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

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ÖZET

Bu çalışmanın amacı, İstanbul'da bir özel üniversitenin hazırlık programında çalışan, anadili İngilizce olan ve olmayan okutmanların kültürlerarası yabancı dil eğitimi üzerine algılarını, iki katılımcı grubunun arasında farklılık olup olmadığını ve kültürlerarası yabancı dil eğitimini sınıf içi uygulamalarına ne ölçüde entegre ettiklerini incelemektir. Bu çalışmada, anadili İngilizce olan otuz okutman ve anadili İngilizce olmayan otuz okutman 2014 – 2015 eğitim öğretim yılının güz döneminde yer almıştır. Nicel veriler bir anket ve gözlem kontrol listesi aracılığıyla elde edilmiş, nitel veriler ise her iki grup okutmanlarına uygulanan yarı yapılandırılmış görüşmeyle toplanmıştır. Çalışmanın bulguları, hem anadili İngilizce olan hem de anadili İngilizce olmayan İngilizce okutmanlarının, kültürlerarası yabancı dil eğitimini, dil eğitiminin önemli bir kavramı olarak algıladıklarını göstermiş olup, hedef kültürü yabancı dil olarak İngilizce sınıfına entegre etmeye ilişkin önemli çıkarımlar ortaya koymaktadır.

Anahtar Kelimeler: Kültür, yabancı kültür, kültürlerarası yabancı dil eğitimi, sınıf uygulamaları, yabancı dil olarak İngilizce

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

ABSTRACT

The purpose of this study is to investigate the perceptions of non-native and native EFL instructors towards intercultural foreign language teaching, explore whether there are any differences between the two groups of participants, and also, find out to what extent they integrate culture into their class practice in a language preparatory program offered at a foundation (non-profit, private) university in Istanbul, Turkey. A sample of thirty native and thirty non-native EFL instructors participated in this study in fall semester of 2014 – 2015 academic year. The quantitative data were obtained through a questionnaire, and an observation checklist while the qualitative data were collected from semi-structured interviews administered to both groups of instructors. The findings of the study showed that intercultural foreign language teaching is perceived to be an important concept of foreign language teaching by both native and non-native EFL instructors and revealed significant implications with respect to integrating foreign culture in EFL classrooms.

Key Words: Culture, foreign culture, intercultural foreign language teaching, classroom practices, English as a foreign language (EFL)

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1. INTRODUCTION

As a consequence of globalization and the revolutionary technical developments in the field of communications seen in the last few decades, the idea and the act of communication itself have changed dramatically. This has allowed, and in a sense even pushed, people to interact with each other more frequently than they used to and in novel ways. Understanding an interlocutor's feelings, beliefs, attitudes as well as his/her social and cultural identity have become as important as understanding his or her language. Such changes have inevitably affected the scope of foreign language learning. Linguists, scholars, language educators and even sociologists have started to discuss and agree upon the necessity of integrating cultural data into the language learning process (Hall, 2008; De Fleur, Kearney and Plax, 1993; Kramsch, 1993; 1998; Prodromou, 1992; Sorrels, 2013).

Language and culture are two concepts difficult to separate from each other. Language is a phenomenon that derives from and is interlinked with society and culture. When communicating, we not only utter and transfer specific patterns of sounds and words in order to convey messages but also include the social and cultural background information that we acquired while learning our mother tongue. Hall (2008, p. 45) carries this observation a step further when he says; "In our interactions with others, we use language not only to refer to or represent our socio-cultural worlds, it is also the central means by which we bring our cultural worlds into existence, maintain them, and shape them for our own purposes." It can therefore be said that, since languages hold a myriad of cultural signs and meanings when it comes to language learning, these elements cannot be regarded as a separate entity in the language learning environment (Fichtner and Chapman, 2001). It follows that learning a different language requires that learners not only grasp the structural and formal elements of the language, but also become versed in those aforementioned cultural components in order to achieve true facility in their new tongue (Byram and Buttjes, 1990; Deardorff, 2009; Byram, Nichols and Stevens, 2001; Sercu, 2000).

Alptekin (1993, p. 136) argues that target language cultural material is "detrimental to foreign language learning" because the learners lack the [necessary] schematic knowledge. However, the semantics and syntax of a language are not separate from culture; they are an integral part of it. Moreover, most learners take a genuine interest in the target culture. From this perspective, concepts that are too culture-specific can of course hinder comprehension. For example, the concept of "English pubs" may be somewhat familiar to our students, but that of "buying a round" less so. In any case, teachers' attitudes and choices regarding these cultural components determine the amount of interest and level of understanding among learners which lead changes in the implementation of the foreign langauge instruction.

