

Universität Duisburg Essen
Fakultät für Geisteswissenschaften
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**Exploring the Impact of Experiential Learning on
Foreign Language Learners' Critical Cultural Awareness:
A Mixed Methods Case Study**

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ABSTRACT

The aim of this mixed methods case study was to investigate the impact of incorporating an intercultural dimension into the teaching of Turkish as a foreign language through adopting an experiential learning approach on A1 Level learners' awareness and perceptions of culture and on their critical cultural awareness. In this study, the learning process was divided into experiential phases. The intercultural dimension was integrated into the teaching of the foreign language in sequential steps through the extensive use of projected visuals, critical incidents, and authentic materials in Turkish, English and German. The learning activities actively engaged the learners in the learning process, and the learners were allowed to use their plurilingual and pluricultural repertoires to carry out the cognitive tasks. The learners were encouraged to construct meaning from their learning experiences and reach conclusions regarding the conditions for effective intercultural communication through critical reflection. Finally, the learners were provided with opportunities to apply what they had learned in new contexts.

In order to explore the impact of the learning initiatives on the learners' critical cultural awareness, the data were obtained from 20 learners through pre- and post-questionnaires, reflection papers, and interviews. The quantitative and qualitative data were analysed separately and independently. The findings from the two data sets were then brought together, compared, contrasted, and synthesised to cross-validate the findings and to develop a more complete understanding of the case being investigated. The overall findings of the study indicate that the learning initiatives enhanced cultural awareness in the learners who already had an understanding of culture and its influence on its members' perception. Moreover, the findings suggest that around half of the learners gained cultural awareness and their perceptions of culture changed during the course of the study. The principal findings also suggest that adopting an experiential learning approach while addressing the conditions for effective intercultural communication and providing the learners with the opportunities to develop their multiperspectivity and criticality promoted critical cultural awareness in a majority of the learners. In addition, the findings of the study imply that encouraging learners to critically reflect on their internal processing and

intercultural learning experiences fostered their cultural self-awareness. Furthermore, the reflection papers stimulated the learners to monitor their thinking, check their own progress and make decisions about the strategies they would use in different contexts to communicate effectively with people from other cultures, which can be said to have facilitated the learners' metacognitive awareness.

Consequently, this study provides significant insights into the impact of experiential learning on learners' critical cultural awareness in a foreign language classroom setting. Additionally, it can be stated that the results of this study provide evidence that it is possible to integrate critical cultural awareness raising initiatives into the teaching of foreign languages starting from the first day of language instruction through activating learners' plurilingual and pluricultural repertoires. It is therefore expected that the key findings of the study will contribute to future research on the development of foreign language learners' plurilingual and pluricultural competence and guide teachers in their classroom practices.

Key Words: experiential learning, cultural awareness, critical cultural awareness, cultural self-awareness, metacognitive awareness, intercultural competence, plurilingual and pluricultural repertoires, plurilingual competence, pluricultural competence

To my father, forever my guiding light and my guardian angel

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ABBREVIATIONS

| | |
|----------------|---|
| AIE | Autobiography of Intercultural Encounters |
| AUM | Anxiety /Uncertainty Management |
| CEFR | Common European Framework of Reference for Languages |
| CEFR/CV | Common European Framework of Reference for Languages: Learning, teaching, assessment - Companion Volume |
| CLIL | Content and Language Integrated Learning |
| DMIS | Developmental Model of Intercultural Sensitivity |
| ELP | European Language Portfolio |
| IC | Intercultural Competence |
| ICC | Intercultural Communicative Competence |
| NVC | Non-Verbal Communication |
| TFL | Turkish as a Foreign Language |

CHAPTER 1

INTRODUCTION

In the 1990s, the need to understand the role of culture in interpersonal communication grew, and intercultural competence became very important across the globe because of demographic, technological, economic, societal, and interpersonal concerns (Lustig & Koester, 2010). On the other hand, the first quarter of the 21st century was marked by international conflicts that led to wars, which in turn triggered a huge rise in the number of people seeking asylum in other countries. Extensive migration gave rise to socio-economic and political inequalities and misunderstandings among people from diverse cultural backgrounds, provoking prejudice, discrimination and hate speech. In order to break this vicious circle, the ability to understand and communicate with each other across all types of cultural differences has gained utmost importance. It is now widely recognised that we all need to acquire intercultural competence in order to live together peacefully in culturally diverse societies. For this reason, there is a great need for intercultural education through which the most destructive problems of contemporary societies can be addressed, and which can make an essential contribution to peaceful coexistence (Barrett et al., 2014; Byram, 2009c; Huber, 2012).

With regard to intercultural education, Huber (2012) highlights the importance of establishing and implementing appropriate policies to promote the development of intercultural competence in individuals at every stage of their education. Moreover, he argues that only through the systematic practice of developing the knowledge, skills, and attitudes necessary for mutual understanding, is it possible to create sustainable societal change. As Neuner (2012) remarks, such change is possible with “a vision of a world where human rights are respected and where democratic participation and the rule of law is guaranteed to all” (p. 14). Since it is emphasised that language teaching has the power and the responsibility to contribute to the development of interculturally competent individuals and to build more peaceful societies, the necessity of adopting an intercultural approach to second/foreign language teaching has come to the fore (Byram, 2009c; Porto et al., 2018).

In the early phase of intercultural language teaching, basic assumptions were made about the cultural differences between the learner's language and culture, and those of the target language and culture (Hu & Byram, 2009). This was due to the prevailing understanding of culture, which was based on nationally oriented definitions that associated one language and culture with a country, ignoring cultural diversity and presenting cultures in fixed categories (Fleming, 2009). The majority of the approaches to intercultural competence viewed intercultural communication as a process of making comparisons and overcoming misunderstandings stemming from differences between one's own culture and the target culture. Thus, in the beginning, the implementation of an intercultural approach towards foreign language education was limited to the acquisition of objective knowledge about another culture and making comparisons between the native and target culture (Taylor, 2007).

However, the understanding of culture has changed over time as a consequence of developments within the field of anthropology and a great deal of research on intercultural competence. Cultures are no longer seen as static entities or a set of shared characteristics to be learned and copied (Taylor, 2007). Instead, culture refers to "an interactive, ever-changing and dynamic entity" (Dehnel et al., 2011, p.16), embracing all aspects of human life which are shared to varying degrees by its members (Ramsey, 1996). The contemporary character of the intercultural paradigm adopts a complex, dynamic, hybrid, internally diverse and emergent conceptualisation of culture (Baker, 2012; Barrett et al., 2014; Byram, 2003; Corbett, 2003; Risager, 1998, 2009; Neuner, 2012; Taylor, 2007). The change in the understanding of culture has also changed how intercultural communication is regarded. As Byram (2003) also points out, "the fluidity of national frontiers, the internationalisation of contemporary life and the challenges to social identities, in particular national identity, which this brings, affect the ways in which we conceptualise communication" (p.5). Thus, it is now commonly agreed upon that success in intercultural language teaching and learning entails going beyond "just knowing about another culture" (Scarino & Liddicoat, 2009, p.21). There is a consensus among scholars that effective intercultural communication requires a heightened cultural awareness and self-awareness along with the attitudes, knowledge, and skills to interact and negotiate

with people from different cultural backgrounds (Aguilar, 2007; Baker, 2012; Barrett et al., 2014; Neuner, 2003; Scarino & Liddicoat, 2009; Seelye, 1993; Tomalin & Stempleski, 1993).

As we can see, the way in which culture is conceived has determined the perspectives on intercultural competence and the ideas on how to achieve it (Taylor, 2007). Accordingly, promoting language learners' intercultural competence initially demands deepening their understanding of culture and its role in intercultural encounters. As maintained by Apedaile and Schill (2008), if intercultural communication is to be integrated into a language course, a good point to clarify is the understanding of the concept of culture and the strategies to promote cultural competence.

In addition to a deeper understanding of culture, cultural competence requires an awareness of one's own cultural conditioning and the cultural conditioning of others (Baker, 2012), which is a kind of "heightened awareness" (Neuner, 2003, p.50). For this reason, the importance of developing learners' awareness of their own and others' culturally-shaped values, behaviours, and perceptions has been underscored (Aguilar, 2007; Baker, 2012; Byram, 2012; Byram, et al., 2002; Hu, 2009; Jandt, 2001; Kramsch, 2004; Lussier et al., 2007; Lustig & Koester, 2010; Neuner, 2003; Nugent & Catalano, 2015; Scarino & Liddicoat, 2009; Seelye, 1993; Starkey, 2003; Tomalin & Stempleski, 1993).

A great many models or frameworks have been put forward with a view to developing second/foreign language learners' intercultural competence. However, there is no model that fits every context or situation. Moreover, most models consist of similar components, which only vary in the way these components are emphasised and detailed. These include an open-minded attitude, awareness of the self and the other, knowledge and skills, the foundations of which were laid by Byram in 1997 (Krajewski, 2011). Byram (1997) proposed the most influential and oft-cited model of intercultural competence, which consists of five components: attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness. The significance of his model lies in the fact that it was designed for foreign language teaching (Byram, 1997), and it

formed the basis of most definitions of intercultural competence (Byram, 2009a). What distinguishes Byram's framework from other models is that it links theory to practice. It sets objectives for teaching and learning; hence, it is firmly rooted in the field of education (Boye, 2016). As a result, modern language pedagogy often promotes his framework, "which presents, defines, and clarifies the importance of preparing students with the attitudes, knowledge, and skills to participate in intercultural relationships of equality" (Nugent & Catalano, 2015, p.16). Furthermore, Byram's model was adopted by the European Council for Modern Languages Section (Council of Europe) as a standard of foreign language teaching and it has had an influence on the definition of intercultural competence in the Common European Framework of Reference (CEFR) published in 2001 (Byram, 2009a; Council of Europe, 2001; Hall, 2002).

However, it must also be noted that Byram's (1997) oft-cited Intercultural Competence Model was mainly criticized for its national cultural perspective, which suggests that cultures are homogeneous and that rigid boundaries exist between them (Matsuo, 2012). As a proponent of transcultural perspective in modern language teaching, Risager (2007) argues that in Byram's Model, the focus on the national cultural perspective is especially clear in the knowledge component of intercultural competence model, where knowledge of the national-self-understanding and that of the target language country is elaborated. Looking critically at his intercultural competence model, Byram (2007) acknowledges that Risager improved it by emphasising the global and transnational perspective, rather than the national perspective that Byram had assumed (p.X). Furthermore, in his later works and in the works that he co-authored, Byram modifies his definition of culture, underlining that it is heterogeneous, dynamic, fluid, and multi-layered. Moreover, unlike his initial dichotomy between native language and culture, and the target language and culture, he stresses the interplay of plurilingual and pluricultural identities in intercultural encounters (Barrett et al., 2014; Byram, 2003, 2007, 2008a, 2008b, 2009c, 2012, 2013; Byram et al., 2002; Hu & Byram, 2009).

Due to increased linguistic and cultural diversity in contemporary societies, it is now commonly agreed that every individual has plurilingual and pluricultural dispositions. It is therefore argued that language teachers should develop their learners' plurilingual and

pluricultural competence in order to enhance intercultural dialogue, social inclusion, and democracy (Beacco & Byram, 2007; Byram, 2009c; Cavalli et al., 2009; Council of Europe, 2001, 2018; Piccardo, 2016). In contrast to multilingualism, which refers to “the knowledge of a number of languages or the co-existence of different languages in a given society”, plurilingualism is “the dynamic and developing linguistic repertoire of an individual user/learner” (Council of Europe, 2001, p.4). The CEFR document highlights that the aim of language education is no longer to help learners achieve native-like proficiency, but to develop the learners’ own linguistic repertoire, which will enable them to interact and mediate across languages and cultures (Council of Europe, 2001). The CEFR also considers intercultural competence as a natural outcome of becoming plurilingual, asserting that

the learner does not simply acquire two distinct, unrelated ways of acting and communicating. The language learner becomes plurilingual and develops interculturality. The linguistic and cultural competences in respect of each language are modified by knowledge of the other and contribute to intercultural awareness, skills and know-how. They enable the individual to develop an enriched, more complex personality and an enhanced capacity for further language learning and greater openness to new cultural experiences. Learners are also enabled to mediate, through interpretation and translation, between speakers of the two languages concerned who cannot communicate directly. (Council of Europe, 2001, p.43)

Cavalli et al. (2009) explain that this is not a new methodology for language teaching, but a change in perspective, which needs to be conceived as global language education across all linguistic repertoires of the learners, languages of the school, and in all subjects. A plurilingual classroom can therefore be described as a place where teachers and students value and exploit the linguistic diversity present in the classroom to enhance communication and to promote both the subject learning and plurilingual / pluricultural awareness (Piccardo, 2016). This educational strategy also promotes openness towards linguistic and cultural plurality and diversity (Cavalli et al., 2009). Beacco and Byram (2007) argue that an awareness of the cultural diversity within the societies, countries, and continents they live in as well as an awareness of the diversity in other cultures will further

the learners' ability to mediate across cultures and will create opportunities for peaceful coexistence. This is why second/foreign language learners have been expected to become "intercultural speakers", "intercultural meditators" (Byram, 1997; Byram et al., 2002), "world citizens" "intercultural citizens" (Byram, 2008a, 2008b; Porto & Byram, 2015; Risager, 2007), and "social agents" (Council of Europe, 2001, 2018), who

- are aware of their own perspective, of the influence of culture on their thinking, rather than assuming that their understanding and perspective is natural (Barrett et al., 2014; Byram, 2000),
- are aware of the complex nature of identity (Byram et al., 2002; Jandt, 2001; Risager, 2007),
- avoid stereotyping and ethnocentrism (Byram et al., 2002),
- can act as a mediator in intercultural exchanges (Byram et al., 2002; Council of Europe, 2018),
- respect human rights and democratic principles (Neuner, 2012; Council of Europe, 2018),
- take action in their society, in the world for equality, societal improvement, human rights and democracy (Byram, 2008a, 2013).

