareness of language learning processes.
PO-11: ... with self-confidence, effectively communicate with students and other stakeholders in educational settings.
PO-12: ... engage in reflective teaching, self-evaluation, and ongoing professional development.
PO-13: ... select and utilize appropriate instructional technologies and information literacy skills to increase the effectiveness of foreign language teaching.
PO-14: ... promote creativity, understanding, cooperation, and equity to establish a positive classroom environment.
PO-15: ... develop a critical and multicultural perspective to language and language-related issues emerging from global English contexts.

Table 4.3. Program Outcomes of the METU FLE Undergraduate Curriculum & the NQF-HETR Adaptation Matrix

A. Knowledge (Theoretical, Conceptual)															
Qualifications that signify completion of the sixth cycle are awarded to students who…	PO-1	PO-2	PO-3	PO-4	PO-5	PO-6	PO-7	PO-8	PO-9	PO-10	PO-11	PO-12	PO-13	PO-14	PO-15
6- ... recognize national and international cultures.		X			X	X	X								X
C. Competences (Communication and Social Competence)															
Qualifications that signify completion of the sixth cycle are awarded to students who…	PO-1	PO-2	PO-3	PO-4	PO-5	PO-6	PO-7	PO-8	PO-9	PO-10	PO-11	PO-12	PO-13	PO-14	PO-15
1- ... actively participate in artistic and cultural activities.															
8- ... live in different cultures, and adapt to social life.	X					X									

As indicated in Table 4.3, none of the program outcomes determined for the METU FLE undergraduate curriculum addresses the NQF-HETR's first qualification in the communication and social competence domain, namely "... [students] actively participate in artistic and cultural activities". Nevertheless, the table reveals that nearly half of the program outcomes (POs 1, 2, 5, 6, 7 and 15) expect pre-service English language teachers to gain insight into both their national culture (Turkish culture) and international cultures in order to adapt themselves to local and global contexts. For instance, PO-1 describes pre-service English language teachers who embrace the philosophy "think globally, but teach locally" (Kramsch & Sullivan, 1996) and are prepared to use their context-sensitive pedagogical knowledge to develop appropriate teaching strategies for their local context (Genç, 2012). While PO-2 requires pre-service teachers to have an intercultural outlook on materials development and testing, PO-5 is only met by those who possess cross-cultural communication skills needed to be able to carry out educational research with teachers working in both local and global contexts. Similarly, PO-6, which corresponds to the NQF-HETR's both sixth and eighth qualifications in Table 4.3, is achieved by the pre-service English language teachers who are able to take into account cultural diversity in their classes and operate in various Turkish socio-cultural contexts. PO-7 requires pre-service teachers to become aware of

the global socio-cultural contexts by comparing different educational systems. Finally, PO-15 applies to pre-service English language teachers who are aware of the fact that English is not restricted to its native-speaker settings and thus adopt an ELF perspective in language pedagogy by following "a curriculum that integrates the local culture and the international quality of English" (Bayyurt, 2017, p.134).

To sum up, it can be said that the POs of the METU FLE undergraduate curriculum are in line with the NQF-HETR's qualifications based on the development of pre-service teachers' intercultural competence. From the POs it is clear that the students studying in the pre-service ELTEP at METU are expected to not only become familiar with their own culture and international cultures but also teach ICC in their classes upon graduation.

The following section will first provide background information on the groups of courses offered in the METU FLE undergraduate curriculum. Later, a special focus will be given to the departmental courses' level of contribution to the achievement of the ICC-oriented program outcomes (POs 1, 2, 5, 6, 7 and 15) given in Table 4.3.

4.2.3. Groups of Courses in the METU FLE Undergraduate Curriculum

METU FLE Department offers a 142-credit (minimum 248 ECTS credits) undergraduate program in English Language Teacher Education. Like all the other FLE/ELT departments in Turkish universities, METU FLE Department is required to comply with the curriculum developed by the CoHE for training its BA students to become English language teachers. However, the pre-service ELTEP followed by METU FLE Department has showed some discrepancies with the standardized curriculum since the CoHE's decision in 2006 to give faculties of education the independence to modify up to 30% of their curricula based on their local needs (Akyel, 2012; Göktepe, 2015; Hatipoğlu, 2017; Hişmanoğlu, 2012). It is important to note here that these discrepancies have mostly existed because some courses offered in the CoHE's standardized curriculum were put in different semesters in the METU FLE curriculum (Şallı-Çopur, 2008, p.5). Table 4.4 shows the METU FLE undergraduate curriculum taken from METU (2016).

Table 4.4. 2016-2017 METU FLE Undergraduate Curriculum

FIRST YEAR			
	First Semester		**Second Semester**
FLE 133	Contextual Grammar I (3-0)3	FLE 134	Contextual Grammar II (3-0)3
FLE 135	Advanced Reading and Writing I (3-0)3	FLE 136	Advanced Reading and Writing II (3-0)3
FLE 137	Listening and Pronunciation (3-0)3	FLE 138	Oral Communication Skills (3-0)3
FLE 129	Introduction to Literature (3-0)	FLE 140	English Literature I (3-0)3
EDS 200	Introduction to Education (3-0)3	FLE 146	Linguistics I (3-0)3
TURK 103	Written Communication (2-0)2	FLE 178	Second Foreign Language II (3-0)3
FLE 177	Second Foreign Language I (3-0)	TURK 104	Oral Communication (2-0)2
IS 100	Introduction to Information Technologies and Applications (2-0)0		
SECOND YEAR			
	Third Semester		**Fourth Semester**
FLE 241	English Literature II (3-0)3	FLE 221	Drama Analysis (3-0)3
FLE 261	Linguistics II (3-0)3	FLE 280	Oral Expression & Public Speaking (3-0)3
FLE 238	Approaches to ELT (3-0)3	FLE 262	ELT Methodology I (3-0)3
FLE 277	Second Foreign Language III (3-0)3		Departmental Elective I (3-0)3
EDS 220	Educational Psychology (3-0)3	FLE 270	Contrastive Turkish-English (3-0)3
CEIT 319	Instructional Technology & Materials Development (3-0)3	FLE 200	Instructional Principles & Methods (3-0)3
THIRD YEAR			
	Fifth Semester		**Sixth Semester**
FLE 307	Language Acquisition (3-0)3	FLE 308	Teaching English to Young Learners (3-0)3
FLE 304	ELT Methodology II (3-0)3	FLE 324	Teaching Language Skills (3-0)3
FLE 311	Advanced Writing & Research Skills (3-0)3	HIST 2202	Principles of Kemal Atatürk II (2-0)0
	Departmental Elective II (3-0)3	EDS 304	Classroom Management (3-0)3
HIST 2201	Principles of Kemal Atatürk I (2-0)0	FLE 352	Community Service (1-2)2
FLE 352	Community Service (1-2)2	EDS 416	Turkish Educational System & School Management (3-0)3
FLE 315	Novel Analysis (3-0)3		Non-Departmental Elective II (3-0)3
	Non-Departmental Elective I (3-0)3		
FOURTH YEAR			
	Seventh Semester		**Eighth Semester**
FLE 405	Materials Adaptation and Development (3-0)3	FLE 404	Practice Teaching (2-6)5
FLE 413	English Language Testing & Evaluation (3-0)3	FLE 426	English Lexicon (3-0)3
FLE 425	School Experience (1-4)3	EDS 424	Guidance (3-0)3
FLE 423	Translation (3-0)3		Departmental Elective IV (3-0)3
	Departmental Elective III (3-0)3		

When Table 4.4 is examined, it is seen that no compulsory courses specifically dealing with the cultural/intercultural aspects of ELT were included in the METU FLE undergraduate curriculum. Apart from that, it can be said that the program appeals to similar foreign language teacher competences as ACTFL/CAEP, EPG and TESOL/NCATE (see Chapter 3), including language and linguistics, literature, language acquisition theories, language teaching methodology, materials development, testing and evaluation, instruction, and practicum. The CoHE further classifies these competences under three domains in the pre-service ELTEPs: (1) subject-matter knowledge, (2) pedagogical knowledge, and (3) general culture (YÖK, 2007).

The FLE-coded courses in Table 4.4 are the courses which were allocated to subject-matter knowledge. These were the courses offered in the METU FLE Department and taught by the department's own faculty. There were 33 compulsory and four elective courses related to subject-matter knowledge, totalling 114 credits (minimum 203.5 ECTS credits) and leading to 13.4 class hours per semester.

On the other hand, the courses aiming to develop pre-service English language teachers' pedagogical knowledge are shown in Table 4.4 as EDS and CEIT coded. These were the courses that had to be taken by all pre-service teachers belonging to the Faculty of Education, since they addressed general teacher competences and general theories of education (Şallı-Çopur, 2008). Therefore, such courses were taught by the academic staff from the departments of Educational Sciences (EDS) and Computer Education and Instructional Technology (CEIT) at METU. There were six compulsory courses related to pedagogical knowledge, which were placed in the first, third, sixth and eighth terms of the curriculum. They took up 18 credits (minimum 31.5 ECTS credits) in the whole program.

The third domain in the METU FLE undergraduate program includes courses which were allocated to general culture. These were the HIST, TURK and IS coded courses in Table 4.4, which were required to be taken by all METU students regardless of their faculties. There were five compulsory and two non-

departmental elective courses related to general culture, which were gathered in the first and third years of the curriculum. The total number of their credits was 10 (minimum 13 ECTS credits).

In this study, only the compulsory departmental (FLE-coded) courses held in English (excluding “Second Foreign Language” courses) were investigated in terms of the place they give to the Turkish cultural elements. This was because of the fact that such courses were exclusively taken by the FLE students at METU, but beyond that, they were the only ones which "concentrated on the pre-service education of the undergraduate students in terms of English Language Teaching and tried to develop and improve teacher competencies specific to language teaching" (Şallı-Çopur, 2008, p.8).

It is worth mentioning here that when the contents of the FLE-coded courses are analysed, it can clearly be seen that although all these courses aim to develop pre-service English language teachers' subject-matter knowledge, they differ in the types of competences they address. Overall, the FLE-coded courses offered in the first two years of the undergraduate curriculum are linguistic competence-based ones that intend to master pre-service teachers' English language skills and extend their knowledge on language use. In other words, these courses (see Table 4.5) aim to provide pre-service EFL teachers with knowledge on how English works from various perspectives and thus to help them become fully-competent in the target language (Göktepe, 2015).

Table 4.5. FLE-Coded Courses That Address Linguistic Competence

FLE 133	Contextual Grammar I	FLE 146	Linguistics I
FLE 134	Contextual Grammar II	FLE 261	Linguistics II
FLE 135	Advanced Reading and Writing I	FLE 221	Drama Analysis
		FLE 280	Oral Expression & Public Speaking
FLE 136	Advanced Reading and Writing II	FLE 270	Contrastive Turkish-English
		FLE 307	Language Acquisition
FLE 137	Listening and Pronunciation	FLE 311	Advanced Writing & Research
FLE 138	Oral Communication Skills	Skills	
FLE 129	Introduction to Literature	FLE 315	Novel Analysis
FLE 140	English Literature I	FLE 423	Translation
FLE 241	English Literature II	FLE 426	English Lexicon

Nevertheless, the FLE-coded courses in the third and fourth years are more pedagogic competence-based ones that aim to develop pre-service teachers' knowledge and skills in teaching English to learners of different age groups. With such courses on offer, the graduates are equipped with professional expertise and certified as language teachers (Hatipoğlu, 2017). Table 4.6 shows the pedagogic competence-based courses offered in the METU FLE undergraduate curriculum.

Table 4.6. FLE-Coded Courses That Address Pedagogic Competence

FLE 238 Approaches to ELT	FLE 324 Teaching Language Skills
FLE 262 ELT Methodology I	FLE 405 Materials Adaptation & Development
FLE 200 Instructional Principles & Methods	FLE 413 English Lang. Testing & Evaluation
FLE 304 ELT Methodology II	FLE 425 School Experience
FLE 352 Community Service	FLE 404 Practice Teaching
FLE 308 Teaching English to Young Learners	

The grouping of the departmental courses as presented in Tables 4.5 and 4.6 was also done by Coşkun and Daloğlu (2010) in their study, in which they aimed to evaluate the strengths and weaknesses of a pre-service ELTEP in Turkey by asking instructors' and senior pre-service teachers' ideas about the balance among linguistic and pedagogic competence-based courses. In the present study, however, this type of grouping was found necessary during data collection and analysis phases to reveal whether (a) linguistic competence-based courses raise pre-service English language teachers' awareness of the Turkish culture in order to train them as intercultural teachers, and (b) pedagogic competence-based courses equip pre-service teachers with the knowledge and skills enabling them to incorporate Turkish culture into English language classes when needed.

4.2.4. Level of Contribution of the Departmental Courses to the METU FLE Program Outcomes

METU's online academic catalogue provides the contribution level of the departmental courses offered at METU FLE Department to its program outcomes. Table 4.7 gives a summary of the contribution level (0=no contribution, 1=little contribution, 2=partial contribution, 3=full contribution) of the linguistic competence-based courses to the achievement of the POs associated with the development of pre-service English language teachers' intercultural competence (POs 1, 2, 5, 6, 7 and 15). The table was adapted from METU (2013).

Table 4.7. LC-based Courses' Level of Contribution to the POs Associated with Intercultural Competence Development

Name of the Linguistic Competence-Based Course	PO-1	PO-2	PO-5	PO-6	PO-7	PO-15	Course Average Contribution
FLE 133: Contextual Grammar I	2	2	2	2	2	2	2.0
FLE 134: Contextual Grammar II	3	3	1	2	1	2	2.0
FLE 135: Advanced Reading and Writing I	2	2	2	2	2	2	2.0
FLE 136: Advanced Reading and Writing II	1	1	2	3	1	2	1.6
FLE 137: Listening and Pronunciation	2	2	0	2	0	2	1.3
FLE 138: Oral Communication Skills	0	0	0	2	0	3	0.8
FLE 129: Introduction to Literature	--	--	--	--	--	--	N/A
FLE 140: English Literature I	1	3	0	2	0	3	1.5
FLE 241: English Literature II	1	3	1	2	2	3	2.0
FLE 146: Linguistics I	1	3	0	3	0	3	1.6
FLE 261: Linguistics II	2	3	2	2	1	3	2.1
FLE 221: Drama Analysis	--	--	--	--	--	--	N/A
FLE 280: Oral Expression & Public Speaking	1	1	0	2	0	2	1.0
FLE 270: Contrastive Turkish-English	1	3	3	3	0	3	2.1
FLE 307: Language Acquisition	3	3	3	3	1	3	2.6
FLE 311: Advanced Writing & Research Skills	2	2	3	0	0	1	1.3
FLE 315: Novel Analysis	1	3	0	0	0	3	1.1
FLE 423: Translation	0	1	0	2	0	2	0.8
FLE 426: English Lexicon	3	3	2	3	2	3	2.6
Overall Average	1.5	2.2	1.2	2.0	0.7	2.4	1.6

Table 4.7 shows that two of the linguistic competence-based courses ("FLE 129 Introduction to Literature" and "FLE 221 Drama Analysis") have not yet been defined in terms of their contribution level to the POs of the METU FLE undergraduate curriculum. On the other hand, when the average contribution levels of the other courses are examined, it is first of all seen that none of the courses make a full contribution to the department's ICC-oriented POs. While four of the courses (FLE 261, FLE 270, FLE 307, FLE 426) make more than a partial contribution, there are four other courses (FLE 133, FLE 134, FLE 135, FLE 241) that are reported to contribute partially to these POs. According to Table 4.7, the majority of the linguistic competence-based courses (6/17 courses) contribute between little and partially to these POs (FLE 136, FLE 137, FLE 140, FLE 146, FLE 311, FLE 315). Whereas there is one course that makes little contribution (FLE 280), the remaining two courses (FLE 138, FLE 423) have been found to make almost no contribution to the achievement of these POs. Lastly, Table 4.7

indicates that the overall average of the contribution levels of the linguistic competence-based courses is 1.6, which means that the courses belonging to this group contribute between little and partially to the METU FLE Department's ICC-oriented POs.

When the average contribution levels of the linguistic competence-based courses to every single ICC-oriented program outcome are scrutinized, it can be said that of the six program outcomes, two of them (PO-15 and PO-2) are more than partially contributed by these courses. While there is one program outcome which is partially contributed (PO-6), the other two program outcomes (PO-1 and PO-5) are contributed between little and partially by the courses belonging to this group. Finally, there is one program outcome (PO-7) which is reported to be contributed almost none at all by them.

On the other hand, to what extent pedagogic competence-based courses contribute to the achievement of the METU FLE Department's ICC-oriented POs is summarized in Table 4.8. The table was adapted from METU (2013).

Table 4.8. PC-based Courses' Level of Contribution to the POs Associated with Intercultural Competence Development

Name of the Pedagogic Competence-Based Course	**PO-1**	**PO-2**	**PO-5**	**PO-6**	**PO-7**	**PO-15**	**Course Average Contribution**
FLE 238: Approaches to ELT	3	1	1	3	3	3	2.3
FLE 262: ELT Methodology I	3	3	0	3	1	2	2.0
FLE 200: Instructional Principles & Methods	3	1	1	3	1	1	1.6
FLE 304: ELT Methodology II	3	3	0	3	2	2	2.1
FLE 352: Community Service	0	0	0	3	0	0	0.5
FLE 308: Teaching English to Young Learners	2	0	1	1	3	0	1.1
FLE 324: Teaching Language Skills	3	3	0	3	0	3	2.0
FLE 405: Materials Adaptation & Development	3	3	1	1	2	2	2.0
FLE 413: English Lang. Testing & Evaluation	--	--	--	--	--	--	N/A
FLE 425: School Experience	3	3	1	3	2	2	2.3
FLE 404: Practice Teaching	3	3	2	3	3	2	2.6
Overall Average	2.6	2.0	0.7	2.6	1.7	1.7	1.8

Table 4.8 indicates that there is one pedagogic competence-based course ("FLE 413 English Language Testing & Evaluation") whose level of contribution to the program outcomes of the METU FLE undergraduate curriculum has not been determined yet. Apart from that, it is seen that like the linguistic competence-based courses none of the courses belonging to this group make a full contribution to the department's ICC-oriented POs. Whereas there are four courses (FLE 238, FLE 304, FLE 425, FLE 404) making more than a partial contribution, three of them (FLE 262, FLE 324, FLE 405) contribute partially to these POs. As can be seen in Table 4.8, of the remaining courses, two of them (FLE 200, FLE 308) are reported to contribute between little and partially while there is one course (FLE 352) which appears to make almost no contribution to these POs. In sum, Table 4.8 shows that the overall average of the contribution levels of the pedagogic competence-based courses is 1.8, which means that the courses in this group make an almost partial contribution to the METU FLE Department's ICC-oriented POs.

When the average contribution levels of the pedagogic competence-based courses to each ICC-oriented program outcome are examined, it can be said that of the six program outcomes, PO-1 and PO-6 are more than partially contributed by such courses. Whereas PO-2 is partially contributed, PO-7 and PO-15 are contributed between little and partially by the courses in this group. Lastly, PO-5 is the only program outcome which is declared to be contributed almost none at all by the pedagogic competence-based courses.

If the figures presented in Tables 4.7 and 4.8 are summarized, it becomes clear that both linguistic competence-based and pedagogic competence-based courses were found to make an almost partial contribution to the METU FLE Department's ICC-oriented POs. Just by looking at these initial figures, it could be argued that even though nearly half of the POs determined for the METU FLE undergraduate curriculum correspond to the intercultural aspects of the NQF-HETR's qualifications, the contribution levels of the departmental courses to the achievement of those POs do not seem to be high enough to make pre-service EFL teachers interculturally competent, and prepare them for teaching ICC in their "future" classes. In the next chapter, this issue will be explored in detail with regard to how the participants responded to the relevant questionnaire items and interview questions.

4.3. Participants

The data in this study were collected from 80 pre-service English language teachers studying in the METU FLE Department. Senior students in their last semester were selected as the participants of this study, since they had taken all of the required courses for graduation in the pre-service ELTEP. Among the participants there were 61 (76%) females and 19 (24%) males. Their age range was 21 to 25 (mean=22). As shown in Table 4.9, more than half of the students were coming from the Black Sea (27.5%) and Central Anatolian (26.3%) regions in Turkey. 37.5% of them were from the Aegean (18.8%), Marmara (10.1%) and Mediterranean (8.6%) regions while a relatively small number of the students were from the Eastern Anatolian (4.9%) and South-eastern Anatolian (3.8%) regions in the country.

Table 4.9. Distribution of Participants According to Regions and Sections

Category		**Place of Birth**		**Place of Registry**	
Regions	**Sections**	**N**	**%**	**N**	**%**
Marmara	Ergene	1	1.3	1	1.3
	Yıldız Mountains	1	1.3	1	1.3
	Çatalca-Kocaeli	7	8.6	2	2.5
	Southern Marmara	4	5.0	4	5.0
	Total	13	16.2	8	10.1
Aegean	Aegean	10	12.5	11	13.8
	Inner Western Anatolia	1	1.3	4	5.0
	Total	11	13.8	15	18.8
Mediterranean	Antalya	6	7.5	4	5.0
	Adana	3	3.8	3	3.6
	Total	9	11.3	7	8.6
Central Anatolia	Upper Sakarya	10	12.5	6	7.5
	Konya	7	8.6	7	8.8
	Middle Kızılırmak	3	3.8	6	7.5
	Upper Kızılırmak	1	1.3	2	2.5
	Total	21	26.2	21	26.3
Black Sea	Western Black Sea	7	8.6	8	10.0
	Central Black Sea	6	7.5	6	7.5
	Eastern Black Sea	6	7.5	8	10.0
	Total	19	23.6	22	27.5
Eastern Anatolia	Upper Euphrates	1	1.3	1	1.3
	Erzurum-Kars	3	3.8	3	3.6
	Upper Murat-Van	0	0.0	0	0.0
	Hakkari	0	0.0	0	0.0
	Total	4	5.1	4	4.9
South-eastern Anatolia	Middle Euphrates	2	2.5	2	2.5
	Tigris	1	1.3	1	1.3
	Total	3	3.8	3	3.8
Total		80	100	80	100

Within the participant group 94% had Turkish as their mother tongue while 6% stated that alongside Turkish, languages such as Kurdish, German, Bulgarian and Arabic were spoken in their household.

Data related to participants' knowledge of foreign languages were also collected. The bulk of students stated their level of proficiency in English as advanced (88.7%); only 11.3% of them evaluated their English as upper-intermediate. 68 informants (85%) also stated that they could speak a second foreign language in addition to English. A summary of the participants' second foreign languages and their self-reported levels of proficiency in those languages are shown in Table 4.10.

Table 4.10. Participants' Second Foreign Languages and Levels of Proficiency

Second Foreign Language	**Total Number of Students**	**Level of Proficiency**	**Number of Students According to the Level of Proficiency**
German	42	Starter	10
		Elementary	17
		Pre-intermediate	14
		Upper-intermediate	1
French	13	Starter	4
		Elementary	6
		Pre-intermediate	3
Spanish	5	Starter	1
		Elementary	2
		Intermediate	2
Italian	5	Starter	1
		Elementary	3
		Pre-intermediate	1
Korean	2	Pre-intermediate	1
		Intermediate	1
Persian	1	Upper-intermediate	1
Total	68		68

Analysis of data related to participants' parents' level of education revealed the results in Table 4.11. 63.8% of participants' fathers and 46.2% of their mothers had high school and BA or MA degrees. One-third (36.2%) of the fathers had only primary or secondary school diplomas. The percentage of mothers with low level or no formal education was 53.8%.

Table 4.11. Education Level of the Participants' Parents

	Father		Mother	
Category	**N**	**%**	**N**	**%**
None	0	0.0	1	1.3
Primary	13	16.2	28	35.0
Secondary	16	20.0	14	17.5
High School	28	35.0	21	26.2
Bachelor's Degree	21	26.2	13	16.2
Postgraduate	2	2.6	3	3.8
Total	80	100	80	100

Table 4.12 shows the average monthly income of the participants' families. It can be seen that 51 (63.8%) of the families earned more than 3,000 TL a month. On the other hand, 29 (36.2%) of them earned less than 3,000 TL a month.

Table 4.12. Average Monthly Income of the Participants' Parents

Category	**N**	**%**
1,000-1,999 TL	11	13.8
2,000-2,999 TL	18	22.4
3,000-3,999 TL	24	30.0
4,000-4,999 TL	11	13.8
5,000 TL or above 5,000 TL	16	20.0
Total	80	100

When asked whether they lived in a foreign country for at least six months or not, 71 (88.7%) of the participants responded that they had not stayed abroad that long. On the other hand, nine (11.3%) of the informants, who had lived in a foreign country for six months or more before, gave a number of reasons for their visits. Table 4.13 gives a summary of those informants' durations of stay abroad and their reasons for living or visiting those countries.

Table 4.13. Participants' Overseas Experience Details

Country	**Total Number of Students**	**Number of Students According to Each Category**	**Reasons for visit**	**Duration**
Bulgaria	1	1	Parental	15 years
Germany	3	1	Educational	6 months
		1	Work	1 year
		1	Parental	4 years
Italy	1	1	Educational	1 year
Northern Cyprus	1	1	Parental	4 years
Spain	3	3	Educational	6 months
Total	9	9		

Finally, the questionnaire revealed statements about the future career plans of the participating pre-service teachers. Their responses indicated that 75 (93.7%) of the participants were planning to work as English language teachers after graduation while five (6.3%) of them would like to take another job.

4.4. Data Collection Instruments

In order to be able to answer the research questions of the study, two data collection instruments were used: questionnaires and interviews. While all the participants filled in the questionnaire, the researcher conducted interviews with 10 volunteers among the ones who had completed the questionnaire.

4.4.1. The Questionnaire

The questionnaire used in this study was developed by the researcher himself, since there were no studies in the field that explored the place of native culture in FLE/ELT departments as part of pre-service teachers' intercultural training process. The construction of the questionnaire was firmly based on the research questions of the study. To be able to create a more realistic picture of the views of pre-service teachers related to intercultural English language teaching, various types of items (checklist, Likert scale, open-ended) eliciting different types of information were included in the questionnaire. The questionnaire was constructed in four steps:

1. Initially, the first draft of the questionnaire was produced after a thorough revision of the relevant literature and a detailed consideration of similar data collection instruments. Hatipoğlu (2009, 2012), for example, used an open-ended item to gather information about pre-service teachers' understanding of the term "culture". Since applying an open-ended item to make pre-service EFL teachers define such a complex term will not limit their responses, the researcher decided to take the same approach in the present study by adapting the 13th statement of the questionnaire from Hatipoğlu's above-mentioned studies. The researcher also scrutinized the data collection tools of other

culture-related studies (Iriskulova, 2012; Önalan, 2004). Although the questionnaire reflects some aspects mentioned in those studies, it does not include any adapted items. All other items in the questionnaire were developed by the researcher himself.

2. After the completion of the first draft of the questionnaire, it was sent to six judges from the field of ELT to get expert opinion about the overall format and content of the survey as well as wording and appropriateness of the items in each section. All of the judges occupied academic positions in FLE/ELT departments of Turkish state universities. They were all contacted via email and the questionnaire was sent to them along with a questionnaire evaluation form adapted from Yılmaz and Bayyurt's (2010) study (see Appendix A). Placed at the top of the questionnaire evaluation form, the letter of explanation informed the judges on the aim and scope of the study, research questions, the methodology of the study and how they were expected to evaluate the questionnaire items. All the judges gave their feedback to the researcher either by email or personally.
3. The second draft of the questionnaire was developed based on the feedback provided by the field experts. For instance, some of the items in Sections 3 and 5 were excluded as they were found irrelevant. Also, most of the items in Section 4 were reworded and reorganized in order to achieve a smoother transition. Furthermore, as one of the experts proposed, the labels of the Sections 4, 5 and 6 were renamed to avoid any misunderstanding among participants. Finally, three of the experts drew attention to the fact that participants might have difficulty in remembering the right set of departmental courses while responding to the items in the last two sections of the questionnaire. Hence, in order to verify the content validity of the instrument, an accompanying sheet that grouped the departmental courses as addressing pre-service English language teachers' "linguistic" and "pedagogic" competence (see Tables 4.5 and 4.6) was decided to be given to the participants at the time of data collection.
4. Following the approval of the present study by Institutional Review Board for Human Subjects (see Appendix B), the questionnaire was piloted with 50 senior pre-service English language teachers studying in a different state university in Ankara. The main reason for piloting the questionnaire was to make sure that

the statements were clear enough for the respondents and to uncover whether or not the related items retrieved the information that the present study intended to elicit. The pilot study respondents took no more than 25 minutes to complete the questionnaire and the researcher was present while they filled in the survey. At the end of the data collection session, participants were asked about the comprehensibility and directness of the questionnaire items. They all said that the statements were comprehensible and clear. One thing which is worth mentioning here is that during the pilot study most of the respondents stated that they found the present investigation very interesting. Moreover, a considerable number of respondents told the researcher that if they had been given an opportunity, they could have expanded on their ideas about the place of Turkish culture in their departmental courses. That is why, two open-ended statements were decided to be added to the end of Sections 5 and 6, respectively. These items elicited respondents' views about building Turkish cultural awareness and learning to integrate Turkish cultural elements into ELT in the pre-service ELTEPs. The reliability of the questionnaire was also calculated after the pilot study. The Cronbach alpha coefficient was found to be .830 for the whole questionnaire, which showed a high internal consistency of the items. Following the piloting session, the questionnaire was finalized and prepared for actual administration.

The final version of the questionnaire was composed of six sections including 54 Likert-scale and checklist items, and three open-ended questions (see Appendix C). The first section aimed to collect detailed background information related to the respondents. In Section 2, participants were asked to define the terms "culture" and "target language culture", while Sections 3 and 4 elicited information related to their views on "integrating culture into English language classes" and "integrating Turkish cultural elements into English language classes", respectively. The fifth section was about "the place of Turkish culture in the linguistic competence-based courses at METU FLE Department" and the last section was related to "the place of Turkish culture in the pedagogic competence-based courses at METU FLE Department". Detailed information about the content of the items in each section is given in Table 4.14 below.

Table 4.14. Information about the Sections and Items in the Questionnaire

Section no	Section label	Number and Content of items	Type of items
1	Personal information	12 items asking pre-service teachers to give background information about themselves	• open-ended • checklist
2	Defining "culture" and "target language culture"	1 item asking pre-service teachers to define "culture" 1 item asking pre-service teachers to select the cultures they associate with English	• open-ended • checklist
3	Integrating culture into English language classes	8 items eliciting pre-service teachers' views about integrating culture into ELT 1 item asking pre-service teachers to select the cultures to be taught in English language classes	• Likert scale • checklist
4	Integrating Turkish cultural elements into English language classes	10 items eliciting pre-service teachers' views about the need of incorporating Turkish culture into ELT	• Likert scale
5	The place of Turkish culture in the linguistic competence-based courses at METU FLE Department	10 items on pre-service teachers' experience about gaining an intercultural outlook on Turkish culture from different dimensions 1 item on the presence of departmental courses that raise pre-service teachers' Turkish cultural awareness 1 item on the list of departmental courses that raise pre-service teachers' Turkish cultural awareness 1 item eliciting pre-service teachers' views on whether METU FLE Department should raise their Turkish cultural awareness	• Likert scale • checklist • open-ended • checklist • open-ended
6	The place of Turkish culture in the pedagogic competence-based courses at METU FLE Department	8 items on pre-service teachers' awareness and experience of integrating Turkish culture into ELT 1 item on the presence of departmental courses that build pre-service teachers' knowledge and skills needed to incorporate Turkish culture into ELT 1 item on the list of departmental courses that build pre-service teachers' knowledge and skills needed to incorporate Turkish culture into ELT 1 item eliciting pre-service teachers' views on whether METU FLE Department should build their knowledge and skills needed to incorporate Turkish culture into ELT	• Likert scale • checklist • open-ended • checklist • open-ended

The total number of senior pre-service English language teachers during the phase of the actual data collection was 85. The researcher distributed the questionnaires in which the purpose and scope of the study were mentioned. The students were informed that the participation was completely voluntary, and that they should feel free to quit answering the questionnaire the moment they felt uncomfortable. To ensure this, participants were also asked to sign the informed consent form before they filled in the questionnaire (see Appendix D). While analyzing the data, five of the questionnaires were excluded from the study as they appeared not to have been completed properly. Thus, 80 of the questionnaires were analyzed.