1.1. What is Culture?

The term 'culture' has gained various meanings in different eras and there are varying accepted scholastic interpretations of what the word is supposed to mean. As a result of these shifts, Williams (1983) came up with three main uses of this term. First, culture is a reference to the intellectual, spiritual and aesthetic development of an individual, group or society. Next, it is a label for a range of intellectual and artistic activities and their

products. Finally, culture refers to a designation for the entire way of life, activities, beliefs and customs of a group or society (p.8).

Harris and Moran (1987) expand upon that 'cultural iceberg' model and further underline three levels of it: the technical, formal and the informal. The technical aspect is the full view of the iceberg that represents the characteristics of culture practiced by an individual in a given social situation. This is represented by behaviors, appearances, and procedures; such as the way a child dresses in school. The formal aspect is that portion of the iceberg that "is partially above and partially below sea level". For example, "rituals within a culture, such as physical space, use of time, and religious beliefs, may be part of the formal level of culture because we are aware of them but their rationale is often hidden. The informal level is that part of the iceberg that is completely unseen. This includes automatic responses to actions that take place unconsciously, as exemplified in the roles given to males and females or to children and adult (Nieto and Booth, 2010).

Additionally, DeFleur, Kearney and Plax (1992) define 'culture' as an *umbrella* term – 'one very broad and inclusive concept covering many. Accordingly, a number of types of culture fit under that umbrella. One is the *general* culture that brings certain uniformity to the ways of life of people in even a diverse society. Two additional categories are *specialized* cultures, which characterize an enormous number of organizations and groupings within the society, and *co-cultures*, which are the particular practices of our various racial, ethnic religious, and national groups (p. 372).

Regarding how communication in language and culture are tied up, Kramsch (1998) sees language as expressing, embodying and symbolazing cultural reality. In other words, people express facts and ideas as well as reflect their attitudes using words; they give meaning to their experience through the means of communication as well as view their language as a symbol of their social identity.

As stated in the definitions above, culture and the way people live and communicate within are so integrated that it would not be unfair to describe them as inseparable. Just as people acquire their first language and their local culture at the same time, foreign language learners should also gain cultural competence along with linguistic abilities. Therefore, it has become significantly important for language teachers to integrate culture in foreign language classrooms by raising the awareness of their students about different cultures, helping them become culturally competent and conveying communication in the target context.

1.2. Culture and Teacher Factor

Although changes in syllabi, curricula, materials used and teaching techniques have been accepted as a prerequisite to keeping up with this new trend, the *teacher factor* seems to have received inadequate attention in forieng language education. Teachers bring their personal, social and cultural identity into the classroom and this unique identity inevitably influences not only the way they teach but also their perceptions about regarding target language and culture.

Considering the cultural identities of language teachers, Fichtner and Chapman (2001, p. 121) stated that precisely because language is very much interrelated with culture, 'the question of the cultural belonging of foreign teachers emerges with radical importance for the language classroom.' They also added that the cultural affiliations foreign

language teachers bring to the classroom may affect not only their confidence and level of comfort when teaching about a specific target language culture, but that their cultural affiliations and their experience in a *second culture* may also shape their cultural knowledge and the way they evaluate it.

Native speakers of a language have an inborn and intuitive familiarity with the target culture, which makes them more knowledgeable and therefore confident when a culture specific item is taught in the classroom. As for non-native teachers, the target language and culture that they are to teach is not their own and this will affect their confidence, flexibility, choice of materials and how they teach in the classroom accordingly. Therefore, the question of whether teachers are ready to aid others in achieving intercultural competence ought to be addressed in further research focusing on their status of being native or non-native speakers of the target language.

It follows that as native speaking teachers possess access to that target culture by default, their perceptions and attitudes should necessarily be different from that of non-native teachers. As a result, teachers' different perceptions of the target culture influence their teaching practices as well as outcomes in language classrooms.

1.3. Previous Research on Integrating Culture in Turkish EFL Context

Many different studies have been conducted to investigate the teachers' perceptions towards integrating culture in language learning in Turkey (Atay, 2005; Aydemir, 2013; Kilic, 2013; Onalan, 2005; Sercu, 2005).

In her study, Atay (2005) investigated the importance of the cultural dimension in language learning. Data gathered from 65 Turkish prospective teachers of English, revealed that although the participants were aware of this issue, yet they lacked knowledge related to the target language culture(s) and that the teaching culture actually involved more than what they could do.

Sercu (2005) sought to investigate language teachers' beliefs and classroom practices in seven different countries including Turkey. The results revealed that there was no connection between the teachers' beliefs in the integration of culture in language teaching and their classroom practices.