It can be clearly seen that these are abilities or qualities that require critical cultural awareness, which, according to Byram, "embodies the educational dimension of language teaching" and forms the core of his intercultural competence model (Byram, 2012, p.9). Byram defines critical cultural awareness as "an ability to evaluate critically on the basis of explicit criteria, perspectives, practices, and products in one's own and other cultures and countries" (Byram, 2009a, p.323). As Byram (1997) remarks, this educational component of intercultural competence brings evaluation and comparison to the fore, mainly for the purposes of raising awareness of one's own ideological perspective as well as that of others and how one interacts with others on the basis of this perspective (p.101). In addition, Byram (2012) emphasises that foreign language education inevitably draws attention to other countries where the language is spoken, and to social affiliations of those countries; thus, foreign language teaching in a classroom setting has great potential for raising such awareness (p.10).

The development of learners' intercultural competence with an emphasis on criticality in the field of second/foreign language education demands pedagogical approaches, methods, and techniques that encourage learners to get actively involved in the process. This happens when learners take charge of their learning, when they compare, analyse, reflect and co-operate (Barrett et al., 2014). For this reason, the classroom environment needs to be learner-centred, engaging, interactive, participatory, cooperative, and reflective (Byram et al., 2002; Council of Europe, 2001, 2018).

As has been previously underlined, it is acknowledged that language teachers have a responsibility to promote their learners' intercultural competence as teachers can play a vital role in their learners' cognitive, affective and moral development (Barrett et al., 2014; Byram et al., 1994). Even if intercultural language learning only lasts a short period of time, it can make significant changes to the entire life and personality of a learner (Risager, 2007), especially when ethnocentrism and stereotypes are addressed in the classroom as two great barriers that hinder effective intercultural communication. In order to overcome these two barriers, teachers need to place a special emphasis on developing the learners' critical cultural awareness in the foreign language classroom. Byram (1997) maintains that this requires a reflective and analytical challenge to the ways in which one's own and others' meanings, beliefs and behaviours have been formed and the complex social forces within which they are experienced (p.35). In the same vein, Houghton (2013) asserts that addressing stereotypes is one of the ways to promote critical cultural awareness in a foreign language classroom setting (Houghton, 2013), and she stresses that that it is possible to overcome stereotypes through experiential learning which enables learners to develop metacognitive awareness and monitor their thinking in the learning process (Houghton, 2010).

As a philosophy, experiential learning is based upon the ideals of active and reflective learning (Knutson, 2003). Kolb (1984), who proposed the experiential learning model, defines learning as "the process whereby knowledge is created through the transformation of experience" (p.38). He depicts experiential learning as a cycle consisting of four stages: concrete experience, reflective observation, abstract conceptualisation and active experimentation (Kolb, 1984, p.42). Accordingly, learners are provided with an

opportunity to go through a concrete, real-life experience. Then they are encouraged to reflect critically on the experience; they reach conclusions and conceptualise the meaning of the experience; and finally, they are expected to apply the new knowledge to the next real-life experience (Krajewski, 2011, p.143). In other words, experiential learning is “a process in which an experience is reflected upon and then translated into concepts which in turn become guidelines for new experiences” (Saddington, 1992, as cited in Moon, 2004, p.109). Furthermore, experiential learning activities embrace a great variety of interactive practices through which learners have the opportunity to learn from their own and each other’s experiences. These activities include self-assessment inventories, questionnaires, critical incidents, case studies, role-plays, simulations and excursions (Ryffel, 1997).

According to Byram (1997), experiential learning has the potential to facilitate intercultural competence through giving learners the autonomy and control over their own learning and developing their metacognition. Byram further maintains that reflection enhances the transferability of intercultural skills and attitudes and promotes the learners’ critical cultural awareness. For this reason, the learners’ own retrospective accounts provide valuable data regarding their intercultural knowledge, skills, attitudes, and their critical cultural awareness (p.103).

Although it has been stressed that that critical cultural awareness is vital for learners to cope with the diversity and fluidity of intercultural communication (Baker, 2012; Byram, 1997, 2012; Guilherme, 2000; Kramersch, 2004; Lussier et al. 2007; Starkey, 2003), teaching and assessing critical cultural awareness can be said to have been neglected in foreign language pedagogy (Nugent & Catalano, 2015). The number of empirical studies that investigated critical cultural awareness development in a foreign language classroom setting can be said to be low (Nugent & Catalano, 2015). For example, in her dissertation titled *Critical Cultural Awareness: the critical dimension in foreign culture education*, Guilherme (2000) discusses critical pedagogy and the philosophical foundations for critical cultural awareness. She presents a research project conducted among secondary school teachers of English in Portugal. The purpose of her study was to provide some grounded theory for a definition of critical cultural awareness in foreign language

pedagogy and to contribute to teacher education and professional development. According to the findings, the participants were aware of the important role that critical cultural awareness plays in foreign language education and they recognised the importance of critical reflection as an integral component of experiential learning. However, they admitted that these had been lacking in their teaching as it was a challenging task and they felt constrained by the syllabus and the schedule they had to follow (pp.336-338). Furthermore, the study revealed that pre-service education had lacked critical perspective on culture teaching/learning (p.350). Underlining the fact that teaching is a profession which needs constant updating, Guilherme (2000) states that language teaching as a profession and teacher development have become more demanding, since the education of critical intercultural speakers needs to be integrated into broader educational frameworks, such as Human Rights Education and Education for Democratic Citizenship (pp.357-358).

Another PhD research project was conducted by Yulita (2012) on gender stereotypes that Spanish language undergraduates have about Hispanics. In order to deconstruct stereotypes so that the students could become less biased and prejudiced, the researcher developed critical pedagogical approaches through using literary texts in the classroom. The empirical research consisting of three case studies showed that stereotypical oppression could be addressed by critical pedagogy for the development of critical cultural awareness.

A complex case study was carried out by Houghton (2008) at a university in Japan to examine the development of critical cultural awareness in intercultural language education and to demonstrate how foreign language teachers should manage the evaluation of cultural differences. In this study, Houghton experienced the friction between the development of critical cultural awareness and harmony in Japanese culture with respect to the critical evaluation of the self and others. In the early stages of the study, many students avoided making evaluations by hiding their true opinions to guard themselves against potentially negative outcomes. Houghton (2008) argues that this friction concerning harmony also reveals the conflicting views of citizenship education based on different social ideals. On the one hand, there is “the consensus-driven empathy-oriented

approach” that aims for a society that puts harmonious human relationship to the fore; on the other hand, there is the critical approach, which “brings perspectives into conflict through discussion and debate to promote rationality-oriented moral development” (p.231). Houghton (2008) concludes by stating that critical evaluation has the potential to empower students to take responsibility for the extent to which they are influenced by others; however, the conflict between harmony and critical evaluation cannot be underestimated.

These studies present the significance of critical cultural awareness in prospective teacher education and in foreign language education. Moreover, their findings regarding the development of learners’ critical cultural awareness are illuminating. However, further research that puts the theory into practice is needed in order to guide language teachers through their endeavour to develop their learners’ critical cultural awareness in a classroom context. As Byram (2012) strikingly points out, while it is possible to teach knowledge, skills, and attitudes without critical cultural awareness, language teaching would not contribute its full potential to education without this dimension, since it is the notion of criticality which makes the difference (p.9).

The purpose of this mixed methods case study is to explore the impact of incorporating an intercultural dimension into the teaching of Turkish as a Foreign Language (TFL) through adopting an experiential learning approach on the A1 Level learners’ awareness and perceptions of culture, and its impact on the learners’ critical cultural awareness at a university in Germany.

The research questions underpinning the investigation in this study are as follows:

1. Does integrating an intercultural dimension into TFL teaching through adopting an experiential learning approach have an impact on the A1 Level learners’ awareness and perceptions of culture?
2. How does integrating an intercultural dimension into TFL teaching through adopting an experiential learning approach affect the A1 Level learners’ critical cultural awareness?

This is therefore an empirical study which connects theory to practice. This study provides a thorough investigation of the impact of the learning initiatives on the learners' critical cultural awareness development. Furthermore, this study presents a detailed description of the research context and the data analysis process to inform the readers sufficiently about the case so that they can make judgements about the extent to which the research implications may be transferred to their work.

Secondly, the study was carried out in the Winter Semester of the academic year 2014-2015 at the University of Education Schwäbisch Gmünd (Pädagogische Hochschule Schwäbisch Gmünd) in Germany, and 20 A1 Level TFL learners participated in the study. The target group of the study is A1 Level learners, which corresponds to basic users of a foreign language in the CEFR (Council of Europe, 2001). According to the CEFR document, intercultural competence is one of the competences to be promoted in foreign language teaching (Council of Europe, 2001, pp.103-107). That is to say, the CEFR advocates that foreign language pedagogy has the responsibility to foster learners' ability to communicate effectively and appropriately with members of other cultures. In the same vein, Byram (2008b) states that teachers should not only see themselves as teachers of language, but also as teachers of intercultural competence. He further maintains that the objectives of teaching should include intercultural competence and not merely the development of linguistic competence (pp.130-131). It can therefore be concluded that intercultural communication training should be an integral part of language teaching regardless of the learners' language proficiency level (Lázár, 2007). This mixed methods case study was conducted with A1 Level language learners, since it was necessary to incorporate an intercultural dimension into the teaching of foreign languages from the first day of language instruction. Moreover, A1 Level was chosen to provide evidence that it is also possible to sow the seeds of intercultural competence in lower-level language learners right from the beginning of the language instruction, instead of working on the language first, and then integrating intercultural awareness raising initiatives into language teaching.

Thirdly, as underlined by Byram (1997), the success of communication depends on both interlocutors. Irrespective of whether they are migrants or minorities, everyone in a given

society needs to have the same kinds of knowledge, skills, and attitudes to communicate and mediate successfully within and across cultures (p.41). To the best of the researcher's knowledge, this is the first empirical study that investigates the impact of incorporating an intercultural dimension into the teaching of a migration language on students' critical cultural awareness development in higher education in Germany.

Fourthly, the learning initiatives that were carried out in the study can be said to align with the plurilingual vision of language education documented in the CEFR (Council of Europe, 2001) and the CEFR Companion Volume with New Descriptors (CEFR/CV) (Council of Europe, 2018). The learners' linguistic and cultural resources were recognised and valued in this study. While carrying out cognitive tasks, the learners were allowed to draw upon their plurilinguistic and pluricultural repertoires in order to facilitate meaning making and to enable the learners to communicate their opinions and reflect on their learning experiences. Furthermore, the points and the key concepts that were taken into consideration in the development of the descriptors for building on pluricultural repertoire (Council of Europe, 2018, p.158) were also addressed during the course the study. Therefore, in this study, the learners can be said to have been viewed as social agents, whose criticality, cultural self-awareness, multiperspectivity, awareness of stereotypes and ethnocentrism, and the ability to act as mediators in conflict-ridden situations need to be furthered for a better societal coexistence.

The study consisted of two phases: course design and evaluation. The first phase initially consisted of setting the goals and the objectives for the course. The first goal of the course was to foster the learners' cultural awareness, which refers to

- a deeper understanding of culture as a complex, dynamic, hybrid, internally diverse entity, embracing all aspects of human life which are shared to varying degrees by its members (Baker, 2012; Barrett et al., 2014; Byram, 2003; Corbett, 2003; Neuner, 2012; Ramsey, 1996; Risager, 1998, 2009; Taylor, 2007),
- awareness of the influence of culture on its members' practices, behaviours, self-perception, perception of the world, and communication with members of other

cultures (Barrett et al., 2014; Baker, 2012; Neuner, 2003; Tomalin & Stempleski, 1993).

Thus, the contemporary character of intercultural paradigm in its approach to the concept of culture was adopted in this study. Culture was not presented as a homogeneous and static entity locked within national borders. However, it must be stated that the study used objective knowledge about cultures in the tasks and activities to deepen the learners' understanding of culture, and to raise their awareness of the influence of culture on its members' perception and behaviours. In addition, the study acknowledged that intercultural knowledge, awareness, and skills are never "a fully formed entity", but are under constant revision, and can change as a result of new intercultural experiences (Baker, 2012, p.68).

The next step in the first phase of the study involved determining and prioritising the conditions for effective intercultural competence which form the building blocks of critical cultural awareness. The learning objectives regarding the intercultural knowledge, skills, and attitudes to be addressed within the parameters of the course were then defined. In order to raise the learners' critical cultural awareness, thought-provoking learning activities rich in authentic materials, role-plays, and critical incidents that align with the course objectives were designed and integrated into the language teaching and learning process. Furthermore, the learners were given opportunities and were encouraged to critically evaluate the beliefs, values, practices, discourses and products in their own and in other cultures. The learning tasks, activities, and materials were also revised in the light of the pilot studies until the course content was coherent and unified.

Each learning process was divided into experiential phases. Learners were actively involved in the activities. After each session, they reflected on their intercultural learning experiences and on the 'self'. Through their critical reflections, they reached conclusions regarding the concept of culture and the conditions for effective intercultural communication. The teacher was therefore not the transmitter of knowledge. The learners were encouraged to construct meaning from their learning experiences. Finally, the learners were provided opportunities to apply their knowledge and skills in new contexts

through critical incident related tasks, simulations, role-plays in the classroom, and through critically evaluating the critical incidents in the reflection papers and in the interviews.

At the end of this process, the learners were expected to:

- have a deeper understanding of culture and its influence on its members' perception,
- identify the reason for conflicts in intercultural encounters,
- adopt multiperspectivity and mediate in situations of cultural conflict,
- express opposition when there are utterances conveyed from an ethnocentric perspective,
- show awareness of the negative effects of ethnocentrism on intercultural communication,
- express opposition to overgeneralisations
- show awareness of the negative effects of stereotypes on intercultural communication,
- and avoid stereotyping by making cultural generalisations.