4.4.2. The Interview

According to Bogdan and Biklen (1992), one clear advantage of carrying out interviews in many research contexts is that they aim at obtaining data in respondents' own words enabling the researcher to unearth how they interpret a given situation. In spite of being subjective in nature, interviews allow researchers to gain a much deeper insight into a case than a questionnaire does (Marshall & Rossman, 2006). Therefore, interviews are widely accepted as the main sources of case study approach (Yin, 2003, p.89), and they are primarily utilized in many studies to "supplement data that have been collected by other methods" (Gall et al., 2003, p.237). As this study aims to understand the views of METU FLE students about the integration of Turkish cultural elements into both pre-service ELTEPs and English language classes, it was crucial to uncover their opinions regarding this issue. Therefore, in the present study, interviews were employed to collect additional data. The interviews were conducted soon after the preliminary results of the questionnaire were available to the researcher.

The interview questions in this study were prepared in a semi-structured format, since the researcher wanted to manage the interview process by both providing the interviewees with some general guidance in the questions, and giving them a certain amount of freedom to elaborate on the specific questions (Borg, 2006). Another thing which is worth mentioning here is that as there were no similar studies conducted in the literature, the interview questions were not adapted from

previous research. Instead, they were created by the researcher himself in the light of the criteria presented in Cohen, Manion and Morrison (2007). After the questions were developed, they were also reviewed by an expert in the ELT field and, as a result of this, some of the questions were modified by her so as to avoid possible misunderstandings among the interviewees. She also proposed adding one more question to the last two sets of the interview to be able to capture more data about the pre-service teachers' views on gaining Turkish cultural awareness and integrating Turkish cultural elements into ELT in their departmental courses. Following these changes, the interview questions were ready to be evaluated in the piloting stage.

Before the implementation of the actual interviews, in order to verify the effectiveness of the questions, the interview process was piloted with a senior pre-service teacher who had also participated in the piloting of the questionnaire. No misunderstandings or problems were detected during the piloting stage and the responses received from the participant were also found to be satisfactory by the interviewer.

Careful attention was devoted to the selection of the participants for the actual interviews. Ten students among the 21 who had stated that they would like to take part in the interview were chosen based on purposive sampling procedures. That is, the researcher determined the interviewees according to the answers given to the 23rd, 46th and 57th statements of the questionnaire. This was due to the fact that the researcher wanted to conduct interviews with those who were both for and against the idea of incorporating Turkish culture in the pre-service ELTEPs and English language classes, and they were the most explicit items to reveal participants' ideas regarding this issue. Having analyzed the whole questionnaire with particular emphasis on those three items, the researcher selected the interviewees and divided them into two groups. The first group was composed of seven participants who supported the integration of Turkish cultural elements into the pre-service ELTEPs and English language classes. On the other hand, the second group included three interviewees who were against the idea of incorporating Turkish cultural elements into the pre-service ELTEPs and English

language classes. After the selection of the interviewees, they were all contacted by the researcher, and they were informed of the details of the interviews. All of them willingly accepted the request of the researcher and a schedule for the interviews was prepared.

At the beginning of the interviews, the researcher informed the participants about the purpose of the interview and assured them that the collected data would be treated anonymously. Interviewees were given a choice, but they reported that they had an advanced level of proficiency in English and chose to answer the interview questions in English. All of the interviews were audio recorded after the participants signed a consent form (see Appendix E). During the interviews, participants were reminded that they could switch back to Turkish anytime they wanted in order to decrease their anxiety level to a minimum. The interviews took between 15 minutes to 30 minutes, and all the interviewees were asked the same questions in the same order. Since the interview questions were prepared to reveal the underlying reasons behind participants' responses to the items in the questionnaire, the interviewees were kept informed about how they had responded to the questionnaire and they were asked to elaborate on some of their answers during the interviews. The interviewer made every effort to ensure a friendly and stress-free atmosphere during the interviews because it was crucial for the interviewees to state their genuine views.

The interview consisted of 14 questions which were divided into five sets, each set dealing with the matter at hand from a different viewpoint (see Appendix F). The first set, containing two questions, aimed to get further information about how the interviewees understood the concepts of "culture" and "target language culture". The second set, consisting of four questions, was prepared to learn more about the interviewees' ideas on the relationship between culture and ELT. The third set, also composed of four questions, aimed to encourage participants to elaborate on their views about the place of Turkish cultural elements in ELT practices. The two questions in the fourth set were prepared to uncover more about the interviewees' opinions on the role of linguistic competence-based courses at METU FLE Department in raising their awareness about the Turkish culture. Finally, the last

set, made up of two questions, was prepared in order to reveal more clearly whether pre-service English language teachers gained necessary knowledge and skills to incorporate Turkish cultural elements into ELT in the pedagogic competence-based courses at METU FLE Department.

4.5. Data Analysis Procedures

Since the data were collected via two different types of data collection tools, its analyses were done in different ways. The quantitative data were obtained from the Likert scale and checklist items of the questionnaire, whereas the qualitative data were gathered from the semi-structured interviews and the open-ended items of the questionnaire.

Descriptive statistics were used for the analyses of the quantitative data. The SPSS program was used for calculating the percentages and frequencies retrieved for each item. The mean and the standard deviation of each item were also calculated. Moreover, in order to form the thematic groups within each section, a factor analysis was done on the Likert scale items of the questionnaire. All the findings were organized into summary charts, which were presented in detail in the "Results and Discussion" chapter. In discussing the study findings, the percentages in the "strongly agree" and "agree" categories and the ones in the "strongly disagree" and "disagree" categories were combined in order to be able to form an overall picture of the findings (Cohen et al., 2007, p.510). The same procedure was also followed for the "never" and "hardly ever" categories and the ones in the "frequently" and "always" categories.

The qualitative data obtained from the open-ended items (13^{th}, 46^{th} and 57^{th}) of the questionnaire were analyzed by first sorting all the individual responses under each statement, then coding these responses in accordance with their focal point, and finally, counting the most frequently ones for in-depth discussion. On the other hand,

the analysis of the semi-structured interviews started with the transcription of recorded interviews for each respondent. Then the researcher read the transcriptions several times until he gained a profound understanding of each case. Afterwards, the transcriptions were content analyzed by the researcher in order to create different categories. The questions asked during the interview were categorized based on the research questions. The coding method was applied with the aim of identifying themes under the emergent categories. The responses were coded by using key words and put into each category. The general categories are given in Table 4.15.

The coding of the whole interview data was later checked by an expert who was teaching and doing research in the ELT field to increase the inter-rater reliability of the analysis. The extracts from the interviews were reported in direct quotes in the "Results and Discussion" chapter so that the findings from the questionnaire could be supported.

Table 4.15. Categorizations for the Interview Transcriptions

No.	Categories related to research questions	Relevant interview questions
1	Underlying reasons for the culture definitions indicated by the participants	• SET A: Q1
2	Underlying reasons for the participants' choice of the countries associated with target language culture	• SET A: Q2
3	Participants' views about the purpose of presenting cultural content in English language classes	• SET B: Q1
4	Participants' views about integrating cultural content into teaching both language skills and language systems	• SET B: Q2
5	Participants' views about integrating cultural content into teaching English at all proficiency levels	• SET B: Q3
6	Participants' views about presenting Turkish cultural elements in English language classes	• SET B: Q4 • SET C: Q1, Q2, Q3
7	Participants' perceptions about the ways of introducing Turkish cultural elements into English language classes	• SET C: Q4
8	Primary sources helping participants gain awareness of the Turkish culture	• SET D: Q1
9	Possible reasons why METU FLE Department does not give much place to the Turkish culture from participants' perspective	• SET D: Q2
10	Participants' reasons for not using Turkish cultural elements in their ELT practices	• SET E: Q1, Q2

CHAPTER 5

RESULTS AND DISCUSSION

5.0. Presentation

This chapter presents and discusses the results obtained from the analysis of the questionnaire and the interview in relation to the research questions. Table 5.1 below shows the relevant questionnaire items and interview questions that answer each research question for the convenience of the reader throughout the chapter.

Table 5.1. Analysis of the Questionnaire Items and the Interview Questions in Relation to Research Questions

Research questions	Relevant questionnaire items	Relevant interview questions
5.1 How do pre-service English language teachers define the terms "culture" and "target language culture"?	• Item 13 (open-ended) • Item 14 (checklist)	• SET A: Q1, Q2
5.2 What are pre-service English language teachers' views on the integration of culture into English language classes?	• Items 15, 16, 17, 18, 19, 20, 21, 22 (Likert scale)	• SET B: Q1, Q2, Q3
5.3 What are pre-service English language teachers' views on the integration of Turkish cultural elements into English language classes?	• Item 23 (checklist) • Items 24, 25, 26, 27, 28, 29, 30, 31, 32, 33 (Likert scale)	• SET B: Q4 • SET C: Q1, Q2, Q3, Q4
5.4.1 What is the place of Turkish culture in the linguistic competence based courses at METU FLE Department?	• Items 34, 35, 36, 37, 38, 39, 40, 41, 42, 43 (Likert scale) • Item 44 (checklist) • Item 45 (open-ended) • Item 46 (checklist, open-ended)	• SET D: Q1, Q2
5.4.2 What is the place of Turkish culture in the pedagogic competence-based courses at METU FLE Department?	• Items 47, 48, 49, 50, 51, 52, 53, 54 (Likert scale) • Item 55 (checklist) • Item 56 (open-ended) • Item 57 (checklist, open-ended)	• SET E: Q1, Q2

5.1. How do Pre-Service English Language Teachers Define the Terms "Culture" and "Target Language Culture"?

As stated in the review of literature section, the term "culture" has hundreds of different definitions, and the way pre-service English language teachers define it determines how they perceive their new role as the "foreign language and intercultural competence teacher" (Sercu, 2006) and how they will most likely lead their "future" learners to be interculturally competent (Lawrence, 2010). Therefore, in order to find out pre-service teachers' conceptualisation of what "culture" is, they were asked to write either a short definition of the term or some key words that came to their mind associated with "culture" in the questionnaire.

The analysis of the questionnaire data showed first of all that all but one of the participants (N=79) defined culture as a static construct and were not aware of the new paradigm which defines culture in more dynamic terms. When their definitions were analysed, it was surprisingly revealed that they were still under the influence of the traditional approaches to culture, since they viewed it either as a set of values, traditions, customs, beliefs and lifestyle in a quite narrow sense (Examples 1-2) or as an all-encompassing concept in a very broad sense (Examples 3-4):

> Example 1: (Questionnaire Data, Item 13, Participant 6)
> Culture is shared values, traditions, beliefs, lifestyle which we have been exposed to since our childhood.
> Example 2: (Questionnaire Data, Item 13, Participant 41)
> Culture is the combination of values and customs that we have inherited from our antecedents.
> Example 3: (Questionnaire Data, Item 13, Participant 15)
> Culture is a unity of all the elements that consist of a society. It helps us to define how we live, how we behave against different situations.
> Example 4: (Questionnaire Data, Item 13, Participant 43)
> Culture is everything that is part of a society living in a place for a long time such as generations.

As shown in Examples 1-4, participants' responses demonstrated that they seemed to possess a static view of culture. Phrases like "shared values, traditions, beliefs, lifestyle" and "inherited from our antecedents" suggest that pre-service English language teachers in this study saw culture as a society-bound concept, which once formed, is transmitted from generation to generation without any possible

alteration (Bates & Plog, 1991, p.7). Example 5 below shows the definition of the only participant in this study who described culture as changeable. However, when this definition was analyzed, it was seen that it was still inadequate in terms of viewing culture as a relational, dynamic or fluid phenomenon which is continuously reconstructed in various socio-cultural contexts. Additionally, even within this definition it was possible to see attributes usually associated with the classic definition of culture:

> Example 5: (Questionnaire Data, Item 13, Participant 37)
> Culture is the mind of view of the people about lifestyle, language and habits which can be changed by reading, travelling, etc.

Interview results were found to be consistent with the questionnaire data. When interviewees were asked about the underlying reasons for their "static" definitions of culture in the questionnaire, it was revealed that they all saw culture as context-dependent and were influenced by the social environment which they were in as can be seen in Examples 6-8:

> Example 6: (Interview Data, Set A: Question 1, Interviewee 4)
> I think culture should be thought together with language, traditions, and religion of a society that a person lives in. I think the society gives a person his or her culture, and this person carries different aspects of this culture.
> Example 7: (Interview Data, Set A: Question 1, Interviewee 7)
> First of all, our culture is mostly influenced by our family or where we were born. When I look at my definition, I can see that it is true for my case. My culture was mostly shaped by the environment around me, and that's why, I wanted to define it like that. Culture is not about just one thing; we can include a lot of things like values, traditions or beliefs.
> Example 8: (Interview Data, Set A: Question 1, Interviewee 10)
> Because I think it is shared knowledge in a society and we learn it through our parents and also other people around us.

Overall, it can be said that for the participants of this study, culture is traditionally viewed as a "social inheritance" which is "handed down across generations" (Erickson, 2007, p.36). Prosser and Trigwell (1999), and Yero (2002) argue that foreign language teachers' instructional behaviour is heavily shaped by their conceptions. As such, it is highly likely that the pre-service teachers in this study will bring their static view of culture to the classroom and set their culture teaching goals based on the "facts-transmission" or "Landeskunde" approaches, which treat learners as mere "receptacles" to be filled with the cultural information about

major inner-circle countries such as the USA and the UK (Beisskammer, 2014; Byram, Gribkova, & Starkey, 2002). Nevertheless, such a view entirely ignores the international characteristics of the English language and the intercultural aspect of communication (Alptekin, 2002; Bayyurt, 2017; Piatkowska, 2016). Due to its current status as a global lingua franca, English is "increasingly used more in multinational contexts by multilingual speakers rather than in homogenous contexts by monolingual speakers" (Rubdy, 2009, p.162). Therefore, in order to understand the multi-layered interactions that take place in diverse socio-cultural contexts of English, pre-service English language teachers are required to approach culture in a dynamic manner. Another thing is that the dynamic view of culture necessitates learners' being "actively engage in culture learning, rather than only learn about the cultural information of the target culture in a passive way" (Liddicoat, 2002, p.8). Because of that, as Kramsch (2002, p.277) asserted, in order for learners to be able to co-construct cultural meanings, they must first "have knowledge of their own culture" and "an understanding of their own culturally-shaped behaviours", since the greater part of what we know about our native culture is invisible to us, and we apply it in our daily interactions subconsciously (Weaver, 1993). That is why, pre-service teachers in this study should also be made aware of the need for presenting Turkish cultural elements in their classes to help their "future" learners take active involvement in the culture learning process. Keeping all these in mind, the culture definitions that the pre-service English language teachers gave in this study should be renewed to better reflect the ever-changing nature of culture. In doing this, teacher educators should develop pre-service teachers' awareness of culture by equipping them with research-based knowledge about culture and its many facets. Later, they should be challenged to reflect on their taken-for-granted definitions and modify them in accordance with the modern-day interpretation of this highly complex term.

On the other hand, in order to identify what patterns and common themes emerged in the pre-service English language teachers' conceptualization of culture, a thematic analysis of the key words and phrases they used in their culture definitions was done. As shown in Table 5.2, participants' definitions of culture reflect aspects of Adaskou, Britten and Fahsi's (1990) definition of culture and its

subcategories. It is important to note here that the total number of culture definitions (N=123) exceeds the number of participants (N=80) in this study. This is due to the fact that there were some respondents who referred to more than one aspect of culture in their definitions.

Table 5.2 presents that the overwhelming majority of the participants thought of the "sociological sense" as the most important aspect of culture. Of the 80 participants, 74 referred to the features of small "c" culture as their definitions included such expressions as "values", "social life", "lifestyles", "traditions in a community", "way of living", and "interpersonal relations in a society". This result seems to be parallel with the findings of the studies conducted by Önalan (2004), Gülcü (2010) and Hatipoğlu (2012), who explored pre-service or in-service English language teachers' perceptions of the place of culture in ELT and found that for the participating teachers the most significant elements of culture were the ones related with small "c" culture.

Table 5.2. Pre-Service English Language Teachers' Definitions of Culture

Sorts of culture	**N**	**%**
Aesthetic sense (Culture with capital "C")	17	13.8
Sociological sense (Culture with small "c")	74	60.1
Semantic sense	27	22.0
Pragmatic (Sociolinguistic) sense	5	4.1
Total	123	100

The semantic definition of culture, which focused on the conception and thought processes as well as culturally distinctive areas such as food, clothes, colours, and time-space relations, was the second most favoured one among the pre-service teachers (22%). Next came the "aesthetic sense" (13.8%), which emphasized the cultural products of a nation such as the art, music, cinema and literature. Contrary to expectations stemming from participants' being future English language teachers, "culture in the pragmatic sense", which referred to the social and paralinguistic skills needed for successful communication, was mentioned least frequently (4.1%) in this study.

As it was stated earlier, some of the pre-service EFL teachers mentioned more than one sense of culture in their definitions. There were even some who touched upon all four dimensions of culture constructed by Adaskou et al. (1990). This implies that although the participants in this study seem to have a static view of culture, the fact that these subcategories overlap with one another is indicative of the multifaceted nature of the concept of culture. Here are some examples (9-11) of these definitions:

> Example 9: (Questionnaire Data, Item 13, Participant 4)
> Culture is the compilation of thoughts, traditions, conventional meals, clothes, gestures, language, and maybe even history which people living close to each other share in common. [semantic, sociological, pragmatic, and aesthetic senses]
> Example 10: (Questionnaire Data, Item 13, Participant 31)
> Culture is the phenomena which refers to traditions and conventional way of living. It also includes the written and oral literary work. [sociological and aesthetic senses]
> Example 11: (Questionnaire Data, Item 13, Participant 52)
> Culture refers to thinking manners and traditions in many areas such as art, music, sports which hold the society together. [semantic, sociological, and aesthetic senses]

The culture definition given in Example 9 covers all four senses of culture. "Thoughts", "clothes" and "language" are regarded as culturally distinctive areas which can be attributed to the semantic sense of culture while "traditions" and "conventional meals" refer to the sociological aspect of culture. As "history" is a product of a nation, it belongs to the aesthetic sense of culture, and finally, as a component of non-verbal language and communication, "gestures" refer to both semantic and pragmatic aspects of culture. Whereas Example 10 includes both sociological ("traditions", "conventional way of living") and aesthetic ("written and oral literary work") aspects of culture, Example 11 defines culture in three different senses: "thinking manners" for the semantic sense, "traditions" for the sociological sense, and "art, music, sports" for the aesthetic sense (see Appendix G for more definitions of culture provided by the participants).

In sum, Adaskou et al.'s (1990) categories had a considerable degree of overlap in the culture definitions given by some of the participants owing to the multidimensional nature of culture. However, as can be seen from the analysis, the

pre-service English language teachers in this study perceive culture to be primarily made up of small "c" culture elements that help the society establish a social identity. One thing which is worth mentioning here is that although it is the aesthetic sense of culture that learners

are mostly exposed to in schools (Sárosdy, Bencze, Poór, & Vadny, 2006, as cited in Hatipoğlu, 2012, p.129), the number of participants who mentioned this aspect of culture in their definitions was almost 80% lower than the number who covered the sociological sense. This may be because the pre-service EFL teachers find "deep" culture elements about English-speaking countries much more important to present to the learners in language classes compared to the observable products of target language culture (Hatipoğlu, 2012).

Apart from the definitions of culture, pre-service English language teachers participating in this study were also asked about what they understood from the notion of "target language culture" (TLC). With regard to this, the 14th item of the questionnaire aimed at identifying which English-speaking countries represent TLC to the participants. When responding to the item, they were provided with five options and they were free to choose more than one option. The results presented in Table 5.3 show that more than half of the participants (57.5%) agreed on the USA and/or the UK belonging to TLC. However, for more than a quarter of participants (27.5%) TLC referred not only to Britain and America, but also to the other Anglophone countries, such as Canada, Australia, Republic of Ireland and New Zealand, where English remains the first language of the majority of the population. Surprisingly, only 15% of the respondents thought of countries where English has lost its native speaker majority but stayed as one of the official languages (i.e. India, Nigeria, South Africa, Hong Kong, Pakistan, Kenya, etc.) as the representatives of TLC along with the USA, the UK, Canada, Australia, Republic of Ireland and New Zealand. No respondents chose and added a country into the "other (specify)" option.

Table 5.3. The Countries Pre-Service English Language Teachers Associated With "Target Language Culture"

What countries does "TLC" refer to?	N	%
1. the UK	3	3.8
2. the USA	1	1.3
3. Other countries where English is the first language of the majority of the population	0	0.0
4. Other countries where English is one of the official languages	0	0.0
5. Other (specify)	0	0.0
Option 1 + Option 2	42	52.4
Option 1 + Option 2 + Option 3	22	27.5
Option 1 + Option 2 + Option 3 + Option 4	12	15.0
Total	80	100

As can be seen in Table 5.3, none of the respondents voted for the countries given in options 3 and 4 as the sole elements of TLC without selecting the USA and the UK. In other words, all of the respondents regarded the British and American culture as the core components of TLC. It can be said that the pre-service English language teachers in this study are in line with Fennell (as cited in Romanowski, 2017, p.42), who asserted that English owes its current status as an international language to the British colonialism and Britain's leadership in the Industrial Revolution from the 17th to the early 19th centuries, and thereafter, America's economic, political and technological domination in the world since the late 19th century.

Interview findings shed light on the underlying reasons for the participants' choice of the countries associated with TLC. Of the ten interviewees, seven selected the USA and the UK as the countries pertaining to TLC, while the rest of the interviewees stated that TLC refers to all countries where native English speakers formed the bulk of the population. The most commonly indicated reasons given by the interviewees for selecting the USA and the UK were: for their being original owners of English (N=4) and for their being highly influential on world stage (N=3). As for the interviewees who chose the USA, the UK and other major Anglophone countries, they said that those countries represent TLC either because they are the native speakers of English (N=2) or they are speakers of standardized English (N=1).

Unfortunately, the interviews with the pre-service English language teachers also revealed their lack of basic knowledge about the countries representing TLC. Starting with the Examples 12 and 13, the interviewees assumed that English was born in the UK and the USA at the same time despite the fact that it was the English settlers who transported their native language to America early in the 17th century, nearly 1,160 years later than the first Anglo-Saxon settlements in Britain:

> Example 12: (Interview Data, Set A: Question 2, Interviewee 2)
> ... English is the native language in the UK and in the US, but in other countries, they started to speak English after some time and it isn't their native language.
> Example 13: (Interview Data, Set A: Question 2, Interviewee 4)
> ... English language was born in these two countries.

On the other hand, in Example 14, the interviewee claimed that Ireland and New Zealand were not known well in the world. She must have been unaware of the fact that there are millions of people living in the USA who list their heritage as primarily Irish, not to mention the fact that Irish culture is among the most influential cultures in the world, actually more influential than Indian, Korean and Mexican cultures according to the U.S. News (2019). As for New Zealand, it has been ranked as one of the top prosperous countries in the world for the last ten years (Legatum Institute, 2018), which makes it a favourite destination among travellers and migrants:

> Example 14: (Interview Data, Set A: Question 2, Interviewee 3)
> ... These two countries are the strongest countries, I can say, and the most popular ones in various TV series, films, and movies ... When it comes to other countries like New Zealand, Ireland, etc. they are relatively weaker countries compared to the UK and the USA. They aren't so much known and they hardly ever occupy a place in English learning materials.

Finally, in Example 15, the interviewee seemed to establish a direct connection between belonging to TLC and conforming to standardized English. However, in today's increasingly interconnected and multicultural world, only sticking to the "standardized native speaker norms is as utopian as the notion of the idealized native speaker-listener" (Alptekin, 2002, p.59) because even in Britain and America today, there are so many regional varieties which substantially deviate from the norms of standard English with their distinct grammar, vocabulary and pronunciation (Harmer, 2007):

Example 15: (Interview Data, Set A: Question 2, Interviewee 6)
... countries that have English as their first language have more firm rules although some accents and rules can change according to the regions in a certain country. The language is less uniform when I think of a country where English is used as a second language. I mean, those differences may vary, which would make it harder to compose a book or teaching materials that are standardized for learners to work on. That was the primary reason why I've chosen those three options.

The present study shows that even after learning English for many years and taking at least five literature courses in their department, most of the informants who selected "English as their profession" did not know very simple facts about the cultures of the countries where English is spoken as a first language. Therefore, it can be said that the interview findings of this study indicated similar outcomes compared with many "culture" studies done in Turkey with pre-service or in-service English language teachers. Among many others, studies by Demirel (1989, 1990), Atay (2005), Arıkan (2011), Hatipoğlu (2009, 2012), and Aydemir and Mede (2014) showed in a similar way that Turkish EFL teachers lacked the knowledge adequate to raise their learners' awareness on TLC. It should always be kept in mind that teaching English based on an intercultural approach requires EFL teachers to be knowledgeable about the societies of both target culture and native culture to be able to prepare their learners for interacting socially in cross-cultural settings (Byram, 1997; Piatkowska, 2016). Moreover, trained to become English language teachers, for students of FLE/ELT, studying TLC should not be seen as an extra-curricular or a leisure-time activity, but rather seen as a crucial step to be interculturally competent (Bada & Genç, 2005). Hence, the pre-service ELTEPs in Turkey should allocate more space to the elements of TLC either via "new" courses concentrated specifically on the cultures of the English-speaking countries or by expanding the scope of the available "literature" courses in the curriculum to include other aspects of TLC.

5.2. What are Pre-Service English Language Teachers' Views on the Integration of Culture into English Language Classes?

In order to find out pre-service English language teachers' views on the integration of cultural content into EFL classes, scale "SECTION 3" was used (see Table 5.4). For analysis, the scale was divided into three groups of items. The first group was made up of the Items 15, 16, and 17 which addressed the incorporation of cultural content in English

language teaching in general. The second group included Items 18, 19, and 20 which aimed to uncover pre-service EFL teachers' views on the integration of culture into teaching language skills (listening, speaking, reading and writing) and language systems (grammar and vocabulary). The last group contained Items 21 and 22 which focused on how and when cultural content should be presented to the English language learners.

Table 5.4. Scale "SECTION 3" on Pre-Service English Language Teachers' Views on the Integration of Cultural Content into EFL Classes

15.	Culture should be integrated into English language teaching.
16.	Teaching culture should be as important as teaching language.
17.	English language teachers should have both language teaching and culture teaching objectives.
18.	Cultural content should be included in teaching all four language skills.
19.	Cultural content should be included in teaching grammar.
20.	Cultural content should be included in teaching vocabulary.
21.	Learners of English should be aware that they are learning about culture.
22.	Learners of English should be exposed to culture at all language proficiency levels.

Starting with the first group of items concerning the incorporation of cultural content in English language teaching in general, Table 5.5 indicates that nearly all the participants (strongly) agreed (97.4%) that culture should be integrated into ELT. While most of them (73.7%) were of the opinion that English language teachers should have both language teaching and culture teaching objectives, about two-thirds of the participants (63.7%) stated that teaching culture should have the same importance as teaching language in EFL classes. As can be seen in Table 5.5, this item constitutes the highest number of respondents who were undecided (25%). This could be attributed to the fact that even though these respondents thought of the incorporation of cultural content in EFL classes as necessary, they were not sure whether it should be among their first priorities in comparison to teaching language skills and systems. Overall, it can be said that the participants in this study were aware of the significance of culture teaching in English language classes.

Table 5.5. Incorporation of Cultural Content in ELT in General

ITEM	**1 Strongly Disagree**		**2 Disagree**		**3 Undecided**		**4 Agree**		**5 Strongly Agree**	
	N	**%**	**N**	**%**	**N**	**%**	**N**	**%**	**N**	**%**
15	1	1.3	0	0.0	1	1.3	35	43.7	43	53.7
16	1	1.3	8	10.0	20	25.0	28	35.0	23	28.7
17	1	1.3	6	7.5	14	17.5	37	46.3	22	27.4

Pre-service teachers were also asked about the purpose of presenting cultural content in English language classes during the interviews. According to the results of the interview data analysis, seven out of ten interviewees considered culture to be an integral part of English language teaching due to the inseparable relationship between language and culture as two of them stated:

> Example 16: (Interview Data, Set B: Question 1, Interviewee 2)
> Without culture, language learning would not be complete. They are like a whole body and, you know, we cannot take out our arm because it sticks to our body. Culture is exactly like that.
> Example 17: (Interview Data, Set B: Question 1, Interviewee 6)
> I don't think there must be necessarily a reason. Language and culture can't be separated unless you do it in a really artificial way.

Apart from that, two of the interviewees mentioned intercultural goals of foreign language education by saying that culture should be introduced to EFL learners in order to make them more tolerant towards other cultures (N=1) and raise their awareness about other cultures (N=1). In relation to this, one of them said the following:

> Example 18: (Interview Data, Set B: Question 1, Interviewee 3)
> ... Moreover, we use English when we meet people from different cultural backgrounds and it will, of course, be relatively more useful for us. It will make us more tolerant towards other cultures.

Lastly, there was one interviewee who asserted that culture should be promoted in foreign language classes in an attempt to facilitate language learning process. She said:

> Example 19: (Interview Data, Set B: Question 1, Interviewee 8)
> ... because by integrating culture students can internalize the language in a better way.

Looking at the reasons given by the interviewees for presenting cultural content in EFL classes, it can easily be concluded that most of them (7/10) only referred to the inextricable link between language and culture. However, this view is no longer adequate, since English, as a global lingua franca, has now become "de-anglicized" (Matsuda, 2012) with its use in diverse "multilingual and multicultural contexts" (Romanowski, 2017), and its characterization by "linguistic and cultural fluidity, heterogeneity and dynamism" (Alptekin & Tatar, 2011, p.345). Besides, it

was worrisome to learn that despite the worldwide recognition of the intercultural dimension as a key component of foreign language education (Baker, 2012; Corbett, 2003; Garrido & Alvarez, 2006), the interviewees did not seem to have fully grasped that because only two of them raised the idea of integrating culture into ELT for the purpose of developing learners' intercultural competence. Taking also into account the predominance of static definitions of culture in the previous section, it can be claimed that the participants of this study seemed to embody the characteristics of a "foreign language and culture teacher" rather than a "foreign language and intercultural competence teacher" (Sercu, 2006). These two teacher profiles differ from one another in that the former one accepts a static relationship between language and culture, and regards culture teaching as a teacher-led information transmission activity to increase learners' general knowledge of a culture, whereas the latter one approaches culture from a dynamic viewpoint, sees it as the determinant of successful communication and adopts "experiential teaching" for the presentation of cultural content (Marczak, 2010; Olaya & Gomez-Rodriguez, 2013; Romanowski, 2017; Sercu, 2006). Hence, this finding lends support to the results of the studies carried out by Sercu et al. (2005), and Bektaş-Çetinkaya and Börkan (2012) in which they found participating teachers' current profiles were far from meeting the projected "FL&IC teacher" and thus questioned the sufficiency of pre-service and in-service foreign language teacher education programs for preparing teachers to teach ICC.

As for the second group of items (18-20) in scale "SECTION 3" in the questionnaire, which aimed at unearthing the pre-service English language teachers' views on the incorporation of culture in teaching language skills and systems, Table 5.6 demonstrates that 90% of the respondents (strongly) agreed that cultural content should be included in teaching all four language skills. While a slightly larger majority of the respondents (93.7%) stated that cultural content should be included in teaching vocabulary, a smaller percentage of them (67.4%) supported the integration of culture into teaching grammar.