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

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

Bayyurt (2006) attempted to investigate the importance of raising non-native English language teachers' awareness of different dimensions of culture in the teaching of English as an international language. A semi-structured interview was addressed to a small group of Turkish teachers of English working in public and private schools in Turkey. The results showed that 'a successful non-native speaker model of English might help learners to overcome linguistic as well as cultural barriers in their language learning process.

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

1.4. Purpose of the Study

Based on the previously conducted studies, it can be stated that language and culture are interlinked and in foreign language practices, culture cannot be ignored. In order to achieve this goal, language teachers should be familiar with the target culture and they should also be capable of presenting different cultural encounters to their students. The present study, therefore, attempts to investigate the perceptions of both native and nonnative teachers of English towards intercultural foreign language teaching, examine if there are any differences between the two groups and find out to what extent they integrate culture into their class practice. Specifically, the research questions that were investigated in this study are as follows:

1- What are the perceptions of native and non-native EFL instructors in relation to intercultural foreign language teaching?
2- Are there any differences between the perceptions of native and non-native EFL instructors in relation to foreign language teaching?
3- To what extent do the native and non-native EFL instructors integrate intercultural foreign language teaching into their class practice?

2. METHOD

2.1. Setting

This study was conducted at an English Language Preparatory Program offered at a private university in Istanbul, Turkey. The preparatory program aims at teaching English for Academic Purposes and lasts for one academic year, from September to July, providing students with A1, A2, B1, B2 and C1 proficiency levels of English defined by the Common European Framework (CEFR/CEF). Each level lasts about 8 weeks (this period is referred to as a *teaching module*) and the students are further intermittently assessed via variety of exams and tasks throughout any given module. At the end of a module, the students take the End of Module Exam (EOM) and they need to get an average of 65 (out of 100) if they are to progress to subsequent levels of instruction. Finally, when students complete the B2 or C1 levels, they have the right to take another proficiency exam, which they are required to pass in order to exit the preparatory school.

2.2. Participants

The participants in this study comprised 60 EFL instructors working at the English Language School. Specifically, 30 native (19 female and 11 male) and 30 non-native (21 female and 9 male) EFL instructors with the age average of 37 and with experience in teaching varying between 5 to 13 years participated in the study. The native EFL instructors came either from the USA, Canada and the UK where English is the first (native) language while the non-native EFL instructors were all of Turkish nationality where English has the status of a foreign (non-native) language. They all had a BA degree either in the field of English Literature or English Language Teaching.

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

The next two stages in the data collection procedure involved the use of *simple random sampling*. Specifically, these second and third steps were semi-structured interviews conducted with 15 native and 15 non-native and classroom observations with 5 native and 5 non-native instructors done by the researcher. By the use of these two instruments, the perceptions of the both groups of teachers towards intercultural foreign language teaching, the differences between these two groups and the extent to which they integrate intercultural foreign language teaching into their class practice were among the three major aims to be investigated in the study.

2.3. Data Collection Instruments

As stated previously, the data required for this research were gathered via questionnaires, semi-structured interviews classroom observations which are described in detail below.

2.3.1. Questionnaire

In this study a questionnaire adopted from Sercu's (2005) research which aimed to find out teachers' beliefs about intercultural teaching and their class practice was administred to the two groups of participants. The questionnaire consisted of two main parts. The first part aimed to get some demographic information about the participants such as age, gender, nationality, department of graduation, status of being a native or nonnative speaker of English as well as years of teaching experience. The second part attempted to identify the teachers' perceptions towards intercultural foreign language teaching. It contained 9 items in total with a four-point Likert type scale ranging from *strongly agree (4)* to *strongly disagree (1).* The Cronbach's alpha value over 9 questions was found as .93 which demonstrated acceptable internal consistency in the present sample (Gliem & Gliem, 2003).

2.3.2. Semi-structured interviews

For the qualitative dimension of the study, semi-structured interviews were carried out with 15 native and 15 non-native EFL instructors with an attempt to support the

questionnaire data. The items in the questionnaire were paraphrased by the researcher and a parallel wording was used to come up with the interview questions (e.g. the role of instructors in teaching culture, the integration of culture in English classrooms etc.) to discover the perceptions of the participating EFL instructors on intercultural foreign language teaching.