In the second phase, the research design was determined, and the data collection tools were developed. A mixed methods case study design was employed for this study, since the complexity of intercultural competence requires an in-depth and multimethod research plan (Byram, 1997; Deardorff, 2006; Fantini, 2009; Lussier et al., 2007). Furthermore, using both qualitative and quantitative research paradigms in a complementary approach enables researchers to confirm, cross-validate and corroborate the results within the same study. Moreover, by integrating methodological approaches, the strengths of one method offset the weaknesses of the other (Creswell, 2009; Creswell & Plano Clark, 2011). Thus, the impact of the learning initiatives on the learners' awareness and perceptions of culture and on their critical cultural awareness were explored through mixing quantitative and qualitative methods in order to overcome the shortcomings of employing a single method approach, to provide more robust results and to develop a more complete understanding of the phenomenon.

Before the actual research took place, the learners were informed about the research, and they were assured confidentiality. After that, a pre-questionnaire was administered to the learners who agreed to participate in the research. After each session, learners were asked to reflect on their learning experiences. At the end of the study, learners were assigned to write an *end-of-course reflection paper*, and a post-questionnaire was administered to the learners to compare their responses before and after the research. Finally, semi-structured interviews were conducted with the learners. The quantitative and qualitative data were analysed separately and independently. The findings from the two data sets were then brought together; they were compared, contrasted, and synthesised to cross-validate the findings and to gain an in-depth understanding of the case being investigated. At the end of this process, the conclusions drawn from the merged findings were presented.

To sum up, this chapter has provided a background to the study. Related academic studies and the research void have been discussed in this chapter. The purpose and the significance of the study have been outlined. The scope of the study has been described, and the research questions have been presented. Finally, an overview of this mixed methods case study has been provided.

Chapter 2 presents the related literature. Firstly, the concept of culture, the language - culture nexus, and the evolving place of culture in foreign language teaching are described. Secondly, intercultural competence, three oft-cited models of intercultural competence and recent views on intercultural approach to language teaching are discussed. Thirdly, barriers to effective intercultural communication, and the approaches and activities that help to develop intercultural competence are presented. Finally, the methods of assessing intercultural communication are explained in detail.

Chapter 3 describes the methodology of this empirical study. Firstly, the research paradigm is explained. Then information about the research setting and participants is provided. The data collection tools and the pilot studies are described. After that, the role of the researcher, ethical considerations, the validity and reliability of the research are discussed. At the end of the chapter, the quantitative and qualitative data analysis procedure is presented.

Chapter 4 presents and discusses the findings from the analysis of the quantitative and qualitative data gathered from the participants.

Chapter 5 brings together the findings derived from the analysis of the quantitative and qualitative data. In this chapter, the extent to which and in what ways the two sets of findings converge and relate to each other are interpreted in order to produce a more detailed and comprehensive understanding of the impact of the learning initiatives on the learners' awareness and perceptions of culture and on their critical cultural awareness.

Chapter 6 provides an overview of the study and presents the conclusions derived from the merged findings. This chapter also outlines the pedagogical implications that can be inferred from the study and discusses the limitations of the study. Finally, this chapter concludes with suggestions for further research.

CHAPTER 2 REVIEW OF LITERATURE

2.1. Introduction

The review of literature for the present study is divided into several sections. Firstly, the concept of culture, the language-culture nexus, and the evolving place of culture in foreign language teaching are described. Secondly, intercultural competence, three oft-cited models of intercultural competence and recent views on intercultural approach to foreign language teaching are discussed. Thirdly, barriers to effective intercultural communication, and the approaches and activities that help to develop intercultural competence are presented. Lastly, the methods of assessing intercultural communication are explained in detail.

2.2. Culture, Language and Intercultural Communication

How “language” and “culture” are viewed and the ways in which they relate to each other constitute the basic concerns of intercultural language teaching (Liddicoat & Scarino, 2013, p.11). For this reason, the concept of culture, language, and the language-culture nexus will be discussed in detail in the following sections.

2.2.1. The Concept of Culture

The term ‘culture’ has been defined differently by various disciplines, such as philosophy, sociology, anthropology, literature and cultural studies (House, 2007). Due to the complex nature of culture, no consensus has been reached on a single definition even within the same discipline. As Stern (1992) also states, culture is “notoriously difficult to define” (p.207). However, each definition has brought a different perspective to the understanding of culture.

Culture, which is derived from the Latin word ‘colere’ meaning ‘to plant or to cultivate’, was first associated with the cultivation of animals and crops, and with religious worship (henceforth the word ‘cult’) in its early uses in English. Later on, from the 16th until the 19th century, the term was used figuratively as the cultivation of the human mind through

education. At the same time within this period, the term began to refer to civilisation, in other words, the improvement of a society as a whole. With the rise of Romanticism following the Industrial Revolution, culture signified spiritual development alone, and in the late 19th century, the ideas of “folk culture” and “national culture” emerged along with Romantic nationalism (Smith, 2001, pp.1-2).

In 1871, the English evolutionary anthropologist Edward B. Tylor proposed the first anthropological definition of culture. His well-known definition is provided below:

Culture or Civilisation, taken in its broad ethnographic sense, is that complex whole which includes knowledge, belief, art, moral, custom, and any other capabilities and habits acquired by man as a member of a society. (Tylor, 1871, as cited in Oswell, 2006, p.7)

As we can see, Tylor’s definition embraced all human experience from belief system to artefacts. Above all, this definition specified for the first time that culture is learned, not inherited, and this new perspective had a great impact on the anthropological view of culture. On the other hand, it is significant to note that in his definition, Tylor used the terms “culture” and “civilisation” interchangeably, making no distinction between the two, which indicates that in the 19th century, the term “culture” was used as a synonym for Western civilisation (Jandt, 2001, p.5).

The term ‘culture’ took on a much broader significance following Tylor’s definition, as a result of the rapid increase in anthropological studies (Rivers, 1981, p.316). In 1954, the American anthropologists Kroeber and Kluckhohn (1952, as cited in Smith, 2001) compiled numerous academic definitions of culture in their study entitled *Culture: A Critical Review of Concepts and Definitions*, and they identified six main understandings of culture:

1. Descriptive definitions, which stress the component aspects seeing culture as a comprehensive whole.
2. Historical definitions, which view culture as social heritage passed on over time through generations.
3. Normative definitions, which either suggests that culture is a way of life shaping behaviour or exclude behaviour while emphasising the role of values.
4. Psychological definitions, which stress the role of culture as problem solving device, enabling the members to communicate, learn and fulfil their needs.

5. Structural definitions, which point to the organised interrelation of the aspects of culture, and which argue that culture is an abstraction that is different from concrete behaviour.
6. Genetic definitions, which seek to explain how culture came to exist or continue existing. (Kroeber and Kluckhohn, 1952, as cited in Smith, 2001, pp.3-4)

Having pinpointed the key features of these six main definition types, Seelye (1988) states that there is a good deal of overlap among the various definitions in their assertion that culture is a very broad concept that embodies all aspects of human life (p.13).

Another set of definitions was presented by Robinson (1985) who classified them as behaviourist, functionalist, cognitive and symbolic. From the behaviourist point of view, culture embodies various forms of learned behaviour, such as traditions and customs; in other words, behaviourists concentrate on what is observable. However, this approach has received strong criticism, since it disregards the factors or conditions underpinning a particular behaviour. Secondly, functionalist understanding of culture seeks to complete what has been neglected by behaviourists in that they attempt to understand and explain the structure or rules underlying the behaviour. Correspondingly, the reasons why people act the way do in a specific culture was the foremost concern of functionalists. Thirdly, cognitive definitions shift the attention from observable behaviour to internal mechanism, which organises and restructures input. In other words, culture is regarded as the process of memorising, associating, and interpreting an experience. According to Robinson, this perspective represents a view of culture as an ongoing process instead of seeing it as a material phenomenon. Lastly, a symbolic definition of culture sees culture as a dynamic system of symbols and meanings. A symbolic approach to culture is not concerned with observable behaviour or inner mechanisms, but with the ever-changing interrelationship between meaning, experience and reality. It is like a cycle in which a past experience influences meaning and in return affects future experience and interpretation of that experience (Robinson, 1985, pp.8-12).

On the other hand, Nelson Brooks (1968, 1997), who argues that before attempting to teach culture one must understand what culture is, makes a distinction between formal culture and deep culture. Formal culture includes literature and fine arts, while deep

culture focuses on patterns of daily life, attitudes and values (Brooks, 1968, 1997). The elitist conceptualisation of culture as civilisation was also later named as “Olympian Culture”, or “culture MLA” It is also called “big C” or “high culture”. Conversely, the term “deep culture” is also referred to as “Hearthstone culture, “culture BBV (beliefs, behaviours, and values)” or “small c”/ “low” culture, which were neglected in the study of culture (Hadley, 2003, p.361). Nevertheless, with the rapid increase in anthropological studies, deep culture has attained a broader significance. It has been widely acknowledged that culture does not solely refer to high arts or civilisation; instead, it captures all aspects of a group of people, all the points of interaction between the individual and society (Rivers, 1981, p. 322).

Anthropologists who define culture as the way people live, agree on three characteristics of culture: “culture is not innate, but learned; the various facets of culture are interrelated-you touch a culture in one place and everything else is affected; it is shared and in effect defines the boundaries of different groups” (Hall, 1981, p.16). Many anthropologists and sociolinguists have emphasised these characteristics in their definitions of culture. Kluckhohn (1944), for example, likens culture to a map. From his point of view, “just as a map isn’t the territory but an abstract representation of a particular area, so also a culture is an abstract description of trends toward uniformity in the words, deeds, and artefacts of a human group. If a map is accurate and you can read it, you won’t get lost; if you know a culture you will know your way around in the life of a society” (p.29). In his analogy, Kluckhohn (1944) suggests that culture is uniform, and it is shared; it comprises the language, behaviour and products shared by a group of people. He also underlines that only when people are truly familiar with the culture of a society, can they behave accurately and appropriately in that society. By the same token, Brown (2000) states that culture is “a way of life. It is the content within which we exist, think, feel and relate to others,” and he further describes culture as “the glue that binds a group of people together” (p.176).

Seelye (1988) who describes the term simply as “a very broad concept embracing all aspects of human life” (p.13) later gives a very broad definition on culture.

Culture is the systematic, rather arbitrary, more or less coherent, group invented, and group shared creed from the past that defines the shape reality and assigns the sense and worth of things; it is modified by each generation and in response to adaptive pressures; it provides the code that tells people how to behave predictably and acceptably, the cipher that allows them to derive meaning from language and other symbols, the map that supplies the behavioural options for satisfying human needs. (Seelye, 1997, p.23)

With this broad definition, Seelye (1997) characterises culture as a body of learned, shared, and dynamic patterns which are transmitted from one generation to the next.

American anthropologist Ward H. Goodenough (1964) suggested that culture be defined as

whatever it is one has to know or believe in order to operate in a manner acceptable to its members [...] By this definition we should note that culture is not a material phenomenon; it does not consist of things, people, behaviour, or emotions. It is rather an organisation of all these things. It is the form of things that people have in mind, their models for perceiving, relating, and otherwise interpreting them. (p.36)

With this well-known definition, Goodenough argues that culture is not a collection of things, but refers to mental processes; in other words, culture resides in people's minds. Moreover, it needs to be noted that this fresh perspective on culture formed the basis of cognitive anthropology (Hutchins, 1995, p.353).

Another definition of culture is provided by Kramsch (1998b). According to her, culture holds a membership in a speech community that shares a social space, history, and common imaginings, in addition to a common system of standards for perceiving, believing, evaluating, and acting, which the members retain even if they leave that community (Kramsch, 1998b, p.10). Based on this definition, it can be deduced that Kramsch sees culture as a worldview shared by the members of a discourse community, and as a heritage, which people preserve and carry with them wherever they go.

On the other hand, Nieto (2002) defines culture as "ever-changing values, traditions, social and political relationships, and worldview created and shared by a group of people bound together by a combination of factors (which can include a common history,

geographic location, language, social class, and/or religion), and how these are transformed by those who share them” (p.53). This descriptive definition also puts an emphasis on the dynamic character of the shared components of culture, which bind a group of people together.

Highlighting the link between culture and communication, Lustig and Koester (2010) define culture as “a learned set of shared interpretations about beliefs, values, norms, and social practices, which affect the behaviours of a relatively large group of people” (p.25). In this definition, they emphasise that culture is not innate, but learned. Culture does not only exist in external or tangible objects or behaviour, but also as symbols in the minds of people. The meanings of these symbols exist in the minds of the communicators, and when they are shared with others, they form the basis for culture. In addition, Lustig and Koester highlight that if culture were situated only in the minds of people, we could only speculate about what a culture is. The shared interpretations about beliefs, values and norms affect the behaviours of the members of a culture. Thereby, in human interactions, culture establishes predictability (pp.27-28).

Another well-known conceptualisation of culture is provided by Moran (2001) who presents five interrelated dimensions of culture through the diagram provided below and bases his definition of culture on these components.

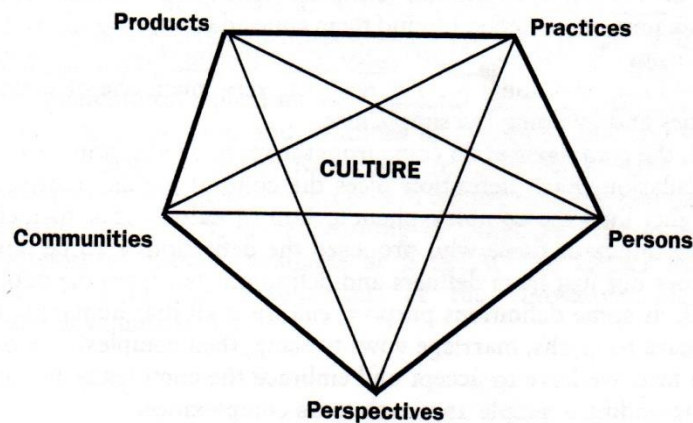


Figure 2.1: The Five Dimensions of Culture (Moran, 2001, p.24)

According to Moran (2001), “culture is the evolving way of life of a group of persons, consisting of a shared set of practices associated with a shared set of products, based upon a shared set of perspectives on the world, and set within specific social contexts.” In this definition, an ‘evolving way of life’ indicates the dynamic nature of culture as members of the culture actively create and change products, practices, perspectives and communities. ‘Products’ refer to all artefacts produced by the members of the culture ranging from clothing to buildings, and from written and spoken language to family, education or religion. ‘Practices’, on the other hand, comprise the actions and interactions that members of the culture carry out. These include verbal and non-verbal language, interpretations of time and space, notions of appropriateness and inappropriateness and taboos. Fourthly, ‘perspectives’ stand for perceptions, beliefs, values and attitudes. Lastly, ‘communities’ consist of specific social contexts and groups in which members carry out cultural practices, while ‘persons’ include the individual members who embody the culture and its communities (Moran, 2001, p.24).