Table 5.6. Incorporation of Cultural Content in Teaching Language Skills and Language Systems

ITEM	1 Strongly Disagree		2 Disagree		3 Undecided		4 Agree		5 Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
18	1	1.3	0	0.0	7	8.7	40	50.0	32	40.0
19	1	1.3	3	3.8	22	27.5	35	43.7	19	23.7
20	1	1.3	0	0.0	4	5.0	36	45.0	39	48.7

As highlighted in Table 5.6, the number of participants who were hesitant about integrating cultural content into teaching grammar was significantly higher (27.5%) compared with those in teaching language skills (8.7%) and teaching vocabulary (5%). Interview results revealed the underlying reasons for this distinction. Whereas seven out of ten interviewees stated that cultural content can be integrated into all language skills and systems, since language and culture are bound together, three of them supported the exclusion of cultural content from teaching grammar. A detailed analysis of the interview data uncovered two main reasons given by the interviewees for this exclusion.

Two of the interviewees claimed that cultural content should not be presented in teaching grammar because the focus there was on teaching the formal structures of language. With regard to this, one of them said:

> Example 20: (Interview Data, Set B: Question 2, Interviewee 3)
> ... When we focus on grammar, we don't actually focus on the meaning, we focus on the structures instead ... For example, in listening we can embrace other English accents or we can give place to the conversation of other people from other countries or cultures. In reading, we can bring into class some texts related with the cultures of various countries. Similarly, in speaking lessons, we can make our students talk on these subjects and in vocabulary we can teach specific words that tell us about other countries, but in grammar, the focus itself isn't in the meaning, so I believe it's seriously limited in grammar.

On the other hand, as for the second reason, the other interviewee alleged that combining culture with grammar was confusing and challenging for students as can be seen in Example 21 below:

> Example 21: (Interview Data, Set B: Question 2, Interviewee 9)
> ... The problem is there are two different things that you have to teach at the same time. Firstly, there is grammar with all those rules and regulations and then there is another thing which is named culture. It might be confusing for most students at lower levels to focus on both grammar and culture at the same time. If you're

> teaching grammar, for example, simple present tense rules, then we have to focus on this. If you have another teaching aim apart from teaching simple present tense, it might be confusing and more challenging for the students to get used to these two different things.

The explanations of the interviewees as to why culture should not be integrated into teaching grammar make it clear that they were totally unaware of the fact that the communicative approach encourages a close connection between culture and grammar in language classes, since it regards being knowledgeable about cultural background as significant to be able to use grammatical tools effectively (Hunter, 2004). Therefore, the participants in this study who were uncertain whether cultural content can be incorporated when teaching grammar should realize that with a little creativity even the grammar exercises given in a meaningful context could serve as a springboard for making connections across cultures in EFL classes.

In the last group of items, responses to the Items 21 and 22 in Table 5.7 reveal how and when cultural content should be introduced to the English language learners according to the participants. The bulk of the participants (86.2%) believed in the explicit integration of culture in language classes by (strongly) agreeing with the statement that learners of English should be aware they are learning about culture. It seems that the respondents of this study support Valdes (as cited in Corbett, 2003, p.33), who viewed the inescapability of cultural content in any method of foreign language teaching as a sound reason for making it explicitly part of EFL classes.

Table 5.7. How and When Cultural Content Should Be Incorporated

ITEM	1 Strongly Disagree		2 Disagree		3 Undecided		4 Agree		5 Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
21	1	1.3	4	5.0	6	7.5	44	55.0	25	31.2
22	2	2.5	8	10.0	15	18.8	31	38.7	24	30.0

As for the 22nd item in the scale, 68.7% of the participants voted for the idea that learners of English should be exposed to culture at all language proficiency levels as illustrated in Table 5.7. Interview findings were found to be compatible with the existing data. Of the ten interviewees, seven acknowledged that it was possible to

present cultural content at every proficiency level by adjusting the level of difficulty of the culture materials as two of them stated in Examples 22-23 below:

> Example 22: (Interview Data, Set B: Question 3, Interviewee 7)
> Yes, of course it's possible. For example, a reading text about a culture can be exploited at all proficiency levels by just adjusting its level of difficulty according to the students we will teach. We can employ the same strategy in teaching other skills.
> Example 23: (Interview Data, Set B: Question 3, Interviewee 8)
> Yes, I think it's possible. We've taken courses related to materials adaptation, so we can just simplify such materials for all groups of learners.

Among the rest of the interviewees, one of them thought that it would be unrealistic to believe that cultural content can be integrated into lower level EFL classes. She highlighted:

> Example 24: (Interview Data, Set B: Question 3, Interviewee 3)
> ... I don't know how much it is possible to teach culture to the students who don't even know how to introduce themselves or to introduce other cultures, so I think it will be a little bit unrealistic to teach culture to lower level students in language classes.

Similar to what was said in Example 24, the other two interviewees were not open to presenting cultural content to the learners with a low level of English because they found it challenging for such learners. They also asserted that culture teaching should start at intermediate level at the earliest as one of them pointed out:

> Example 25: (Interview Data, Set B: Question 3, Interviewee 9)
> ... it might not be suitable for the students at lower levels. It will be more beneficial to include culture from intermediate level onwards ... If you're talking about culture, you need to know that there are some specific words that need to be introduced to your students as well, and this makes the class more challenging. How am I going to teach those two things, I mean, the grammar rules and vocabulary to the lower level students? It's not possible to do that at all levels.

When the responses given in Examples 24 and 25 are analyzed, it becomes clear that the interviewees' perceptions of the complexity of culture led them to associate culture teaching with higher proficiency levels (Lawrence, 2010). This was also the case in Önalan (2004) and Kahraman's (2016) studies in which the respondent teachers considered cultural information to be appropriate for learners of English only when they met the requirements of being "linguistically mature". Nonetheless, presuming that learners with lower linguistic proficiency have a low level of intellect is nothing more than a common misconception. As a fundamental feature of foreign language

education, intercultural competence should be made a part of the English language classes at all proficiency levels. Moreover, it should be borne in mind that learning about other cultures in relation to one's native culture is a long, laborious process. That is why, intercultural awareness is an issue that needs to be explored at the beginning of the language learning process. As Barro, Jordan and Roberts (1998) contended, "culture is not something prone, waiting to be discovered, but an active meaning-making system of experiences which enters into and is constructed within every act of communication" (as cited in Hatipoğlu, 2012, p.140).

5.3. What are Pre-Service English Language Teachers' Views on the Integration of Turkish Cultural Elements into English Language Classes?

In an attempt to reveal pre-service English language teachers' stance on the idea of incorporating Turkish culture in English language classes, they were first asked to select one among a number of options (Item 23) regarding the presentation of "students' own culture", "target language culture" and "various world cultures" on their own or in combination with one another. These categories were identified in accordance with the three contexts of cultural information which were native (source) culture, target culture and international culture proposed by Cortazzi and Jin (1999), and McKay (2002). The participants of this study were also provided with the option "No cultures should be taught" when responding to the item.

The findings illustrated in Table 5.8 indicate that even though none of the participants gave their support to the incorporation of students' native culture on its own, almost 80% of them were in favour of the integration of native culture into EFL classes in combination with target language culture and/or various world cultures. Further analysis showed that while 16.3% of the respondents selected the presentation of students' own culture together with either target language culture (12.5%) or international culture (3.8%), 63.6% of them voted for the presentation of all three in English language classes. On the other hand, one-fifth of the participants were found to be against the incorporation of students' native culture in ELT. Whereas 13.8% of them promoted the idea that both target language culture and various world cultures should be presented in EFL classes, only 6.3% of the respondents went for the

integration of either of them. One positive finding was that no participants selected the option for "culture-free" English language classes in the questionnaire.

Table 5.8. Pre-Service English Language Teachers' Views with Regard to the Context of Cultural Content in English Language Classes

Context of Cultural Content	N	%
NC	0	0.0
TLC	2	2.5
IC	3	3.8
TLC and IC	11	13.8
NC and TLC	10	12.5
NC and IC	3	3.8
NC, TLC and IC	51	63.6
Culture-free	0	0.0
Total	80	100

* Note: NC refers to "native culture/students' own culture", TLC refers to "target language culture" and IC refers to "international culture/various world cultures".

Participants' responses offer their own perspective on one of the most controversial issues in ELT concerning the integration of one specific culture or a multitude of cultures into EFL classes (Clouet, 2006; Frank, 2013; Sardi, 2002). As shown in Table 5.8, the number of participants who supported the incorporation of just one specific culture was very small (NC=0%, TLC=2.5%, IC=3.8%). On the other hand, almost two-thirds of the respondents (63.6%) believed in the integration of all three contexts of cultural content into English language classes. Therefore, it can be claimed that pre-service English language teachers' thoughts on which culture to present in the classroom were in line with the changing landscape in the field of ELT with English being a lingua franca and thus no longer associated with any particular culture. The respondents of this study seemed to be aware of the fact that the most efficient approach to teaching culture in EFL classes should be the presentation of a variety of cultures, including the learners' own culture, since English has now become a tool for international communication among people of different cultural backgrounds. As one of the major goals of intercultural education, EFL teachers are expected to enhance cross-cultural tolerance and understanding in their classes by helping learners realize that there are multiple ways of seeing the world (Vinnaine-Vekony, 2014; Yazdanpanah, 2017). This can be best achieved not through the inclusion of one specific culture, but through the establishment of "a sphere of interculturality" in which learners of English explore a multitude of foreign cultures (both TLC and IC)

as a way of fostering a greater understanding of their NC (Baker, 2003; Kramsch, 1993; McKay, 2000, 2002, 2012).

Even though the results given in Table 5.8 indicate a clear support for the presentation of learners' own culture, in order to go deeper into the matter concerning the place of native culture in intercultural language teaching, it was necessary to find out what pre-service English language teachers thought about the inclusion of Turkish cultural elements in EFL classes for the development of learners' intercultural competence. Therefore, scale "SECTION 4" was designed based on the main theoretical framework that guided this case study, which was Byram's Multidimensional Model of Intercultural Competence (see Chapter 2). As the scale included statements aiming to unearth participants' views on the role of Turkish cultural elements in developing all five dimensions or "savoirs" that compose this model, it was divided into five groups of items for detailed analysis (see Table 5.9). The first group consisted of Items 24 and 25 referring to the "attitude" dimension of the model. The second group was made up of Items 26 and 27 that addressed Byram's "knowledge" savoir. While Items 28 and 29 which referred to the "skills of interpreting and relating" dimension constituted the third group, the fourth group included Items 30 and 31 that addressed the other skills dimension in this model which is "skills of discovery and interaction". Items 32 and 33 referring to Byram's savoir of "critical cultural awareness" comprised the last group.

Table 5.9. Scale "SECTION 4" on Pre-Service English Language Teachers' Views on the Integration of Turkish Cultural Elements into EFL Classes

The inclusion of Turkish cultural elements into English language classes ...	
24.	... fosters Turkish learners' openness to learn about other cultures.
25.	... helps Turkish learners explore their own culture from outside.
26.	... broadens Turkish learners' knowledge about their own culture.
27.	... paves the way for developing Turkish learners' knowledge of other cultures.
28.	... helps Turkish learners better understand the relationships between their own culture and other cultures.
29.	... improves Turkish learners' negotiating skills in cross-cultural conflicts.
30.	... gains Turkish learners an ability to decipher other cultures more easily.
31.	... helps Turkish learners communicate in cross-cultural situations.
32.	... enables Turkish learners to build their intercultural awareness.
33.	... helps Turkish learners raise awareness of their own cultural identity.

To begin with the first group of items regarding the respondents' thoughts on the role of Turkish cultural elements in developing English language learners' intercultural attitudes, it can be seen that the bulk of the respondents (66.2%) (strongly) agreed with the statement that the incorporation of Turkish cultural elements in EFL classes fosters Turkish learners' openness to learn about other cultures. On the other hand, a bigger majority of the respondents (82.4%) were of the opinion that Turkish learners can be helped to explore their own culture from outside by integrating native cultural elements into English language classes (see Table 5.10).

Table 5.10. The Role of Turkish Cultural Elements in Developing "Attitude" Dimension of Byram's ICC Model

ITEM	1 Strongly Disagree		2 Disagree		3 Undecided		4 Agree		5 Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
24	2	2.5	9	11.3	16	20.0	41	51.2	12	15.0
25	1	1.3	4	5.0	9	11.3	48	60.0	18	22.4

The responses to Item 25 in Table 5.10 indicate that the participants of this study seemed to be giving voice to the idea of "decentring from one's own culture" put forward by Byram (1997) in his model. Understood as "making the strange familiar and the familiar strange" or "seeing ourselves as others see us" (Byram et al., 2002, p.19; Byram & Masuhara, 2013, p.146), decentring is often seen as fundamental to fostering positive attitudes towards other cultures. As Byram (1997, p.34) explains, in order to build successful intercultural interactions, interlocutors should first challenge their tacit assumptions that the rules governing their native culture are the only possible and inherently correct ones which can be transferred to all other cultures. Nevertheless, this is a rather difficult task that can only be accomplished when individuals start looking at their own culture from an outsider's point-of-view and thus forming alternative perspectives to it (Catalano, 2014; Lawrence, 2010; Yazdanpanah, 2017). Therefore, the inclusion of Turkish cultural elements in EFL classes as a basis to explain foreign cultures is highly significant for Turkish learners of English to take up a self-reflective stance of their native culture.

One thing which was found surprising during data analysis was that compared to the percentage of the pre-service EFL teachers (82.4%) who agreed that the presentation of Turkish cultural elements helps learners explore their own culture from outside (Item 25), a lower percentage of them (66.2%) managed to create a link between "the inclusion of Turkish culture into the classroom" and "fostering learners' openness towards other cultures" (Item 24). This is strange because being open-minded towards other cultures and decentring from one's own culture are closely interrelated. Open-mindedness refers to individuals who act without prejudice when interacting with people outside of their own culture. As they have a strong interest in cross-cultural differences and feel enthusiastic about listening to others, it can be said that only people with high levels of open-mindedness can become successful in reflecting critically on their own beliefs, values and behaviours (Polat & Ogay-Barka, 2014). In other words, decentring from one's native culture is a direct consequence of being open-minded towards foreign cultures (Özdemir, 2004). With regard to this, the fact that the pre-service English language teachers in this study assigned slightly lower ratings for Item 24 might be related to their lack of knowledge on how to present Turkish cultural elements in the English language classroom so as to increase learners' openness towards other cultures.

Moving on with the second group of items (26-27), which concentrated on the relationship between the elements related to native culture and Byram's "knowledge" savoir, Table 5.11 reveals that the majority of the respondents (78.7%) thought that the inclusion of Turkish cultural elements into EFL classes broadens learners' knowledge about their own culture. Similarly, 67.5% of them believed that this inclusion paves the way for developing learners' knowledge of other cultures.

Table 5.11. The Role of Turkish Cultural Elements in Developing "Knowledge" Dimension of Byram's ICC Model

ITEM	1 Strongly Disagree		2 Disagree		3 Undecided		4 Agree		5 Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
26	1	1.3	3	3.8	13	16.2	41	51.2	22	27.5
27	3	3.8	6	7.5	17	21.2	42	52.5	12	15.0

As indicated in Table 5.11, the respondents seemed to agree with Byram (1997, p.35), who asserted that the knowledge brought into cross-cultural interactions encompasses not only the knowledge of other countries and their cultures but also the knowledge of one's own country and culture. That being the case, it can be said that the presentation of Turkish cultural elements in EFL classes plays a large part in deepening learners' knowledge of their own culture, and as learners of English gain sufficient knowledge of their native culture, this in turn helps their intercultural exchanges continue more smoothly (Item 26). What is also worth noting is that individuals are required to become knowledgeable about the political, economic, social and historical developments that have shaped their own values, beliefs and perspectives so that they can understand the world around them in a more objective and holistic way (Byram, 2003). Therefore, as most of the participants highlighted in Item 27, endowing learners of English with the knowledge of Turkish culture has a facilitating effect on their process of acquiring knowledge about foreign cultures.

Looking at the third group of items (28-29) about the place of Turkish culture in the development of Byram's "skills of interpreting and relating" savoir, an overwhelming majority of the participants stated that the inclusion of Turkish cultural elements into English language classes not only helps learners better understand the relationships between their own culture and other cultures (91.1%), but also improves their negotiating skills in cross-cultural conflicts (79.9%) as indicated in Table 5.12.

Table 5.12. The Role of Turkish Cultural Elements in Developing "Skills of Interpreting and Relating" Dimension of Byram's ICC Model

ITEM	1 Strongly Disagree		2 Disagree		3 Undecided		4 Agree		5 Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
28	1	1.3	1	1.3	5	6.3	37	46.2	36	44.9
29	1	1.3	5	6.3	10	12.5	38	47.4	26	32.5

Perceived as the "ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own" (Byram et al., 2002, p.13), the skills of interpreting and relating are necessary for learners of English to become "intercultural mediators" who can establish a relationship between their native

culture and cultures of different social groups, and explain the differences among those groups to the members of their own community or vice versa (Byram, 2003; Corbett, 2003). Since being an "intercultural mediator" also necessitates viewing and analyzing different cultures from a wider perspective, learners who are equipped with the skills of interpreting and relating are better able to look for cultural similarities and differences between their own culture and foreign cultures (Byram, 2008; Ho, 2009). Thus, as the bulk of the pre-service English language teachers stated in Item 28, the insertion of Turkish cultural elements in EFL classes enables learners to master their skills of comparison which is crucial to arriving at a complete understanding of other cultures.

As can be seen in Table 5.12, almost 80% of the participants were of the opinion that the inclusion of Turkish cultural elements improves learners' negotiating skills in cross-cultural conflicts (Item 29). This is consistent with the existing literature which demonstrates that in order for learners to be able to identify and resolve cross-cultural misunderstandings stemming from an interlocutor's ethnocentric perspective of his or her own culture or other cultures, they are in need of the attitudes of decentring and the skills of comparing (Byram, 2003, 2008). By presenting Turkish cultural elements in their classes, EFL teachers can help their learners explore the underlying reasons and influences of their own cultural practices and thus hold a more ethnorelative view of their first culture. In this way, Turkish learners of English can gain the ability to clearly see "how people might misunderstand what is said or written or done by someone with a different social identity" (Byram et al., 2002, p.12) and mediate between those conflicting interpretations (Lawrence, 2010).

As for the role of Turkish cultural elements in developing Byram's "skills of discovery and interaction" savoir in the fourth group of items (30-31), it was found out that 72.5% of the respondents (strongly) agreed that the presentation of Turkish culture in EFL classes gains learners an ability to decipher other cultures more easily. On the other hand, 85% of them indicated that this presentation helps learners communicate in cross-cultural situations (see Table 5.13).

Table 5.13. The Role of Turkish Cultural Elements in Developing "Skills of Discovery and Interaction" Dimension of Byram's ICC Model

ITEM	1 Strongly Disagree		2 Disagree		3 Undecided		4 Agree		5 Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
30	2	2.5	3	3.8	17	21.2	43	53.7	15	18.8
31	1	1.3	4	5.0	7	8.7	42	52.5	26	32.5

Byram et al. (2002) point out that "intercultural competence is never complete and perfect" (p.11). This implies that individuals can never become fully interculturally competent because every time they encounter new situations or contexts in an increasingly multicultural and diverse society, they will need to add new values to their existing cultural "baggage" (Aguilar, 2009). That is why, according to Byram (1997, p.6), learners of English should possess "skills of discovery and interaction" to continue acquiring their intercultural competence independently even after they complete their formal education. In doing so, they are required to take on the role of an "ethnographer" who learn about other cultures through careful observation and by "relating the existing knowledge of cultures and social identities to unfamiliar contexts" (Beisskammer, 2014, p.12). However, like decentring from one's own culture, which was previously mentioned in Byram's "attitude" savoir, this is a challenging task because individuals are mostly unconscious of their worldviews and their selves shaped by their native culture (Lawrence, 2010). Hence, as Romanowski (2017) highlighted, in order to be able to discover new knowledge about other cultures as ethnographers do, learners should first "turn a critical eye onto practices, dynamics, policies and meaning making within familiar cultures" (p.77). In other words, they must be a "participant-observer of their own culture" (p.78). Bearing all this in mind, it can be said that the majority of the participants in this study might have thought that the incorporation of Turkish cultural elements in EFL classes enables learners to be observant of their own culture and this in turn helps them decode foreign cultures more easily (Item 30). They might have also thought that with the reflective analysis of Turkish cultural elements in English language classes, learners can seize the opportunity to fully uncover their own cultural values, beliefs and perceptions, which automatically leads them to demonstrate a greater ability to articulate their own culture in cross-cultural situations (Item 31).

Concerning the last group of items (32-33) about the role of Turkish cultural elements in developing English language learners' intercultural awareness, the bulk of the pre-service English language teachers thought that the inclusion of Turkish cultural elements into EFL classes not only enables learners to build their intercultural awareness (92.4%), but also helps them raise awareness of their own cultural identity (80%) as shown in Table 5.14.

Table 5.14. The Role of Turkish Cultural Elements in Developing "Critical Cultural Awareness" Dimension of Byram's ICC Model

ITEM	1 Strongly Disagree		2 Disagree		3 Undecided		4 Agree		5 Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
32	1	1.3	2	2.5	3	3.8	50	62.4	24	30.0
33	1	1.3	2	2.5	13	16.2	44	55.0	20	25.0

Interpreted as "the ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries" (Byram et al., 2002, p.13), critical cultural awareness forms the backbone of Byram's ICC model. According to Byram (2000a), people's way of thinking is deeply embedded and culturally determined. Because of that, unless individuals become conscious of their taken-for-granted perspectives and how these influence their judgment on other people, no matter how open or tolerant they are towards foreign cultures and foreigners' beliefs and values, they end up facing a real risk of failure in intercultural encounters (Byram, 1997, 2003; Byram et al., 2002). Hence, in his model, Byram saw "native cultural awareness" as central to critical cultural awareness, and laid down individuals' developing a rigorous and critical understanding of their own culture as a pre-condition for any successful cross-cultural interaction (2000a:10). With respect to this, participants' responses given in Table 5.14 were in parallel with Byram's ideas. As the overwhelming majority of the pre-service English language teachers highlighted in Item 32, Turkish learners' intercultural awareness can be built in EFL classes by pushing them to think more deeply and critically about the elements related with their own culture. As they "dig deeper" in an attempt to reflect on and articulate their native culture, they can also gain the ability to define their own cultural identity more clearly without even realizing it (Item 33).

Interview findings provide further underlying explanations for the pre-service English language teachers' views about presenting Turkish cultural elements in English language classes. Of the ten interviewees, seven supported the integration of Turkish cultural elements into EFL classes while the rest of them were against this integration. What is worth pointing out here is that although the interview questions aiming to answer the third research question of this study were prepared to unearth the reasons behind participants' responses to Item 23 in the questionnaire (SET B: Q4), and to the Items 24, 30, 31 in the scale "SECTION 4" which addressed Byram's different savoirs (SET C: Q1, Q2, Q3), it was surprisingly found out that the same codes emerged in the thematic analysis of these interview questions. It was also revealed during data analysis that some interviewees provided more than one reason for their thoughts, which referred to different codes in the same theme. Therefore, the results of the above-mentioned interview questions were combined and presented together. Table 5.15 below shows the frequency of the codes for the "presenting Turkish cultural elements in English language classes" category from the most common to the least:

Table 5.15. Frequency of the Codes for the "Presenting Turkish Cultural Elements in English Language Classes" Category

Theme	Code	Frequency
For the idea of presenting Turkish cultural elements in English language classes	• Learners can express their NC in intercultural settings more easily	13
	• It is a prerequisite for learning about other cultures	7
	• It encourages learners to have positive attitudes towards other cultures	6
	• It is necessary to compare and contrast with other cultures	4
	• Learners can look at their NC from another perspective	3
Against the idea of presenting Turkish cultural elements in English language classes	• It makes learners more ethnocentric	6
	• It is a waste of time because NC can be learned outside	3
	• Learners become more motivated if they learn about other cultures	1
	Total	43

Beginning with the interviewees who supported the presence of Turkish culture in English language classes, the majority of the codes (N=13) indicated that the participants found the integration of Turkish cultural elements into EFL classes necessary to help learners express their own culture in intercultural settings more

easily. In connection with this, the interviewees drew attention to the fact that much communication in English takes place between non-native speakers due to the current use of English as a medium of intercultural communication. Two of them said the following:

> Example 26: (Interview Data, Set B: Question 4, Interviewee 5)
> ... If we think English as a lingua franca, we don't use English just to communicate with native speakers, we also use it with people who are from different cultures and different countries, and most of the time we communicate with foreigners who aren't the representatives of inner circle countries. I mean we have more chance to communicate with non-native speakers of English, so we should be aware of our own culture so that we can communicate with everyone deeply.
> Example 27: (Interview Data, Set C: Question 2, Interviewee 2)
> Because, as I said before, our students need to be able to express or talk to other students, or maybe their international friends from all around the world, about their own culture. How can they achieve this? We need to give them enough cultural input so they can also get the input from us and transmit that input to other people.

As can be seen in Examples 26 and 27, the interviewees were aware of the fact that their students will often find themselves communicating in English with other people from non-English-speaking countries because of the numerical superiority of the non-native speakers of English over its native speakers (Crystal, 2006; Nault, 2006). They also seemed to agree with Smith (1976) who highlighted that the primary pedagogical goal for teaching English as a global lingua franca is to enable learners to communicate their own ideas and culture to other people in diverse intercultural settings (as cited in McKay, 2002, p.12). In fact, as shown in Examples 28-30, three of the interviewees personally verified Smith's idea by pointing out that in their cross-cultural experience as international students they were expected to talk about their own culture:

> Example 28: (Interview Data, Set B: Question 4, Interviewee 7)
> ... Take, for example, my Erasmus experience. I met a lot of people from different cultures, from Japan to China. What I saw during these encounters was speaking English does not only mean speaking the language. You also need to reflect on your own culture while speaking in English. This was what I clearly saw when I talked to those people.
> Example 29: (Interview Data, Set C: Question 2, Interviewee 1)
> ... When I went to Germany for my Erasmus studies and when my international friends talked about their own cultures, I also felt the need of telling them something about my culture. If I didn't know anything about Turkish culture, I wouldn't have talked about it. You should be able to introduce your own culture and you should be able to think on the differences and similarities between your own culture and other cultures.

Example 30: (Interview Data, Set C: Question 2, Interviewee 5)
... I went to Italy as an Erasmus student, and there, I realised that people always wanted to talk about your culture, your country and your traditions, and they keep asking you questions about the things that they know about your culture. If you know how to communicate and how to talk about your own culture in English, you can also ask questions like "We make it like this in our culture, so how do you do it, or what do you do?, let's say, how do you celebrate this festival and this kind of stuff?" So, it allows you to create a context that you can talk and share some information with people, and I think in that sense, it helps people, too, because if you can talk about your own culture, then you can also ask. Otherwise, if you don't feel knowledgeable, or competent enough to talk about your own culture, then you hesitate to ask people such questions because you know that they will also ask you.

Interestingly, during the interviews one participant saw his inability to explicitly articulate his native culture in one of the cross-cultural encounters he had as an argument for the integration of Turkish cultural elements in EFL classes. He said:

Example 31: (Interview Data, Set C: Question 2, Interviewee 4)
I think we need to incorporate our own culture in the class so that we can express ourselves when we meet foreigners. I remember meeting a teaching committee from Finland. In that meeting, they shared their culture with us very easily, but when they asked the same thing from our group, we simply couldn't because we didn't know how to present our own culture in English. It is important in such cases.

Apart from that, one of the interviewees mentioned a slightly different aspect of the matter by saying that Turkish learners of English should learn how to express their native culture in cross-cultural settings so that they can improve and strengthen the image of Turkish culture in the world as shown in Example 32:

Example 32: (Interview Data, Set B: Question 4, Interviewee 2)
... It is vital for our students to express their own culture to other friends from all around the world because if they cannot talk about their own culture, it will always be wrongly perceived abroad. For example, our own culture, Turkish culture, isn't known around the world so much, and that's why, I believe we should give a chance to our students to learn and express their own culture on an international platform.

Looking at the Examples 28-32, it can be concluded that the interviewees in this study were cognizant of the fact that in today's intercultural settings preserving and spreading Turkish culture has become as crucial as learning about other cultures owing to the "bidirectionalness and equality principle of cross-cultural communication" (Han, 2012, p.117). That is why, they seemed to agree with the idea that teaching English should be seen as an instrument for enabling learners to express their native culture to the people from diverse cultural backgrounds because it is the only way to transform these learners into intercultural individuals

who are open to the world around them, but at the same time, deeply rooted in their own culture (Güler, 1989; Olaya & Gomez-Rodriguez, 2013).

The second most frequently emerged code in this theme (N=7) showed that the interviewees viewed the presentation of Turkish cultural elements in EFL classes as a prerequisite for learning about other cultures. As can be seen in Examples 33 and 34, their responses referred to the "critical cultural awareness" dimension of Byram's ICC model, since they argued that cultural self-awareness plays a vital role in cross-cultural communication:

> Example 33: (Interview Data, Set C: Question 3, Interviewee 5)
> ... As I said before, our cultural knowledge is subconscious and we aren't aware of it, so sometimes we don't realise that this is a part of our native culture, so if we become aware of our own culture, then we start to think like "Okay, I didn't realise that we acted in this way" but then, when you realised it was a part of your culture, then you start to consider that "Okay, we do it because it is our culture, but how about the other people?" I think that's why it becomes easier for you to decipher the target culture or other world cultures because you are equipped with cultural awareness.
> Example 34: (Interview Data, Set C: Question 2, Interviewee 9)
> ... If Turkish learners know about their own culture well enough, they can inform the people around them about their own culture, and in return for this, they will learn about the components of foreign cultures when they are in a cross-cultural situation. I mean, the contexts where Turkish students and the members of other cultures come together are mostly like this, and I can clearly imagine that scene as a positive thing because I've been there before and I'd talk about the components of my own culture all the time as we discussed before. For example, I talked about the traditional Turkish coffee and then my foreign friends informed me about their own beverages or their daily consumptions. My question is, how can you even talk about something that you're not conscious of, for instance, if I'm supposed to talk about a bottle, then I should definitely know what it's been made of, where we can use it or what's the purpose of using this bottle, so this is the starting point. First, you have to know all the details about the thing you are going to discuss, and then you will be able to talk about it at length. This is the ideal from my perspective.

Furthermore, the analysis of the interview data revealed that the participants supported the inclusion of Turkish cultural elements in EFL classes, since they found it necessary to be able to develop positive attitudes towards other cultures (N=6). With regard to this, two of the interviewees stated:

> Example 35: (Interview Data, Set C: Question 1, Interviewee 4)
> I think this encourages learners to learn about foreign cultures as well. Learning about your own culture arouses your curiosity about the other cultures and what is going on there.
> Example 36: (Interview Data, Set C: Question 1, Interviewee 5)
> I think if we are aware of our own culture, we will be aware of what culture is, and we will also want to learn about different cultures, so it will help students to become more curious about other cultures as well. They will think like this: "Okay, we make

it like this, then what about other cultures or what about other people who are living in many different places?"

As seen in Examples 35 and 36, the interviewees built a close link between the inclusion of native culture in a foreign language class and having positive attitudes towards foreign cultures. This concurs well with Aguilar's (2009) view in that she also alleged that English language learners' attitudes of curiosity, openness and tolerance towards other cultures are fostered when they have a solid understanding of their native culture.