2.3.3. Observation

In an attempt to find out to what extent the two groups of instructors integrated intercultural foreign language teaching into their class practice structured observations were conducted by two researchers in the field of foreign lanaguge education. The reason behind using this type of observation was to minimize the effects of observer subjectivity by ensuring that behaviors are observed in the same way and same coding rules are applied. Parallel to the questionnaire, the observation checklist was adopted from Sercu's (2005) study aiming to find out what kind of questions, presentation or teaching techniques the instructors make use of in their class practices to promote intercultural competence. Specifically, two observers observed 5 native and 5 non-native EFL instructors based on a checklist comprising 17 activities such as, using videos and role-plays which attempted to promote intercultural practices in language classrooms.

2.4. Data Analysis

In order to answer the first question of the study, the data were gathered through questionnaires and semi-structured interviews carried out with 60 EFL instructors. The results gained from the questionnaires were entered into and analyzed statistically via SPSS (version 20.0). Descriptive statistics (means and standard deviations) were used to analyze and report the gathered data. Besides, to support the quantitative data, semi-structured interviews were carried out with 15 native and 15 non-native EFL instructors. The results were analyzed qualitatively, where some generalizations from the data itself emerged, and then, were interpreted though pattern coding based on Bogdan and Biklen's (1998) framework. The process began with the open coding of the data followed by inducing categories from these codes. The categories and themes were subject to the checking of inter-raters. To identify the degree of inter-rater reliability, two experts in the field of English Language Teaching (ELT) identified themes from the codes. The inter-rater raliabilty for the raters was found to be .81 which indicated close agreement on the general themes apart from the different verbalizations of similar concepts.

As for the second research question, trying to compare the perceptions of the native and non-native EFL instructors about integrating culture in language classrooms, the results of the questionnaires were analyzed through an independent samples t-test. Before the test was conducted, Levene's Test for Equality of Variances and the Kolmogorov-Smirnov Test of Normality were obtained to assess the homogeneity of variances and the normality assumptions of the two groups of participants. According to the first test, the two variances were approximately equal between the two groups which shows that the homogeneity of variances assumption was met ($p>.05$). Likewise, according to the second test, there was no violation of the normality assumption for all distributions ($p>.05$). The quantitative findings were supported by the qualitative data obtained from the semi-structured interviews analyzed through same pattern coding.

Finally, for the third question, an observation checklist was used by two observers to find out to what extent the native and non-native EFL instructors integrate intercultural foreign language teaching into their class practice. The inter-observer agreement was found to be .87 indicating that the two observers agreeed on appropriate coding. The obtained data was analyzed quantitatively using SPSS by estimating the percentages for each group of participants.

4. RESULTS

For the purposes of this study, data were analyzed both quantitatively and qualitatively. The following section describes the results in relation to each research question. First, based on the results of the descriptive statistics (means and standard deviations) the two groups highlighted the importance of intercultural foreign language teaching (see Table 1).

Table1.

Perceptions of Native and Non-Native EFL Instuctors about Intercultural Foreign Language Teaching (IFLT)

Item No	Perceptions about IFLT	EFL Instructors			
		Native		Non-native	
		M	SD	M	SD
1	In a foreign language classroom, teaching culture is as important as teaching the foreign language.	3.00	0.74	3.27	0.45
2	Intercultural education is best undertaken cross-culturally.	3.17	0.64	3.47	0.50
3	A foreign language teacher should present a positive image of the foreign culture and society.	2.80	0.84	3.00	0.52
4	Before you can teach culture or do anything about the intercultural dimension of foreign language teaching, sts have to possess a sufficiently high level of proficiency in foreign language.	1.93	0.64	2.07	0.64
5	It is impossible to teach the foreign language and the foreign culture in an integrated way.	1.40	0.67	1.87	0.77
6	Intercultural foreign language teaching has no effect what so ever on sts' attitudes.	1.30	0.53	1.80	0.71
7	The more sts know about the foreign culture, the more tolerant they are.	2.80	0.61	2.63	0.96
8	In intercultural contacts, misunderstandings arise equally often from linguistic as from cultural differences.	2.97	0.61	2.93	.98
9	Foreign language teaching should enhance sts' understanding of their own cultural identity.	3.20	0.61	2.87	0.73

Note: Students=sts.

According to this table, the participating instructors perceived most of the items listed in the table above to be important in relation to intercultural foreign language teaching. More specifically, both native and non-native EFL instructors agreed (i.e. as a

combination of strongly agreed or agreed) upon the ideas that in a foreign language classroom: teaching culture is as important as teaching the foreign language (Native: M=3.00, SD=0.47 / Non-native: M=3.27, SD=0,45); intercultural education is best undertaken cross-culturally (Native: M=3.17; SD=0.64 / Non-native: M=3.47, SD=0.50) and that a foreign language teacher should present a positive image of the foreign culture and society (Native: M=2.80, SD=0.84 / Non-native: M=3.00, SD=0.52).