A common metaphor to illustrate the afore-explained components or layers of culture is the Iceberg Model. As Figure 2.2 on the next page shows, there are some cultural aspects, which are visible and can be seen by an observer, corresponding to 10% of a metaphoric iceberg above the surface of the water. On the other hand, the remaining 90% of the cultural aspects is hidden below the sea level (Hoft, 1996). Hence, the cultural iceberg model demonstrates that a larger portion of culture is composed of unseen elements, which are mostly subconsciously practised in our everyday lives (Ho, 2009). Furthermore, these are the most powerful elements of culture, since it is difficult to make sense of the visible aspects of a culture without understanding the invisible underlying elements from which they originate (Rothlauf, 2014).

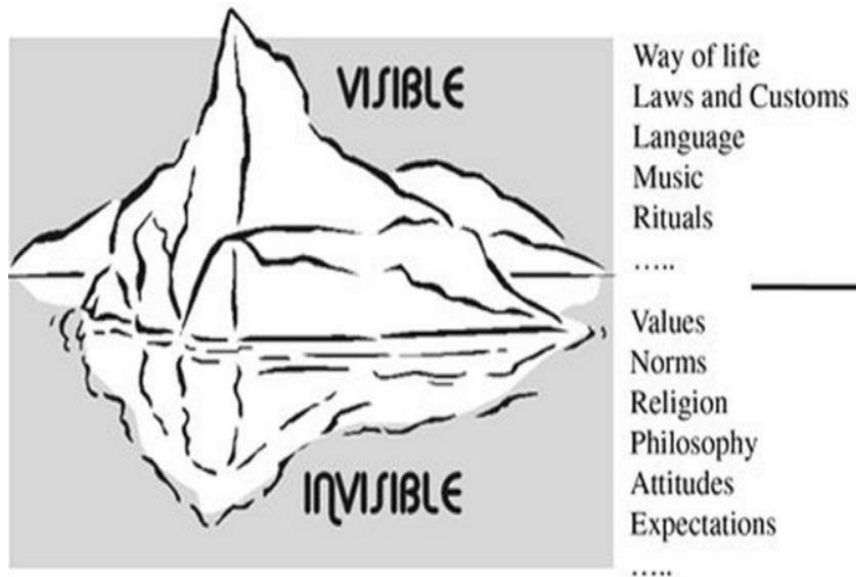


Figure 2.2: Iceberg Model of Culture (Hall, 1976, as cited in Rothlauf, 2014, p.26)

Lustig and Koester (2010) also argue that cultures differ in obvious and subtle ways. The obvious differences are visible aspects, such as the food people eat or the clothes they wear. However, subtle ones, which are taken for granted within a culture, become apparent only after extensive exposure to that culture. These subtle aspects, namely shared beliefs, values, and norms affect shared interpretations which lead to behaviours that are regarded as appropriate and effective within a culture. Awareness of these unseen aspects, also called as “cultural patterns” by Lustig and Koester, and how they differ across cultures is highly important, since cultural patterns are the basis for interpreting the symbols used in communication. When people are unaware of the fact that culture-specific symbols or behaviours do not have universal interpretations, misunderstanding and communication breakdowns are inevitable in an intercultural communication situation (pp.83-84). In the same vein, Bennett (1998, 2001) claims that a person may know a lot about the arts, history or literature of a cultural group, but this knowledge does not generate the competence to communicate effectively with the members of that culture. On the other hand, a deeper understanding of their beliefs, behaviours and values provides that person with a direct insight into their worldview and is more likely to promote intercultural competence (Bennett, 1998, 2001).

Nevertheless, it must be kept in mind that not all the members of a culture share these beliefs, values and norms, nor do they share them with the same degree of intensity. A cultural pattern being shared by most of the cultural members cannot be expected to be true for a specific individual. Culture cannot completely explain why people behave as they do because there are many other factors that affect their behaviour. As a result, culture is an essential, but not the only explanation for people's conduct (Lustig & Koester, 2010, pp.27-28). It is therefore wrong to assume that every person in a culture fits "the profile of the typical cultural member" (Lustig & Koester, 2010, p.104). As is also underlined by Schulz (2007), cultural patterns vary according to "gender, age, ethnicity, race, education, power, income, religion, region, and other social and geographic variables; and cultural patterns can change over time" (p.12).

Barrett et al. (2014) also maintain that it is difficult to define culture because "cultural groups are always internally heterogeneous groups that embrace a range of diverse practices and norms that are often contested, change over time and are enacted by individuals in personalised ways" (p.13). They then make a distinction between material culture (physical artefacts commonly used by the members of a cultural group, such as foods and clothing), social culture (the social institutions of the group, such as language, religion and laws) and subjective culture (beliefs, norms, values, collective memories, attitudes and practices). They argue that culture itself is composed of all these interconnected aspects. These material, social, and subjective aspects are distributed across the entire group; however, each member in the group adapts and uses "only a subset of the total set of cultural resources potentially available to them" (p.13) This view pinpoints that any group of people, including nations, ethnic groups, neighbourhoods, work organisations, etc., can have their own distinctive cultures. Barrett et al. (2014) further state that there is often a great diversity within cultural groups, since different individuals or subgroups within a group often challenge the material, social and subjective resources that are associated with the group.

Barrett et al. (2014) also emphasise that cultural boundaries are also not often clear. Different members of a group may have different opinions about the boundaries of the

group, and there may be different views on who is perceived to be in the group or outside the group. This diversity within cultures and the fuzziness of their borders stem from the fact that each person belongs to multiple cultures and therefore occupies a unique cultural position (p.14).

All things considered, it can be deduced that a number of theorists and scholars from many disciplines have put forward different perspectives on the concept of culture because culture is the focal point of various academic disciplines. Furthermore, it is seen that the understanding of culture has changed over the years. As is pointed out by Williams (1976, as cited in Smith, 2001), these historical shifts are reflected in the three uses of the term culture: (1) to refer to the intellectual, spiritual, and aesthetic development of an individual, group, or society; (2) to capture a range of intellectual and artistic activities and their products (film, art, theatre); (3) to designate the entire way of life, activities, beliefs, and customs of a people, group, or society (p.2).

The widespread understanding of culture in the 1980s was coined by anthropologists who defined culture as the way people live. However, the understanding of culture has changed over time again. Nationally oriented definitions that associate culture with a country and that present homogeneous national cultures in fixed categories have been increasingly challenged (Fleming, 2009). As is also highlighted by Koppe (1985), “it is imperative to consider variations within culture; the different norms of behaviour for different groups of people: young vs. old, male vs. female, rural vs. urban, plus contrasting socio-economic strata and geographical regions.... We must realise that culture is not static nor uniform at any one time” (p.168). Furthermore, all cultures constantly change over time as a consequence of

- political, economic and historical events and developments,
- interactions with and influences from other cultures,
- their members’ internal contestation of the meanings, norms, values and practices of the group. (Barrett et al., 2014, p.15)

Hence, culture is now seen as a complex, dynamic, multifaceted phenomenon that exceeds national borders. Additionally, the current understanding of culture emphasises that no country or society can be said to be culturally homogeneous (Barrett et al., 2014; Corbett,

2003; Jandt, 2001; Risager, 1998, 2009; Neuner, 2012). Every person participates in multiple cultures, cultural affiliations are personalised; and a person's multiple cultural memberships interact and intersect with each other (Barrett et al., 2014, p.15).

At the same time, the influence of culture on perception has been discussed in that culture influences

- how its members perceive themselves,
- how its members perceive others or other groups that think, feel and behave differently,
- how its members perceive the relationships between groups (Barrett et al., 2014, p.15).

It is argued that the members of a culture use a certain framework of assumptions, ideas and beliefs that they have acquired in their own culture to interpret other people's behaviour. Culture affects its members' expectations from people belonging to a different culture during an intercultural communication situation. However, people are often unaware of this fact, since they take their culture for granted (Aguilar, 2007, p.62). As a result, being interculturally competent entails going beyond "just knowing about another culture" and requires an awareness of "how one's own culture shapes perceptions of oneself, of the world, and of their relationship with others" (Scarino & Liddicoat, 2009, p.21). According to Neuner (2003), this is a kind of "heightened awareness" which needs to be promoted in language learners. Learners need to explore how culture influences people's world view, regulates their everyday life, shapes their mentality (their values, traditions, attitudes and judgement), and language learners also need the skill of relating this self-awareness to others (p.50). Likewise, Seelye (1993) maintains that one of the goals of intercultural instruction is to help students realise that "effective communication requires discovering the culturally conditioned images that are evoked in the minds of people when they think, act and react to the world around them" (p.31). In other words, an awareness of the culturally conditioned behaviour of the self and the others, and their impact on language use and communication is one of the requirements of effective intercultural communication (Tomalin & Stempleski, 1993).

How culture is conceived has also determined the perspectives on intercultural competence and the ideas about how to attain it. Earlier approaches to intercultural communication competence underscored the need for objective knowledge about another culture and the ability to behave appropriately when communicating with its members. These approaches viewed cultures as comprehensive, but static, since for them intercultural communication was a process of making comparisons and overcoming misunderstandings stemming from differences between one's own culture and the target culture (Taylor, 2007). On the other hand, current approaches view cultures as fluid, dynamic, hybrid, and emergent phenomena of today's societies, not as fixed entities to be learned and copied. Accordingly, intercultural communication is seen as "an opportunity for 'third places' to emerge where entirely new cultural knowledge and behaviour can be constructed through cross-cultural contact and the interaction process in itself" (Taylor, 2007, p.66). Interculturally competent individuals are therefore those who have the ability to communicate and negotiate effectively within and across languages and cultures, and who are open to exploring new identities and perspectives in their daily contact with others (Taylor, 2007).

Furthermore, if intercultural communication is to be integrated into a second/foreign language course, a good point to clarify is the understanding of the concept of culture and the strategies to promote cultural competence (Apedaile & Schill, 2008; Taylor, 2007). In the light of the contemporary character of the intercultural paradigm, the first goal of the TFL course in this study is to deepen the learners' understanding of culture and to heighten their awareness of the influence of culture on its members' perception, behaviours and judgements. Hence, in this study, culture is not viewed as a shared set of static characteristics that should be learned, memorized and copied by the learners. Instead, this study adopts a multifaceted, dynamic, hybrid, internally diverse and emergent conceptualisation of culture (Baker, 2012; Barrett et al., 2014; Byram, 2003; Corbett, 2003; Neuner, 2012; Risager, 1998, 2009; Taylor, 2007).

2.2.2. Language

Language lies at the heart of foreign language pedagogy, and it is significant that teachers continually reflect on their understanding of language (Liddicoat & Scarino, 2009, p.16). This is because the theory of language that a teacher holds affects the whole process and practice of language teaching. For a long time, language was viewed as a structural system that is fixed and finite. Under the influence of this understanding of language, the primary focus of language teaching methods was grammar and vocabulary (Liddicoat & Scarino, 2013, pp.11-12). Bennett (1997) explains that this perspective views languages as sets of words tied together by grammar rules and learning a foreign language as a process of substituting words and rules to get to the same meaning in a different language. This approach, according to Bennett, may lead to becoming a “fluent fool” whom he describes as someone who speaks a foreign language fluently, but fails to comprehend the social and cultural contents of that language. Bennett maintains that in order to avoid becoming a fluent fool, one needs to understand the cultural dimension of language, since language does not only serve as a tool for communication but is also a “system of representation” for perception and thinking, and it is this aspect of language that interculturalists are concerned with (p.16).

Taking a similar approach, House (2007) views language as a communicative system and maintains that the influence of culture regarding values, norms, and traditions on its members can easily be identified in their communication with others in their own group and those in different sociocultural groups, making language the most important means of communication (p.10). However, Liddicoat and Scarino (2013) argue that seeing language as a structural system (grammar and vocabulary) or only as a communicative system (as a transfer of thoughts from one mind to another) constitutes a limited approach to language. As can be seen in Figure 2.3 on the next page, they present a view of language as a social practice that integrates the other two understandings of language in that “linguistic structures provide elements for a communication system which in turn becomes the resource through which social practices are created and accomplished” (p.17). They assert that language pedagogy needs to take an eager interest in “the entire

spectrum of possibilities for language and each layer of language”, creating opportunities for intercultural learning (Liddicoat & Scarino, 2013, p.17).

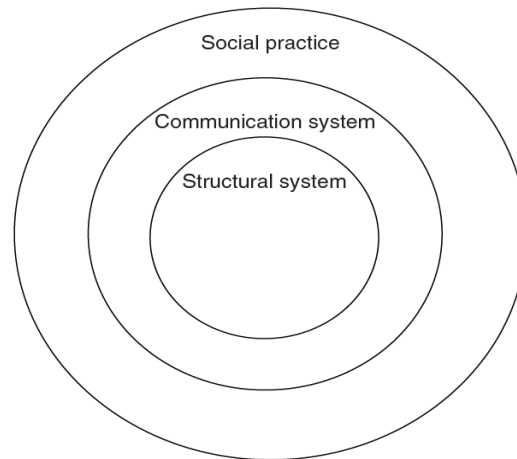


Figure 2.3: Layers of language (Liddicoat & Scarino, 2013, p.17)

As a result, it can be stated that language is more than a thing to be studied; it is a way of expressing, creating and interpreting meanings and to establish and maintain social and interpersonal relationships. Moreover, in this process, people use their language(s) differently (Liddicoat & Scarino, 2009, p.16). For this reason, an effective intercultural approach to language teaching requires viewing language as being “open, dynamic, energetic, constantly evolving and personal” (Shohamy, 2007, as cited in Liddicoat & Scarino, 2013, p.14). Accordingly, the focus needs to be less on the grammar, and more on the process, which requires seeing language as a social practice that functions within a cultural context and involves “the transformational engagement of the learner in the act of learning” (Liddicoat & Scarino, 2013, p 29).