It was also found out that the interviewees were in favour of the presentation of native cultural elements to the Turkish learners of English because they thought it essential to help them compare and contrast with other cultures (N=4). Examples 37 and 38 indicate that their responses seemed to be in line with Tomalin and Stempleski (1993), who claimed that such a comparative approach adopted in EFL classes can not only shape learners' critical thinking, but also expand their horizons:

Example 37: (Interview Data, Set C: Question 1, Interviewee 8)
... In this way, they can compare their own culture with other countries' cultures in a more effective way and they can broaden their horizons, since they will think deeply about foreign cultures. The main reason is comparing and contrasting, I guess.
Example 38: (Interview Data, Set C: Question 3, Interviewee 4)
I think in this way they get an opportunity to learn how certain situations are dealt with in their own culture compared to foreign cultures, so they learn to compare and contrast their own culture with other cultures more easily.

The least frequently appeared code in this theme (N=3) indicated that the interviewees saw the insertion of Turkish cultural elements in English language classes as an opportunity for the learners to look at their native culture from another perspective. This can be regarded as a reflection of the idea "decentring from one's own culture" discussed by Byram (1997) in his "attitude" savoir. In relation to this, one of the interviewees said the following:

Example 39: (Interview Data, Set C: Question 3, Interviewee 2)
... if they learn their own culture, then they can also gain the ability to look their own culture from a different perspective. All the cultures around the world are kind of similar to each other, and that's why, if they can do this, they can also decipher other cultures more easily.

On the other hand, the other theme emerged during the analysis of the interview questions was related with the opposition to the presentation of Turkish cultural elements in English language classes (see Table 5.15). Data analysis showed that the participants were against this kind of presentation for three main reasons. To start with, the majority of the codes (N=6) in this theme indicated that the participants regarded the integration of Turkish cultural elements into EFL classes as a contributing factor in fuelling learners' ethnocentric beliefs and attitudes towards their own culture and other cultures. With respect to this, two of the interviewees stated:

> Example 40: (Interview Data, Set C: Question 1, Interviewee 3)
> Well, I believe that the Turks are too much proud of themselves and they have a big ego, and I find it as the major reason why they aren't able to speak good English. Most of them regard learning English as a humiliation of themselves and their history. Because of that, I believe that the more we integrate Turkish culture into ELT, the more they will be proud of themselves, and this in turn, will cause them to have a bigger ego, so instead of integrating Turkish culture, we should largely eliminate it. When they encounter foreigners, instead of talking about themselves boastfully, they should listen to other people and try to see the beauties in foreign cultures. I mean, they should stop believing that they are the only ones who have the most beautiful culture in the world. Most of the time I see that in Turkish people and I believe if we put more Turkish cultural elements into our classes, it will make them worse, they'll inevitably become more proud of themselves and this will make them more egoist.
> Example 41: (Interview Data, Set C: Question 2, Interviewee 6)
> Because if we present them with something they are already familiar with, they won't have the opportunity to widen their horizon regarding culture and cultural diversity in the world, and when they find themselves in an intercultural setting, they might experience serious communication problems, since they're only really familiar with their own culture. That's why, I think that English language learners who aim to communicate in international surroundings should know something for each culture, each major culture in the world.

Ethnocentrism, which refers to individuals' tendency to hold negative opinions about other cultures as a result of their misbelief that the standards operating in their native culture are the "only" or "right" ones (Cushner & Brislin, 1996), is a real stumbling block to those who wish to survive in cross-cultural settings. Hence, today's EFL teachers should be concerned with the goal of shifting their learners' worldviews from "avoiding cultural difference" to "seeking cultural difference" (Bennett, 1993b). Nonetheless, this can only happen if such teachers are able to create a learning environment in which students learn about other cultures to think more critically about the deeply-embedded knowledge of their native culture. As Bennett (2004) highlights, "Only when you see that all your beliefs, behaviours,

and values are at least influenced by the particular context in which you were socialized can you fully imagine alternatives to them" (p.68). That is why, the presentation of Turkish cultural elements in English language classes is not an arbitrary but a necessary activity so as to aid Turkish learners of English in developing cultural self-awareness, and thus adopting a more ethnorelative perspective of both their own culture and foreign cultures. Bearing this in mind, it can be claimed that the responses of the interviewees given in Examples 40 and 41 clearly indicate that they did not know the "appropriate" way of presenting Turkish culture in a foreign language class for the learners' ICC development. They seemed to mis-envisage the form of inclusion of the native cultural elements in EFL classes, since they only addressed the negative effects of the informative and factual presentation of learners' native culture on its own, which is true to a certain extent (Nguyen, 2013; Shin, Eslami, & Chen, 2011). However, in an intercultural approach to ELT, learners' native culture is subsumed under the umbrella of cultural diversity and its incorporation in an EFL class together with foreign cultures is seen as crucial to help learners develop an attitude of critical reflection of their own culture and unearth their prejudices towards other cultures that they did not previously realize (Romanowski, 2017; Yazdanpanah, 2017). Another thing to note is that the interviewee in Example 40 came up against the presentation of Turkish cultural elements in a foreign language class for fear of making Turkish learners more "proud of themselves" and "egoist". It is true that being proud of oneself too much and being egoistic are the characteristics that are mostly associated with ethnocentric individuals, and only those who can eliminate such attitudes can become truly intercultural. Nevertheless, labelling all Turkish people as arrogant and linking Turkish people's incompetence in speaking English to their "having a big ego" is also a pretty good example of stereotyping, which is closely related with ethnocentrism. In fact, Bennett (1993b, 2004) identifies this phenomenon as "reverse defensiveness" in which ethnocentric individuals view all the elements representing their own culture as "bad" while accepting other cultures as often "exotic" and "idealized".

As for the second most commonly emerged code regarding the interviewees' opposition to the insertion of Turkish cultural elements in EFL classes (N=3), they

saw it as a waste of time because students can learn further about Turkish culture separately from the lessons as presented in Examples 42 and 43:

> Example 42: (Interview Data, Set B: Question 4, Interviewee 6)
> Because we are already living in Turkey and if we don't know much about our history, our culture, it is our bad. By the way, we have all the means, all the opportunities to learn more about it as we live in our home country. I mean, we will always have that chance as long as we live in Turkey, so it's just a waste of time to include native culture in English language classrooms.
> Example 43: (Interview Data, Set C: Question 1, Interviewee 10)
> My reasons behind this choice are very simple. We have a limited time in our English classes and if we use that time to concentrate on Turkish culture, we won't be able to concentrate on other cultures, so I think that it's better to spend our limited time presenting our students with the things they're not familiar with.

The interviewees' responses in Examples 42 and 43 support the claim put forward earlier (i.e. participants' not knowing the appropriate way of presenting Turkish culture in a foreign language class). They contended that Turkish learners of English were already familiar with their native culture, so the limited class time should be spent on introducing other cultures rather than learners' own culture. However, they seemed to be unaware of the fact that presenting other cultures in an EFL class would be useless in terms of making learners interculturally competent unless they reflect on their native culture in relation to those cultures (McKay, 2000, 2002, 2012). In other words, native cultural awareness is a prerequisite for intercultural awareness (Baker, 2011; Bennett, 1993b; Byram, 1997; Gönen & Sağlam, 2012; Ho, 2009; Kızılaslan, 2010; Kramsch, 1993).

As for the last reason, one of the interviewees asserted that Turkish learners of English become more motivated if they learn about other cultures as can be seen in Example 44:

> Example 44: (Interview Data, Set B: Question 4, Interviewee 6)
> ... And I think that it would be more interesting and motivating for our students to learn about the cultures of different countries rather than their own culture.

During the interviews, the participants who supported the incorporation of native culture in ELT (N=7) were specifically asked how Turkish cultural elements should be integrated into English language classes to help learners build their intercultural awareness (SET C: Q4). As displayed in Examples 45-48, the analysis of the relevant data surprisingly revealed that of the many approaches and

techniques used in today's intercultural foreign language classes, the interviewees only referred to the "comparative approach" without providing adequate details:

> Example 45: (Interview Data, Set C: Question 4, Interviewee 2)
> They can compare and contrast our own culture and the target culture. Thus, they can learn about the differences and similarities among the cultures.
> Example 46: (Interview Data, Set C: Question 4, Interviewee 7)
> To build their intercultural awareness we can compare and contrast Turkish culture with the other cultures. As I said from the beginning, we need to incorporate both Turkish culture and other cultures and in that way, our students can see the similarities and differences among cultures better.
> Example 47: (Interview Data, Set C: Question 4, Interviewee 8)
> I think they can compare the similarities and differences between Turkish culture and foreign cultures. We can use many activities to achieve that in our classes. There are a lot of sources we can make use of, for example, we can make them watch videos from various countries and then ask their opinions related to cultural things, festivals, and many different things, I guess.
> Example 48: (Interview Data, Set C: Question 4, Interviewee 9)
> Maybe giving students a context where Turkish culture and other cultures are compared with one another. We can use comparisons as a strategy. For example, in Turkish culture, we make that reaction to the situation. How do people react this in English culture? Let's try to find out that. This can always be our starting point.

It is without doubt that the "comparative approach" is one of the most significant approaches used for EFL learners' intercultural training. Byram (2000b, p.15) also highlighted the importance of its application in the English language classroom, since learners "need to reflect on their own social identities and their own cultures in order to better understand those of other people". However, it is not the "only" approach that can be adopted in an EFL class. Although none of the interviewees mentioned, both the "ethnographic approach" which aims to help learners understand how to engage in intercultural exchanges in an unfamiliar setting independently, and the "experiential learning" which focuses on the development of learners' reflective orientation through their active participation in the intercultural learning processes deserve the same level of attention as the "comparative approach" in intercultural foreign language education (see Romanowski, 2017). Apart from that, as can be seen in Examples 45-48, even when the interviewees talked about the "comparative approach", their responses were superficial and lacked the relevant methodological descriptions. For instance, they all mentioned "comparing and contrasting Turkish culture with other cultures", but none of them were able to elaborate on that and name a specific technique which can be implemented while adopting this approach in English

language classes. Even though the interviewees participating in this study were trained to become English language teachers, they appeared uninformed of the existing literature which lists, among many others, a group of techniques such as simulation games, critical incidents, culture assimilators, role-plays, cultural informants and case studies to help learners of English build their intercultural awareness (Baker, 2012; Corbett, 2003; Frank, 2013; Hişmanoğlu, 2011; Romanowski, 2017).

When generally evaluated, it becomes clear that the participants of this study were in favour of the incorporation of learners' own culture in EFL classes together with other cultures. What is more, the bulk of them seemed to be aware of the fact that the presentation of Turkish cultural elements in English language classes had a profound effect on the development of all five savoirs ("attitude", "knowledge", "skills of interpreting and relating", "skills of discovery and interaction", and "critical cultural awareness") that comprise Byram's ICC model. Interview results also validate the findings of the questionnaire, since most of the interviewees (7/10) set forth a number of literature-backed reasons why Turkish cultural elements should be presented in EFL classes. Taking into account all of these, it can primarily be said that these findings significantly differ from the results of the studies conducted by Önalan (2004), Atay (2005) and Kılıç (2013), who examined Turkish EFL teachers' views on the integration of cultural content into ELT and found that the majority of the respondent teachers ranked "learners' own culture" as one of the least favourite objectives of culture teaching in English language classes.

On the other hand, there was a distinct mismatch found between pre-service English language teachers' responses to the first two research questions and the third research question. Their responses to the first two research questions seemed like they presented the profile of a "foreign language and culture teacher", since they gave a classic definition of culture, assumed a static relationship between language and culture, and referred to this "inseparable" relationship, rather than the

intercultural goals of foreign language education, as the chief purpose of presenting cultural content in EFL classes. However, in the third research question, they displayed the features of a "foreign language and intercultural competence teacher" by supporting the presentation of all three contexts of cultural content (NC, TLC, IC) in EFL classes and accepting the key role of learners' native culture in making them interculturally competent. One plausible explanation for this mismatch could be the pre-service English language teachers' partial "received knowledge" (Wallace, 1991) on the intercultural teaching of English. It is apparent from their responses to the questionnaire items and interview questions aiming to answer the third research question that they became acquainted with the terms, concepts and theories that are widely regarded as part of the literature on intercultural foreign language education. Yet, the results obtained in the first two research questions also illustrate that this "acquaintance" is limited as they still had some misconceptions about what an intercultural approach to ELT really means. Another thing to note here is that even though the participants of this study were positive about integrating Turkish culture into ELT, when they were asked about the ways of presenting Turkish cultural elements in EFL classes to develop learners' ICC, not only did they talk about one single approach, but they also failed to provide sufficient details about it. Interpreting this finding prior to the analysis of the last research question might be misleading, but just by looking at this initial result, it could be argued that the pre-service EFL teachers' "experiential knowledge" (Wallace, 1991) on how to introduce intercultural teaching in a foreign language class might have been insufficient as well. In order to ascertain whether the pre-service English language teachers in this study had enough theoretical knowledge and practical experience concerning the examined topic, the quantitative and qualitative data gathered for the last research question were scrutinized in the next section.

5.4. What is the Place of Turkish Culture at METU FLE Department as Part of Pre-Service English Language Teachers' Intercultural Training?

As it was stated in the previous section, in order to become interculturally competent one should always take into consideration his or her native culture in the process of

learning about foreign cultures because "to enter other cultures is to re-enter one's own" (Phipps & Gonzalez, 2004, p.3). That being the case, it can be said that presenting Turkish cultural elements in English language classes exerts a decisive effect on the development of Turkish learners' intercultural competence. On the other hand, it is a well-known fact that effective foreign language education depends heavily on the training of teachers (Kırkgöz, 2009), and EFL teachers cannot teach what they do not possess or do not know (Bastos & Araujo e Sa, 2015). Right at this point, two fundamental questions involving the Turkish pre-service teachers of English arise: (1) Do they themselves gain awareness of their native culture as a pre-condition for possessing a high level of ICC? and (2) Do they have the necessary knowledge and skills to appropriately integrate native cultural elements into EFL classes in an attempt to foster their "future" learners' ICC? The following two subsections seek out the answers of these key questions in the case of METU FLE Department.

5.4.1. What is the Place of Turkish Culture in the Linguistic Competence-Based Courses at METU FLE Department?

The aim of the linguistic competence-based courses offered in the METU FLE undergraduate curriculum (see Table 4.5) is to sharpen the pre-service EFL teachers' language skills and increase their knowledge on language systems in the target language (Göktepe, 2015). As the primary objective of teaching a foreign language is now defined in terms of the acquisition of ICC (Moeller & Nugent, 2014; Sercu, 2006), these courses can be said to not only enable them to understand how English works from a number of perspectives, but also lay the foundations for making them interculturally competent. Hence, if presented in the proper manner, linguistic competence-based courses have great potential to heighten pre-service teachers' awareness of both their own culture and other cultures. Apart from that, when the contribution level of these courses to the achievement of the ICC-oriented METU FLE program outcomes was scrutinized, it was revealed that some of the courses belonging to this group were reported by the department itself to contribute either almost fully (FLE 307 Language Acquisition=2.6, FLE 426 English Lexicon=2.6) or partially (FLE 270 Contrastive

Turkish-English=2.1, FLE 133 Contextual Grammar I=2.0, FLE 134 Contextual Grammar II=2.0, FLE 135 Advanced Reading and Writing I=2.0, FLE 241 English Literature II=2.0) to the development of pre-service teachers' intercultural competence (see Table 4.7). Therefore, in order to find out whether the pre-service EFL teachers thought that the linguistic competence-based courses at METU FLE Department improved their intercultural outlook on Turkish culture, scale "SECTION 5" was created (see Table 5.16). Like the previous one presented in Section 5.3, this scale was based on Byram's Multidimensional Model of Intercultural Competence, which formed the main theoretical framework of the present study (see Chapter 2). For detailed analysis, the scale was divided into four groups of items. The first group was composed of the Items 34, 35, and 36 which concentrated on the role of the linguistic competence-based courses in developing pre-service EFL teachers' intercultural attitudes towards Turkish culture. The second group contained Items 37 and 38 which aimed to unearth the role of the linguistic competence-based courses in increasing pre-service EFL teachers' knowledge about Turkish culture. The third group included Items 39, 40 and 41 which focused on the role of these courses in developing their intercultural skills (both "skills of interpreting and relating" and "skills of discovery and interaction") related with Turkish culture. Lastly, the fourth group consisted of Items 42 and 43 which investigated the role of the linguistic competence-based courses in developing pre-service English language teachers' Turkish cultural awareness.

Table 5.16. Scale "SECTION 5" on the Place of Turkish Culture in the Linguistic Competence-Based Courses at METU FLE Department

Taking into account all the departmental (FLE-coded) courses that address linguistic competence, how often have you ...	
34.	... read texts on Turkish culture written by foreign authors?
35.	... got in contact with foreigners to get their ideas about Turkish culture?
36.	... analysed the images of Turkish culture presented in international mass media?
37.	... talked about issues related to Turkish culture?
38.	... explored different local cultures in Turkey?
39.	... compared foreigners' views about Turkish culture with your own views?
40.	... compared aspects of foreign cultures with Turkish culture?
41.	... focused on the ways of expressing Turkish culture in intercultural situations?
42.	... had the opportunity to gain a conscious understanding of Turkish culture?
43.	... reflected critically on Turkish culture while learning about foreign cultures?

Starting with the first group of items (34-36), Table 5.17 highlights that a high percentage of the respondents did not do anything or did very little to develop their

intercultural attitudes towards their own culture in the linguistic competence-based courses they took at METU FLE Department. As a result, they stated that they never or hardly ever read texts on Turkish culture written by foreign authors (Item 34: 78.8%, 63/80 informants) or got in contact with foreigners to get their ideas about Turkish culture (Item 35: 62.5%, 50/80 informants). The majority of the respondents also highlighted that they never or hardly ever analysed the images of Turkish culture presented in international mass media (Item 36: 62.5%, 50/80 informants).

Table 5.17. The Role of the LC-based Courses in Developing Pre-Service ELTs' Intercultural Attitudes towards Turkish Culture

ITEM	1 Never		2 Hardly Ever		3 Sometimes		4 Frequently		5 Always	
	N	%	N	%	N	%	N	%	N	%
34	15	18.8	48	60.0	16	19.9	1	1.3	0	0.0
35	24	30.0	26	32.5	24	30.0	6	7.5	0	0.0
36	17	21.2	33	41.3	26	32.5	4	5.0	0	0.0

The relational nature of culture makes it hard for individuals to see their own culture clearly, and most of the time, people's native culture becomes visible to them only when it is looked at from an outsider's viewpoint (Lawrence, 2010). That is why, Agar (2006) claimed that "there is no culture of X, only a culture of X for Y" (p.6). In this respect, it can be claimed that in order for the pre-service EFL teachers in this study to be able to take an intercultural attitude towards Turkish culture, they are required to "retrench themselves in their pre-exposure beliefs", and then "look at their own cultural systems from the point of view of 'the other'" (Sercu et al., 2005, p.2-3). In other words, as Byram (1997) stated, they should decentre from their own culture. One way to help pre-service English language teachers adopt an attitude of decentring is to provide them with extracts or articles from different magazines, travel guides, newspapers, reference books, and websites written by the foreigners who have visited or lived in their homeland (i.e. Turkey) for some time (Byram et al., 2002). Moreover, they should be encouraged to critically explore the images of their native country and culture (in our case Turkey and Turkish culture) presented in international visual and written media, such as movies, TV series, newspapers, radio programmes, TV shows,

travel videos, magazines and novels (Baker, 2012). Last but not least, according to the latest statistics released by the International Students Office (METU, 2019), each year METU hosts over 2,000 international students from over 85 different countries. The presence of such a large number of international students on the campus should be seen as a golden opportunity for the pre-service English language teachers' development of their intercultural attitudes. For instance, they can be assigned some small tasks or even face-to-face encounter projects in which they are supposed to carry out interviews with these students to find out how they perceive Turkish people and their culture, and more importantly, why they have these perceptions (Byram et al., 2002).

In the second group of items, responses to the Items 37 and 38 in Table 5.18 indicate that more than half of the pre-service teachers (56.2%) highlighted they sometimes talked about issues related to Turkish culture in their linguistic competence-based courses whereas a quarter of them asserted that they never or hardly ever did that (Item 37: 25.1%, 20/80 informants). On the other hand, the bulk of the respondents stated that they never or hardly ever had a chance to explore different local cultures in Turkey in those departmental courses (Item 38: 71.3%, 57/80 informants).

Table 5.18. The Role of the LC-based Courses in Increasing Pre-Service ELTs' Knowledge about Turkish Culture

ITEM	1 Never		2 Hardly Ever		3 Sometimes		4 Frequently		5 Always	
	N	%	N	%	N	%	N	%	N	%
37	5	6.3	15	18.8	45	56.2	15	18.7	0	0.0
38	22	27.5	35	43.8	21	26.2	2	2.5	0	0.0

Individuals living in a certain country can develop different local cultures depending on their geographical region, socio-economic situation and previous experiences. For this reason, Yoshida (1996) defined individuals as representatives of diverse sub-cultural systems, such as gender, ethnicity, age, education, occupation, nation, and region. Kramsch (1993, p.205-206) linked the idea of "diverse sub-cultural systems" to the foreign language teaching pedagogy by proposing "teaching culture as difference" as one of the four aspects of culture teaching, in which she mainly drew attention to the fact that national cultures are not uniform and the variety that exists

within them should be emphasized in foreign language classes. In the light of such information, when Table 5.18 is examined, it is seen that the pre-service teachers in this study did not seem to be ready to implement what Kramsch proposed to them, since they were not given an opportunity in their departmental courses to explore the local cultures of the country where they will be serving as English language teachers (Item 38). According to Edelhoff (1997), one of the three characteristics that teachers with an intercultural profile must possess is to gain in-depth knowledge of their own country (as cited in Marczak, 2013, p.77). Similarly, in today's English as an international language (EIL) pedagogy, teachers are asked to acquaint themselves with the local educational settings they operate in (Rubdy, 2009; Zacharias, 2014) so that they are able to select educational materials and activities that include both local and international contexts and that are familiar and connected with learners' lives (Alptekin & Alptekin, 1984; Alptekin, 2002). Apart from that, in a recent study carried out by Demir (2015) on the effectiveness of the pre-service ELTEPs in Turkey, it was found out that the majority of the teacher educators did not believe the program prepared the pre-service EFL teachers to operate in the Turkish EFL socio-cultural context, since they were unaware of the local cultures in Turkey. Some of the teacher educators in this study also claimed that when being appointed to the schools in rural areas, these pre-service EFL teachers experience culture shock in intracultural communication mostly because they do not know what to do concerning the local circumstances. Considering all of these, it can be said that educating pre-service English language teachers who are not only knowledgeable about the local cultures in Turkey, but also sensitive to the needs of the local educational settings in which they will function is of utmost importance to their survival in such contexts. Thus, understanding one's native culture, which is considered to be one of the key principles in the intercultural learning process, should become the cornerstone of the pre-service ELTEPs in Turkey (Kızılaslan, 2010). In order to achieve this, pre-service teachers should be encouraged to critically analyze all the basic cultural notions that become part of the daily life in Turkey, such as culinary traditions, festivals, ceremonies, the hidden rules of Turkish behaviour, and look for the diversity and complexity of various local cultural groupings within their native culture (Baker, 2012; Gomez-Parra & Raigon-Rodriguez, 2009).

On the other hand, as can be seen in Table 5.18, the percentage of the pre-service teachers who claimed that they sometimes talked about issues related with Turkish culture in their departmental courses (Item 37) was much higher compared to the other items (34, 35, 36, and 38) in the scale. This might be due to the fact that the nature of some of the linguistic competence-based courses offered at METU FLE Department (i.e. FLE 270 Contrastive Turkish-English, FLE 307 Language Acquisition, FLE 423 Translation, FLE 426 English Lexicon) required pre-service EFL teachers to analyze aspects of their native language and culture. Nevertheless, it is not known for certain how much of the in-class discussions the pre-service English language teachers had in those courses actually increased their own cultural knowledge necessary for the cross-cultural encounters.

Moving on with the third group of items (39-41), which focused on the role of the linguistic competence-based courses in developing pre-service EFL teachers' intercultural skills related with Turkish culture, Table 5.19 presents that a big majority of the respondents said that they never or hardly ever compared foreigners' views about Turkish culture with their own views (Item 39: 61.3%, 49/80 informants) or focused on the ways of expressing Turkish culture in intercultural situations (Item 41: 67.5%, 54/80 informants) in their departmental courses. On the other hand, while half of the respondents indicated that they sometimes compared aspects of foreign cultures with Turkish culture in those courses, almost a third of them claimed that they never or hardly ever did that (Item 40: 31.4%, 25/80 informants).

Table 5.19. The Role of the LC-based Courses in Developing Pre-Service ELTs' Intercultural Skills Related with Turkish Culture

ITEM	1 Never		2 Hardly Ever		3 Sometimes		4 Frequently		5 Always	
	N	%	N	%	N	%	N	%	N	%
39	16	20.0	33	41.3	26	32.5	5	6.2	0	0.0
40	6	7.6	19	23.8	40	50.0	15	18.6	0	0.0
41	12	15.0	42	52.5	24	30.0	2	2.5	0	0.0

The role of a foreign language teacher in the 21st century is that of an "intercultural mediator" between his or her native culture and foreign cultures (Aguilar, 2009; Catalano, 2014; Holguin, 2013; Kural & Bayyurt, 2016; Siek-Piskozub, 2014). In

this regard, Byram et al. (2002) define the "best" EFL teacher as "neither the native nor the non-native speaker, but the person who can help learners see relationships between their own and other cultures" (p.10). In order to become an intercultural mediator, on the other hand, English language teachers should first acquire the skills of comparing and relating. Looking at the results given in Table 5.19, it can be concluded that the pre-service EFL teachers in this study were far from being intercultural mediators because they spent only a little of their time in the linguistic competence-based courses developing these skills. For example, nearly two-thirds of them (61.3%) asserted that they never or hardly ever compared foreigners' views about Turkish culture with their own views. In the same vein, comparing aspects of foreign cultures with the native culture was claimed not to have been done frequently enough in those courses by the bulk of the pre-service teachers (Never=7.6%, Hardly Ever=23.8%, Sometimes=50%) although it is widely regarded as an activity which forms the backbone of any intercultural learning (Byram, 2000b, 2008; Clouet, 2006; Lee, 2013). One solution to help the pre-service EFL teachers master their reflective and analytical skills would be the restructuring of the linguistic competence-based courses in an attempt to push them into performing a comparative analysis of the foreigners' views about Turkey and Turkish culture as presented in guidebooks, travel blogs and newspaper articles with their own experience of and views about their home country and culture. To give an example, in the courses such as FLE 135/6 Advanced Reading and Writing I/II, pre-service teachers can be asked to write a reflection paper as "insiders" on the extracts or articles in which foreigners give their own opinions about a particular aspect of Turkish culture as "outsiders". Another alternative would be making them engage in problem-solving activities in the speaking courses given in the department (FLE 138 Oral Communication Skills, FLE 280 Oral Expression and Public Speaking) that focus on the cultural conflicts voiced not only by the foreigners living in Turkey but also by the Turkish people living abroad. With such activities on offer, the pre-service English language teachers would soon realize that their perceptions of Turkish culture and other cultures are not the same as those of the foreigners, which is a giant step on the road to mediate between different cultures.

Another thing to note is that even though individuals initially feel highly knowledgeable about their native culture, when it comes to articulating its underlying aspects to the foreigners, they have a hard time in doing that. In fact, this is very much similar to the difficulty that native speakers have in explaining the grammar of their language to the non-native speakers (Yazdanpanah, 2017). The main reason why individuals find it difficult to put what they know into words is because their native cultural perspectives and practices are products of the enculturation process they grow up with, and throughout this whole process, they do not usually pause to question the influences that have laid the groundwork for their own cultural behaviour (Yazdanpanah, 2017). Besides, individuals probably never reflect on how to express their own culturally-shaped perceptions and experiences to others through a foreign language unless they feel the need to do that. Connecting all these to the foreign language teaching pedagogy, it is without doubt that only the EFL teachers having acquired the skill of explicitly articulating their native culture can serve as good role models for the students of English who are supposed to learn to explain their own ideas and culture in various cross-cultural contexts. Nonetheless, the results presented in Table 5.19 do not look promising in terms of educating such pre-service English language teachers, since just over two-thirds of the respondents in this study (67.5%) highlighted that they never or hardly ever focused on the ways of expressing Turkish culture in intercultural situations (Item 41). Therefore, this finding reiterates the need to make intercultural exchanges explicit in design a part of the pre-service EFL teachers' lives during their undergraduate education in order to afford opportunities for them to identify the features of their native culture (Byram, 2003). This can be best achieved by sending as many pre-service teachers as possible to study abroad for at least one semester under student exchange programs because the pre-service teachers who have overseas experience tend to upgrade their intercultural communication skills much faster than those who lack such experience (Hişmanoğlu, 2011). Furthermore, inter-departmental cooperation within METU should be deepened to create such intercultural exchanges between the pre-service English language teachers and international students studying at METU. For instance, culture workshops held in English can be designed as an additional component of the compulsory and elective "Turkish for foreigners" courses given

by the Departments of Turkish Language (TURK 105, TURK 106, TURK 107, TURK 108, TURK 201, TURK 202, TURK 203, TURK 301, TURK 302, TURK 304) and Modern Languages (TFL 271, TFL 272) or the elective "Contemporary Turkey: Politics and Policies" course for the exchange students offered by the Department of International Relations (IR 370). Both sides would benefit enormously from these intercultural exchanges within the culture workshops. On the one hand, METU's exchange and visiting students would gain a greater understanding of aspects of Turkish culture by asking and exploring questions about Turkish people's cultural perspectives, practices and preferences. On the other hand, the pre-service EFL teachers would not only learn about other cultures as a result of their interactions with international students, but also develop the ability to explicitly articulate their own culture. Most importantly, such intercultural exchanges would raise the pre-service English language teachers' visibility of Turkish culture as they would begin to reflect on their own cultural elements about which they rarely thought critically before, and thus identify gaps in their native cultural knowledge.

Regarding the last group of items (42-43), Table 5.20 presents that a large percentage of the respondents did not do anything or did very little to develop their Turkish cultural awareness in the linguistic competence-based courses they took at METU FLE Department. As a consequence of this, they said that they never or hardly ever had the opportunity to gain a conscious understanding of Turkish culture (Item 42: 71.3%, 57/80 informants) and reflected critically on Turkish culture while learning about foreign cultures (Item 43: 72.6%, 58/80 informants) in those courses.

Table 5.20. The Role of the LC-based Courses in Developing Pre-Service ELTs' Turkish Cultural Awareness

ITEM	1 Never		2 Hardly Ever		3 Sometimes		4 Frequently		5 Always	
	N	%	N	%	N	%	N	%	N	%
42	9	11.3	48	60.0	18	22.4	5	6.3	0	0.0
43	33	41.3	25	31.3	11	13.7	11	13.7	0	0.0

Learning something necessitates noticing it as the first step, and then having the drive necessary to continue doing something about it through conscious endeavour (Romanowski, 2017, p.80). Van Lier (1996) elaborated on the close relationship between "noticing" and "learning" by saying that "noticing is an awareness of its existence, obtained and enhanced by paying attention to it" (p.11). Since acquiring ICC basically means learning about "interacting effectively with people of cultures other than one's own" (Byram, 2000a, p.297), eminent scholars in the field of intercultural foreign language education placed "awareness" at the centre of their ICC models and saw it as a pivotal dimension of ICC. Moreover, they considered "self-awareness" to be a crucial initial component in the process of becoming interculturally competent. For instance, Byram's (1997) Multidimensional Model of Intercultural Competence related "critical cultural awareness" to the other three main "savoirs" (attitude, knowledge and skills) and treated it as the most powerful dimension among them all. Byram (2000a) also viewed "native cultural awareness" as an absolute prerequisite to establishing successful intercultural interactions in his ICC model (p.10). In Bennett's (1993b) Developmental Model of Intercultural Sensitivity, it was posited that an intercultural individual passes through three ethnocentric and three ethnorelative stages along a developmental continuum with denial as the first ethnocentric stage, through defense, minimization, acceptance, adaptation, and integration as the last ethnorelative stage. On the other hand, in his model Bennett (1993b, 2004) contended that individuals cannot move beyond ethnocentric stages to more ethnorelative stages unless they fully understand their native culture and develop cultural self-awareness. What is more, Baker (2011, 2012, 2015) put forward a model of intercultural awareness that expanded on Byram's ICC model to better account for the nature of cross-cultural communication in ELF settings. In his model, Baker proposed three levels for the development of intercultural competence, moving from "basic cultural awareness" to "advanced cultural awareness" and lastly "intercultural awareness". According to Baker (2011, 2012, 2015), in order for individuals to possess intercultural awareness as the ultimate goal, they are initially expected to have a conscious understanding of their native culture, in other words, "basic cultural awareness", which formed the starting point of this model.