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

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

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

First of all, when the native and Turkish instructors were asked about their perceptions in relation to the importance of intercultural foreign language teaching, they agreed that language and culture are interconnected. Specifically, they stated that integrating culture in foreign language learning and teaching should be emphasized in the preparatory program which would provide greater diversity and increase students' motivation. In relation to this point, both groups made the following comments:

1- *[…] Language and culture are interlinked. Language is culture, culture is learning. Therefore, language and culture should be integrated in the syllabus. This will provide more diversity to the lessons. (Native Instructor, Interview data, 3rd Oct. 2015)*

2- *[…] Intercultural foreign language teaching facilitates the process for students as they find the opportunity to learn about different cultures and get more motivated.* (Nonnative Instructor, Interview data, 3rd Oct. 2015)

Parallel to these findings, the two groups also stressed the significance on raising the students' awareness of other cultures which will influence their view of the world. Likewise, intercultural foreign language teaching equips students with the skill-set that will help them overcome the possible cultural barriers in their future interactions it can be seen in the following excerpts:

1- *[…] If students are subjected to another culture, it will be beneficial for their overall world view.* (Native Instructor, Interview data, 3rd Oct. 2015)
2- *[…] Intercultural foreign language teaching equips students with the skill-set that will help them overcome the possible cultural barriers in their interactions abroad.* (Nonnative Instructor, Interview data, 3rd Oct. 2015)

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

1- *[…] Culture should be integrated in the English curriculum to help students understand specific features of the culture.* (Native Instructor, Interview data, 3rd Oct. 2015)
2- *[…] Naturally, culture should be integrated in the curriculum to help students to have a better understanding.* (Nonnative Instructor, Interview data, 3rd Oct. 2015)

The two groups of instructors also highlighted the importance of engaging students in real-life tasks and debates, and providing them the authentic materials. The following two comments were made by two instructors:

1- *[…] In order to integrate language and culture in a foreign language classroom, teachers should engage students in real-life activities and debates.* (Native Instructor, Interview data, 3rd Oct. 2015)
2- *[…] Teachers can integrate language and culture in their classrooms by using authentic materials.* (Nonnative Instructor, Interview data, 3rd Oct. 2015)

Finally, when asked about their perceptions on how intercultural foreign language teaching might affect students' attitudes and tolerance towards target culture, the native and non-native English instructors stated that if the teachers focus both on the target culture and stduents' own culture, the students will be more motivated, enthusiastic and tolerant both towards their own culture and the target culture(s). In relation to this point, the two groups said:

1- *[…] As long as the teachers keep the balance between the target culture(s) and their own culture, the students will compare and contrast their own culture with the target culture(s). This will make them more enthusiastic and tolerant.* (Native Instructor, Interview data, 3rd Oct. 2015)

2- *[…] If the teachers keep the balance the target culture(s) and their own culture, the students will become more motivated and tolerant* (Nonnative Instructor, Interview data, 3rd Oct. 2015)

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

Furthermore, as for the answer to the second research question aiming to reveal whether there were any differences between the perceptions of the two groups of instructors with respect to intercultural foreign language teaching, an independent sample t-test was used. Specifically, the gained scores of the questionnaire given both to the native and non-native EFL instructors were used to compare the findings (see Table 2).

Table 2.
Results of t-test and Descriptive Statitics for Intercultural Foreign Language Teaching (IFLT)

	EFL Instructors								
	Native			Non-native					
	M	**SD**	**N**	**M**	**SD**	**N**	**Sig.**	**t**	**df**
IFLT	2.50	0.75	30	2.65	0.60	30	.65	.46*	58

*p < .05.

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

In order to collect data for the third research question of the study, data were collected from classroom observations. Specifically, observations were made by the researcher while 5 native and 5 non-native EFL instructors were introducing a cultural concept to students in their respective classrooms. The following table displays the frquencies for the two groups of participants:

Table 3.

Frequencies about Integration of Intercultural Foreign Language Teaching (IFLT) into Class Practice