2.2.3. Sapir-Whorf Hypothesis

Linguists’ discovery of great variations in the ways in which experience is codified in language, and the descriptions made by anthropologists about the vast differences in the ways people from different cultures behave, have triggered disputes concerning the relationship between the native language and the way its speakers’ look at reality (Rivers,

1981, p.340). These disputes centred around the question of whether language shapes an individual's worldview.

Influenced by the ideas of Wilhelm von Humboldt (1767-1835) who argued that thought and language are inseparable, and that language shapes a person's *Weltanschauung*, American linguist and anthropologist Edward Sapir and his student Benjamin Whorf formed the basis of a hypothesis which has been given several names: the Sapir-Whorf hypothesis, the Whorfian hypothesis, linguistic relativity or linguistic determinism (Brown, 2000, p.199). Another source of the hypothesis came from Sapir's and Whorf's studies of Native American languages. After studying different American indigenous languages, Sapir posited a dynamic relationship between language and culture. Whorf also worked on Native American languages, in particular Hopi. Whorf's work on languages and his ideas on linguistic relativity formed what has come to be called the Sapir-Whorf hypothesis (Hall, 2002, p.19).

Whorf (1940 / 1956, as cited in Hall, 2002) sums up the hypothesis as follows:

We dissect nature along lines laid down by our native languages. The categories and types that we isolate from the world of phenomena we do not find there because they stare every observer in the face; on the contrary, the world is presented in a kaleidoscopic flux of impressions which has to be organised by our minds- and this means largely by the linguistic systems in our minds. We cut nature up, organise it into concepts, and ascribe significance as we do, largely because we are parties to an agreement to organise it in this way-an agreement that holds throughout our speech community and is codified in the patterns of our language. (p.20)

As we can see, Whorf maintains that there is a systematic relationship between the structural categories of a language and the way its native speakers view and categorise experience. He asserts that the structure of a language influences the thoughts and behaviour of its speakers. Based on this assumption, Whorf concludes that speakers of different languages act differently because their language affects the way they think and behave (Kramersch, 1998a, p.12).

The Sapir-Whorf hypothesis includes two versions: a strong version and a weak version. The strong version, which is also referred to as *linguistic determinism*, argues that language determines thought. A great majority of the scientific community rejected the strong version of the hypothesis, since it confines thoughts and perception to the boundaries of native language. The hypothesis was also criticized because it cannot be tested as worldview cannot be measured. Another major argument was against the claim of “the untranslatability” of languages. Opponents of this presupposition contend that it is possible to translate across languages and they maintained that if this were not so, Whorf could never have revealed how the Hopi Indians think. On the other hand, the weak version of the hypothesis, also known as *linguistic relativity*, advocates the view that the linguistic structure does not constrain what people think or perceive, but merely influences what they routinely think. While the strong version has been severely criticized and mostly rejected by many scholars, the weak version has had more supporters and is generally accepted (Kramsch, 1998a, pp.12-14). Hence, it is widely recognised that cultural aspects and culture specific worldviews are expressed in language and that the words we use may reflect the connection between our cognition and culture. Nonetheless, if the strong version of the Sapir-Whorf hypothesis were true, our minds would be imprisoned within the borders of our languages, we would not be able to think without our languages, we would not be able to translate one language to another, and above all, it would be impossible for us to learn another language (Lustig & Koester, 2010, p.178). Due to these aforementioned reasons, instead of discussing the validity of the strong version of the Sapir-Whorf hypothesis, most scholars are more concerned with the facts that language and culture interact, that worldviews among cultures vary and that language is used to convey that worldview might be relative or specific to that view (Brown, 1986, p.46).

In terms of linguistic relativity and its potential implications on foreign language teaching, Seidl (1998) explains that the same reality is encoded differently by different languages using semantic concepts unique to each language. These semantic distinctions are assumed to reflect cultural distinctions, and they influence the way we conceptualise reality. Thus, when the purpose is to learn a foreign language and to understand other cultures, coming to terms with another lexical or grammatical code is not enough. One

needs to see the world from another perspective. That is to say, the weak form of Sapir-Whorf hypothesis shows us that speaking another language means adopting another point of view (Seidl, 1988, p.102).

According to Lustig and Koester (2010), Sapir and Whorf' s major contribution to the study of intercultural communication is that they underscored the integral relationship between language, culture and thought. (p.179). Lustig and Koester state that even though language does not determine our reality, it influences our thoughts and behaviour. The categories for coding and categorising the world are provided mainly by our language. We are inclined to perceive the world in a particular way, and the reality we construct is different from the reality created by people who use other languages with other categories. When there is a great difference between the categories of languages, it will influence what is comparatively easy to say and what seems almost impossible to say, which will create difficulties in communicating with one another (Lustig & Koester, 2010, p.184). Similarly, Bennett (1998) points out that “sophisticated” intercultural communication scholars favour the weaker form of the hypothesis when they discuss language and culture, since the essence of their study is “the clash of differing realities and that cultural adaptation demands the apprehension of essentially alien experience” (p.9).

2.2.4. Language - Culture Nexus

The nature of the relationship between language and culture has long been a matter of discussion in various academic disciplines. Many areas of linguistics, such as anthropological linguistics, sociolinguistics, language teaching, and the research on intercultural communication have engaged in highlighting the bond between language and culture (Risager, 2006).

A common tendency is to liken this bond to a part of the whole relationship. Goodenough (1964) describes this bond, stating that “a society’s language is an aspect of its culture. [...] The relation of language to culture, then, is that of part to whole” (p.36). Both Rivers (1981) and Nieto (2010) state that language is deeply embedded in culture and an important part of it. In the same vein, Brown (2000) maintains that “a language is a part

of a culture, and a culture is 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.177).

Emphasis can also be said to be placed on the assertion that language and culture are like mirrors to each other (Jandt, 2001, p.14). As a proponent of this view, Fantini (1997) argues that there is a mutual interaction between language and culture, which is more than part of the whole relationship. He states that “language affects and reflects culture, just as culture affects and reflects what is encoded in language. Although language and culture do not perfectly mirror each other, a dynamic tension exists between the two” (p.6). Similarly, Moran (2001) indicates that the structure, words, expressions and sounds of a language reflect the culture just as culture reflects the language; in other words, “language is a window to the culture” (p.35). House (2007) also asserts that through language, an individual acquires knowledge of the world, transmits mental representations and makes them public. However, language does not only act as the prime means of a “collective knowledge reservoir” passed down from one generation to the next. Language is also a means of categorising cultural experience, thought and behaviour for its speakers. For this reason, language and culture are most closely interconnected on the levels of semantics, where the vocabulary of a language reflects the culture shared by its speakers (p.11).

The relationship between language and culture is also elaborated on by Kramersch (1998b) who states that language is the primary vehicle for cultural transmission through which people conduct their social lives. According to Kramersch, language and culture are tied in multiple and complex ways when language is used within the contexts of communication. This is because language expresses, embodies and symbolizes cultural reality. Firstly, language expresses cultural reality with words that express not only facts and ideas, but also attitudes and beliefs. Secondly, language embodies cultural reality because people also create and give meaning to their experience through verbal and non-verbal aspects of language. Lastly, language symbolizes cultural reality as people view their language as a symbol of their social identity. Members of a social group acquire common ways of viewing the world through their interactions with the other members. These views are also strengthened through institutions like the family, school, and the government. Eventually,

the way the members of the group use language reflects their common attitudes, beliefs and values (Kramsch, 1998b, pp. 3-9). Regarding the link between language and culture, Rivers (1981) also states that the native language is acquired along with the beliefs, behaviours and values of the social group; and these beliefs, behaviours and values are expressed through the language, which shows that the language is an essential part of the functioning social system (p.318). Likewise, Juang (2000) claims that language is “the symbolic representation of a people since it comprises their historical and cultural backgrounds, as well as their approach to life and their ways of living and thinking” (p.328).

Lustig and Koester (2010) point out that through learning a second language, one learns all the ways in which language embodies culture, the ways in which languages vary and how the differences in verbal codes influence the meanings of symbols (p.193). After defining culture as “the beliefs and knowledge which members of a social group share by virtue of their membership”, Byram (1997) also maintains that these shared meanings are embodied in the language. For this reason, language learning is also regarded as learning the meanings of a group of people (p.39). Thus, in intercultural communication, complete comprehension depends on the participants’ awareness of the social and cultural significance of the words and expressions that are employed (Chastain, 1988, p.298).

On the other hand, it cannot be ignored that in our internationalised, globalised world, languages are intermixed, numerous language contact situations take place, and all societies are more or less multilingual (Risager, 2007). From this perspective, Risager (2007) remarks that the “national framework of reference” in the analysis of language-culture nexus has become insufficient and restrictive (p.166). In order to bridge this gap, Risager (2005) proposes a new understanding of the relationship between language and culture. Although she agrees that language is an integral part of society and culture and that language is, in some respects, always cultural, Risager expresses the necessity of constructing a model of the relationship between language and culture that neither locks language into “a national romantic universe” nor claims that language is a code system which is “culturally neutral” (p.185). In order to avoid “these problematic views of language”, Risager puts forward a third position, a transnational view of language.

Accordingly, “language and culture can be separated; and language is never culturally neutral, it carries linguaculture” (Risager, 2010, p.6). She constructs her argument based on the idea that “languages spread across cultures and cultures spread across languages” due to migration and globalisation (Risager, 2006, p.2).

Risager argues that language and culture can be separated when culture is seen as a context and when it is seen as content. In the first instance, the focus is on language use in various situations where the point of departure is a pragmatic, sociolinguistic or discourse-analytic view of language use in the “native” context, such as German in Germany. From a transnational point of view, languages can be used in any cultural context in the world; hence “linguistic practice spreads or flows across cultural contexts all over the world” (Risager, 2010, p.6). Secondly, when culture is seen as content, the focus has been on subject areas in language teaching, such as literature, history and institutions belonging to a national state. However, in terms of culture as content, any topic can be chosen as themes of texts in a particular language, such as texts in German about Italy or texts in French about Canada. Hence, it can be deduced that the primary object of language teaching does not have to be connected to ‘target language countries’, but instead it can transcend them. Teachers can develop materials that present the use of the target language in all sorts of cultural contexts (Risager, 2010, p.6).

However, Risager (2010) also acknowledges that every language imbues culture. She uses the term “linguaculture” to highlight the dimensions of culture tied to a specific language without ignoring the linguistic flows across cultural contexts in the world. She maintains that “languages (i.e., language users) spread in social networks, across cultural contexts and discourse communities, but they carry linguaculture with them” no matter where they are used or what the topic is (p.7). Thus, a contemporary language teacher is teaching a world language embodying a great variety of linguaculture, used in different cultural contexts all around the globe (p.8).

As we can see, throughout the entire history of culture pedagogy since 1960s, several researchers have investigated the relationship between language and culture from various perspectives and have postulated different conceptualisations to describe this relationship.

The link between language and culture has been emphasised, demanding that the teaching of language and culture should be integrated into language classes. However, languages were associated with nation-states (Risager, 2007, p.162). Since the year 2000, the national paradigm has been questioned. In terms of the relationship between language and culture, it is recognised that a language or a culture cannot be locked within national borders, since languages and cultures are not bound by territory due to social networks and various forms of migration, and the media (Risager, 2007, p.53). As a result, the role of foreign language education in our contemporary complex societies has changed. Foreign language teaching is no longer confined to “the idea of the nation-state with one language and culture shared by all its citizens” (Byram, 2009c, p.4).

2.3. Culture and Foreign Language Education

The influence of social sciences on the field of second/foreign language teaching shifted the focus from language structure towards the people who use the language. Language pedagogy started to stress the importance of incorporating culture into the curriculum, since culture was regarded as the necessary context for language use (Stern, 1992, p.205). The inevitability of teaching culture in foreign language classrooms was often emphasised. As is stated by Valdes (1991), “whatever the content, culture is unavoidably imbedded” (p.22).

2.3.1. The Evolving Place of Culture in Foreign Language Teaching

While the importance of cultural aspects in language teaching has often been highlighted, the cultural component has remained difficult to accommodate in practice. For this reason, there has always been a big discrepancy between theory and practice concerning the place of culture in foreign language classroom (Brooks, 1986; Chastain, 1988; Kramsch, 1993; Lafayette, 1997; Stern, 1992; Tseng, 2002). In order to shed light on the present status of culture in foreign language teaching, it is important to discuss the evolution of cultural instruction from the earliest methods of language teaching.

Traditionally, in foreign language education, “culture” and “civilisation” were considered as synonymous terms. Language teaching and the teaching of culture were separated. Language learning was seen as the acquisition of grammar rules and vocabulary. However, it was assumed that such language learning could later provide an ability to read and appreciate the literature of the target culture (Kramsch, 1995, p.86). That being the case, for a long time it was widely accepted that language teaching contributed to intellectual and aesthetic development in learners (Rivers, 1981).

The earliest methodologies, which were in use before World War I, can be said to be the best examples that illustrate this understanding of culture. The Grammar Translation Method, which dominated foreign language teaching from the 1800s to 1900s, was used in the teaching of the classical languages, Latin and Greek. Alongside its focus on grammar, the purpose was to help students read and appreciate foreign language literature, since it was thought that foreign language learning would help learners grow intellectually (Larsen-Freeman, 2000). Hence, with regard to the socio-cultural aspects, this method was only concerned with the arts, literature, and historic events (Neuner, 2003). Another example is the Direct Method, which emerged at the end of the 19th century as a reaction to the Grammar-Translation Method (Richards & Rodgers, 2001). In the Direct Method, cultural information consisted of textbook illustrations of great historical figures, castles, cities and information about daily lives of the speakers of the language. However, such cultural information was “too superficial to be described as authentic cultural artefacts, although they represented a step toward authenticity of daily cultural interactions” (Byrd et al., 2011, p.6).