While all the prominent scholars in the field call attention to the significance of cultural self-awareness in the process of gaining intercultural competence, it is worrisome to see the results highlighted in Table 5.20. Much like the findings obtained in the analysis of the first three groups of items (34-41), the pre-service English language teachers in this study stated that the linguistic competence-based courses offered in their department played little or no role in developing their Turkish cultural awareness (Items 42-43). It should always be kept in mind that the success of the intercultural English language teacher education depends to a great extent on whether such courses make the pre-service EFL teachers ponder over the underlying reasons of their native cultural practices, expectations and behaviours when target and other world cultures are introduced to them.

On the other hand, the interview results were found to be consistent with this finding of the questionnaire in that when asked about the primary sources that have helped them gain awareness of the Turkish culture (SET D: Q1), none of the interviewees counted their undergraduate education at METU FLE Department as one of these sources. Table 5.21 presents the frequency of the codes for the "primary sources helping participants gain awareness of the Turkish culture" category from the most common to the least:

Table 5.21. Frequency of the Codes for the "Primary Sources Helping Participants Gain Awareness of the Turkish Culture" Category

Code	Frequency
• Family	10
• Primary school years	6
• Erasmus experience	4
• Friends	3
• Life on METU campus	3
• Books	2
• Hometown	2
• Media	1
• Secondary school years	1
• Neighbours	1
Total	33

Looking at these primary sources in Table 5.21, it can easily be concluded that the interviewees mostly referred to the key members in their society (i.e. family, teachers, friends, fellow countrymen and neighbours) from whom they acquired

the cultural norms and values of their native culture. This process is also called "enculturation" in which individuals pick up the cultural patterns of the society they are brought up in by observing and imitating the people around them (Wintergerst & McVeigh, 2011). Unlike acculturation, which begins when at least two cultures meet and leads to a change in one's cultural system as he or she makes a conscious effort to learn a second culture, enculturation is much less contingent upon conscious mediation, since "immature" members are only exposed to their heritage culture, and while acquiring it, they do not necessarily question the things their elders ask them to do (Kirshner & Meng, 2011). For this reason, it can be claimed that the sources that the participants mentioned during the interviews are merely regarded as the major tools that enabled them to acquire their own culture; not the ones that actually made them become aware of their native culture. However, it is important to note here that of all the primary sources given in Table 5.21, "Erasmus experience" and "life on METU campus" might have played a role in developing the interviewees' Turkish cultural awareness because the former one provides students a real context in which they can compare and contrast their native culture with other cultures and thus have a conscious understanding of "their own culturally-induced behaviour" (Ho, 2009). The latter one, on the other hand, might have been effective in terms of giving the pre-service EFL teachers a chance to meet both international students from diverse cultural backgrounds and local students coming from different regions of Turkey.

The analysis of the items (34-43) in scale "SECTION 5" presents the general picture of the place of Turkish culture at METU FLE Department. Nevertheless, in order to find out whether there is any correlation between the department figures on the level of contribution of the linguistic competence-based courses to the ICC-oriented program outcomes (POs), and the pre-service English language teachers' actual thoughts about the role of these courses in making them aware of their own culture, participants were asked to respond to the Items 44 and 45 in the questionnaire.

Item 44 intended to uncover if there were any linguistic competence-based courses that the pre-service EFL teachers in this study thought played a significant role in

raising their awareness of the Turkish culture. Table 5.22 indicates that an overwhelming majority of the respondents (73.8%) thought that there was not a single course offered in their department to achieve that, whereas more than a quarter of them (26.2%) stated that the METU FLE undergraduate curriculum included some courses that contributed to their Turkish cultural awareness.

Table 5.22. Pre-Service English Language Teachers' Thoughts on Whether LC-based Courses Raised Their Awareness of the Turkish Culture

Item 44	N	%
YES	21	26.2
NO	59	73.8
Total	80	100

Besides, Item 45 was specifically prepared for those who said "YES" to the Item 44. This time pre-service EFL teachers were asked to write a minimum of two and a maximum of three courses that have significantly raised their awareness of the Turkish culture. The first stage of the analysis of the data included counting the number of courses listed by them. The results presented in Table 5.23 show that only 8.7% of the respondents were able to list three courses while less than one-fifth of them (17.5%) listed at least two courses as instructed by the researcher.

Table 5.23. Number of LC-based Courses Listed by the Pre-Service English Language Teachers

Number of courses	N	%
THREE courses	7	8.7
TWO courses	14	17.5
NO courses	59	73.8
Total	80	100

The second stage of the analysis of the data included the presentation of the average contribution level of linguistic competence-based courses to METU FLE Department's ICC-oriented POs from the highest to the lowest, and its comparison with the frequency of the courses listed by pre-service EFL teachers (see Table 5.24).

Table 5.24. Average Contribution Level of LC-based Courses in Comparison with Their Frequency Listed by Pre-Service English Language Teachers

Name of the course	Average contribution	Frequency	%
FLE 426: English Lexicon	2.6	6	12.3
FLE 307: Language Acquisition	2.6	6	12.3
FLE 285: Language and Culture (Elective)	2.3	7	14.3
FLE 270: Contrastive Turkish-English	2.1	8	16.3
FLE 261: Linguistics II	2.1	2	4.1
FLE 279: Int. to Comparative Linguistics (Elective)	2.1	2	4.1
FLE 241: English Literature II	2.0	3	6.1
FLE 135: Advanced Reading and Writing I	2.0	2	4.1
FLE 133: Contextual Grammar I	2.0	0	0.0
FLE 134: Contextual Grammar II	2.0	0	0.0
FLE 136: Advanced Reading and Writing II	1.6	0	0.0
FLE 146: Linguistics I	1.6	1	2.0
FLE 140: English Literature I	1.5	0	0.0
FLE 137: Listening and Pronunciation	1.3	0	0.0
FLE 311: Advanced Writing & Research Skills	1.3	0	0.0
FLE 315: Novel Analysis	1.1	0	0.0
FLE 280: Oral Expression & Public Speaking	1.0	1	2.0
FLE 423: Translation	0.8	10	20.4
FLE 138: Oral Communication Skills	0.8	1	2.0
FLE 129: Introduction to Literature	N/A	0	0.0
FLE 221: Drama Analysis	N/A	0	0.0
Total	1.7	49	100

* Note: In "average contribution" column, the contribution levels should be interpreted as follows: 0=no contribution, 1=little contribution, 2=partial contribution, and 3=full contribution.

When the results presented in Table 5.24 are generally evaluated, it can be said that the overall average of the contribution levels of the courses and pre-service teachers' responses to the items (34-45) in the questionnaire correspond to each other. As can be seen in Table 5.24, the overall average of the contribution levels of the linguistic competence-based courses to the METU FLE Department's ICC-oriented POs is 1.7, which means that on the whole these courses are acknowledged by the department itself to make an almost partial contribution to the development of pre-service teachers' intercultural competence. In the same vein, the pre-service EFL teachers' responses to the items in the scale "SECTION 5" revealed that although there were a few activities selected as "sometimes" by nearly a third of them (Item 36: 32.5%, Item 39: 32.5%) or even by at least half of them (Item 37: 56.2%, Item 40: 50%), the bulk of the respondents stated in general they either did not do anything or did very little to improve their intercultural outlook on Turkish culture in such courses. Taking also into account the fact that only around a quarter of them (26.2%) were able to list courses from the undergraduate curriculum fostering their native cultural

awareness, one can arrive at the conclusion that the linguistic competence-based courses given at METU FLE Department made only a little contribution to the pre-service English language teachers' attitudes, knowledge, skills and awareness concerning Turkish culture as part of their intercultural training.

According to paragraph (b) of Article 5 of the Law on Higher Education in Turkey (Act No 2547, November 6, 1981), the principle of developing and fostering "national culture integrated with universal culture" should be applied in the organization, planning and programming stages of higher education (YÖK, 2000). As a consequence of this, all pre-service teachers in Turkey are required to recognize their national culture as well as international cultures so as to meet the NQF-HETR's sixth cycle qualifications for Teacher Education and Educational Science (see Table 4.3). Despite the fact that METU FLE Department relates six of its undergraduate program outcomes (POs 1, 2, 5, 6, 7, 15) to the intercultural aspects of the above-mentioned NQF-HETR qualifications, it was found out in this study that the level of contribution of the linguistic competence-based courses to these ICC-oriented POs was not sufficient enough to make pre-service teachers aware of their native culture, and in this way, interculturally competent. It is a well-known fact that 21st century foreign language teachers are now expected to help their learners acquire ICC (Moeller & Nugent, 2014; Sarıçoban & Öz, 2014; Sercu, 2006), and it is extremely unlikely that they will achieve to do this if they are not equipped with ICC themselves. Since native cultural awareness is a pre-condition for having a high level of ICC (Byram, 2000a, p.10), understanding one's native culture in relation to other cultures should be made an essential part of such courses offered in the pre-service ELTEPs in Turkey (Kızılaslan, 2010).

On the other hand, when the results given in Table 5.24 are evaluated on a course basis, it is seen that the department figures on the level of contribution of the linguistic competence-based courses to the ICC-oriented POs are mostly in line with the frequency of these courses listed by the pre-service teachers. For instance, regarding the courses that increased their native cultural awareness, nearly two-thirds of the pre-service EFL teachers (63.4%) mentioned the ones that were reported by METU FLE Department to make more than a partial contribution to its

intercultural POs (FLE 426, FLE 307, FLE 285, FLE 270, FLE 261, and FLE 279). The only exception to this congruence is "FLE 423 Translation" which appeared to be the most frequently mentioned course by the pre-service teachers in terms of raising their Turkish cultural awareness, although it was also declared by the department to make a very small contribution to its intercultural POs. This discrepancy might be a result of the nature of translation courses requiring the presentation of elements related with native language and culture in any foreign language class. For this reason, even though the "FLE 423 Translation" course did not pursue a specific goal of increasing pre-service teachers' intercultural competence, translating texts from Turkish to English or vice versa might have played an indirect role in fostering their awareness of the Turkish culture. Another thing which is worth mentioning here is the presence of the "FLE 285 Language and Culture" as the third most frequently listed course in Table 5.24. Since it is a type of course electively offered at METU FLE Department, it is not known how many of the pre-service EFL teachers participating in this study took this course. However, under any circumstances, it is quite surprising that its contribution level as a "culture" course to the department's intercultural POs is just 2.3, which can be placed somewhere between partial and full contribution. The existing literature includes many studies which point to the positive impacts of a culture-related class available in a teacher education program on pre-service English language teachers' ICC development (Bada, 2000; Bada & Genç, 2005; Bektaş-Çetinkaya, 2014; Hişmanoğlu, 2011; Holguin, 2013; Karabınar & Yunuslar-Güler, 2012; Romanowski, 2017; Yazdanpanah, 2017). Hence, the scope of the existing "FLE 285 Language and Culture" course should be expanded to give future English language teachers an intercultural outlook on Turkish culture from different dimensions (attitude, knowledge, skills and awareness) and it should be made compulsory for all pre-service EFL teachers.

The results of the present study might also serve as a wake-up call to the pre-service English language teachers and urge them to change their views of culture learning and teaching. In personal communications with the participants who stated they never or hardly ever had a chance to engage in intercultural activities in their departmental courses, the researcher found out that they actually never thought of

using their own initiative to explore their native culture separately from the classes. In spite of the fact that the pre-service teachers in this study receive education on a campus where they can easily get in contact with foreigners to get their ideas about Turkish culture, or at least have quick and easy access to a lot of local and foreign sources related with Turkish culture thanks to present-day technology, they did not seem to have grasped those opportunities. This can be attributed to the fact that nearly all of them (N=79/80) defined culture as a static construct in the current study because teachers who have a static view of culture mostly regard culture learning or teaching as a teacher-led information transmission activity as opposed to their counterparts who look at culture from a dynamic viewpoint and thus drive learners to take active involvement in the culture learning process (Liddicoat, 2002; Marczak, 2010).

As all the interviewees highlighted in the questionnaire that they never or hardly ever had the opportunity to gain a conscious understanding of Turkish culture, they were asked for the possible reasons why METU FLE Department did not give so much place to their native culture during the interviews (SET D: Q2). Of the ten interviewees, five stated that the department administration might have thought that there is no need to allocate much space to Turkish culture in the departmental courses, since pre-service teachers are overwhelmingly Turkish and they already know their own culture. With regard to this, two of them said the following:

> Example 49: (Interview Data, Set D: Question 2, Interviewee 7)
> Probably, the faculty members in this department think that we don't need to be exposed to Turkish culture because we are already aware of Turkish culture. That's why, they tend to expose us to foreign cultures rather than Turkish culture.
> Example 50: (Interview Data, Set D: Question 2, Interviewee 8)
> Maybe our department thinks that we have already been exposed to Turkish culture through our families and primary, secondary and high school education, so they don't want to give such education to us.

Besides, three of the interviewees asserted that giving place to Turkish culture in the departmental courses might have been thought as irrelevant to the university and/or department's mission, but as can be seen in Examples 51 and 52 below, they differed from each other with respect to their support for the idea:

Example 51: (Interview Data, Set D: Question 2, Interviewee 2)
Because METU is an English-medium university, I mean, its language of instruction is English, so the only Turkish course we have taken is Turkish. Also, we are living in a multicultural environment because there are students coming from all around the world, but even in spring fests no stands are opened for the Turkish culture. I believe that our own culture is unique on its own, so we need to introduce or promote our culture in events like that. I think these are the main reasons why there is no place to Turkish culture in our university.
Example 52: (Interview Data, Set D: Question 2, Interviewee 3)
First of all, before talking about our department, even the university itself is an English-medium university, and the priority of our department is not to teach the culture itself. There are many things to learn and I still find myself incomplete in most of the things like teaching English to students with special requirements. There are so many things we have to learn and learning Turkish culture or integrating it into our courses is such a simple thing from my point of view.

The remaining two interviewees claimed that the faculty at METU FLE Department deliberately avoided presenting Turkish culture in the departmental courses in order to make them better internalize the target language and culture. They pointed out:

Example 53: (Interview Data, Set D: Question 2, Interviewee 6)
... We're studying in English Language Teaching Department, so we're studying the language of other countries and since language and culture are inseparable, we are also encouraged to be familiar with the cultures of those countries. That's the reason why we haven't been presented with elements of Turkish culture in our classes.
Example 54: (Interview Data, Set D: Question 2, Interviewee 9)
I guess all the professors here in this department force us to keep a distance from our own culture in order to be more attached to the target language. They may think that once we're stuck in Turkish culture, it directly means that we will just get stuck in the Turkish language as well. When we talk about target cultural elements, it also means that English language is going to be the dominating thing in the classroom.

Lastly, pre-service English language teachers were asked to respond to Item 46 in the questionnaire in an attempt to reveal whether they think METU FLE Department should have a mission to raise their awareness of the Turkish culture in order to train them as intercultural teachers. As shown in Table 5.25, a vast majority of the pre-service teachers (80%) gave their support for this kind of departmental mission.

Table 5.25. Pre-Service English Language Teachers' Thoughts on Whether METU FLE Department Should Raise Their Awareness of the Turkish Culture

Item 46	**N**	**%**
YES	64	80.0
NO	16	20.0
Total	80	100

While responding to Item 46, pre-service English language teachers were also requested to state their reasons for the selected option. Table 5.26 indicates the number of participants corresponding to each code that emerged in this category from the highest to the lowest:

Table 5.26. Pre-Service English Language Teachers' Reasons Why METU FLE Department Should / Should Not Raise Their Awareness of the Turkish Culture

Theme	Code	N	%
METU FLE Department should raise pre-service ELTs' awareness of the Turkish culture	• It is necessary to become an intercultural teacher	33	41.2
	• It is necessary to learn how to express Turkish culture in intercultural settings	15	18.8
	• It is necessary to understand Turkish socio-cultural context	9	11.2
	• The department ignores cultural aspects of language learning and teaching	7	8.8
METU FLE Department should not raise pre-service ELTs' awareness of the Turkish culture	• The department's mission is to raise their awareness of other cultures	9	11.2
	• They already have enough knowledge of Turkish culture	7	8.8
	Total	80	100

Starting with the pre-service English language teachers who supported the idea that METU FLE Department should have a mission to raise their awareness of the Turkish culture, 33 (41.2%) of them indicated that knowledge or awareness of native culture is essential for them to become an intercultural EFL teacher. With regard to this, three of them said the following:

> Example 55: (Questionnaire Data, Item 46, Participant 41)
> Because as we teach, we're supposed to use our own culture as a means of teaching the target culture. If you are not knowledgeable about your own culture, you cannot know to what extent foreign cultures differ from your culture. Therefore, you don't know how to make implications or comparisons.
> Example 56: (Questionnaire Data, Item 46, Participant 43)
> I think that in order to gain an intercultural aspect, a teacher should be aware of his/her own cultural elements. In this way, s/he can gain an understanding of various cultures and compare them with his/her own.
> Example 57: (Questionnaire Data, Item 46, Participant 80)
> Definitely, it should have a mission to raise our awareness of our own culture because it can make us qualified in terms of understanding the concept of culture and then teaching it in the right way, also comparing and teaching other cultures depending on how we perceive our culture.

In addition to this, 15 (18.8%) of the pre-service EFL teachers thought that raising their awareness of the Turkish culture via departmental courses is necessary for them to learn how to explain their native culture to foreigners in the cross-cultural settings of the globalized world as can be seen in Examples 58 and 59 below:

> Example 58: (Questionnaire Data, Item 46, Participant 18)
> ... When we graduate, we are going to get an international diploma. That means we can go abroad and find a job there. Therefore, we need to learn the ways of introducing our culture to foreigners in English.
> Example 59: (Questionnaire Data, Item 46, Participant 30)
> ... English is not just for native speakers nowadays. We are non-native speakers but we use it. We will be using English in many different contexts among many different people, so if we can't explain or define our own culture, we won't be able to communicate with them efficiently, or ask them about their own culture as well, so I think if we know how to represent our culture in the target language, then we can communicate with other people and express ourselves better in various contexts.

Moreover, 9 (11.2%) of the pre-service teachers stated that the presentation of Turkish culture in their departmental courses is needed to make them understand the Turkish socio-cultural context where they will be working as English language teachers. One of them pointed out:

> Example 60: (Questionnaire Data, Item 46, Participant 69)
> If we only focus on other countries and mostly English culture, we forget our own problems and cultural elements. After we graduate, we work in Anatolia, and we cannot deal with cultural problems sometimes as we feel a culture gap between us and our country's people.

Last but not least, 7 (8.8%) of the participants highlighted that METU FLE Department should undertake a mission to raise their awareness of the Turkish culture because cultural aspects of language learning and teaching are generally neglected in the departmental courses they took. In relation to this, one of them said:

> Example 61: (Questionnaire Data, Item 46, Participant 60)
> Cultural issues are not given much importance because of the workload of the courses. There are only a few elective courses about culture and language learning.

The conclusion which can be drawn from the Examples 55-61 is that although the pre-service English language teachers in this study lacked the native cultural awareness needed to develop both their own and their "future" learners' ICC, they were at least aware of the significance of focusing on Turkish culture in their departmental courses. They were cognizant of the fact that EFL teachers who have a conscious understanding

of their native culture can better deal with cultural issues in their classes, are better at expressing their own cultural practices, products and perspectives to other people in intercultural settings, and are more efficient in understanding the dynamics of the socio-cultural contexts they function in.

On the other hand, as presented in Table 5.25, one-fifth of the pre-service English language teachers were against the idea that METU FLE Department should carry out a mission to raise their awareness of the Turkish culture. When asked to state their underlying reasons for this opposition, 9 (11.2%) of the pre-service teachers indicated that their department's mission is to raise their awareness of other cultures, not their native culture (Example 62), whereas 7 (8.8%) of them asserted that they already have enough knowledge of Turkish culture (Example 63):

> Example 62: (Questionnaire Data, Item 46, Participant 63)
> We have only 4-year education life to be competent in other cultures. We already live in Turkey. We, as teachers, should already be active learners and be critical about other cultures to what we have in our own culture. There is no need to teach it; it is our own responsibility while we don't even learn enough about other world cultures. It is ridiculous that we spend time on Turkish culture.
> Example 63: (Questionnaire Data, Item 46, Participant 10)
> We have already learned a lot about our culture from kindergarten. Society structure, family structure are reflected even in the maths books. Our festivals, traditions are included in all the books we used in primary and high school. We don't need for further information about our culture.

As it had been mentioned several times before, the participants' responses in Examples 62 and 63 clearly indicated that they did not know how to approach their native culture from an intercultural standpoint. These participants should always bear in mind that EFL teachers can neither develop the ability to see and articulate their native culture nor become competent in other cultures unless they start looking at their native culture from an outsider's point-of-view and reflect on it while learning about other cultures. Therefore, making the pre-service EFL teachers more analytical and observant of the Turkish culture should be seen as one of the main responsibilities of the pre-service ELTEPs in Turkey in order to educate the intercultural teachers of the future.

5.4.2. What is the Place of Turkish Culture in the Pedagogic Competence-Based Courses at METU FLE Department?

Current foreign language teaching pedagogies are not reduced to the teaching of grammatical structures and the four basic language skills any more (Byram et al., 2002; Romanowski, 2017). Foreign language teachers are now expected to teach ICC in their classes as well (Corbett, 2003; Sercu, 2006). Therefore, it is of paramount importance that pre-service English language teachers should be educated to not only become interculturally competent themselves, but also transmit ICC to their "future" learners (Catalano, 2014; Sarıçoban & Öz, 2014). As the goal of the pedagogic competence-based courses given in the METU FLE undergraduate curriculum (see Table 4.6) is to develop pre-service teachers' professional expertise so that they can be certified as language teachers (Hatipoğlu, 2017), these courses are appropriate to equip them with the "received and experiential knowledge" (Wallace, 1991) needed to incorporate both Turkish culture and other cultures into EFL classes. Apart from that, much like the case in the linguistic competence-based courses, some of the courses belonging to pedagogic competence group (FLE 404 Practice Teaching=2.6, FLE 425 School Experience=2.3, FLE 238 Approaches to ELT=2.3, FLE 304 ELT Methodology II=2.1) were declared by METU FLE Department to make more than a partial contribution to the achievement of its ICC-oriented POs (see Table 4.8). Hence, in order to unearth whether the pre-service English language teachers in this study thought that the pedagogic competence-based courses at METU FLE Department improved their knowledge and skills needed to integrate Turkish culture into ELT, scale "SECTION 6" was designed (see Table 5.27).

Table 5.27. Scale "SECTION 6" on the Place of Turkish Culture in the Pedagogic Competence-Based Courses at METU FLE Department

Taking into account all the departmental (FLE-coded) courses that address pedagogic competence, how often ...	
47.	... have you referred to academic sources dealing with the use of Turkish culture in teaching English?
48.	... have you participated in academic meetings where Turkish cultural elements are integrated into teaching English?
49.	... have your lecturers taken your attention to the use of Turkish culture in teaching English?
50.	... has your mentor teacher in your school experience used Turkish culture in his or her classes?
51.	... have you prepared instructional materials with Turkish cultural elements?
52.	... have you incorporated Turkish culture into your model lesson plans?
53.	... have you used Turkish cultural elements in the micro-teachings you carried out in your department?
54.	... have you used Turkish culture in your teachings in your practice teaching schools?

For detailed analysis, the scale was divided into two groups of items. The first group included Items 47-50 which concentrated on the role of the external sources of information that pre-service English language teachers can exploit in the pedagogic competence-based courses in building their awareness of integrating Turkish culture into ELT. The second group contained Items 51-54 which investigated the role of the pedagogic competence-based courses in enabling pre-service EFL teachers to gain experience of integrating Turkish culture into their own teaching.

To begin with the first group of items (47-50), it can be seen that the external sources of information made little or no contribution to raising pre-service teachers' awareness of integrating Turkish culture into ELT (see Table 5.28). As a consequence of this, the bulk of the respondents indicated that they never or hardly ever referred to academic sources dealing with the use of Turkish culture in teaching English (Item 47: 80%, 64/80 informants) or participated in academic meetings where Turkish cultural elements are integrated into teaching English (Item 48: 81.3%, 65/80 informants). The majority of the participants also stated that the lecturers at METU FLE Department never or hardly ever took their attention to the use of Turkish culture in teaching English (Item 49: 56.2%, 45/80 informants), and in a similar vein, the mentor teachers in their school experience never or hardly ever used Turkish culture in their classes (Item 50: 53.8%, 43/80 informants).

Table 5.28. The Role of the External Sources of Information in Building Pre-Service ELTs' Awareness of Integrating Turkish Culture into ELT

ITEM	1 Never		2 Hardly Ever		3 Sometimes		4 Frequently		5 Always	
	N	%	N	%	N	%	N	%	N	%
47	24	30.0	40	50.0	13	16.2	3	3.8	0	0.0
48	33	41.3	32	40.0	14	17.4	1	1.3	0	0.0
49	6	7.5	39	48.7	32	40.0	3	3.8	0	0.0
50	13	16.2	30	37.6	28	35.0	9	11.2	0	0.0

If the results given in Table 5.28 are summarized, it becomes clear that more than three-quarters of the pre-service teachers in this study did not engage in a sufficient amount of reading of the articles in an academic journal or chapters in a

textbook on the inclusion of native culture in ELT (Item 47). Besides, an overwhelming majority of the respondents were found not to have attended adequately a workshop, a conference, a seminar or a webinar where the ways of incorporating native cultural elements into EFL classes were discussed (Item 48). On the other hand, it was surprisingly revealed in this study that during their four-year undergraduate education most of the pre-service English language teachers did not encounter any lecturers or teachers whom they could choose as role models in terms of using native culture for intercultural English language teaching. For instance, more than half of the participants asserted that none of the lecturers at METU FLE Department grabbed their attention to the significance of presenting Turkish cultural elements in teaching English (Item 49). What is more, most of them stated that in the classes they visited for school experience they did not grasp a chance to observe a lesson in which their mentor teachers integrated an aspect of Turkish culture into their teaching (Item 50). Beginning teachers' teaching styles never emerge fully developed overnight, but have to be cultivated over long periods of time. As people often watch how others act in the process of acquiring a new skill, the very best way for these pre-service teachers to get started with intercultural teaching of English is to copy the teaching styles of other "competent" intercultural teachers or lecturers. However, the current study showed that the pre-service EFL teachers lacked opportunities to observe and copy the instructional strategies of any intercultural lecturer or teacher in their pedagogic competence-based courses.

Moving on with the second group of items (51-54), Table 5.29 highlights that very similar to the situation in the first group of items, a majority of the respondents claimed that they did not get enough teaching experience regarding the use of Turkish culture in ELT in these departmental courses. Therefore, most of them indicated that they never or hardly ever prepared instructional materials with Turkish cultural elements (Item 51: 62.6%, 50/80 informants), incorporated Turkish culture into their model lesson plans (Item 52: 53.8%, 43/80 informants), used Turkish cultural elements in the micro-teachings they carried out at METU FLE Department (Item 53: 57.5%, 46/80 informants), and used Turkish culture in

their teachings in their practice teaching schools (Item 54: 61.3%, 49/80 informants).

Table 5.29. The Role of the PC-based Courses in Enabling Pre-Service ELTs to Gain Experience of Integrating Turkish Culture into Their Own Teaching

ITEM	1 Never		2 Hardly Ever		3 Sometimes		4 Frequently		5 Always	
	N	%	N	%	N	%	N	%	N	%
51	12	15.0	38	47.6	23	28.6	7	8.8	0	0.0
52	12	15.0	31	38.8	32	40.0	5	6.2	0	0.0
53	14	17.5	32	40.0	26	32.5	8	10.0	0	0.0
54	22	27.5	27	33.8	26	32.5	5	6.2	0	0.0

The figures presented in Table 5.29 show that the pre-service education at METU FLE Department did not give pre-service EFL teachers enough chance to gain experience in the intercultural teaching of English. Many of them seem to graduate from their department without preparing instructional materials, creating lesson plans and getting in teaching experience specific to the intercultural aspects of ELT. This result appears to concur well with the findings of the studies conducted by Seferoğlu (2006) and Şallı-Çopur (2008) in that both of them explored METU FLE senior students or graduates' reflections on the components of the undergraduate program in their department and found that they were not given enough opportunities for micro-teaching and assessed-teaching in the methodology courses they did as part of their pre-service teacher education.

Similarly, it was found out during the interviews that none of the interviewees prepared lesson plans or instructional materials dealing with aspects of Turkish culture (SET E: Q1), nor did they make use of Turkish cultural elements in one of their micro-/assessed-teachings (SET E: Q2). Since the thematic analysis of these two interview questions revealed the same codes on the underlying reasons for the participants' not using any Turkish cultural elements in their ELT practices, the results were combined and presented together. Table 5.30 indicates the frequency of the codes for this category from the highest to the lowest:

Table 5.30. Frequency of the Codes for the "Participants' Reasons for Not Using Turkish Cultural Elements in Their ELT Practices" Category

Code	Frequency
• They thought it might be inappropriate or irrelevant	8
• It never occurred to their minds	7
• They thought learners already knew about Turkish culture	5
Total	20

As seen in Table 5.30, the majority of the codes (N=8) showed that the participants thought integrating Turkish cultural elements into their own teachings might be inappropriate or irrelevant. With regard to this, two of them said:

> Example 64: (Interview Data, Set E: Question 2, Interviewee 6)
> I didn't integrate Turkish culture into my micro-teachings because we mostly thought that we were supposed to teach our students English culture rather than Turkish culture.
> Example 65: (Interview Data, Set E: Question 2, Interviewee 7)
> Because I've thought that it would be irrelevant for me to integrate Turkish culture. It seemed to me it would be more natural to include the cultural elements of the countries that speak English as a primary language.

Interestingly, there was an interviewee who confessed to refraining from using Turkish culture in her own teachings due to her professors' negative comments. She claimed:

> Example 66: (Interview Data, Set E: Question 2, Interviewee 8)
> Turkish is like a monster for us. Our professors said to us that if we used any Turkish word in our micro-teachings, we would get an N/A, so we were afraid of using Turkish and that's why I've never thought about integrating Turkish culture into my lessons, never ever.

The interviewees' responses in Examples 64 and 65 reveal that they were still unaware of the basic fact that English represents many cultures due to its current status as an international language, and that is why it is unrealistic to link English to one particular culture (Alptekin, 1993). It is not known for certain to what extent the interviewee's shocking allegations in Example 66 are true, but what can be said with certainty is that the participants of this study did not get enough chance to meet a member of ELT academia who explained to them how crucial it is to present Turkish culture in their "future" classes in order to fulfil the intercultural aims of ELT, and this played a part in strengthening their ideas given in Examples 64-66.