Item No	Integration of IFLT	EFL Instructors					
		Native			Non-native		
		Often	Once in a while	Never	Often	Once in a while	Never
1.	Asks sts to think about the image to promote the foreign culture.	60	30	10	60	40	-
2.	Tells the sts what s/he heard about the foreign culture.	60	40	-	60	30	10
3.	Tells the sts why s/he finds something fascinating or strange about the target culture	80	20	-	60	40	-
4.	Asks his/her sts to independently explore an aspect of the target culture.	60	40	-	60	40	-
5.	Uses videos, CDs or the Internet to illustrate an aspect of the target culture.	100	-	-	10	-	-
6.	Asks his/her sts to think about what it would be like to live in the foreign culture.	80	20	-	70	20	10
7.	Talks to his/her sts about his/her own experiences in the foreign country.	80	20	-	100	-	-
8.	Asks his/her sts about their experiences in the foreign country.	70	30	-	60	40	-
9.	Invites a person originating from the foreign country to the classroom.	60	30	10	70	30	-
10.	Asks sts to describe an aspect of their own culture.	60	40	-	70	30	-
11.	Brings objects originating from the foreign culture to the classroom.	60	10	30	80	20	-
12.	Asks sts to participate in role-play situations from different cultures meet.	60	20	20	80	10	10
13.	Decorates the classroom with posters illustrating the foreign culture.	40	50	10	60	30	10
14.	Comments on the way in which the foreign culture is represented in teaching materials.	70	20	10	80	20	-
15.	Asks sts to compare their own culture with that aspect in the foreign culture.	60	30	10	60	40	-
16.	Touches upon an aspect of the foreign culture being negatively disposed.	-	-	100	-	-	100
17.	Talks to the sts about stereotypes of the foreign culture.	80	20	-	10	-	-

Note: Students=sts.

According to the percentages displayed in the table above, there was no significant difference between the native and non-native EFL instructors where the exploitation of the intercultural foreign language teaching into their class practice was concerned.

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

5. DISCUSSION and CONCLUSION

One of the most important changes over the past few decades has been the integration of the cultural dimension into foreign language teaching. The connection between language and culture has been highlighted in previous research seeing teacher as possessing a curcial role in encourging learners to be competent intercultural speakers. The present study, therefore, aimed to investigate the perceptions of native and nonnative instructors of English towards intercultural foreign lanagueg teaching in a preparatory program.

The findings of this study revealed that both groups of instructors perceived culture as one of the most essential components of foreign language instruction. Specifically, the two groups of participants believed that intercultural foreign language teaching should be the focus of the English programs with an integration of other linguistic components such as grammar and vocabulary. These findings are in accord with a previous research studies by Atay (2005), Onalan (2005) and Aydemir (2013), where the teachers' positive attitudes towards incorporating cultural information in their instruction were perceived to be highly important.

Besides, the obtained findings indicated that teaching culture is as crucial as teaching linguistic elements in a foreign language learning environment as well. In that sense, Bayyurt (2006) highlighted the importance of the role of the instructor to help learners to overcome linguistics as well as cultural barriers during their language learning process.

Furthermore, when the connection between intercultural foreign language teaching and the students' proficiency level is concerned, instructors indicated that culture could be transmitted no matter what level the students may possess. They believed that the teaching of cultural content could be implemented from the very beginning of the process. In that sense, Prodromou (1992) also stresses the importance of presenting the foreign culture even in elementary level saying that there is still a place for this kind of 'learning about' the target culture, wherever possible (referring to the English proficiency level of the class) and activities in class may take the form of games, quizzes, questionnaires, and project work.

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

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

Moreover, based on the statistical analysis of the t-test, there were no significant differences between the perceptions of the two groups of instructors in relation to intercultural foreign language teaching. To put it simply, the status of being native or non-native did not cause any significant difference between the perceptions of the aforementioned groups of participants. The reason behind this finding may be due to the fact that non-native teachers thanks to globalization, technological advancements and easier international travel opportunities are becoming more familiar with foreign cultures. In line with this argument, Kilic (2013) believes that the increasing number of international organizations in Turkey, exchange and Erasmus programs in universities and the increasing number of Turkish staff attending the organizations and aforementioned programs might have influenced Turkish instructors' perceptions in relation to intercultural foreign language teaching positively.

In an attempt to investigate the extent of integration of intercultural foreign language teaching into their class practice, the findings of the observations revealed that both native and non-native EFL instructors told the students what they had heard, read or experienced about the foreign culture. The reason behind this finding might be due to the fact that it is the most convenient way to draw attention in the classroom and to motivate the students; as students usually find it exciting to listen to interesting facts or stories about the foreign society or culture. Instructors may have employed this technique intuitively.

Additionally, they emphasized the importance of one's own culture in learning a foreign culture. This finding echoes Kilic's study (2013), which showed that the lecturers' frequency of dealing with cultural aspects was not influenced by any demographic variables. In other words, it can be argued that, the status of being a native teacher is not an asset when culture teaching is concerned. .

To conclude, the findings of this study clearly suggest that intercultural foreign language teaching should be closely addressed in preparatory programs which might help to eliminate misunderstanding in intercultural contacts; foster awareness of one's own and others' identities as well as attempt to open new viewpoints on different cultures.