After World War II, the growth of anthropology and sociology changed the position of culture in language teaching curricula; emphasis was placed on a “way of life or lifestyle of a community” (Stern, 1992, p.207). For instance, the Audiolingual Method, which emerged in 1950s, aimed to prepare learners to enter the target culture through introducing sociological/anthropological culture to foreign language classes (Morain, 1983, p.403). Thus, it can be stated that the patterns of everyday life and the values of foreign cultures started to be integrated into language teaching with the advent of the Audiolingual Method (Hadley, 2003, p.362). Everyday life was presented in typical situations and contexts and

often dealt with the encounters of tourists and the target language community (Neuner, 2003). However, it was still assumed that mastery of linguistic forms was necessary before cultural content was introduced. In a way, culture was seen as “a source of semantic input which recharges the content with new energy when everyday topics have been worn out” (Murphy, 1988, p.149).

With the decline of the Audiolingual Method, the most active period in the history of approaches and methods emerged (Richards & Rodgers, 2001). Changes in the understanding of culture had a great effect on the field of language teaching, since it embraced the anthropological definition of culture as the way people live and emphasised the strong bond between language and culture. The inevitability of teaching culture in the language classroom was long accepted. On the other hand, target culture was generally appreciated only as a support for linguistic proficiency (Byram et al., 1994, p.7).

It must also be stated that culture was seen as “the particular attributes of a national group” for a long time (Liddicoat & Scarino, 2013, p.18). This view confined culture to geographical borders inhabited by people behaving in an undifferentiated way. This view reduced culture to “recognizable, often stereotyped, representations of national attributes” (p.18). As is also observed by Sayer and Meadows (2012), the “one language = one culture = one country” postulation prevailed in language pedagogy. It was presumed that a language and its culture belonged to a nation (p.274). In many language departments, courses on the civilisation of the target language country were offered (Rivers, 1981; Morain, 1983; Kramersch, 1995). For example, *Civilisation* in France, *Landeskunde* in Germany, and *Civiltá* in Italy were a traditional part of school programs (Tomalin & Stempleski, 1993). Such cultural teaching included literature, arts, music; in other words, great achievements of the target community (Stern, 1992). Thereby, in practice, culture was not seen as an integral part of language learning. Instead, it was treated as a static and observable body of facts, which could be separated from language learning (Seidl, 1998).

Although foreign language teaching pedagogy still included formal culture, much more emphasis was placed on the deep culture, which refers to the everyday life of ordinary people; the beliefs, behaviours and values they share within their linguistic and social

groups (Rivers, 1981, p.322). In the 1960s and 1970s, various recognised scholars, such as Brooks, Nostrand and Seelye endeavoured to find a “universal ground of basic physical and emotional needs to make the foreign culture less threatening and more accessible to the language learner” (Kramsch, 1993, p.224). As has been presented in section 2.2.1, Brooks (1975) makes a distinction between formal culture and deep culture. Later, Brooks (1986) argues that more deep culture must be integrated into language classrooms. Subsequently, he lists 62 topics and questions from everyday culture that may foster cultural learning, and he urges teachers that the main focus of the cultural instruction should be on the way of life in the target culture (Brooks, 1986, pp.124-128).

Another scholar, Nostrand (1956) holds the view that using literature in language teaching makes it inevitable for the teachers to teach culture, since language is culture-bound, and students form ideas about the people in the target culture through language and literature. For this reason, teachers must first teach foreign culture to themselves in order to have an understanding of both their own culture and the foreign one. He discusses the need to develop a new model to bridge the gap in language teaching (pp.300-301). Later, Nostrand (1978) developed “Emergent Model”, which is an inventory organising 32 main features of culture into six categories: (I) the culture, (II) the society, (III) conflicts, (IV) the ecology and technology, (V) the individual, (VI) the cross-cultural environment (pp. 280-294). According to Stern (1992), these headings in Nostrand’s classification require a comprehensive and intellectual approach to the target country. Furthermore, Stern maintains that Nostrand systematizes basic themes with this classification, portraying a society by giving it unity and a specific character (p. 209).

Expanding on Nostrand’s Emergent Model, Seelye (1993) identifies six cultural goals upon which language teachers can base their instruction.

Goal 1- *Interest*: The student shows curiosity about another culture (or another segment or subculture of one’s own culture) and empathy towards its members.

Goal 2- *Who*: The student recognises that role expectations and other social variables such as age, sex, social class, religion, ethnicity, and place of residence affect the way people speak and behave.

Goal 3- *What*: The student realises that effective communication requires discovering the culturally conditioned images that are evoked in the minds of people when they think, act and react to the world around them.

Goal 4- *Where and When*: The student recognises that situational variables and convention shape behaviour in important ways.

Goal 5- *Why*: The student understands that people generally act the way they do because they are using options their society allows for satisfying basic physical and psychological needs and that cultural patterns are interrelated and tend mutually to support need satisfaction.

Goal 6- *Exploration*: The student can evaluate a generalisation about the target culture in terms of the amount of evidence substantiating it, and has the skills needed to locate and organise information about the target culture from the library, the mass media, people, and personal observation. (Seelye, 1993, p.30)

As we can see, the cultural objectives proposed by Seelye (1993) include curiosity, empathy, awareness of diversity within cultures, overcoming stereotypes, and critical cultural awareness. In other words, these goals aim to develop the language learners' intercultural skills instead of focusing on the teaching of formal culture, indicating a shift in cultural instruction. In order to understand the forces that brought the concept of intercultural competence to the fore, the notion of communicative competence must first be discussed.

2.3.2. Communicative Competence and the Native Speaker Model

The concept of communicative competence was put forward by Dell Hymes (1972) as a reaction to Chomsky's notion of idealised linguistic competence. In his oft-quoted article titled "On Communicative Competence", Hymes argues persuasively with reference to first language acquisition, Chomsky's concept of competence and performance fails to explain the knowledge and skills needed in order to understand and produce utterances appropriate to the particular settings in which they take place. Hymes emphasises that sole knowledge of rules is inadequate, since one needs the competence of "when to speak, when not, and as to what to talk about with whom, when, where, in what manner" for

communication to be successful (Hymes, 1972, p.277). Hence, the idea emerged that a person, who not only wants to be linguistically correct, but also socioculturally appropriate, needs to be communicatively competent in language (Brown 2000, p.246; Hall, 2002, p.105). It also needs to be noted that although Hymes did not target foreign language instruction, his ideas caused a shift in the focus of language teaching from the mastery of language structure to sociocultural factors (Byram, 1997).

The notion of communicative competence had a great influence on many scholars. In 1980, Canale and Swain in North America, and in 1986, van Ek in Europe applied it to foreign language acquisition, turning it into a fundamental concept, which formed the basis of communicative language teaching (Aguilar, 2007, p.59). Canale and Swain (1980, as cited in Hadley, 2003) designed a theoretical framework for second language pedagogy. This framework comprised four specific components of communicative competence: (1) grammatical competence (the knowledge of language structure), (2) discourse competence (the ability to link sentences successfully for communication), (3) sociolinguistic competence (the ability to use language appropriately in a situation), and (4) strategic competence (the ability to use verbal or non-verbal strategies to compensate for breakdowns in communication) (pp. 6-7). As we can see, this proposed model of communicative competence defined the skills and the knowledge that a learner needs to possess to be able to communicate successfully in the target language. At the same time, Canale and Swain (1980, as cited in Aguilar, 2007) highlighted the need to establish communicative interaction with highly competent speakers of the language so that learners can respond to communicative needs in real life situations. In addition, they emphasised the necessity of second language culture instruction in order to equip learners with sociocultural knowledge, which is essential for the interpretation of the context-bound information.

Furthermore, in the communicative approach, the notion of communication is extended to include verbal and non-verbal aspects (Moirand, 1982, as cited in Murphy, 1988). Murphy (1988) explains that this understanding highlights the fact that communication is a social act which includes non-verbal signs. On the other hand, culture is still considered as a sub-component of communication in this approach, since cultural content is only seen as an

aid to effective communication and conceived as a part of language (Murphy, 1988, p.149).

Bringing another perspective to communicative competence, van Ek (1986, as cited in Byram, 1997) claimed that foreign language teaching is not only concerned with developing communication skills, but also with the social and personal development of the learners. As a result, Van Ek proposed the model of communicative ability consisting of six competences: linguistic competence, sociolinguistic competence, discourse competence, strategic competence, sociocultural competence and social competence. When compared with Canale and Swain's model, van Ek additionally proposes sociocultural competence, emphasising a certain familiarity with the sociocultural context within which the foreign language is used. Additionally, he puts forward social competence which involves the learner's motivation, attitude, empathy, self-confidence, and the ability to deal with social situations (Byram, 1997, p.10). Byram (1997) finds van Ek's model more detailed, since it explicitly refers to the development of social competence and the improvement of social responsibility as foreign language learning objectives; however, he argues that the framework, like many others, imposes the native speaker as a model.

In the heyday of Communicative Language Teaching, the best language learner was expected to be the one who had native speaker mastery of the target language, and learners were implicitly encouraged to identify with the target culture (Byram & Fleming, 1998). However, the native speaker ideal in foreign language teaching and learning was later often criticised. According to Byram, there are two major reasons for criticising the use of native speaker as a model. The first is the fact that it sets an unrealistic goal, and thus, it ends in failure. Secondly, even if it were possible, it would not be an acceptable kind of competence, since it expects learners to acquire a native sociocultural competence, abandoning their own culture and identity (Byram, 1997).

Likewise, Kramsch (1998a) strikingly argues that the native speaker-based notion of communicative competence is much more complicated than it was thought to be. Underlining the increasing linguistic differences among the speakers of the same

language, Kramersch (1998a) raises the questions: Who is a native speaker? Is a person entitled to be a native speaker by birth, by education or by virtue of being a member of a native speaker community? (pp.16-21). At the same time, Kramersch (1998b) criticizes the native speaker model, asserting that it focuses on authenticity and appropriateness urging the language learners to behave and think like the native speakers of the target language. She remarks that this is an illusion, since a society possesses a diversity of authenticities due to contextual variables, such as age, gender, ethnicity and social status. Furthermore, according to Kramersch, the notion of authenticity may result in devaluation of learners' own identities. Instead, Kramersch brings the "concept of appropriation" to the fore. The concept of appropriation enables learners to adopt and adapt a foreign language and culture to their own needs and interests. In other words, it enables learners to learn a language and understand the culture without abandoning their own culture, and it enables them to attain the ability to mediate between several languages and cultures (Kramersch, 1998b, pp. 80-81).

When it was acknowledged that native standards are unrealistic for language learners, a change of focus was needed for a more adequate educational paradigm. This search unleashed the formulation of alternative models and objectives (Álvarez, 2007). A different kind of ideal learner profile materialised here, which led to the emergence of the concept of intercultural speaker and the attention shifted towards intercultural competence (Byram, 1997; Kramersch 1998b). Language learners were no longer encouraged to imitate native speakers of the target language but expected to become intercultural speakers "who are able to engage with complexity and multiple identities and to avoid the stereotyping which accompanies perceiving someone through a single identity" (Byram et al., 2002, p.9).

2.4. Intercultural Competence

With the advent of the concept of the intercultural speaker in the mid-1990s in foreign language teaching, the knowledge-based target-language culture approach was left behind. Instead, an intercultural approach which aims at promoting the learners' intercultural competence has come to the foreground (Kramersch, 1998b). This intercultural

approach to language education differs from earlier approaches in terms of teaching culture in that it puts intercultural understanding and skills at the centre of the curriculum, which required redefining the aims of language education (Corbett, 2003). On the other hand, although one of the goals of education has become the development of intercultural competence in learners, no consensus has been reached on the definition of intercultural competence (Deardorff, 2006).

Deardorff (2006) conducted a study to document consensus among intercultural scholars and academic administrators on the components of intercultural competence and the best ways to assess them. The top-rated definition of intercultural competence was “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes” (p.247). Regarding what is meant by effective and appropriate communication, Lustig and Koester (2010) explain that intercultural communication is effective when desired outcomes are achieved, and appropriate behaviours are regarded as proper and suitable, fulfilling the expectations of a given culture within the constraints of a specific situation and depending on the nature of the relationship between the interlocutors.

A great many models or frameworks have been put forward to help develop second/foreign language learners’ intercultural competence. Three of these oft-cited models and two perspectives on intercultural competence will be explained in the following sections.

2.4.1. Bennett’s Developmental Model of Intercultural Sensitivity

Milton Bennett (1998) proposed the Developmental Model of Intercultural Sensitivity (DMIS) as a tool for diagnosing an individual’s position on the matter of cultural difference in terms of the individual’s attitudes and behaviour. As Figure 2.4 on the next page shows, Bennett’s model comprises three ethnocentric phases (denial, defence, minimisation) and three ethnorelative phases (acceptance, adaptation, integration) (Bennett, 1998, p.15). Movement through these phases is for the most part one-way,

although people sometimes retreat from the later stages of ethnocentrism to the earlier ones (Bennett, 2001).