The second most frequently emerged code (N=7) indicated that it did not occur to the respondents' minds to integrate Turkish culture into their ELT practices. As can be seen in Examples 67-69, the interviewees stated that they actually never thought about this issue up until this present research:

> Example 67: (Interview Data, Set E: Question 1, Interviewee 4)
> Actually, I didn't know. I have never thought about integrating Turkish culture into my teachings before, but after this research, I'll try to integrate.
> Example 68: (Interview Data, Set E: Question 2, Interviewee 5)
> ... I didn't think about this before but I think in the future I'll do it because I realised I had never done that, so maybe I should do it.
> Example 69: (Interview Data, Set E: Question 1, Interviewee 9)
> My answer is no because I didn't even consider it was that important for my classes. What I focused more on was all these grammar points or language skills that I was supposed to teach. I haven't made any comparisons between Turkish culture and English culture before. I just wasn't conscious. While planning my lessons, it never came up to my mind to ask myself questions like "Should I integrate Turkish culture in here?" I've never asked this question neither to myself nor to the people around me. It's maybe because of the approach that I have seen so far.

The interviewees' answers presented in Examples 67-69 seem to be parallel with the results of the scale "SECTION 6" in that the pre-service EFL teachers' awareness of integrating Turkish culture into ELT was not sufficiently raised by the external sources in the pedagogic competence-based courses. As it was explained earlier, the pre-service teachers were found not to have referred to academic sources or participated in academic meetings on the presentation of native cultural elements in the intercultural teaching of English. Most importantly, they were found not to have observed a mentor teacher they could take as a role model for his or her incorporation of Turkish culture into English language classes. Consequently, even though the participants in this study were on the verge of starting their profession as "intercultural" English language teachers, most of them surprisingly said to the researcher during the interviews that they either found the use of Turkish culture in EFL classes irrelevant and inappropriate or admitted not having thought about this matter in detail before.

The third most frequently emerged code (N=5) demonstrated once again that the participants did not want to use Turkish cultural elements in their ELT practices because they thought learners already knew about Turkish culture (Example 70). This finding reinforces the aforementioned view that the pre-service teachers did not know

how to integrate their native culture into English language classes appropriately because the "correct" integration of Turkish culture does not de-motivate learners by making them engage in the readily-observable aspects of Turkish culture on its own. On the contrary, it stimulates learners' curiosity about Turkish culture by pushing them to carry out further and deeper exploration of their native culture as a consequence of discussion and comparison with other cultures.

> Example 70: (Interview Data, Set E: Question 2, Interviewee 3)
> I regard all of my teachings as an opportunity to teach them something they don't know. And most of the things that I will talk about Turkish culture will be the things they already know, actually they sometimes know better than me, so I don't think this is logical.

The analysis of the items (47-54) in scale "SECTION 6" and the last two interview questions (SET E: Q1, Q2) project the overall picture of the place of Turkish culture in the pedagogical competence-based courses offered at METU FLE Department. However, in an attempt to uncover whether there is any correlation between the department figures on the level of contribution of the pedagogical competence-based courses to the ICC-oriented POs and the pre-service English language teachers' real thoughts about the role of these courses in preparing them for the inclusion of Turkish culture in their teaching, participants were asked to respond to the Items 55 and 56 in the questionnaire.

Item 55 aimed to reveal whether there were any pedagogic competence-based courses that the pre-service EFL teachers in this study thought played a significant role in building their knowledge and skills needed to integrate Turkish culture into ELT. Table 5.31 shows that a very big majority of the participants (92.5%) stated there were no such courses to deliver that while only 7.5% of them were able to include courses belonging to this group.

Table 5.31. Pre-Service English Language Teachers' Thoughts on Whether PC-based Courses Built Their Knowledge and Skills to Integrate Turkish Culture into ELT

Item 55	**N**	**%**
YES	6	7.5
NO	74	92.5
Total	80	100

Much like the process followed in the analysis of the linguistic competence-based courses, the pre-service teachers who said "YES" to Item 55 were subsequently asked to write a minimum of two and a maximum of three courses that built their knowledge and skills necessary for integrating Turkish culture into ELT. In the first stage of data analysis the number of courses listed by them was counted. The results highlighted in Table 5.32 indicate that only one of the respondents was able to list three courses, whereas five of them (6.2%) listed at least two courses as instructed by the researcher.

Table 5.32. Number of PC-based Courses Listed by the Pre-Service English Language Teachers

Number of courses	N	%
THREE courses	1	1.3
TWO courses	5	6.2
NO courses	74	92.5
Total	80	100

Similarly, the second stage of the analysis of the data included the presentation of the average contribution level of pedagogic competence-based courses to METU FLE Department's ICC-oriented POs from the highest to the lowest, and its comparison with the frequency of the courses listed by pre-service English language teachers (see Table 5.33).

Table 5.33. Average Contribution Level of PC-based Courses in Comparison with Their Frequency Listed by Pre-Service English Language Teachers

Name of the course	Average contribution	Frequency	%
FLE 404: Practice Teaching	2.6	4	30.8
FLE 425: School Experience	2.3	4	30.8
FLE 238: Approaches to ELT	2.3	0	0.0
FLE 304: ELT Methodology II	2.1	0	0.0
FLE 405: Materials Adaptation and Development	2.0	2	15.4
FLE 324: Teaching Language Skills	2.0	2	15.4
FLE 262: ELT Methodology I	2.0	0	0.0
FLE 200: Instructional Principles and Methods	1.6	0	0.0
FLE 308: Teaching English to Young Learners	1.1	1	7.6
FLE 352: Community Service	0.5	0	0.0
FLE 413: English Language Testing & Evaluation	N/A	0	0.0
Total	1.8	13	100

* Note: In "average contribution" column, the contribution levels should be interpreted as follows: 0=no contribution, 1=little contribution, 2=partial contribution, and 3=full contribution.

Table 5.33 presents that the overall average of the contribution levels of the pedagogic competence-based courses to the METU FLE Department's ICC-oriented POs is 1.8, which can be interpreted as close to partial contribution. Likewise, the majority of the pre-service EFL teachers selected "never" and "hardly ever" options for all the items (47-54) in scale "SECTION 6" regarding the role of these courses in preparing them for the incorporation of Turkish culture into their teaching. Apart from that, according to Table 5.33, the courses that make the highest contribution to the department's ICC-oriented POs (FLE 404 and FLE 425) are also the ones most frequently listed by the participants in this study (61.6%). For these reasons, it can be said that the department figures on the ICC contribution of these courses are mostly in line with the pre-service English language teachers' responses to the questionnaire items. On the other hand, it should be noted here that compared to the linguistic competence-based courses (26.2%), there was a considerable decline in the percentage of pre-service teachers who were able to list pedagogic competence-based courses from their undergraduate program (7.5%). What is more, the frequency of the pedagogic competence-based courses mentioned by them was almost 3.8 times lower (49/13). As can be seen in Table 5.33, of the 11 courses belonging to this group, the pre-service EFL teachers only mentioned five of them, and while doing this, they excluded the two courses (FLE 238, FLE 304) which were, in fact, reported by METU FLE Department to make more than a partial contribution to its intercultural POs. Thus, it can be concluded that the pedagogic competence-based courses offered at METU FLE Department were seriously inadequate in terms of equipping the pre-service teachers with the "received and experiential knowledge" (Wallace, 1991) needed to appropriately integrate Turkish culture into English language classes and thus foster EFL learners' ICC.

To elaborate on this conclusion, Wallace (1991, p.15) defines "experiential knowledge" as both the "knowledge-in-action" by the practice of teaching and the "knowledge-by-observation" by the observation of teaching practice, and places it at the core of his reflective practice model of teacher education. The results of the current study revealed that the pre-service EFL teachers lacked the "knowledge-in-action" on the intercultural teaching of English, since the bulk of the respondents

stated in the questionnaire that they did not gain enough experience of the incorporation of Turkish culture in ELT through preparing instructional materials, creating lesson plans and carrying out micro-/assessed-teachings. Similarly, it was found out during the analysis of the interview questions that none of the respondents did anything to use Turkish cultural elements in their ELT practices. On the other hand, it was unearthed in this study that the pre-service EFL teachers also lacked the "knowledge-by-observation" on the intercultural teaching of English, since they indicated that they did not have enough chance to observe mentor teachers presenting an aspect of Turkish culture as part of the intercultural goals of ELT, and consequently take their teaching styles and instructional strategies as a model. These results support the claim put forward several times earlier that the participants of this study did not know how to present Turkish culture in an intercultural English language class appropriately. As they lacked the necessary experiential knowledge, some of them were totally opposed to the integration of Turkish culture into ELT on the grounds that learners already knew about their native culture. As for the others who supported this kind of integration, when asked about the ways of presenting Turkish cultural elements in EFL classes, they were only able to name the "comparative approach" without going into any further methodological details.

In his reflective model of teacher education, Wallace (1991, p.17) also mentioned "received knowledge" which refers to the facts, data and theories forming the "scientific basis of the profession". From the pre-service English language teachers' responses to the questionnaire items and interview questions, it can be said that the departmental courses they took at METU FLE Department provided them with basic theoretical background of cultural issues in foreign language learning and teaching. As it was mentioned before, the present study revealed that the pre-service teachers supported the presentation of all three contexts of cultural content (NC, TLC, IC) in EFL classes. Besides, they seemed to be aware of the key role of native culture in the development of EFL learners and their own intercultural competence as they proposed a number of literature-backed reasons why Turkish culture should be presented in both English language classes and pre-service ELTEPs. On the other hand, this study also uncovered that the participants' "received knowledge" on the intercultural teaching of

English remained incomplete, since it was not properly nourished by their "experiential knowledge". For instance, contrary to expectations from a future "intercultural" teacher, they gave a static definition of culture and saw the inextricable relationship between language and culture as the primary purpose of integrating cultural content into English language classes. According to Wallace (1991), a reciprocal relationship between "received" and "experiential" knowledge should be established in pre-service teacher education programmes "so that the trainee can reflect on the 'received knowledge' in the light of classroom experience, and so that classroom experience can feed back into the 'received knowledge' sessions" (p.55). In the case of METU FLE Department, however, it was found out that the pre-service EFL teachers had little "experiential knowledge" on the use of Turkish culture in ELT. Moreover, none of the external sources available in the pedagogical competence-based courses were found to have built their awareness of integrating Turkish culture into ELT. As a consequence of this, when the interviewees were asked for the underlying reasons why they did not use any Turkish cultural elements in their ELT practices, the researcher mostly got the answer: "it never occurred to our minds". It should not be forgotten that the pre-service EFL teachers can see the connection between pedagogical competence-based courses and their potential merits in preparing them for "intercultural" teachers only when they build on their "received knowledge" through observation, practice, and reflection. Apart from that, they also need to be clearly explained by teacher educators how important it is to present native culture in an English language class to achieve the intercultural goals of ELT. Therefore, in order to help the pre-service teachers better understand how Turkish culture can be integrated into ELT in an appropriate way, they should be given ample opportunities to not only observe other competent intercultural teachers in their school experience, but also gain practical experience through demos, micro-teachings and assessed-teachings. What is more, Turkish academia should question the approaches they use to teach cultural aspects of ELT in the pre-service ELTEPs. They need to be more explicit in drawing their students' attention to the significance of presenting Turkish cultural elements for the intercultural teaching of English. They should also give due weight both to "received" and "experiential" knowledge in the pedagogical competence-based courses they teach as a compromise solution. In this way, pre-

service English language teachers can get the chance to put the theory into practice and better reflect on the theoretical aspects in those courses.

Finally, the pre-service EFL teachers were asked to respond to Item 57 in the questionnaire in an attempt to reveal whether they think METU FLE Department should have a mission to equip them with the knowledge and skills enabling them to incorporate Turkish culture into English language classes. As can be seen in Table 5.34, a huge majority of the pre-service English language teachers (85%) gave their support for this kind of departmental mission.

Table 5.34. Pre-Service ELTs' Thoughts on Whether METU FLE Department Should Prepare Them for the Incorporation of Turkish Culture into ELT

Item 57	**N**	**%**
YES	68	85.0
NO	12	15.0
Total	80	100

Apart from that, while responding to Item 57, the pre-service English language teachers were also asked to state their reasons for the selected option. Table 5.35 presents the number of participants corresponding to each code that emerged in this category from the highest to the lowest:

Table 5.35. Pre-Service ELTs' Reasons Why METU FLE Department Should / Should Not Prepare Them for the Incorporation of Turkish Culture into ELT

Theme	**Code**	**N**	**%**
METU FLE Department should prepare pre-service ELTs for the incorporation of Turkish culture into ELT	• Their students will be more engaged and attentive	28	35.0
	• Most of them will be working with Turkish learners of English	20	25.0
	• They know Turkish culture at a subconscious level	13	16.2
	• They need formal training to become an intercultural teacher	7	8.8
METU FLE Department should not prepare pre-service ELTs for the incorporation of Turkish culture into ELT	• Turkish culture should not be integrated into English language classes	8	10.0
	• Having a good knowledge of teaching methods is enough to do that	2	2.5
	• It is more related with a teacher's personality and motivation	2	2.5
	Total	80	100

Beginning with the pre-service English language teachers who supported the idea that METU FLE Department should have a mission to prepare them for the integration of Turkish culture into ELT, 28 (35%) of them stated that if they know how to present Turkish culture in their classes appropriately, their students will be more engaged and more attentive. Two of them highlighted:

> Example 71: (Questionnaire Data, Item 57, Participant 42)
> Because it is necessary to show students that English isn't a language that is isolated from their daily lives. By integrating English into Turkish culture, their attention can be drawn to the lesson, so we should be taught how to do this.
> Example 72: (Questionnaire Data, Item 57, Participant 57)
> ... Integrating Turkish culture would be effective in grabbing the attention of the students, especially the young learners. The students are more engaged in the lesson when they are familiar with the content. In this regard, it would be beneficial to have this mission.

As seen in Example 73, one of the participants mentioned a slightly different aspect of the matter by saying that avoiding Turkish learners' native culture in EFL classes might lead to negative consequences when they find themselves in a completely strange and alien environment:

> Example 73: (Questionnaire Data, Item 57, Participant 72)
> ... If we don't teach our students anything about their own culture, then they will feel alienated, and they won't feel a sense of belonging to the English language. Learning a language is already a difficult process. You often get lost, and you lose your hope sometimes because it's not easy. If you feel alienated, and if you are confused about your own identity, then it will be more difficult to overcome this process. Actually, if we include native cultural elements in that process, one might even improve two different cultural identities at the same time because he or she won't feel alienated while talking in English any more.

Participants' responses given in Examples 71-73 closely reflect Alptekin and Alptekin's (1984, p.17) ideas in that they advocated the presentation of native culture in EFL classes for its "psychologically sound and motivating effects of helping and encouraging students to use the new language to describe their own culture". Furthermore, their responses appear to be parallel with the findings of the studies carried out by Yılmaz and Bayyurt (2010), and Iriskulova (2012), who explored Turkish learners' preferences in terms of cultural content in English language classes and found that they wanted elements or topics related with Turkish culture to prevail in English language teaching/learning textbooks.

A quarter of the pre-service English language teachers (N=20) also indicated that they need to learn how to integrate Turkish cultural elements into ELT, since most of them will be working with Turkish learners of English in Turkey upon graduation. They seem to be aware of the fact that they are expected to take into account the socio-cultural factors in the local educational settings where they will work as foreign language teachers:

> Example 74: (Questionnaire Data, Item 57, Participant 67)
> ... Because I believe every teacher should have an idea about the cultures in his or her own country. After graduation, most of us will be assigned to schools in different cities by MoNE, so we should address to people from different cultures.
> Example 75: (Questionnaire Data, Item 57, Participant 69)
> Because we are going to work with Turkish students and we need to understand the culture of these students. Sometimes books do not appeal to their cultures so we should be there to supply with their needs.

Besides, 13 (16.2%) of the pre-service teachers asserted that they should be explicitly taught how to incorporate Turkish culture into EFL classes via the departmental courses because they know their own culture subconsciously. One of them said the following:

> Example 76: (Questionnaire Data, Item 57, Participant 6)
> Yes, because we haven't learned this culture consciously. We are born into this culture, so as we learn our language, we have acquired the culture as well, but if you asked me to teach Turkish culture specifically to the students, it would be very hard for me because when I'm planning my lessons, I have no idea about how to integrate my own culture into a reading text or listening activities or other skills. We haven't been given such a training and there was nobody in our department to tell me how to integrate my own culture into my teaching, so it'd be very difficult to do that in my actual teaching.

In addition to that, seven (8.8%) of them said that they require intercultural training in order to teach ICC in their classes. With regard to this, one of them stated:

> Example 77: (Questionnaire Data, Item 57, Participant 8)
> In order to be an intercultural teacher, first I need to know my own culture, and in order to teach my own culture to my students, I need to be given training which includes incorporating cultural elements into the materials, how to integrate them specifically into language skills or the materials which are adapted for different levels, so in order to be an intercultural teacher, I need to be taught about such things. I believe this because it would be hard to achieve these tasks without proper training.

Looking at the Examples 71-77, one can arrive at the conclusion that even though the pre-service English language teachers participating in this study lacked the necessary knowledge and skills to incorporate Turkish cultural elements into ELT, they recognize the potential benefits of using learners' native culture in a foreign language class. They are also aware of the fact that they are in need of explicit intercultural training because knowing their own culture subconsciously is not enough alone to make them teachers who can successfully present both Turkish culture and other cultures to their learners in the intercultural teaching of English.

On the other hand, as shown in Table 5.35, of the 80 participants, 12 (15%) were against the idea that METU FLE Department should prepare its students for the incorporation of Turkish culture into EFL classes. When asked why they opposed this kind of departmental mission, nine (10%) of the pre-service teachers indicated that Turkish culture should not be integrated into English language classes due to the reasons mentioned previously several times (i.e. learners already know about their own culture, Turkish culture can be learned outside the class). Apart from that, four of them (5%) claimed that there is no need for them to get special training either because having a good methodological knowledge is enough alone to integrate any kind of cultural content into EFL classes (Example 78), or it is more to do with a teacher's personality and motivation (Example 79):

> Example 78: (Questionnaire Data, Item 57, Participant 30)
> ... Even when I know something about a particular culture, I may still not be able to integrate it into my teaching. However, if I have a good knowledge of certain teaching strategies or methods, I can always teach what I want to integrate, so just by googling something, just by looking for some information and making my materials adaptable to that information will help me a lot. I don't have to be trained for that. I can personally improve myself by getting enough knowledge on these things. As I'm already living in Turkey, the things I observe are more precious for me than the things they would teach me in my department. I should get necessary input from outside either through my personal experiences or through the internet. The way that I integrate it into my classes depends primarily on my own strategy and method.
> Example 79: (Questionnaire Data, Item 57, Participant 7)
> No, because this is related with a teacher's inner motivation. He or she can train himself or herself. There is no need for explicit training.

It is worth mentioning here that the results of the present study refute the claims put forward by the participants in Examples 78 and 79. Despite the fact that they took 11 departmental courses addressing their pedagogical competence, the

participants of this study were found to have performed very poorly in terms of using Turkish cultural elements for intercultural teaching purposes. Therefore, contrary to their allegations, it is of the utmost importance that their departmental courses equip them with the knowledge and skills necessary for becoming true intercultural teachers.

CHAPTER 6

CONCLUSION

6.0. Presentation

This chapter starts with a brief summary of the results in the first section, and goes on with a list of pedagogical implications in the light of these results in the second one. The last section presents limitations of the study and suggestions for further research.

6.1. Summary of the Results

The current study examined Turkish pre-service English language teachers' views about the integration of native cultural elements into English language classes and the place of native culture in the intercultural training of pre-service English language teachers in Turkey. The data were collected from 80 senior pre-service teachers studying in the Department of Foreign Language Education (FLE) at Middle East Technical University (METU). Questionnaires and interviews were used as the two data collection tools.

The results of the present study have been summarized according to the research questions addressed in this thesis:

Research Question 1: *How do pre-service English language teachers define the terms "culture" and "target language culture"?*

Pre-service English language teachers' definitions of culture revealed that nearly all of them had a static view of culture, and they were not aware of the new paradigm which defines culture in more dynamic terms. Interview results were also found to be parallel with their culture definitions in the questionnaire because the interviewees all saw culture as a context-dependent concept which is influenced by the social environment in which people live. Pre-service English language teachers' definitions of culture were also scrutinized in an attempt to find out whether they included any common themes. It was found out that an overwhelming majority of the definitions reflected small "c" culture elements which correspond to the "sociological sense of culture".

As for the countries pre-service English language teachers associated with "target language culture", the results of the study indicated that all of them agreed on the UK and the USA as the core countries representing the target language culture. Interview findings also revealed that the participants' choice of the countries belonging to target language culture was heavily affected by whether native speakers of English constituted the bulk of the population in those countries. During the interviews, it was also unearthed that the pre-service EFL teachers lacked basic knowledge about the countries representing the target language culture.

Research Question 2: *What are pre-service English language teachers' views on the integration of culture into English language classes?*

The results of the current study showed that nearly all the pre-service English language teachers were of the opinion that culture should be integrated into ELT. The majority of the participants also agreed that English language teachers should have both language teaching and culture teaching objectives, and teaching culture should have the same importance as teaching language in EFL classes.

As for the presentation of cultural content in teaching language skills and systems, the bulk of the pre-service EFL teachers stated that they supported the inclusion of

culture in teaching both language skills (listening, speaking, reading and writing) and language systems (vocabulary and grammar).

The present study also found out that most of the participants believed in the explicit integration of cultural content in English language classes. Furthermore, the majority of them thought that culture should be incorporated into EFL classes at all language proficiency levels.

However, during the interviews, it was also revealed that the pre-service teachers in this study viewed the inextricable relationship between language and culture as the main purpose of presenting cultural content in EFL classes rather than the intercultural purposes of English language teaching. In this sense, taking also into consideration the static definitions of culture they made in the previous research question, they did not present the profile of an "intercultural" teacher.

Research Question 3: *What are pre-service English language teachers' views on the integration of Turkish cultural elements into English language classes?*

The present study showed that the bulk of the pre-service English language teachers gave their support to the incorporation of learners' native culture into EFL classes in combination with target language culture and various world cultures, which is in parallel with the changing landscape in ELT after English has become a global lingua franca.

As for the place of native culture in intercultural language teaching, the pre-service teachers in this study agreed that the presentation of Turkish cultural elements in EFL classes had a significant effect on the development of all five dimensions or "savoirs" ("attitude", "knowledge", "skills of interpreting and relating", "skills of discovery and interaction", and "critical cultural awareness") forming Byram's Multidimensional Model of Intercultural Competence. Similarly, interviewees' responses indicated that most of them supported the presentation of Turkish culture in EFL classes. During the interviews, they stated that integrating Turkish cultural elements into EFL classes is beneficial for the learners of English in terms

of expressing their native culture in intercultural settings more easily, having more positive attitudes towards other cultures, comparing and contrasting their native culture with other cultures, and looking at their native culture from another perspective. Therefore, unlike the previous one, their responses to this research question seemed like they presented the profile of an "intercultural" teacher.

On the other hand, during the interviews, those who were against the presentation of Turkish cultural elements in EFL classes asserted that it makes learners more ethnocentric towards their own and other cultures. They also claimed that it is a waste of time because Turkish learners of English can learn about their native culture outside their classes. Another thing to note here is that interview findings revealed that the pre-service teachers who were for the incorporation of Turkish culture in ELT were only able to mention the "comparative approach" without providing sufficient details when asked how Turkish cultural elements should be integrated into English language classes to help learners build their intercultural awareness.

Research Question 4-A: *What is the place of Turkish culture in the linguistic competence-based courses at METU FLE Department?*

The current study found out that the pre-service English language teachers did not attain the desired levels of intercultural awareness because the majority of them did not do anything or did very little to improve their intercultural outlook on Turkish culture in the linguistic competence-based courses they took at METU FLE Department. Their responses to the relevant questionnaire items showed that these departmental courses made only a little contribution to their attitudes, knowledge, skills and awareness regarding Turkish culture as part of their intercultural training.

Interview findings confirmed the results retrieved from the questionnaire in that none of the interviewees viewed their undergraduate education at METU FLE Department as one of the primary sources helping them gain awareness of the Turkish culture. Furthermore, when asked whether there were any linguistic

competence-based courses raising their awareness of the Turkish culture, an overwhelming majority of the participants could not name a single course. As for the participants who were able to mention some of the linguistic competence-based courses from their undergraduate curriculum, a correlation was found between the individual ICC contribution levels of these courses reported by METU FLE Department and their frequencies listed by the pre-service EFL teachers. For instance, FLE 426:English Lexicon, FLE 307:Language Acquisition, FLE 285:Language and Culture, and FLE 270:Contrastive Turkish-English appeared to be not only the most frequently listed courses by these pre-service teachers, but also the ones declared by the department itself to make the highest contributions to its ICC-oriented POs within this group of courses.

Apart from that, interview findings revealed that according to the pre-service English language teachers participating in this study, there were three possible reasons as to why METU FLE Department did not give so much place to their native culture. Firstly, they claimed that the department administration might have considered it to be pointless, since they are Turkish and they already know their own culture. Secondly, they said that it might have been thought as irrelevant to the university and/or department's mission. Thirdly, they asserted that the faculty in the department might have intentionally avoided giving place to Turkish culture in the departmental courses so as to make them better internalize the target language and culture.

Finally, the present study indicated that the bulk of the pre-service EFL teachers gave their vote to the idea that METU FLE Department should have a mission to raise their awareness of the Turkish culture in order to train them as intercultural teachers. As for the reasons why they supported this kind of departmental mission, they said that it is necessary for them to become an intercultural teacher, to learn how to express Turkish culture in intercultural settings, to understand Turkish socio-cultural context, and to focus on the cultural aspects of foreign language learning and teaching, which are generally ignored in these departmental courses. On the other hand, despite few in number, there were some pre-service teachers who opposed this idea, too. They claimed that it is wrong to think that METU FLE

Department's mission is to raise their awareness of the Turkish culture, since they already have enough knowledge of their own culture. On the contrary, they asserted that its mission must be to raise their awareness of other cultures.

Research Question 4-B: *What is the place of Turkish culture in the pedagogic competence-based courses at METU FLE Department?*

The present study revealed that the pre-service English language teachers lacked the professional knowledge and skills for fostering their "future" learners' development of ICC, since the pedagogic competence-based courses offered at METU FLE Department did not give them enough chance to gain awareness and experience of integrating Turkish cultural elements into English language classes.

Participants' responses highlighted that in these departmental courses the bulk of them did not do anything or did very little to get teaching experience regarding the use of Turkish culture in ELT. Similarly, it was found out during the interviews that none of the interviewees prepared lesson plans or instructional materials dealing with aspects of Turkish culture, nor did they make use of Turkish cultural elements in one of their micro-/assessed-teachings.

On the other hand, the current study also revealed that the pre-service EFL teachers' awareness of integrating Turkish culture into ELT was not sufficiently raised by the external sources in these courses. For example, most of the participants in this study claimed that none of the teacher educators at METU FLE Department took their attention to the importance of using Turkish cultural elements in EFL classes for promoting English language learners' intercultural competence. Besides, they contended that they did not have enough opportunities to observe and copy the instructional strategies of any intercultural lecturer or mentor teacher presenting an aspect of Turkish culture during their four-year undergraduate education. All these findings indicated that the pre-service teachers in this study lacked the necessary experiential knowledge to be able to present Turkish culture in an "intercultural" English language class appropriately. This finding also accounted for why the participants supporting the use of Turkish

cultural elements in EFL classes could not come up with any other approaches and techniques beyond the "comparative approach" when they were asked for the ways of integrating Turkish culture into ELT in the third research question.

In addition, the current study uncovered that even though the pre-service English language teachers became acquainted with the basic terms, concepts and theories associated with intercultural foreign language education through the courses given at METU FLE Department, their theoretical knowledge remained partial and incomplete, since it was not adequately supplemented by observation, experience and reflection. This led them to exhibit an inconsistent profile in terms of the intercultural teaching of English. Consequently, on the one hand, they gave static definitions of culture and still saw the inseparable relationship between language and culture as the most fundamental purpose of integrating culture into ELT. On the other hand, they supported the integration all three contexts of cultural content (NC, TLC and IC) and appreciated the pivotal role of learners' native culture in making them interculturally competent by referring to the relevant literature on this matter.

When asked if there were any pedagogic competence-based courses preparing them for the inclusion of Turkish culture in their teaching, compared to the similar question addressed in the previous research question, a slightly bigger majority of the participants were not able to name a course. Moreover, the frequency of the pedagogic competence-based courses mentioned by them was much lower. This showed that from the eyes of the pre-service English language teachers, the contribution levels of the pedagogic competence-based courses to the department's ICC-oriented POs were slightly lower compared to the linguistic competence-based courses even though the exact opposite situation was reported by METU FLE Department. Apart from that, much like the situation in the linguistic competence-based courses, a correlation was found between the individual ICC contribution levels of the pedagogic competence-based courses declared by the department and their frequencies listed by the pre-service EFL teachers. The courses named as "Practice Teaching" and "School Experience" can be demonstrated as evidence of this correlation.

Lastly, the current study unearthed that a huge majority of the pre-service English language teachers supported the idea that METU FLE Department should have a mission to prepare them for the incorporation of Turkish culture into ELT. They stated that this kind of departmental mission is necessary because if they know how to appropriately integrate Turkish cultural elements into EFL classes, their students will become more engaged and attentive. They also added that since they know their own culture subconsciously and most of them will work with Turkish learners of English after graduation, it is necessary for them to receive formal training on how to present native cultural elements in foreign language classes. On the other hand, as for those who were against this kind of departmental mission, they asserted that it is unnecessary either because Turkish culture should not be presented in ELT or because an EFL teacher with a good knowledge of ELT methodology or with a high motivation can achieve to do that without getting specific training.

6.2. Pedagogical Implications

Since English adopted the role of a global lingua franca, interculturality has increasingly come to the foreground in the field of foreign language education (Atay et al., 2009; Corbett, 2003; Garrido & Alvarez, 2006). Consequently, one of the main aims of today's EFL teachers is to graduate language learners who are able to concentrate on cultural dimension rather than grammatical accuracy and develop cross-cultural tolerance when communicating with people of other cultures (Kızılaslan, 2010). However, it should not be forgotten that EFL teachers' success depends heavily on two interrelated factors: 1) They should possess what they aim at: ICC, and 2) They should also be equipped with the methodological knowledge and professional skills needed to convey ICC to their learners. The present study showed that pre-service English language teachers lacked both of them. Therefore, the findings of this study may provide profound implications for the intercultural training of teacher candidates in the pre-service ELTEPs in Turkey.

Based on those findings, the following recommendations can be made:

1. Even though intercultural/cultural competence is listed among the key competences that all EFL teachers should be required to hold in both international (ACTFL/CAEP, 2015; EPG, 2011; TESOL/NCATE, 2010) and national (MEB, 2017, 2018) standards, it is almost entirely neglected in the pre-service ELTEPs in Turkey (Coşgun-Ögeyik, 2009; Demir, 2015; Karakaş, 2012; Mahalingappa & Polat, 2013; Paola-Diaz & Arıkan, 2016; Polat & Ogay-Barka, 2014). Hence, the pre-service ELTEPs in Turkey should involve a compulsory culture-specific course to inform pre-service teachers about ICC. In the case of METU FLE Department, "FLE 285: Language and Culture" course can be made compulsory for all the pre-service teachers. In this course, the ever-changing nature of culture should be emphasized and pre-service teachers' awareness of culture should be fostered by providing them with research-based knowledge about culture and its many facets. Besides, they should be reminded that attributing culture teaching in EFL classes to the inextricable link between language and culture is no longer adequate, since English has been rooted out of its traditional cultural and linguistic contexts. Instead, the idea of integrating culture into ELT for the purpose of developing learners' intercultural competence should be pushed forward. On the other hand, the scope of the existing "FLE 285: Language and Culture" course should be widened to increase the pre-service EFL teachers' both cultural self-awareness and their awareness of other cultures, otherwise as Nelson (1998) warned, they are "more likely to enter into intercultural teaching situations from an ethnocentric perspective, evaluating (often negatively) what they experience in terms of their own culture" (as cited in Doğançay-Aktuna, 2005, p.102). In doing this, the content of this course should be revisited to give pre-service teachers an intercultural outlook on Turkish culture from different dimensions (attitude, knowledge, skills and awareness). For instance, in an attempt to foster their intercultural attitudes, they can be asked to write critical response papers related to the readings which have been collected from different books, magazines, travel guides and newspapers written by the foreigners who have visited or lived in Turkey. Besides, they can be encouraged to do film, TV series, TV show or

documentary reviews on the images of Turkey and Turkish culture presented in international visual media. Lastly, as part of the face-to-face encounter projects, they can be asked to conduct short interviews with the international students studying at METU to find out how they perceive Turkish people and their culture, and most importantly, why they have such perceptions. They can also carry out similar interviews with the Turkish people who have lived abroad for some time to learn about their first impressions about the mainstream country and culture, and the culture shocks they have experienced. In sum, the course objectives of the "FLE 285: Language and Culture" should be revised so that the pre-service English language teachers can think more critically about the underlying reasons of their native cultural products, practices and perspectives in comparison with other cultures.