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UZUN ÖZET

1. Giriş

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

Dilbilimciler ve dil eğitimcileri, kültür eğitiminin hem lise hem de üniversite seviyesinde dil eğitimine entegre edilmesi konusunda hemfikir olmuşlar ve bu alanda çeşitli çalışmalar yürütmüşlerdir. Özellikle öğretmen faktörü bu anlamda önemli rol oynamaktadır. Örneğin, Fichtner ve Chapman (2009) yabancı dil sınıflarında öğretmenin kültürel aidiyetinin ne denli büyük rol oynadığını vurgulamışlardır. Bu nedenle, bu araştırmanın amacı, İstanbul'da bir özel üniversitenin hazırlık programında çalışan, anadili İngilizce olan ve olmayan okutmanların kültürlerarası yabancı dil eğitimi üzerine algılarını, iki katılımcı grubunun arasında farklılık olup olmadığını ve kültürlerarası yabancı dil eğitimini sınıf içi uygulamalarına ne ölçüde entegre ettiklerini incelemektir. Çalışma soruları;

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

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

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

2. Yöntem

Bu çalışmanın amacı, İstanbul'da bir özel üniversitenin hazırlık programında çalışan, anadili İngilizce olan ve olmayan okutmanların kültürlerarası yabancı dil eğitimi üzerine algılarını, iki katılımcı grubunun arasında farklılık olup olmadığını ve kültürlerarası yabancı dil eğitimini sınıf içi uygulamalarına ne ölçüde entegre ettiklerini incelemektir. Katılımcıların algıları ve her iki grup arasında farklılık olup olmadığını ölçmek amacıyla Sercu (2005)'dan alınan anket uygulanmıştır.

3. Örneklem ve çalışma grubu

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

4. Verilerin toplanması

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

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

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

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

5. Bulgular

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

Ayrıca, her iki grup katılımcı, öğrencinin yabancı dil seviyesinin, kültür öğrenmesinde herhangi bir etkisi olmadığını savunmuştur. Başka bir değişle, dil öğrenmenin ilk aşamalarından itibaren, hedef kültüre ait imgelerin ve konuların, öğrencilere sunulabileceğine inanmaktadırlar. Aynı zamanda, yabancı kültürün dil öğrenme sürecine entegre edilemeceği konusuna, her iki grup katılımcı da katılmamaktadır. Yani, hen anadili İngilizce olan ve anadili İngilizce olmayan okutmanlar, kültürün dil eğitiminden ayrılamayacağını savunmaktadırlar. Aynı zamanda katılımcılar, hedef kültürü öğrenmenin, öğrenciler üzerinde olumlu etkiler yarattığını ifade etmişlerdir. Başka bir deyişle, dengeli bir kültür öğrenimi, öğrencilerin, hedef kültüre karşı olumlu bir tavır geliştirdiklerini savunmuşlardır. Katılımcılara göre, kültür eğitimiyle öğrenciler, yabancı kültürü kendi kültürleriyle karşılaştırma imkânı bulmakta ve yenidünya görüşleri geliştirebilmektedirler. Son olarak, her iki grup katılımcı, kültür öğreniminin, diğer kültürlerden insanlarla iletişim söz konusu olduğunda, doğru iletişim ve mesajın doğru iletilip alınmasında önemli bir rol oynadığını ifade etmişlerdir. Her iki grup katılımcı aynı

zamanda, hedef kültüre dair bilginin eksik olması ve bu konudaki yetersizlikler, yabancı dildeki eksikliklerle aynı oranda yanlış anlaşılmaya sebebiyet verdiği konusunda hemfikir olmuşlardır.

Araştırmanın ikinci sorusuna ait bulgular, anket ve yarı-yapılandırılmış görüşmelerin sonuçları karşılaştırılarak elde edilmiştir. SPSS üzerinde yapılan t-test'in sonucuna göre, anadili İngilizce olan ve anadili İngilizce olmayan okutmanların kültürlerarası yabancı dil eğitimine dair algılarında hiçbir farklılığa rastlanmamıştır. Yarı-yapılandırılmış görüşmelerin sonucunda da, her iki grup katılımcının cevaplarının birbirlerine paralel olduğu ve hiçbir farklılık barındırmadığı ortaya çıkmıştır.