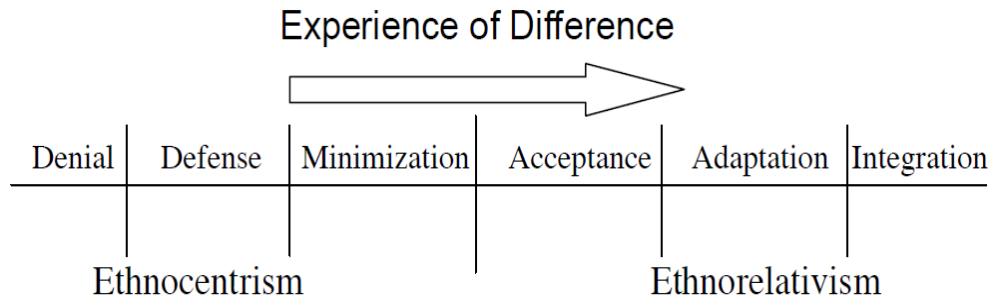


Figure 2.4: DMIS Schematic (Bennet, 2001, p.10)

Denial is the first stage of ethnocentrism, where people are uninterested in cultural difference or they do not perceive characteristics of different cultures at all, as their own culture is central to their reality. In *defense*, people are better at perceiving cultural differences; however, they still view their culture as the correct one and see the other cultures as a threat. In *minimisation*, which is the final stage of ethnocentrism, people recognise cultural differences and assume that basic elements of their culture are universal. Since their characterisations of similarity are usually based on their own culture, they still lack cultural self-awareness. The first stage of ethnorelativism is *acceptance* in which people accept the existence of cultural differences, which may also be judged negatively, but the judgement is not ethnocentric. Furthermore, the people at this stage are aware of the role of cultural differences in communication. The second stage of ethnorelativism, *adaptation*, involves awareness of one’s own culture and intercultural empathy. People at this stage are able to see the world through another culture’s eyes and they are willing to change their behaviour to communicate effectively. The last stage is *integration*, where people are able to mediate between cultures. As they shift between worldviews and cultural frames of reference, they adapt to the culture within which they find themselves. Above all, they are aware of their own cultural framework, and they are able to use multiple cultural frames of reference while evaluating cultural phenomena (Bennett, 2001, pp.10-13).

To sum up, Bennett's work is a means of observing the position of an individual in response to cultural difference. Despite being popular within the field of foreign language education, Bennett's model has also received criticism (Boye, 2016). Hu and Byram (2009) state that according to the model, the stages of intercultural sensitivity and the foreign language levels are in direct relationship with each other. Thus, a beginner-level foreign language learner is assumed to be a monocultural individual with a lower level of intercultural competence. Hu and Byram maintain that this is unacceptable, since intercultural competence is not dependent on foreign language proficiency alone (pp. XX-XXI).

2.4.2. Gudykunst's Anxiety / Uncertainty Management Theory

Developed by Gudykunst in 1993, Anxiety /Uncertainty Management (AUM) theory is based on the notion that anxiety and uncertainty are critical dynamics of effective interpersonal and intergroup communication, and intercultural adjustment (Gudykunst, 1998). The AUM theory suggests that in order to communicate effectively in new cultural environments, a person needs the ability to manage uncertainty and anxiety and correctly predict their interlocutors' attitudes, feelings and behaviours (Gudykunst & Nishida, 2001).

There are several assumptions in the AUM theory concerning the levels of anxiety and uncertainty. For example, when anxiety is high, people tend to process simplistic information, such as stereotypes; thus, they cannot communicate effectively. When uncertainty is very high, people lack the necessary confidence to predict and explain others' attitudes, feelings or behaviour. On the other hand, when anxiety is very low, people lack the motivation to communicate, and when uncertainty is very low, they fail to predict the effectiveness of interaction with foreign cultures (Gudykunst & Nishida, 2001).

Figure 2.5 on the next page provides a summary of the theory. As we can see, the superficial causes of effective communication, which influence the ability to manage anxiety and uncertainty, are composed of six general categories. In order to adapt to new

cultures, individuals need to develop their ability to manage their anxiety through mindfulness. In addition, mindfulness requires finding out and focusing on the sources of anxiety, “which may include the concept of the self, reaction to the host culture, situations, and connections with the host culture” (Sinicrope et al., 2007, p.11).

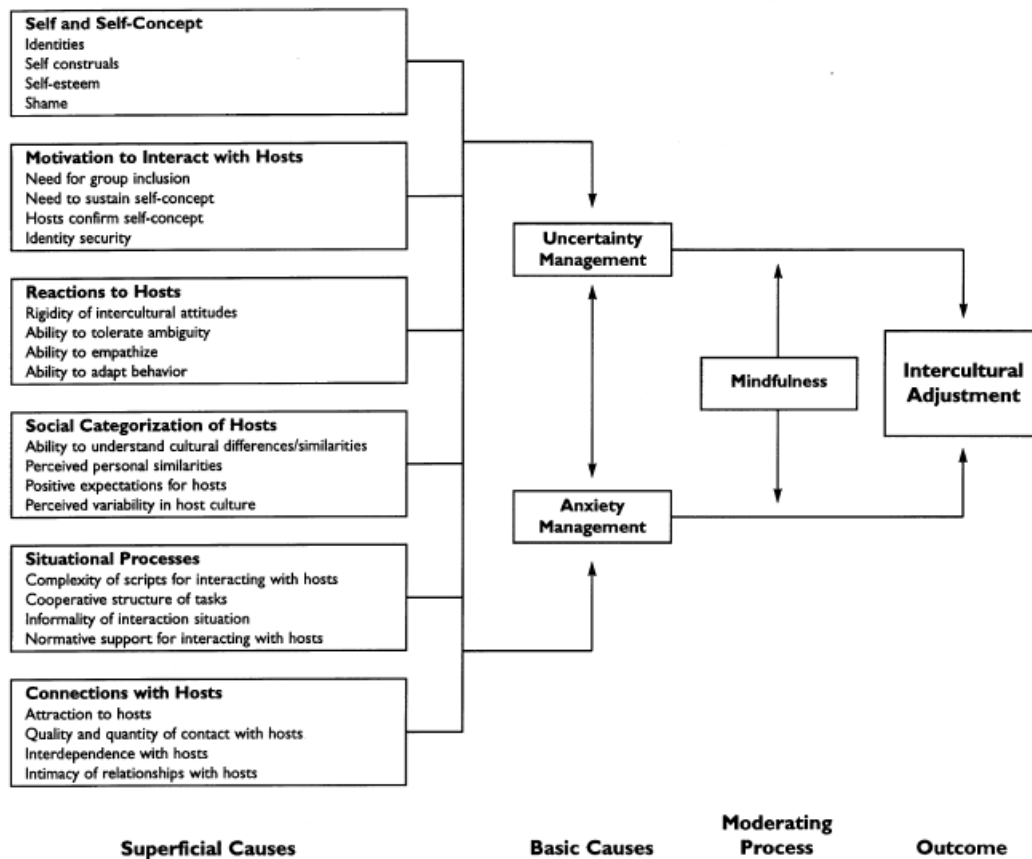


Figure 2.5: An Illustration of the AUM Theory Applied to Adjustment (Gudykunst, 1998, p.231)

According to Byram (1997), Gudykunst’s Model downgrades linguistic competence mentioning it only as a supporting factor and implying that second/foreign language competence is not essential. On the other hand, Moeller and Nugent (2014) state that the AUM theory is often used in intercultural training programs for those planning to live or study abroad. In such training sessions, discussion and role-plays are integrated into the teaching so that the trainees learn how to manage their anxiety to communicate effectively with the members of the host culture.

2.4.3. The Notion of the Intercultural Speaker and Byram's Model of Intercultural Competence

As a response to the native speaker model in language instruction, Byram and Zarate introduced the notion of the intercultural speaker in a paper prepared for a group working on the Common European Framework of Reference for Languages (CEFR) of the Council of Europe (Byram, 2009a). In their definition, the foreign language learner is viewed as an intercultural speaker “who crosses frontiers, and who is, to some extent, a specialist in the transit of cultural property and symbolic values” (Byram & Zarate, 1997, p.11).

Intercultural speakers were later also described as mediators. According to Kramsch (1998a), intercultural speakers are learners with the ability to learn a language and to understand the target culture while maintaining their own culture and those with the ability to mediate between several languages and cultures. In the CEFR (Council of Europe, 2001), the concept of the mediator is described as “the ability to act as an intermediary between interlocutors” in situations where there are misunderstandings and conflicts (p.85, 104-105).

It is significant to note that the CEFR (Council of Europe, 2001) introduced the intercultural dimension into the aims of language teaching, the essence of which is to help language learners to interact with the speakers of other languages on equal terms and to be aware of their own identities and those of their interlocutors. In this sense, intercultural speakers are not only expected to communicate information, but also to develop a human relationship with people from other cultures (Byram et al., 2002).

With the aim of helping learners to become intercultural speakers, Byram built on and modified the four *savoirs*, the four dimensions of knowledge, skills, and attitudes that he and Zarate had defined. He then published *Teaching and Assessing Intercultural Communicative Competence* in 1997. In this founding manual, Byram proposed the most influential and oft-cited model of intercultural competence, which formed the basis of most definitions of intercultural competence (Byram, 2009a, pp. 321-322).

Table 2.1: Factors in Intercultural Communication

| | | |
|--|---|--|
| | Skills interpret and relate <i>(savoir comprendre)</i> | |
| Knowledge of self and other; of interaction: individual and societal <i>(savoirs)</i> | Education political education critical cultural awareness <i>(savoir s'engager)</i> | Attitudes relativising self valuing other <i>(savoir être)</i> |
| | Skills discover and/or interact <i>(savoir apprendre/faire)</i> | |

Source: Byram, M. (1997). Teaching and Assessing Intercultural Communicative Competence. Multilingual Matters LTD.

As Table 2.1 presents, Byram’s Model of Intercultural Competence consists of five components: attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness. These components will be described in detail in the following sections.

2.4.3.1. Attitudes

Attitudes develop in early childhood, and they are the result of parents’ and peers’ attitudes, as well as the result of contact with people from other cultures. It is important to note that these attitudes are closely related to how people perceive themselves and their culture and how they perceive others. It is assumed that negative attitudes may lead to decreased motivation and interaction (Brown, 2000, pp.180-181). However, in terms of attitudes, Byram (1997) asserts that positive attitudes are not needed for successful intercultural communication, since even positive attitudes can impede mutual understanding (p.34). In the same vein, Byram et al. (2002) stress that it is not the purpose of intercultural education to promote positive or negative attitudes towards others (p.35). What needs to be developed, as stated by Byram (1997), are the attitudes of curiosity and openness, plus the readiness to suspend disbelief and judgement about other cultures (p.34). Moreover, intercultural attitudes involve “a willingness to relativize one’s own values, beliefs and behaviours, not to assume that they are the only possible and naturally

correct ones, and to be able to see how they might look from an outsider's perspective who has a different set of values, beliefs and behaviours. This can be called the ability to 'decentre'" (Byram et al., 2002, p.12).

2.4.3.2. Knowledge

In an intercultural communication situation, the knowledge component concerns the insight into the "knowledge about social groups and their cultures in one's own country, and similar knowledge of the interlocutor's country on the one hand; knowledge of the processes of interaction at individual and societal levels, on the other hand" (Byram, 1997, p.35).

Over the course of time, changes in the understanding of culture have also altered the way the knowledge component is viewed. Byram et al. (2002) argue that it is not possible to acquire all the knowledge one might need for communication with people from other cultures, since cultures are constantly evolving. Furthermore, they underline that it is not easy to know whom to speak which language with due to the multilingual and multicultural nature of the societies. Similarly, Baker (2012) asserts that viewing culture as "dynamic, diverse, and emergent", on the one hand, and trying to raise awareness of the beliefs, behaviours, and values of one's own and other cultures on the other, raises a dilemma. However, in order for learners to have an in-depth understanding of culture, it is necessary for them to have cultural knowledge even if the emphasis is not on this knowledge as a learning outcome (Baker, 2012, p.67). When including culture-specific knowledge, it needs to be kept in mind that intercultural knowledge, awareness and skills are never "a fully formed entity" but are under constant revision and change as a result of new intercultural experiences (Baker, 2012, p.68). For this reason, teachers need to combine the knowledge of specific cultures with an awareness of "cultural influences in intercultural communication as fluid, fragmented, hybrid, and emergent with cultural groupings or boundaries less easily defined and referenced" (Baker, 2012, p. 66).

Moreover, Byram et al. (2002) maintain that intercultural competence is only partially a question of objective knowledge (p.11). The central focus of intercultural perspective in

foreign language education involves more than fostering a knowledge of people and places. Essentially, it involves promoting an awareness of one's own culturally induced assumptions, practices and behaviours as well as those of others. In this way, foreign language learning can be like "placing up a mirror to one's culture and to one's assumptions about how communication happens, what a particular message means and what assumptions one makes in daily life" (Liddicoat & Scarino, 2013, p.29). Lustig and Koester (2010) emphasise that in this way the learners will also start questioning their own values, practices, and behaviour that they usually take for granted (p.70).

Members of a culture think, look, behave, and communicate as they do in order to have a common frame of reference which provides a shared understanding of the world and their identities within it. This allows them to organise and coordinate their social lives and to accommodate and adapt to the pressures and forces that affect the culture as a whole. However, they seldom notice these motives; instead, most people take them for granted (Lustig & Koester, 2010, p.33). Similarly, Byram et al. (2002) assert that members of a culture are often unable to analyse and conceptualise what is too familiar, "they can't see the wood for the trees" (p.18). They further underline that despite all the experience they have accumulated in the culture they grew up in, many of the things they know are subconscious and incomplete (p.18). For this reason, the current understanding of knowledge also refers to an awareness of one's own cultural conditioning and that of others. Rivers (1981) also points out that when the intercultural dimension is integrated into language classes, learners become more aware of their own culture, and they recognise how their own culture profoundly influences their perception, behaviour and language use (p.316). This awareness of the culturally conditioned behaviour of the self and the others as well as its impact on language use, and thus, on communication is one of the requirements of effective communication (Tomalin & Stempleski, 1993).