2. When the NQF-HETR's sixth cycle qualifications for Teacher Education and Educational Science are examined, an intercultural outlook is evident. Furthermore, nearly half of the POs of the METU FLE undergraduate curriculum are reported to be in line with the NQF-HETR's qualifications based on the development of pre-service teachers' intercultural competence. However, at the contribution level of the departmental courses to the achievement of those POs, there seems to be a discrepancy between the NQF-HETR / METU FLE POs' apparent inclination towards ICC and what is actually offered by the departmental courses. The conclusion which can be drawn from this is that there exists an inadequacy in terms of fulfilling the commitments of the POs determined for METU FLE undergraduate program. Therefore, in addition to the presence of a culture-specific course, ICC-related concepts and issues should be integrated into all the departmental courses offered at METU FLE Department. Nevertheless, it is important to note here that in such courses extra special attention should be paid to understanding native culture in relation to other cultures because pre-service English language teachers who undergo intercultural training should first of all start by being able to identify their own cultural perspectives, practices and preferences (Bektaş-Çetinkaya, 2014; Demirel, 1990; Gomez-Parra & Raigon-Rodriguez, 2009; Kızılaslan, 2010). For example, in courses such as:

- FLE 135/6: Advanced Reading and Writing I/II: Pre-service EFL teachers can be asked to write reflection papers as "insiders" on the extracts or articles in which foreigners give their own opinions about a particular aspect of Turkish culture as "outsiders".
- FLE 138: Oral Communication Skills: Pre-service EFL teachers can be engaged in problem-solving activities that focus on the cultural conflicts voiced not only by the foreigners living in Turkey but also by the Turkish people living abroad.
- FLE 280: Oral Expression & Public Speaking: Pre-service EFL teachers in the department who have already gained cross-cultural experience as exchange students can be used as "cultural informants" to provide information about their own experience of intercultural communication and other cultures. Apart from that, pre-service teachers can be given a sense of responsibility by asking them to deliver presentations about different aspects of their local cultures which are mostly unknown to out-groups.
- FLE 140/241: English Literature I/II: These two courses can be renamed as "English Literature and Culture" by expanding their scope and including other aspects of target language culture along with the "literature" component such as history, education, identity, and life and society, to name but a few.
- FLE 238: Approaches to ELT: Pre-service EFL teachers can be encouraged to discuss theories of culture and ICC as they discover classroom application possibilities of the basic foreign language teaching methods.
- FLE 262/304: ELT Methodology I/II: Pre-service EFL teachers can be guided on how to use Turkish cultural elements for the intercultural purposes of ELT in their demos and micro-teaching sessions.
- FLE 352: Community Service: Pre-service EFL teachers can be familiarized with the cultural variation in different geographical regions of Turkey in order to prevent them from experiencing Turkish culture shock when they are appointed to schools located in urban and rural areas after graduation.
- FLE 405: Materials Adaptation and Development: Pre-service EFL teachers can be encouraged to analyze and identify the cultural aspects represented in English language teaching coursebooks. They can also be demonstrated how to prepare instructional materials related to their native culture.

These are just a few examples to provide insights into how teacher educators can make modifications in their syllabuses to add an intercultural dimension to their courses.

3. Pre-service English language teachers' awareness of integrating Turkish culture into English language classes should be raised. For instance, ELT academia can be more explicit in drawing pre-service teachers' attention to the significance of presenting Turkish cultural elements for fulfilling the "intercultural competence" requirement of ELT. Also, pre-service EFL teachers can be encouraged to take part in academic meetings (conferences, seminars, workshops, and webinars) which focus on understanding and implementing interculturality in the foreign language classroom.
4. Pre-service English language teachers can discover the connection between the pedagogic competence-based courses and their objectives of preparing them for future "intercultural" teachers only if their theoretical knowledge is fed via observation, practice, and reflection. Thus, in order to help them understand how Turkish cultural elements can be integrated into EFL classes appropriately, they should be provided more chances of micro-/assessed-teaching experiences. What is more, it should be possible for them to observe many different mentor teachers so that they can copy their teaching styles and instructional strategies. Last but not least, ELT academia should give due weight to both theoretical and practical aspects of the intercultural teaching of English in the pedagogic competence-based courses so as to give pre-service EFL teachers a chance to better reflect on the "received knowledge" in these courses.
5. Despite the fact that the participants in this study were trained as "foreign" language teachers, it was revealed that a vast majority of them (88.7%) did not live in a foreign country for at least six months before. Since a strong correlation was found between Turkish pre-service English language teachers' overseas experience and their ICC development in earlier studies (Bektaş-Çetinkaya & Börkan, 2012; Hişmanoğlu, 2011; Sarıçoban & Öz, 2014), more pre-service EFL teachers need to be able to seize the opportunity to go abroad for higher education through exchange programs, and thus experience periods of residence in a foreign country. In addition to this, the pre-service ELTEPs in Turkey

should hold more international events, projects and organizations to boost intercultural cooperation with the pre-service English language teachers from other countries.

6. Lastly, inter-departmental cooperation within METU should be promoted to create intercultural exchanges between pre-service English language teachers and international students studying at METU. For example, culture workshops can be organized as a supplementary component of the "Turkish for Foreigners" courses offered by the departments of Turkish Language and Modern Languages as well as the "Contemporary Turkey: Politics and Policies" course for the exchange students offered by the Department of International Relations. The intercultural exchanges within these culture workshops can be beneficial for two sides. On the one hand, as the workshops will be held in English, METU's exchange and visiting students can get a better understanding of aspects of Turkish culture by asking and exploring questions in the language they are more proficient in. On the other hand, pre-service English language teachers can acquire the ability to explicitly articulate their own culture in English, not to mention the fact that they will learn extensively about other cultures thanks to such intercultural exchanges.

6.3. Limitations of the Study & Suggestions for Further Research

There are also several limitations to the study. The major limitation of this study was that it reported the views of teacher candidates from a single state university in Turkey, and focused only on one pre-service English language teacher education curriculum. Despite the fact that all FLE/ELT departments in Turkey are required to comply with the curriculum designed by the CoHE, they also have the right to make minor modifications to their programs based on institutional needs (Akyel, 2012; Hatipoğlu, 2017). Besides, the foreign language teacher candidate profile could differ in other FLE/ELT departments. For these reasons, the results obtained in this study and the implications proposed in this study cannot be generalized to other pre-service ELTEPs in Turkey. The present study should better be regarded as a starting point for a more comprehensive study that explores

the place given to pre-service EFL teachers' native culture in the process of their intercultural training in diverse Turkish pre-service ELTEPs.

Another limitation was that the current study investigated the place of native culture only in the courses addressing pre-service EFL teachers' subject-matter knowledge (i.e. "FLE-coded" courses). It excluded the "pedagogical knowledge" courses which are taken by all the pre-service teachers belonging to the Faculty of Education and the "general culture" courses which are taken by all METU students regardless of their faculties. Even though an overwhelming majority of the courses offered at METU FLE undergraduate curriculum comprise the ones allocated to subject-matter knowledge (114/142 credits), further research should employ the analyses of the courses belonging to all three domains (subject-matter knowledge, pedagogical knowledge and general culture). Especially, the potential impact of the courses "TURK 103: Written Communication", "TURK 104: Oral Communication", "HIST 2201: Principles of Kemal Atatürk I" and "HIST 2202: Principles of Kemal Atatürk II" on improving pre-service English language teachers' intercultural outlook on Turkish culture should be explored in depth.

The last limitation was that all the pre-service teacher education programs in Turkey were restructured by the CoHE during the last stages of this master's thesis. With regard to this, the new pre-service ELTEP went into effect in the 2018-2019 academic year. When the new program was scrutinized, it was seen that some of the departmental courses were revised, some were added, still others were completely taken out. As one of the motives behind the latest restructuring of the teacher education programs, YÖK (2018) declared that apart from being equipped with the necessary professional knowledge and skills, teacher candidates are now expected to recognize similarities and differences among international, national, local and regional cultures (p.12-13). For this reason, further studies should investigate to what extent the new pre-service ELTEP is successful in meeting YÖK's above-mentioned objective.

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APPENDICES

A. QUESTIONNAIRE EVALUATION FORM

Dear …… ,

As an MA student, I am planning to write a thesis aiming to investigate Turkish pre-service English language teachers' views about the integration of native cultural elements into English language classes and the place of native culture in the intercultural training of pre-service English language teachers in Turkey.

In this study, a written questionnaire and a semi-structured interview will be used as data collection tools. Both the questionnaire and the interview try to find answers to the following research questions:

1. How do pre-service English language teachers define the terms "culture" and "target language culture"?
2. What are pre-service English language teachers' views on the integration of culture into English language classes?
3. What are pre-service English language teachers' views on the integration of Turkish cultural elements into English language classes?
4. What is the place of Turkish culture at METU FLE Department as part of pre-service English language teachers' intercultural training?
   a. What is the place of Turkish culture in the linguistic competence-based courses at METU FLE Department?
   b. What is the place of Turkish culture in the pedagogic competence-based courses at METU FLE Department?

As a part of the data collection tools, the present questionnaire will be conducted in the Department of Foreign Language Education at METU. The questionnaire consists of six sections, namely **(1)** personal information about the participants, **(2)** defining "culture" and "target language culture", **(3)** integrating culture into English language classes, **(4)** integrating Turkish cultural elements into English language classes, **(5)** the place of Turkish culture in the linguistic competence-based courses at METU FLE Department, and **(6)** the place of Turkish culture in the pedagogic competence-based courses at METU FLE Department. Please be informed that the sections 2-6 in the questionnaire have been designed in a sequential manner with the research questions above. Please state your opinions in the questionnaire evaluation form on whether the items are consistent with the related section, and are easy to comprehend.

Mustafa KAÇAR
Middle East Technical University
Department of Foreign Language Education

Questionnaire Evaluation Form

1. Is the aim of the questionnaire clearly stated on the cover page?

2. Is the format of the questionnaire appropriate? Please state suggestions for inappropriate parts.

3. Do the statements in the questionnaire serve to elicit the information that the research questions aim to highlight?

4. Is there adequate number of statements for each section of the questionnaire? Are there any items that should be added or deleted?

5. Are the items related to the sections they belong? Please give your suggestions for the problematic items.

6. Is each statement clear enough to understand what it asks for? In other words, is the wording of the items clear? Please give your suggestions for problematic items.

B. HUMAN SUBJECTS ETHICS COMMITTEE APPROVAL

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER

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07 HAZİRAN 2017

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Doç. Dr. Çiler HATİPOĞLU ;

Danışmanlığını yaptığınız yüksek lisans öğrencisi Mustafa KAÇAR'ın ***"Hizmet Öncesi İngiliz Dili Öğretmenlerinin Kültürlerarası Eğitiminde Yerel Kültürün Yeri: Türkiye Örneği"*** başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek gerekli onay **2017-EGT-124** protokol numarası ile **07.06.2017 – 28.02.2018** tarihleri arasında geçerli olmak üzere verilmiştir.

Bilgilerinize saygılarımla sunarım.

Prof. Dr. Ş. Halil TURAN
Başkan V

Prof. Dr. Ayhan SOL
Üye

Prof. Dr. Ayhan Gürbüz DEMİR
Üye

Doç. Dr. Yaşar KONDAKÇI
Üye

Doç. Dr. Zana ÇITAK
Üye

BULUNAMADI
Yrd. Doç. Dr. Pınar KAYGAN
Üye

Yrd. Doç. Dr. Emre SELÇUK
Üye

C. THE QUESTIONNAIRE

SECTION 1 : Personal Information

For the statements 1-12 below, please supply your personal information. In questions with options such as 1, 7, 8, 9, 11, 12 put a tick (✓) next to the suitable answer.

1. Gender: ☐ M ☐ F **2. Age:** **3. Place of birth:**

4. Place of registry: **5. First language(s):**

6. Foreign languages that you speak: (*Note: Describe your proficiency level according to the following CEFR levels)

CEFR A1 (Starter) CEFR B1+ (Intermediate)
CEFR A2 (Elementary) CEFR B2 (Upper-intermediate)
CEFR B1 (Pre-intermediate) CEFR C1 (Advanced)

LANGUAGE	LEVEL OF PROFICIENCY
A.	
B.	
C.	
D.	

7. Your father's education: ☐ None ☐ Primary ☐ Secondary ☐ Lycee ☐ Bachelor's Degree ☐ Postgraduate

8. Your mother's education: ☐ None ☐ Primary ☐ Secondary ☐ Lycee ☐ Bachelor's Degree ☐ Postgraduate

9. Approximate monthly income of your family:

☐ 1,000-1,999 TL ☐ 2,000-2,999 TL ☐ 3,000-3,999 TL
☐ 4,000-4,999 TL ☐ 5,000 TL or above 5,000 TL

10. If you have lived in a foreign country for more than six months, please fill in the table below:

COUNTRY	DURATION	LEVEL OF PROFICIENCY
A.		
B.		
C.		
D.		

11. Are you planning to work as an English language teacher after graduation?

☐ Yes ☐ No

12. Would you like to be interviewed by the researcher?

☐ Yes ☐ No

(If yes, leave your name and contact information):

Name: .....

Telephone Number: .....

Email Address: .....

SECTION 2 : Defining "Culture" and "Target Language Culture"

13. What is "culture"? Write a short definition of the term or the first thoughts that come to your mind when you hear/think of the term.

.....
.....
.....
.....
.....

14. "Target language culture" refers to the culture(s) associated with the following country/countries (More than one option is possible):

- ☐ United Kingdom (Britain)
- ☐ United States of America
- ☐ Other countries where English is the first language of the majority of the population (Australia, Canada, New Zealand, Republic of Ireland, etc.)
- ☐ Other countries where English is one of the official languages (e.g. India, Nigeria, South Africa, Hong Kong, Pakistan, Kenya, etc.)
- ☐ Other (specify): .....

SECTION 3 : Integrating Culture into English Language Classes

Read the statements 15-22 below carefully and mark (x) the column that most closely represents your opinion.

		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
15.	Culture should be integrated into English language teaching.					
16.	Teaching culture should be as important as teaching language.					
17.	English language teachers should have both language teaching and culture teaching objectives.					
18.	Cultural content should be included in teaching all four language skills.					
19.	Cultural content should be included in teaching grammar.					
20.	Cultural content should be included in teaching vocabulary.					
21.	Learners of English should be aware that they are learning about culture.					
22.	Learners of English should be exposed to culture at all language proficiency levels.					

23. Which of the following should be taught in English language classrooms considering the current status of English as an intercultural language? (Please mark only one):

- ☐ Students' own culture
- ☐ Target language culture
- ☐ Various world cultures
- ☐ Students' own culture + Target language culture
- ☐ Students' own culture + Various world cultures
- ☐ Target language culture + Various world cultures
- ☐ Students' own culture + Target language culture + Various world cultures
- ☐ No cultures should be taught

SECTION 4 : Integrating Turkish Cultural Elements into English Language Classes

Read the statements 24-33 below carefully and mark (x) the column that most closely represents your opinion.

	The inclusion of Turkish cultural elements into English language classes	**Strongly Disagree**	**Undecided**	**Agree**	**Strongly Agree**
24.	… fosters Turkish learners' openness to learn about other cultures.				
25.	… helps Turkish learners explore their own culture from outside.				
26.	… broadens Turkish learners' knowledge about their own culture.				
27.	… paves the way for developing Turkish learners' knowledge of other cultures.				
28.	… helps Turkish learners better understand the relationships between their own culture and other cultures.				
29.	… improves Turkish learners' negotiating skills in cross-cultural conflicts.				
30.	… gains Turkish learners an ability to decipher other cultures more easily.				
31.	… helps Turkish learners communicate in cross-cultural situations.				
32.	… enables Turkish learners to build their intercultural awareness.				
33.	… helps Turkish learners raise awareness of their own cultural identity.				

SECTION 5: The Place of Turkish Culture in the Linguistic Competence-Based Courses at METU FLE Department

*For the statements 34-43 below, taking into account all the departmental (FLE-coded) courses that address **linguistic competence** (please see the list of courses in the accompanying sheet) in your department, mark (x) the appropriate box.*

	How often have you ..... ?	**Never**	**Hardly**	**Sometimes**	**Frequently**	**Always**
34.	… read texts on Turkish culture written by foreign authors?					
35.	… got in contact with foreigners to get their ideas about Turkish culture?					
36.	… analysed the images of Turkish culture presented in international mass media?					
37.	… talked about issues related to Turkish culture?					
38.	... explored different local cultures in Turkey?					
39.	… compared foreigners' views about Turkish culture with your own views?					
40.	… compared aspects of foreign cultures with Turkish culture?					
41.	... focused on the ways of expressing Turkish culture in intercultural situations?					
42.	… had the opportunity to gain a conscious understanding of Turkish culture?					
43.	... reflected critically on Turkish culture while learning about foreign cultures?					

For the statements 44-46 below, mark the appropriate option for you. State the reasons and course names where necessary.

44. Of all the <u>linguistic competence-based</u> courses you have taken so far during your undergraduate education, are there any courses you think played a significant role in raising your awareness of the Turkish culture?

☐ Yes

☐ No

45. If your response to the statement 44 is '<u>Yes</u>', please write below a minimum of <u>two</u> and a maximum of <u>three</u> courses that you think have <u>significantly</u> raised your awareness of the Turkish culture.

a) ……..……

b) ……..……

c) ……..……

46. Do you think that METU FLE Department should have a mission to raise your awareness of the Turkish culture in order to train you as an intercultural teacher?

☐ Yes (please state your reasons):

.....
.....
.....
.....

☐ No (please state your reasons):

.....
.....
.....
.....

SECTION 6: The Place of Turkish Culture in the Pedagogic Competence-Based Courses at METU FLE Department

*For the statements 47-54 below, taking into account all the departmental (FLE-coded) courses that address **pedagogic competence** (please see the list of courses in the accompanying sheet) in your department, mark (x) the appropriate box.*

	How often ..... ?	**Never**	**Hardly**	**Sometimes**	**Frequently**	**Always**
47.	… have you referred to academic sources dealing with the use of Turkish culture in teaching English?					
48.	… have you participated in academic meetings where Turkish cultural elements are integrated into teaching English?					
49.	… have your lecturers taken your attention to the use of Turkish culture in teaching English?					
50.	… has your mentor teacher in your school experience used Turkish culture in his/her classes?					
51.	… have you prepared instructional materials with Turkish cultural elements?					
52.	… have you incorporated Turkish culture into your model lesson plans?					
53.	… have you used Turkish cultural elements in the micro-teachings you carried out in your department?					
54.	… have you used Turkish culture in your teachings in your practice teaching schools?					

For the statements 55-57 below, mark the appropriate option for you. State the reasons and course names where necessary.

55. Of all the <u>pedagogic competence-based</u> courses you have taken so far during your undergraduate education, are there any courses you think played a significant role in building your knowledge and skills needed to incorporate Turkish culture into ELT?

☐ Yes

☐ No

56. If your response to the statement 55 is '<u>Yes</u>', please write below a minimum of <u>two</u> and a maximum of <u>three</u> courses that you think played a <u>significant</u> role in building your knowledge and skills needed to incorporate Turkish culture into ELT?

a) ……..……

b) ……..……

c) ……..……

57. Do you think that one of the goals of the METU FLE Department should be to equip its students with the knowledge and skills enabling them to incorporate Turkish culture into English language classes when needed?

☐ Yes (please state your reasons):

.....
.....
.....
.....

☐ No (please state your reasons):

.....
.....
.....
.....

D. INFORMED CONSENT FORM FOR THE QUESTIONNAIRE

This is a mixed-method study conducted by English language instructor Mustafa Kaçar as a part of Master's thesis under the supervision of Assoc. Prof. Dr. Çiler Hatipoğlu. The aim of the study is to investigate Turkish pre-service English language teachers' views about the integration of native cultural elements into English language classes and the place of native culture in the intercultural training of pre-service English language teachers in Turkey.

Participation in the study is on a voluntary basis. No personal identification information is required in the data collection instruments. Your answers will be kept strictly confidential and evaluated only by the researcher; the obtained data will be used for research purposes.

The data collection instruments do not contain questions that may cause discomfort in the participants. However, during participation, for any reason, if you feel uncomfortable, you are free to quit at any time. In such a case, it will be sufficient to tell the data collector that you have not completed the questionnaire.

I would like to thank you in advance for your participation in this study. For further information about the study, you can contact Mustafa Kaçar (researcher) (E-mail: mustafakcar@gmail.com) and Assoc. Prof. Dr. Çiler Hatipoğlu (thesis supervisor) from Middle East Technical University (E-mail: ciler@metu.edu.tr)

I am participating in this study totally on my own will and am aware that I can quit participating at any time I want. I give my consent for the use of the information I provide for research purposes.

Name-Surname	**Date**	**Signature**
……..……	… / … / 2017	

E. INFORMED CONSENT FORM FOR THE INTERVIEW

This is a mixed-method study conducted by English language instructor Mustafa Kaçar as a part of Master's thesis under the supervision of Assoc. Prof. Dr. Çiler Hatipoğlu. The aim of the study is to investigate Turkish pre-service English language teachers' views about the integration of native cultural elements into English language classes and the place of native culture in the intercultural training of pre-service English language teachers in Turkey.

Participation in the study is on a voluntary basis. No personal identification information is required in the data collection instruments. Your answers will be kept strictly confidential and evaluated only by the researcher; the obtained data will be used for research purposes.

The data collection instruments do not contain questions that may cause discomfort in the participants. However, during participation, for any reason, if you feel uncomfortable, you are free to quit at any time. In such a case, it will be sufficient to tell the data collector that you do not want to continue with the semi-structured interview.

I would like to thank you in advance for your participation in this study. For further information about the study, you can contact Mustafa Kaçar (researcher) (E-mail: mustafakcar@gmail.com) and Assoc. Prof. Dr. Çiler Hatipoğlu (thesis supervisor) from Middle East Technical University (E-mail: ciler@metu.edu.tr)

I am participating in this semi-structured interview totally on my own will and am aware that I can quit participating at any time I want. I give my consent for the use of the information I provide for research purposes.

Name-Surname	**Date**	**Signature**
……	… / … / 2017	

F. SEMI-STRUCTURED INTERVIEW PROTOCOL

Date _____
Time of Interview _____
Interviewer _____
Interviewee _____

PART ONE: Before the Interview

- Introduce yourself as the interviewer.
- Discuss the purpose of the study. Read the following aloud: *"The main purpose of this study is to investigate Turkish pre-service English language teachers' views about the integration of native cultural elements into English language classes and the place of native culture in the intercultural training of pre-service English language teachers in Turkey. We would like to audio record the interview conversation. Please make sure that you have signed the consent form. For your information, audio-recordings will be used only for research purposes. Basically, this document assures that: (1) all information will be held confidential, (2) your participation is voluntary and you may quit participating at any time if you feel uncomfortable. This individual interview is planned to last approximately 20 minutes. Thank you for agreeing to participate."*
- Make sure that the interviewee has signed the informed consent form.
- Ask if the interviewee has any questions.
- Test audio-recording equipment.
- SMILE – make the participant feel comfortable during the interview.

PART TWO: Interview Questions for Pre-Service Teachers

**** Set.A – The Concepts of "Culture" and "Target Language Culture":***

1. Why did you define culture as "……..." in your questionnaire?
2. In your questionnaire, you have chosen "……..." as the country/countries that are associated with target language culture. Why do you think so?

**** Set.B – Background about Culture and ELT:***

1. Do you think English language teaching necessitates culture teaching? If yes, what is the purpose of presenting cultural information in English language classes? If no, could you please explain your reasons?
2. Is it possible to include cultural content in teaching both *language skills* (i.e. listening, speaking) and *language systems* (i.e. grammar, vocabulary)? Why do you think so?

3. Do you think we should integrate cultural content into English language classes at all language proficiency levels? Why/Why not?
4. In your questionnaire, you stated that "…… culture(s)" should be taught in English language classrooms. Why?

Set.C – The Place of Turkish Cultural Elements in ELT Practices:

1. In your questionnaire, you (strongly) agreed/disagreed with the statement *"The inclusion of Turkish cultural elements into ELT fosters Turkish learners' openness to learn about other cultures"*. What are your reasons behind this choice?
2. In the questionnaire, you (strongly) agreed/disagreed with the statement *"The inclusion of Turkish cultural elements into ELT helps Turkish learners communicate in cross-cultural situations"*. Why do you think so?
3. In your questionnaire, you (strongly) agreed/disagreed with the statement *"The inclusion of Turkish cultural elements into ELT gains Turkish learners an ability to decipher other cultures more easily"*. Why?
4. In the questionnaire, you (strongly) agreed/disagreed with the statement *"The inclusion of Turkish cultural elements into ELT enables Turkish learners to build their intercultural awareness."* How should Turkish culture be integrated into English language classes to achieve this?

Set.D – The Role of the Linguistic Competence-Based Courses at METU FLE Department in Raising Pre-service ELTs' Awareness about the Turkish Culture:

1. What are the primary sources that have helped you gain an awareness of the Turkish culture? Can we count "your education at METU FLE Department" as one of these sources?
2. In your questionnaire, you stated that you never / hardly ever *"had the opportunity to gain a conscious understanding of Turkish culture"* during your undergraduate education. What might be the reasons for not giving so much place to the Turkish culture in your department?

Set.E – The Role of the Pedagogic Competence-Based Courses at METU FLE Department in Preparing Pre-service ELTs for the Inclusion of Turkish Culture in Their Teaching:

1. Have you ever prepared lesson plans or instructional materials dealing with aspects of Turkish culture? If yes, how did you design them? Can you give a particular example? If no, why did not you prepare such lesson plans/materials?
2. Have you ever referred to/made use of Turkish cultural elements in one of your micro-/assessed-teachings? If yes, how? Can you give some specific examples? If no, why did not you integrate Turkish cultural elements into your teachings?

G. EXAMPLES FROM PRE-SERVICE EFL TEACHERS' DEFINITIONS OF CULTURE INCLUDING VARIOUS CATEGORIES

Culture is the combination of custom and traditions, food, language, religion etc. of a nation or civilization. Culture refers to food, language, history, and religion in my mind. ***[aesthetic, sociological, and semantic senses]***

(Participant 17)

Culture is a united mechanism which represents all the social norms and lifestyle from communication patterns to foods of a country or a society. ***[sociological, pragmatic, and semantic senses]***

(Participant 23)

Culture is a way of living in a society and it includes the elements like cuisine, art, traditions, how people wear, how they react to certain behaviours, etc. ***[sociological and aesthetic senses]***

(Participant 24)

Culture is a value system which consists of traditions, clothes, food norms, music, art, etc. Briefly everything that is about a society. ***[aesthetic, semantic, and sociological senses]***

(Participant 45)

Culture is traditions, language, expressions, perception of respect, morality and politeness, food, music, dances, dresses, facial expressions, religion, and family relations. ***[pragmatic, sociological, aesthetic, and semantic senses]***

(Participant 63)

Culture means the identity of a community which is formed by many aspects like traditions, food, ethic codes, language, lifestyles and common values. ***[sociological and semantic senses]***

(Participant 75)

Culture is like a cup which includes language, gestures, clothes, feelings, manners, customs, level of education, and the way someone reacts to a situation. ***[pragmatic, semantic, and sociological senses]***

(Participant 77)

H. TURKISH SUMMARY / TÜRKÇE ÖZET

Günümüzün küreselleşen dünyasında İngilizce hiç şüphesiz en yaygın kullanılan dil konumundadır. Crystal'a (2006) göre bugün İngilizceyi anadil olarak konuşan kişi sayısı 400 milyon civarındadır. Ancak Beare'e (2017) göre İngilizceyi ikinci dil olarak konuşan kişi sayısı 375 milyon iken, bu rakama İngilizceyi yabancı dil olarak konuşan kişi sayısı da eklendiğinde toplam olarak anadili İngilizce olmayan konuşucu sayısı 1,5 milyara ulaşmaktadır. Bu da İngilizcenin küresel geçerli dil konumuna yükselmesini esasında anadili İngilizce olmayan konuşuculara borçlu olduğunu göstermektedir (Jenkins, 2011; Seidlhofer, 2005).

Diğer taraftan, günümüzde İngilizcenin farklı kültürlerden gelen insanlar tarafından çok kültürlü bağlamlarda iletişim dili olarak kullanılıyor olması, öğrencileri sadece anadili İngilizce olan konuşucularla iletişime geçmek için hazırlayan ve bundan dolayı da sadece İngiliz ve Amerikan kültürünü dil sınıflarına entegre eden geleneksel İngilizce öğretim pedagojisinde değişikliğe gidilmesini zaruri hale getirmiştir (Alptekin, 2002; Byram, 1997; Corbett, 2003). Bundan dolayı artık kültürlerarasılık İngiliz Dili Öğretimi alanının en temel bileşeni olarak görülmeye başlanmıştır ve öğrencilerin kültürlerarası edinçlerinin gelişimi günümüz İngilizce öğretiminin en önemli hedefleri arasında sayılmaktadır (Baker, 2011; Clouet, 2006; Sercu, 2006).

Kültürlerarası bir bakış açısıyla yapılan İngilizce öğretimini klasik yöntemden ayıran en önemli özelliklerden biri öğrencilerin ana kültürlerine olan yaklaşımdaki temel farklılıktır. Geleneksel İngilizce öğretiminde öğrencilerin kendi kültürleri bir kenara itilip yabancı dil öğrenme sürecine dâhil edilmezken kültürlerarası İngilizce öğretimi öğrencilerin kendi ülkeleri hakkında ne bildiğiyle, kendilerini nasıl gördükleriyle ve kendi kültürel kimliklerini nasıl algıladıklarıyla yakından ilgilenmektedir (Risager, 2007). Ayrıntılı literatür taraması sonucunda

kültürlerarası İngilizce öğretimi yaklaşımının öğrencilerin ana kültürüne önem vermesinin nedeni olarak birbiriyle yakından ilişkili üç sav öne sürülmüştür.

İlk savın savunucularına göre kültürlerarası öğrenme sürecinin başlangıç noktası kişinin kendi kültürüdür ve öğrencilerin uluslararası düşünebilirliğe sahip olabilmesi için öncelikle kendi kültürünün altyapısını ve ulusal kimliğini derinlemesine bilmesine ihtiyacı vardır (Ho, 2009; Kızılaslan, 2010). Ancak insanlar kendi kültürünü edindiği için ana kültür tarafından yoğrulmuş davranışlarının büyük çoğunluğunu bilinçaltı düzeyde uygulamaktadır ve bu nedenle de ana kültürü görmek oldukça zordur. Bundan dolayı da ana kültürün üstü kapalı yapısı ve bilinçaltında uygulanıyor olması pek çok bilim insanı tarafından kişinin kültürlerarası farkındalığı kazanma yolundaki en büyük engel olarak görmüştür ve "kültürel özfarkındalık" bu nedenle literatürdeki kültürlerarası edinç modellerinin birçoğunda en merkezi yere konulmuştur (Baker, 2011; Bennett, 1993b; Byram, 1997).