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

Her iki grup katılımcı, kültürel konuyu işlerken, yabancı ülke ve hedef kültürle ilgili tecrübelerini öğrencilerle paylaşmışlardır. Dahası, sadece kendi deneyimlerini paylaşmakla kalmayıp hedef kültürde ilginç buldukları bir bilgiyi de öğrencilere anlatmışlardır. Bunun yanı sıra, hedef kültüre dair olumsuz hiçbir ifade kullanmamışlardır. Bu bulgu, yarı-yapılandırılmış görüşmelerde, öğretmenin hedef kültüre dair olumlu bir imaj yaratması gerektiğiyle ilgili sonuçla paralellik göstermektedir. Kendi deneyimlerine ek olarak, okutmanlar, öğrencilerinin de hedef kültürde yaşadığı deneyimleri anlatmalarını istemişlerdir. Bunun yanısıra, her iki grup katılımcı da, gerçek hayattakine benzer durumlar yaratıp sınıf içinde öğrencilerin rol yapmalarını istemişlerdir. Hem anadili İngilizce olan, hem de anadili İngilizce olmayan katılımcılar, öğrencilere hedef kültürdeki öge ile kendi kültürlerindeki bir ögeyi karşılaştırmalarını istemişlerdir ve sonuçta öğrencilere kendi kültürleri ile hedef kültürü karşılaştırma fırsatı vermişlerdir. Bu bulgu, anket ve görüşmelerdeki sonuçlara uygunluk göstermektedir. Sonuç olarak, anket ve yarı-yapılandırılmış görüşmelerin sonuçlarına paralel olarak olarak, her iki grup katılımcının kültürlerarası yabancı dil eğitimine dair sınıf içi uygulamaları farklılık göstermemektedir.

6. Tartışma ve Sonuçlar

Elde edilen bulgular ışığında, ana dili İngilizce olan ve olmayan okutmanların algıları hedef kültürün, dil öğreniminin önemli bir parçası olduğu ve dil eğitiminden ayrılamayacağı yönündedir. Bu nedenle, kültür eğitimi; dilbilgisi ve kelime gibi diğer dilbilimsel ögelerle birlikte müfredata dâhil edilmelidir. Hedef kültüre dair bilginin eksikliği, dilbilgisel eksikliklerle aynı oranda yanlış anlaşılmalara ve iletişim bozukluklarına neden olmaktadır. Bu bulguların en önemli nedeni, teknolojik gelişmeler ve küreselleşmenin, başka bir deyişle iletişim çağının beraberinde getirdiği kolay iletişim imkânları olabilir. Günümüzde, farklı kültürden insanlar çok sık ve yoğun bir şekilde iletişim hâlindedirler ve kültürel beceriler kazanmak, yabancı dillere ait dilbilgisel beceriler kazanmak kadar önemli hâle gelmiştir. Kültürlerarası dil eğitimi söz konusu olduğunda, öğrencilerin İngilizce yeterlilik seviyelerinin ne kadar yüksek olduğunun önemi yoktur. Zira yine teknolojik gelişmeler sayesinde, sınıf içinde birçok görsel araçtan

faydalanılabilmekte ve kültüre dair ögeleri anlatırken, öğretmenlerin aşırı karmaşık dil yapılarını kullanmadan, basit bir şekilde hedef kültürü tanıtabilmelerine olanak sağlamaktadır. Bunun yanısıra, yabancı kültürü öğrenmek, öğrencilerin diğer kültürlere önyargı ile yaklaşmalarını ve tektipleştirici bir tavır takınmalarını engellediği gibi, kendi öz kültürlerini daha iyi değerlendirmelerini ve anlamalarını sağlamaktadır.

Bu bulguların yanısıra, anadili İngilizce olmasının veya olmamasının, okutmanların kültürlerarası dil eğitimine dair algılarında önemli bir rol oynamamaktadır. Hatta anadili İngilizce olmayan okutmanların, öğrencilerle aynı dili ve kültürü paylaşmalarından dolayı daha avantajlı olduğu dahi söylenebilir. Yine teknolojik gelişmeler ve küreselleşme nedeniyle, anadili İngilizce olmayan okutmanların da, hedef kültüre dair bilgileri son derece geniş olduğu gözlemlenmiştir ve hedef kültüre dair ögelerin öğrencilere aktarılması konusundaki algıları, iletişim çağının bize sunduklarından haberdar olduklarını göstermektedir. Sınıf içi uygulamalarında, okutmanlar, hedef kültüre dair hem kendi tecrübelerinin hem de öğrencilerin tecrübelerinin sınıfta konuşulmasına olanak sağlamışlardır. Bunun yanısıra, öğrenciler hedef kültürle kendi kültürlerini karşılaştırma fırsatı bulmuşlar ve böylece hedef kültüre dair olumsuz tutumlar ve önyargı geliştirmelerinin önüne geçilmektedir. Aksine, diğer kültürleri anlayarak daha geniş bir açıdan dünyaya bakmalarına olanak sağlanmaktadır.