İkinci savın savunucularına göre kültürlerarası edincin kalbinde kültürel farkındalık bulunmaktadır ve bu farkındalık hem kişinin kendi kültürü hem de yabancı kültürler hakkındaki bilgisini içermektedir. Bundan dolayı, kültürel öğrenme ancak öğrencilere dünyayı farklı bir bakış açısıyla görme yeteneği kazandırılırken kendi dünya görüşünü de yeniden düşünebilme imkânı verildiğinde "kültürlerarası" olabilmektedir. Diğer bir deyişle, bu savın savunucularına göre kültürlerarası öğrenme, öğrencilerin yabancı kültürleri kendi ana kültürüne derinlemesine bir iç görüş kazanmak amacıyla öğrenmesine denmektedir (Kramsch, 1993; McKay, 2002, 2003, 2012).

Üçüncü savın savunucuları ise İngilizcenin küresel geçerli dil oluşuyla birlikte İngilizce öğretiminin eğitimsel hedefinin öğrencileri anadil konuşucularıyla etkileşime geçmek için hazırlamaktan, kendi kültürünü farklı coğrafi ve kültürel bölgelerden gelen insanlara anlatabilmeye doğru evrildiğini; bu nedenle de kişinin kendi kültürünü kültürlerarası bağlamlarda düzgün bir şekilde ifade edebilmesinin artık hayati bir önem kazandığını öne sürmüşlerdir (Byram, 1997; McKay, 2002).

Diğer taraftan, kültürlerarası İngilizce öğretimi yaklaşımının benimsenmesiyle birlikte İngiliz dili öğretmenlerine de yeni sorumluluklar yüklenmiştir. Öncelikle İngiliz dili öğretmenlerinin artık yüksek düzeyde kültürlerarası edince sahip olması ve yabancı dil sınıflarında kültürlerarası "arabulucu" olarak hareket etmesi beklenmektedir (Aguilar, 2009; Byram et al., 2002; Byram & Masuhara, 2013). Ancak bunun gerçekleşebilmesi için yukarıdaki savlarda da belirtildiği gibi İngiliz dili öğretmenlerinin öncelikle kendi ana kültürüne farklı boyutlardan (tutum, bilgi, beceri ve farkındalık) kültürlerarası bir bakış açısı kazanmış olması gerekmektedir. Bunun dışında, İngiliz dili öğretmenlerinin kültürlerarası edinci kendi öğrencilerine aktarabilmek için gerekli pedagojik bilgi ve becerilere de sahip olması ayrıca beklenmektedir. Bunun önemli bir alt başlığı olarak da, İngiliz dili öğretmenlerinin ana kültürü yabancı dil sınıflarına kültürlerarası kıyaslamalar için entegre etmede gerekli öğretim yöntem ve tekniklerine vakıf olması gerektiği ifade edilebilir (Demircioğlu & Çakır, 2005).

İngiliz dili öğretmenlerinin yukarıda belirtilen yeni rollerini üstlenebilmeleri ise ancak kapsamlı bir hizmet öncesi öğretmen eğitimiyle mümkündür. Bu nedenle, mevcut çalışma Türkiye'deki hizmet öncesi İngiliz dili öğretmen eğitimi programlarının aday öğretmenlere kültürlerarası edinç gelişimlerinin önemli bir parçası olarak ne ölçüde kendi ana kültürlerine karşı analitik ve eleştirel bir anlayış kazandırabildiğini ve ne ölçüde gelecekteki öğrencilerinin kültürlerarası edinçlerini geliştirmek için gerekli mesleki yeterlilikle donattığını araştırmaktadır.

Mevcut literatüre bakıldığında şu ana kadarki hiçbir çalışmanın İngilizcenin kültürlerarası öğretiminde hizmet öncesi İngiliz dili öğretmenlerinin Türk kültürünün yeri ile ilgili görüşlerine özel olarak odaklanmadığı belirlenmiştir. Bunun dışında, mevcut literatürde yer alan çalışmalarda hizmet öncesi İngiliz dili öğretmenlerinin kültürlerarası eğitiminde çoğunlukla yabancı kültürlerle ilgili bilgi ve farkındalıklarının araştırıldığı; buna karşın aday öğretmenlerin kendi kültürel farkındalığının ihmal edildiği saptanmıştır. Son olarak ise, şu ana kadar yapılan çalışmalarda aday İngiliz dili öğretmenlerinin kültürlerarası edinçlerinin belirlenmesinde yabancı bilim insanları tarafından geliştirilen anketlerin kullanıldığı, bu anketlerde ise ana kültürle ilgili maddelerin sayısının oldukça az

olduğu ve ayrıca maddelerin içeriğinin yüzeysel olduğu belirlenmiştir. Tüm bu nedenlerden ötürü mevcut çalışma aday öğretmenlerin İngilizce sınıflarına Türk kültürünün entegre edilmesiyle ilgili görüşlerini araştırarak; Türkiye'deki hizmet öncesi İngiliz dili öğretmen eğitimi programlarının aday öğretmenlere tutum, bilgi, beceri ve farkındalık boyutlarından Türk kültürüne karşı kültürlerarası bir bakış açısı kazandırıp kazandırmadığını araştırarak ve bu programların aday öğretmenleri Türk kültürünü İngilizce sınıflarına kültürlerarası kıyaslamalar için entegre etmeye hazırlayıp hazırlamadığını araştırarak "Önce Ana Kültür" yaklaşımını araştırmanın merkezine koymuştur. Bu doğrultuda, mevcut çalışma aşağıdaki soruları araştırma soruları olarak belirlemiştir:

1. Hizmet öncesi İngiliz dili öğretmenleri "kültür" ve "hedef kültür" terimlerini nasıl tanımlamaktadır?
2. Hizmet öncesi İngiliz dili öğretmenlerinin İngilizce sınıflarına kültürün entegre edilmesiyle ilgili görüşleri nelerdir?
3. Hizmet öncesi İngiliz dili öğretmenlerinin İngilizce sınıflarına Türk kültürünün entegre edilmesiyle ilgili görüşleri nelerdir?
4. Hizmet öncesi İngiliz dili öğretmenlerinin kültürlerarası eğitimlerinin bir parçası olarak ODTÜ Yabancı Diller Eğitimi bölümünde Türk kültürünün yeri nedir?

a. ODTÜ Yabancı Diller Eğitimi bölümündeki dilsel edinç temelli derslerde Türk kültürünün yeri nedir?
b. ODTÜ Yabancı Diller Eğitimi bölümündeki pedagojik edinç temelli derslerde Türk kültürünün yeri nedir?

Açımlayıcı sıralı desen karma yöntemli vaka çalışması, bu çalışmanın araştırma tasarımını oluşturmaktadır. Bu araştırma tasarımına göre öncelikli olarak anketin Likert ve kontrol ölçekli maddeleri aracılığıyla nicel veri toplanmıştır. Nicel verinin analizi için veriler kodlanmış ve betimsel analiz için SPSS programına girilmiştir. Bu şekilde veriyi oluşturan bileşenlerin sıklıkları ve yüzdelikleri hesaplanmıştır. Nitel veri ise yarı yapılandırılmış mülakatlardan ve anketin açık uçlu soruları aracılığıyla toplanmıştır. Yarı yapılandırılmış mülakatlar için adayların seçimi nicel verinin analizinin ardından amaçlı örnekleme şeklinde

olmuştur. Bunun nedeni olarak ise Türk kültürünün İngilizce sınıflarına ve hizmet öncesi İngiliz dili öğretmen eğitimi programlarına entegre edilmesine hem olumlu hem de olumsuz bakan öğretmen adaylarını seçebilmek ve her iki grubun görüşlerini alabilmektir. Nitel veri ise içerik analizi yöntemi kullanılarak ilgili kategoriler, temalar ve kodlar oluşturularak analiz edilmiştir.

Mevcut çalışma, ODTÜ Yabancı Diller Eğitimi bölümündeki FLE kodlu bölüm derslerinin aday öğretmenleri kültürlerarası açıdan yeterli yapabilmek için Türk kültür unsurlarına ne ölçüde yer verdiğini araştırdığı için, öncelikli olarak Türkiye'deki tüm hizmet öncesi öğretmen eğitim programları için yol haritası olarak belirlenen Türkiye Yükseköğretim Yeterlikler Çerçevesi (TYYÇ)'nin 22 temel alanından biri olan Eğitim Bilimleri ve Öğretmen Yetiştirme alanının akademik merkezli lisans düzeyi yeterliklerindeki kültürlerarası boyutlar incelenmiştir. Yapılan incelemenin sonunda TYYÇ'nin tüm aday öğretmenlerden hem kendi kültürünü hem de yabancı kültürleri tanımalarını ve onların farklı kültürlerde yaşayabilip sosyal hayata adapte olabilmelerini beklediği belirlenmiştir. ODTÜ Yabancı Diller Eğitimi bölümünün program çıktıları ve bu programların TYYÇ ile ilişkilendirildiği matris tabloları incelendiğinde ise bölümün belirlediği 15 program çıktısından yedi tanesinin TYYÇ'nin kültürlerarası özellikler taşıyan yeterlikleri ile doğrudan ilişkilendirildiği ortaya çıkarılmıştır. Ancak ODTÜ Yabancı Diller Eğitimi bölümünde aday öğretmenlerin zorunlu olarak aldığı FLE kodlu bölüm derslerinin bu TYYÇ yeterliklerine olan katkı düzeyleri incelendiğinde ise hem dilsel hem de pedagojik edinç temelli derslerin katkı düzeylerinin kısmene yakın olduğu bölüm tarafından ilan edilmiştir. Böylece bölüm derslerinin, kültürlerarası boyutlar taşıyan program çıktılarına verdiği katkı düzeylerinin hizmet öncesi İngiliz dili öğretmenlerini kültürlerarası açıdan yeterli yapabilecek seviyede yüksek olmadığı bu çalışma ile birlikte ortaya çıkmıştır.

Bu çalışma, 2016-2017 Akademik Yılının bahar yarıyılında kolay ulaşılabilirliğinden ötürü ODTÜ Yabancı Diller Eğitimi bölümünde yapılmıştır. Mevcut çalışma, son sınıfın son dönemine kayıtlı 80 Türk aday İngiliz dili öğretmeniyle gerçekleştirilmiştir. Katılımcıların %76'sı kadınlardan, %24'ü ise

erkeklerde oluşmuştur. Katılımcıların sadece %11,3'ü altı aydan fazla yurtdışında yaşadığını belirtmiştir. Ayrıca, katılımcıların %93,7'si mezun olduktan İngilizce öğretmeni ya da öğretim görevlisi olarak çalışmak istediğini ifade etmiştir.

Bu çalışmanın veri toplama araçları olarak anketler ve yarı yapılandırılmış mülakatlar kullanılmıştır. Anket, araştırmacı tarafından dört aşamada oluşturulmuştur. Birinci aşamada mevcut literatür ayrıntılı bir şekilde taranmış ve konuyla benzerlikler taşıyan diğer anketler incelenerek (Hatipoğlu, 2009, 2012; Iriskulova, 2012; Önalan, 2004) anketin ilk taslağı oluşturulmuştur. İkinci aşamada ise yabancı dil eğitimi alanındaki 6 uzman akademisyenden anket hakkında dönüt alınmıştır. Üçüncü aşamada ise uzman akademisyenlerden gelen dönütler doğrultusunda anketin hem içeriğinde hem de genel formatında düzenlemeler yapılmıştır. Son aşamada ise Ankara'da bulunan başka bir devlet üniversitesinde anketin 50 katılımcıyla pilot çalışması gerçekleştirilmiştir. Pilot çalışmasının ardından aday öğretmenlerin verdiği dönütler doğrultusunda ankete iki adet açık uçlu soru eklenmiş olup ardından tüm anketin güvenirliği hesaplanmıştır. Hesaplamalar sonucunda Cronbach alfası .830 olarak bulunmuştur. Anketin en son versiyonu altı bölümden oluşmaktadır. Anketteki soruların üç tanesi açık uçlu olup geri kalan 54 madde Likert ve kontrol ölçekli maddelerden oluşmaktadır.

Bu çalışmada yarı yapılandırılmış mülakatlar ise araştırılan konuya daha derinden bir bakış açısı kazanabilmek (Marshall & Rossman, 2006) ve anket aracılığıyla toplanan veriyi tamamlamak (Gall et al., 2003) için uygulanmıştır. Yarı yapılandırılmış mülakat soruları Cohen et al. (2007) tarafından belirlenen kriterler ışığında araştırmacı tarafından hazırlanmıştır. Ayrıca, hazırlanan anket soruları yabancı dil eğitimi alanında uzman bir akademisyen tarafından gözden geçirilmiş ve anketin pilot uygulamasında yer alan bir katılımcıyla da pilot uygulaması gerçekleştirilmiştir. Yarı yapılandırılmış mülakatlar gönüllülük esasına göre ankete katılan 80 aday öğretmen arasından daha önce belirtildiği gibi amaçlı örnekleme yöntemiyle seçilen 10 kişi ile gerçekleştirilmiştir. Mülakat soruları 5 ayrı setten ve toplamda 14 sorudan oluşmaktadır.

Çalışmanın sonuçlarına gelinecek olursa, birinci araştırma sorusunda hizmet öncesi İngiliz dili öğretmenlerinin kültürü ve hedef kültürü nasıl tanımladıkları araştırılmıştır. Aday öğretmenlerin kültür tanımları incelendiğinde neredeyse tüm katılımcıların kültürü durağan şekilde gördükleri ve kültürü daha dinamik biçimde tanımlayan yeni yaklaşımdan haberdar olmadıkları ortaya çıkmıştır. Mülakat sonuçlarının da katılımcıların anketteki kültür tanımlamalarıyla paralellik gösterdiği ortaya çıkmıştır. Çünkü mülakata katılan tüm aday öğretmenlerin kültürü insanların içinde yaşadığı sosyal çevreden etkilenen bağlama bağlı bir kavram olarak gördüğü ortaya çıkmıştır. Aday öğretmenlerin kültür tanımlamaları, hangi ortak temaları içerdiğini saptamak için daha ayrıntılı bir biçimde incelendiğinde ise adayların büyük çoğunluğunun kültür tanımlamalarının küçük "c" unsurları içerdiği, yani kültürü sosyolojik biçimde tanımladığı ortaya çıkmıştır.

Hizmet öncesi İngiliz dili öğretmenlerinin hedef kültürle bağdaştırdıkları ülkelere gelindiğinde ise çalışmanın sonuçlarına göre katılımcıların hepsi Amerika Birleşik Devletleri ve Britanya'nın hedef kültürü temsil eden esas ülkeler olduğu konusunda hemfikir olmuşlardır. Mülakat sonuçları ise adayların hedef kültürü temsil eden ülkelerin seçiminde anadili İngilizce olan konuşucuların o ülkelerde nüfusun çoğunluğunu oluşturmasını baz aldığını göstermiştir. Ayrıca mülakat sonuçları aday İngiliz dili öğretmenlerinin hedef kültürü temsil eden ülkeler hakkında en temel bilgilerden yoksun olduklarını da ortaya çıkarmıştır.

İkinci araştırma sorusu ise hizmet öncesi İngiliz dili öğretmenlerinin kültürün İngilizce sınıflarına entegre edilmesiyle ilgili görüşlerini incelemiştir. Mevcut çalışmanın sonuçlarına göre neredeyse tüm aday öğretmenler kültürün İngilizce öğretimine entegre edilmesi konusunda hemfikir olmuşlardır. Katılımcıların büyük çoğunluğu ayrıca İngiliz dili öğretmenlerinin hem dil öğretimi hem de kültür öğretimi hedeflerine sahip olması gerektiğini ve kültür öğretiminin yabancı dil sınıflarında dil öğretimiyle aynı derecede öneme sahip olması gerektiğini belirtmişlerdir.

Kültürel içeriğin dil becerileri ve sistemlerinin öğretiminde sunulmasına gelindiğinde ise yine adayların büyük çoğunluğu kültürün hem dil becerilerinin

(dinleme, konuşma, okuma ve yazma) hem de dil sistemlerinin (yapı ve sözcük bilgisi) öğretimine entegre edilmesi gerektiğini savunmuşlardır. Mevcut çalışmada ayrıca aday öğretmenlerin kültürün İngilizce sınıflarında her dil düzeyinde açıktan öğretimine destek verdikleri de ortaya çıkmıştır.

Ancak mülakatlar esnasında bu çalışmaya katılan aday öğretmenlerin İngiliz dili öğretiminin kültürlerarası hedeflerinden ziyade dil ve kültür arasındaki ayrılmaz bağı İngilizce sınıflarında kültürel içeriğin sunulmasındaki esas neden olarak saydığı ortaya çıkmıştır. Bu bakımdan, bir önceki araştırma sorusunda verdikleri durağan kültür tanımlamaları da göz önünde bulundurulduğunda, aday İngiliz dili öğretmenlerinin kültürlerarası bir yabancı dil öğretmeni profili sergilemedikleri belirlenmiştir.

Üçüncü araştırma sorusu hizmet öncesi İngiliz dili öğretmenlerinin Türk kültürünün İngilizce sınıflarına entegre edilmesiyle ilgili görüşlerini incelemiştir. Çalışmanın sonuçları hizmet öncesi İngiliz dili öğretmenlerinin büyük çoğunluğunun öğrencilerin ana kültürünün diğer yabancı kültürlerle birlikte dil sınıflarına entegre edilmesine son derece olumlu baktıklarını ortaya çıkarmıştır. Bu da aday öğretmenlerin İngilizcenin küresel geçerli dil olmasının ardından yabancı dil eğitim alanındaki değişen dinamiklerin farkında olduklarını göstermiştir.

Kültürlerarası dil öğretiminde ana kültürün yerine gelince, bu çalışmadaki aday öğretmenlerin büyük çoğunluğu İngilizce sınıflarında Türk kültür unsurlarının kullanımının Byram'in kültürlerarası edinç modelini oluşturan beş boyutun hepsinin gelişimine önemli etkisi olduğu konusunda hemfikir olmuşlardır. Benzer şekilde mülakata katılan adaylar, İngilizce sınıflarında Türk kültürüne ait unsurların kullanımının öğrenciler için kendi kültürlerini kültürlerarası ortamlarda rahatça ifade edebilmeleri açısından, diğer yabancı kültürlere karşı daha olumlu bir bakış açısı kazanabilmeleri açısından ve kendi öz kültürlerini diğer kültürlerle kıyaslayabilmeleri açısından faydalı olduğunu belirtmişlerdir. Öte yandan mülakatlar esnasında İngilizce sınıflarında Türk kültür unsurlarının kullanımına karşı olanlar bu durumun öğrencileri hem kendi kültürüne hem de diğer kültürlere karşı daha etnomerkezci yapacağını belirtmişlerdir. Ayrıca bu katılımcılar, böyle

bir entegrasyonun gereksiz bir zaman kaybı olduğunu çünkü Türk kültürünü öğrencilerin ders dışında rahatlıkla öğrenebileceklerini iddia etmişlerdir. Bir başka önemli bulgu ise mülakat sonuçlarına göre Türk kültürünün İngilizce sınıflarına entegre edilmesini savunan aday öğretmenlere bunun öğrencilerin kültürlerarası farkındalıklarını inşa etmek için nasıl en etkili şekilde yapılması gerektiği sorulduğunda birçok kültürlerarası yaklaşım ve teknik içinde sadece karşılaştırmalı yaklaşımdan bahsetmişlerdir ve bu yaklaşımdan bahsederken de gerekli yöntembilimsel ayrıntılara girmekten sakınmışlardır.

Dördüncü araştırma sorusunun ilk maddesi ODTÜ Yabancı Diller Eğitimi bölümündeki dilsel edinç temelli FLE kodlu bölüm derslerinde Türk kültürünün yerini araştırmıştır. Araştırma sonuçlarına göre hizmet öncesi İngiliz dili öğretmenlerinin arzulanan düzeyde kültürlerarası farkındalığa sahip olmadığı, çünkü bu derslerin aday öğretmenlere kendi ana kültürüne karşı çok az düzeyde kültürlerarası bir bakış açısı kazandırdığı ortaya çıkmıştır. Katılımcıların ilgili anket sorularına verdikleri yanıtlarda dilsel edinç temelli derslerin kültürlerarası eğitimlerinin bir parçası olarak Türk kültürüne ilişkin tutum, bilgi, beceri ve farkındalıklarına çok az bir katkı sağladığı ortaya çıkmıştır.

Mülakat sonuçları, aday öğretmenlerin anketlere vermiş oldukları yanıtlarla paralellik göstermiş olup hiçbir hizmet öncesi İngiliz dili öğretmeni ODTÜ Yabancı Diller Eğitimi bölümünü Türk kültürü farkındalığını kazanmalarına yardımcı olan esas kaynaklardan biri olarak görmemiştir. Bunun yanında ankette aday öğretmenlere bölümlerinde Türk kültürü farkındalığını arttıran dilsel edinç temelli dersler olup olmadığı sorulduğunda ise katılımcıların büyük çoğunluğunun tek bir ders adı bile yazamadığı belirlenmiştir.

Ayrıca, mevcut çalışma hizmet öncesi İngiliz dili öğretmenlerinin büyük çoğunluğunun kültürlerarası yabancı dil öğretmenleri olarak eğitilmek için ODTÜ Yabancı Diller Eğitimi bölümünün kendilerine Türk kültürüne ilişkin farkındalık kazandırma misyonuna sahip olması gerektiğini belirtmiştir. Bunun nedenleri olarak da dilsel edinç temelli derslere Türk kültürüne ilişkin unsurların katılmasının kültürlerarası bir öğretmen olmak için, kültürlerarası ortamlarda Türk

kültürünü nasıl ifade edeceğini öğrenmek için, Türkiye'deki sosyo-kültürel bağlamı anlayabilmek için ve yabancı dil öğretiminin kültürel boyutlarına odaklanabilmek için gerekli olduğunu ifade etmişlerdir.

Dördüncü araştırma sorusunun ikinci maddesi ODTÜ Yabancı Diller Eğitimi bölümündeki pedagojik edinç temelli FLE kodlu bölüm derslerinde Türk kültürünün yerini araştırmıştır. Araştırma sonuçlarına göre hizmet öncesi İngiliz dili öğretmenlerinin gelecekteki öğrencilerinin kültürlerarası edinçlerini geliştirmek için gerekli mesleki bilgi ve beceriden yoksun oldukları, çünkü bölümde sunulan pedagojik edinç temelli derslerin kendilerine Türk kültür unsurlarının İngilizce sınıflarına kültürlerarası amaçlar için entegre edilmesine ilişkin farkındalık ve deneyim kazandırmadığı belirlenmiştir.

Katılımcıların ankete vermiş oldukları yanıtlara göre belirtilen derslerde büyük çoğunluğunun İngiliz dili öğretiminde Türk kültürünün kullanımına ilişkin çok az ya da hiçbir öğretmenlik deneyimi kazanmamış oldukları ortaya çıkmıştır. Yine benzer şekilde mülakatlar esnasında hiçbir katılımcının ne Türk kültürüyle alakalı ders planları ve öğretim materyalleri hazırladığı ne de öğretmenlik deneyimlerinin bir parçası olarak demo derslerinde Türk kültür unsurlarından yararlandığı bulunmuştur.

Öte yandan, mevcut çalışma aday öğretmenlerin Türk kültürünün İngiliz dili öğretimine entegre edilmesiyle ilgili farkındalıklarının yeterince kazandırılmadığını ortaya çıkarmıştır. Örneğin, katılımcıların çoğu ankette vermiş olduğu yanıtlarda bölümdeki öğretim elemanlarının hiçbirinin gelecekteki öğrencilerinin kültürlerarası edinçlerini geliştirmek için İngilizce sınıflarında Türk kültürüne ilişkin unsurların kullanılması gerektiğinden bahsetmediğini ifade etmişlerdir. Bu da aday öğretmenlerin aslında kültürlerarası bir yabancı dil sınıfına Türk kültürünü düzgün bir şekilde nasıl entegre edecekleri hususunda gerekli deneyimsel bilgiden yoksun olduklarını göstermektedir. Bu bulgu, aynı zamanda neden aday öğretmenlerin karşılaştırmalı yaklaşım dışında başka hiçbir yöntem ve teknikten bahsedemediğini de açıklamaktadır.

Yukarıdaki sonuçlara paralel olarak aday öğretmenlere bölümlerinde verilen ve kendi öğretimlerine Türk kültürünün entegre edilmesine hazırlayan herhangi bir pedagojik edinç temelli ders olup olmadığı sorulduğunda ise katılımcıların büyük çoğunluğunun yine tek bir ders adı bile yazamadığı belirlenmiştir. Ayrıca, mevcut çalışma hizmet öncesi İngiliz dili öğretmenlerinin büyük çoğunluğunun ODTÜ Yabancı Diller Eğitimi bölümünün mesleki açıdan kendilerini Türk kültürünün İngilizce sınıflarına entegre edilmesine hazırlama misyonuna sahip olması gerektiğini belirtmiştir. Bunun nedenleri olarak da pedagojik edinç temelli derslere Türk kültürüne ilişkin unsurların katılmasının kendilerini bu konuda daha bilgili yapacaklarını ve bu sayede gelecekteki öğrencilerinin derslere katılımını artıracaklarını belirtmişlerdir. Buna ek olarak, aday öğretmenler kendi ana kültürünü bilinçaltı düzeyde bildikleri için ve mezun olduktan sonra çoğunlukla Türk öğrencilerle çalışacakları için yabancı dil sınıflarına ana kültür unsurlarının nasıl sunulacağıyla ilgili örgün bir eğitim almaları gerektiğinden de bahsetmişlerdir. Öte yandan bu tarz bir misyona karşı olan aday öğretmenler ise bunun nedenleri olarak iyi bir metot bilgisine ya da yüksek bir motivasyona sahip bir aday öğretmenin özel bir eğitim almadan da Türk kültürünü İngilizce sınıflarına başarılı bir şekilde entegre edebileceğini ifade etmişlerdir.

Çalışmanın çıkarımlarına gelinecek olursa, öncelikli olarak Türkiye'deki hizmet öncesi İngiliz dili öğretmen eğitimi programlarının aday öğretmenleri kültürlerarası iletişimsel edinç hakkında bilgilendireceği zorunlu bir kültür odaklı dersi izlencelerine dahil etmesi gerekmektedir. Bu derste kültürün dinamik yapısı özellikle vurgulanmalı ve aday öğretmenlerin kültürle ilgili farkındalıkları kültür ve kültürün birçok boyutu ile ilgili araştırma temelli bilgiler verilmek suretiyle artırılmalıdır. Bunun dışında, bu derste aday öğretmenlere İngilizcenin artık geleneksel kültür ve dilsel bağlamından kopmuş olduğu için İngilizce sınıflarında kültür öğretimini sadece dil ve kültür arasındaki kopmaz ilişkiye bağlamanın artık eksik kalacağı hatırlatılmalı ve İngiliz dili öğretimine kültürü esas olarak öğrencilerin kültürlerarası edinçlerini geliştirme amacıyla entegre etme fikri desteklenmelidir. Öte yandan, zorunlu kültür dersinin içeriği genişletilerek hizmet öncesi İngiliz dili öğretmenlerinin hem kendi kültürünün özfarkındalığı hem de diğer kültürlerle ilgili farkındalığı artırılmalıdır. Bunu yaparken de bu dersin

içeriği aday öğretmenlere Türk kültürüne farklı boyutlardan kültürlerarası bir bakış açısı katacak şekilde genişletilmelidir. Örneğin, bu derste öğrencilerin kültürlerarası tutumlarını geliştirme amacıyla onlardan Türkiye'de daha önce yaşamış yabancılar tarafından kaleme alınan farklı gazetelerden, gezi rehberlerinden ve kitaplardan toplanmış metinlerle ilgili kendi görüşlerini yansıtan eleştirel cevap yazıları yazmaları istenebilir. Buna ek olarak uluslararası görsel medyada sunulan Türkiye ve Türk kültürü ile alakalı imgelerle ilgili film, dizi, belgesel incelemesi yapmaları da istenebilir. Bunun dışında, aday öğretmenlerden okul yerleşkelerinde bulunan yabancı uyruklu öğrencilerle Türk insanı ve Türk kültürü ile ilgili düşüncelerini ve niçin böyle düşündüklerini kapsayan kısa röportajlar yapmaları ve sınıf içinde sunmaları istenebilir.

Kültür odaklı bir dersin yanı sıra kültürlerarası edinç temelli kavramlar ve meseleler hizmet öncesi İngiliz dili öğretmen eğitimi programlarında verilen tüm bölüm derslerine mümkün olduğunca entegre edilmeye çalışılmalıdır. Ancak burada şunu belirtmek gerekir ki bu derslerde diğer kültürlerle ilişkili olarak ana kültürü anlamaya ekstra özel ilgi gösterilmelidir. Çünkü kültürlerarası bir eğitimden geçen aday öğretmenlerin öncelikle kendi kültürünü bilerek sürece başlaması gerekmektedir.

Hizmet öncesi İngiliz dili öğretmenlerinin Türk kültürünü İngilizce sınıflarına entegre etme ile ilgili farkındalıkları artırılmalıdır. Mesela, yabancı dil eğitimi uzmanları, İngiliz dili öğretiminin kültürlerarası edinç gerekliliğini yerine getirmede Türk kültür unsurlarının İngilizce sınıflarına dahil edilmesinin önemiyle ilgili aday öğretmenlerin dikkatini çekmede daha açık olmalıdır. Ayrıca, aday öğretmenlerin yabancı dil sınıflarında kültürlerarasılığı anlama ve uygulama ile ilgili akademik toplantılara katılımları teşvik edilmelidir.

Bu çalışmanın katılımcıları hizmet öncesi yabancı dil öğretmenleri olmasına rağmen büyük çoğunluğunun en az altı ay süreyle yurtdışında bir ülkede hiç yaşamamış oldukları ortaya çıkmıştır. Literatürde yer alan çalışmalarda aday öğretmenlerin yurtdışı deneyimleri ile kültürlerarası edinç gelişimleri arasında güçlü bir bağ bulunduğu için daha çok aday yabancı dil öğretmeninin çeşitli

öğrenci değişim programları aracılığıyla yurtdışına çıkmaları desteklenmelidir. Buna ek olarak, Türkiye'deki hizmet öncesi İngiliz dili öğretmen eğitim programları diğer ülkelerdeki aday İngilizce öğretmenleriyle kültürlerarası iş birliğini güçlendirmek için daha çok uluslararası günler, projeler ve organizasyonlar düzenlemelidir.

Son olarak, hizmet öncesi İngiliz dili öğretmenleri ve yabancı uyruklu öğrenciler arasındaki kültürlerarası diyaloğu artırmak için üniversitelerdeki bölümler arası iş birliği artırılmalıdır. Örneğin, Modern Diller Bölümü tarafından verilen "Yabancılar için Türkçe" derslerinin destekleyici bir parçası olarak kültürlerarası çalıştaylar İngilizce olarak düzenlenebilir. Bu çalıştaylarda yabancı uyruklu öğrenciler daha yetkin olduğu dilde Türk kültürü ile ilgili sorular sorarak öğrendikleri dilin kültürünü daha kapsamlı olarak öğrenme şansını yakalarken, hizmet öncesi İngiliz dili öğretmenleri de hem kendi ana kültürünü İngilizce olarak açıktan bir şekilde ifade edebilme olanağına sahip olur, hem de bu etkileşimler yoluyla birçok yabancı kültür hakkında derinlemesine bilgi sahibi olur.

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