As a result, it can be deduced that earlier conceptualisation of the *knowledge* component was mainly based on giving learners objective information about native culture and target culture. The knowledge of specific cultures may still play a significant role in developing an awareness of cultural differences and relativisation (Baker, 2012). However, now it is emphasised that an intercultural approach to foreign language teaching involves much

more than objective knowledge about cultures. Indeed, it encourages reflection and cultural self-awareness. At the end of this process, learners should realise that communication across cultures involves accepting both their own culturally conditioned nature and that of others, as well as the ways in which they affect communication (Scarino & Liddicoat, 2009). This process also results in an appreciation and tolerance of diversity, making a person a more competent intercultural communicator (Jandt, 2001). This is the reason why intercultural competence is not only concerned with enhancing one's knowledge and understanding of other people, but it also aims at developing self-knowledge and self-understanding so that one acquires "a more critical awareness and understanding of one's own cultural positioning, beliefs, discourses and values through comparing and relating them to those of other people" (Barrett et al., 2014, p.23).

2.4.3.3. Skills of Interpreting and Relating

The skills of interpreting and relating involve the "ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own" (Byram, 1997, p.52). The objectives of this component are to develop the learners' ability to

- identify ethnocentric perspectives in a document or event and explain their origins;
- identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present;
- mediate between conflicting interpretations of phenomena. (Byram, 1997, p.52)

As we can see, these crucial skills involve seeing the reasons behind misunderstandings and adopting multiple perspectives. By putting ideas, events and documents from two or more cultures side by side, intercultural speakers see how each might look from the other's perspective, and how people might misunderstand what is said, written or done by someone from another culture (Byram et al., 2002, p.12).

2.4.3.4. Skills of Discovery and Interaction

The skills of discovery and interaction comprise 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" (Byram, 1997, p.52).

For intercultural speakers/mediators, these are of equal importance. As they cannot anticipate all their knowledge needs, it is important for them to acquire the skills to gain new knowledge of a culture and integrate this into what they already have (Byram et al., 2002).

2.4.3.5. Critical Cultural Awareness

Placing critical cultural awareness at the centre of his intercultural competence model, Byram (2012) argues that it “embodies the educational dimension of language teaching” (p.9). This crucial component of intercultural competence is defined by Byram (2009a) as “an ability to evaluate critically and, on the basis of explicit criteria, perspectives, practices, and products in one’s own and other cultures and countries” (p.323).

The main objectives of this component, as identified by Byram (1997), are to promote the ability to:

- (a) identify and interpret explicit or implicit values in documents and events in one's own and other cultures;
- (b) make an evaluative analysis of the documents and events which refers to an explicit perspective and criteria;
- (c) interact and mediate in intercultural exchanges in accordance with explicit criteria, negotiating where necessary a degree of acceptance of them by drawing upon one's knowledge, skills and attitudes. (p.53)

These are the skills that equip learners with “a deeper level of cultural awareness and understanding” for real life outside the classroom so that they can cross cultural boundaries flexibly and adaptively (Nugent & Catalano, 2015, p.16). As explained by Starkey (2003), learners with critical cultural awareness can use a variety of analytical approaches to interpret a document or event in context and they are aware of the ideological dimension and criteria such as human rights, liberal democracy, religion, and political ideology. Furthermore, they are aware of potential conflicts due to differences in ideological positions and they seek to resolve these areas of conflict. When this is not possible, they accept the differences (pp.78-79).

Lussier (1997, 2003, as cited in Lussier et al, 2007) explains that critical cultural awareness initially requires cultural competence based on cultural awareness and the understanding of other cultures. This awareness leads to critical competence, which entails “the appropriation of self-identity and the ability to accept and interpret other cultures” (p.26). The last stage is transcultural competence, which involves a higher level of competence: validation of otherness and the integration of other perspectives so that the individual attains the role of a cultural mediator in situations where there are misunderstandings and conflicts (p.26). Thus, learners with critical cultural awareness “take into account other identities, beliefs, and values in reference to their own. They may need to reshape their own values and integrate new perspectives so that they eventually become intercultural mediators when facing conflict-ridden situations” (Lussier et al., 2007, p.27).

The importance of cultural self-awareness, multiperspectivity and acting as intercultural mediators in areas of conflict are also underlined by Agudelo (2007), Hu (2009) and Kramersch (2004). Agudelo (2007) maintains that “critical cultural awareness helps us identify the particular cultural reasoning behind different worldviews while we realise how our own cultural standards interfere and affect our perceptions” (p.200). Thus, an intercultural approach to foreign language teaching involves promoting learners’ awareness of their own culturally shaped worldview and behaviour along with the skills and attitudes to interact appropriately and effectively in intercultural relationships (Hu, 2009). Kramersch (2004) also underlines the significance of criticality in foreign language education as it is now recognised that intercultural competence entails questioning the beliefs and behaviours of the self and the others, interpreting intentions of the interlocutors, and engaging in conflicting or contradicting worldviews.

Moreover, “an understanding of the relative nature of cultural norms” (Baker 2012, p.65), is of vital importance because a lack of this awareness can create negative reactions and rejection, although the learners may be open towards, curious about, and tolerant of other cultures (Byram et al., 2002). The foreign language classroom setting has high potential to raise this awareness, since foreign language learning inevitably draws attention to other countries where the language is spoken, and to social affiliations of those countries

(Byram, 2012). However, it is important to underline that the pursuit of promoting language learners' critical cultural awareness should not be confined to developing an understanding of C1 and C2. As Kramsch (2009, as cited in Baker, 2012) argues, this has fundamental implications for foreign language teaching.

The goals of traditional language teaching have been found wanting in this new era of globalisation. Its main tenets (monolingual native speakers, homogeneous national cultures, pure standard national languages, instrumental goals of education, functional criteria of success) have all become problematic in a world that is increasingly multilingual and multicultural. (Kramsch, 2009, as cited in Baker, 2012, p.63)

Developing language learners' critical cultural awareness involves building a bridge between classroom lessons and the real-world issues through exercising critical thinking skills (Nugent & Catalano, 2015). According to Baker (2012), raising learners' critical cultural awareness in a foreign language classroom setting firstly requires guiding the learners as they explore the diversity and complexity of national cultures. This should lead to an awareness of multiple voices or perspectives within any cultural groupings. At the same time, it should present the ways in which cultural groupings extend beyond national borders and connect with global communities (p.68). In the same vein, Reimann (2010a) states that when language learners attain the skills that enable them to become more empathetic and attain awareness of the differences within their own communities, they will be better prepared to cope with ambiguities and differences that may take place in their intercultural interactions. As a result, they can become interculturally competent global citizens.

Secondly, the portrayal of cultures in textbooks, in media and arts (films, television, radio, newspapers, novels and magazines) can be used for critical evaluation and discussion. Similarly, the Internet and electronic media can be used to explore cultural representations and to encourage learners to reflect on its relevance to their own experiences. Another way of raising the learners' critical cultural awareness is to bring in cultural informants (local teachers and non-local teachers) to provide information about their intercultural experiences and to encourage face-to-face intercultural communication often with non-local language teachers. When it is not possible to bring cultural informants into classroom, language teachers and learners can bring their own experiences of intercultural

encounters into the classroom for discussion and reflection purposes (Baker, 2012, pp. 68-69).

Furthermore, this educational component of intercultural competence brings reflection, comparison, and evaluation to the fore (Byram, 1997). For this reason, learning tasks should create opportunities for the learners to practise the skill of critical evaluation. Teachers should plan the curriculum meticulously so that the learners can evaluate the practices, products, and perspectives in their own culture and those of other cultures (Byram, 1997, 2012; Nugent & Catalano, 2015). Moreover, in view of the fact that predetermined ideas or stereotypes play a vital role in intercultural exchanges, teachers should develop activities that encourage learners to identify and reflect on their preconceived ideas, judgements and stereotypes about people from other cultures. These activities should also encourage them to review their own stereotyping tendencies along with those of others (Byram, 1997; Nugent & Catalano, 2015).

The significance of critical cultural awareness has often been stressed by intercultural scholars (Agudelo, 2007; Baker, 2012; Byram, 1997, 2012; Guilherme, 2000; Kramsch, 2004; Lussier et al. 2007; Nugent & Catalano, 2015). However, there are only a few studies which have investigated critical cultural awareness development in a foreign language classroom setting (Nugent & Catalano, 2015). Byram (2012) explains that his framework has been elaborated on a range of models, which have also been presented by Spitzberg and Changnon (2009, as cited in Byram, 2012) in *Handbook of Intercultural Competence*. However, what these models have in common is the lack of critical cultural awareness at the centre; instead, it is given the same position and importance as other components of intercultural competence (Byram, 2012). One possible reason for this might be the fact that intercultural teaching, especially in European contexts, was limited to developing the understanding of similarities and differences between cultures for a long time (Lussier et al., 2007).

Consequently, it can be deduced that teaching and assessing critical cultural awareness have been neglected in foreign language pedagogy, although it is vital for learners to reach this high level of awareness to cope with the diversity and fluidity of intercultural

communication (Lussier et al., 2007). As Byram (2012) strikingly remarks, it is possible to teach skills, attitudes, and knowledge without critical cultural awareness; however, language teaching would not contribute its full potential to education without this dimension, since it is the notion of criticality that makes the difference.

Porto and Byram (2015) argue that there is some overlap between the concept of critical cultural awareness and Barnett's (1997) criticality model, which he drew from the fields of critical thinking and critical pedagogy. Thus, in the following section, the concept of criticality in critical thinking and critical pedagogy is discussed, and the concept of criticality developed by Barnett (1997) is examined.

2.4.3.5.1. Criticality

Critical thinking is regarded as a skill, which is “teachable in much the same way that other skills are teachable, namely through drills, exercises or problem solving in an area” (McPeck, 1981, p.18). Critical thinkers seek reasons upon which they can base their assessments, judgements, and actions while assessing claims, making judgements, evaluating procedures, or contemplating alternative actions (Siegel, 1988). On the other hand, critical pedagogy is defined as “a process of learning and relearning” (Wink, 2000, p.71). McLaren (1998, as cited in Wink, 2000) provides a more comprehensive definition, stating that critical pedagogy is “a way of thinking about, negotiating, and transforming the relationship among classroom teaching, the production of knowledge, the institutional structures of the school, and the social and material relations of the wider community, society, and nation state” (p.30). Hence, it can be stated that critical pedagogy is regarded as a process where there is no end to what one can learn/know, and it extends beyond the classroom towards the outside world.

Both critical thinking and critical pedagogy are based on scepticism and fostering criticality in individuals. Nevertheless, critical thinking is focused on enhancing criticality within an area of study in the classroom, while the main concern of critical pedagogy is social transformation through support for social justice, equality and democracy in the society (Burbules & Berk, 1999, as cited in Cowden & Singh, 2015). It is argued that

critical pedagogy goes beyond thought and is a long-term commitment towards action for a change in society (Freire, 1970, as cited in Bagenas & Villacañas de Castro, 2016).

As has been presented in the previous section, the concept of criticality in Barnett's (1997) model is related to the concept of critical cultural awareness in Byram's (1997) Intercultural Competence Model. According to Porto and Byram (2015), although the significance of criticality in foreign language education was established interdependently of Barnett's approach, presenting Barnett's (1997) criticality model is the most effective way to discuss the academic usage of the term 'criticality'.

Barnett (1997) suggests that a new concept of critical thinking is needed in higher education, and he asserts that "critical thinking skills confine the thinker to given standards of reasoning within specific disciplines, whereas critique opens the possibility of entirely different and even contrasting modes of understanding" (p.7). Furthermore, he underlines the necessity of "critical thinking, critical action and critical self-reflection," arguing that university students can become "critical beings" when "they are able to critically engage with the world and with themselves, as well as with knowledge" (Barnett 1997, p. 1).

As Table 2.2 on the next page shows, Barnett's model of criticality is composed of three domains (knowledge, self, and the world) and three forms of a critical being (critical reason, critical self-reflection, and critical action). Furthermore, each of these domains has four levels of development. The first level, *critical skills*, is located at the lowest level of criticality, and is followed by *reflexivity*. The third level is *refashioning of traditions*, and the highest level is *transformatory critique* (Barnett, 1997, p.103). In Barnett's model of criticality, critical thinking is seen as a prerequisite to achieve the higher levels of criticality, which involve taking critical action in the world. In addition, his definition of criticality can be said to be a combination of critical pedagogy, which seeks social transformation, and critical thinking which forms the initial level of criticality development (Yamada, 2008, p.113).

Table 2.2: Levels, Domains and Forms of Critical Beings

| Levels of criticality | Domains | | |
|-------------------------------|---|--|---|
| | <i>Knowledge</i> | <i>Self</i> | <i>World</i> |
| 4. Transformatory critique | Knowledge critique | Reconstruction of self | Critique-in-action (collective reconstruction of world) |
| 3. Refashioning of traditions | Critical thought (malleable traditions of thought) | Development of self within traditions | Mutual understanding and development of traditions |
| 2. Reflexivity | Critical thinking (reflection on one's understanding) | Self-reflection (reflection on one's own projects) | Reflective practice ('metacompetence', 'adaptability', 'flexibility') |
| 1. Critical skills | Discipline-specific critical thinking skills | Self-monitoring to given standards and norms | Problem-solving (means-end instrumentalism) |
| <i>Forms of criticality</i> | <i>Critical reason</i> | <i>Critical self-reflection</i> | <i>Critical action</i> |

Source: Barnett, R. (1997) *Higher Education: A Critical Business*. Open University Press.

It also needs to be stated that over the course of time, Byram's notion of critical cultural awareness has evolved into citizenship education, which highlights human rights, the rule of law, and democracy, and which targets individuals' active involvement in these values (Byram, 2008a, 2012). Associating criticality development with intercultural citizenship education, Porto and Byram (2015) maintain that foreign language teaching should be regarded as foreign language education which targets personal development and societal improvement. According to Byram (2008a), the concept of *Intercultural Citizenship* extends the mission of language teaching through making criticality and democratic values an integral part of education for democratic citizenship. Byram (2013) argues that citizenship education, whose goals include moral education, education in political literacy, and education leading to taking action in the world, is traditionally restricted to the boundaries of a nation and it lacks criticality. On the other hand, he observes that foreign language education also does not involve taking action in the world. Finally, through modifying and improving them both, Byram combines the aims of language teaching with those of citizenship education (Byram, 2013, p.59). An intercultural citizen, as defined by

Byram (2010), is “a social agent active in a multicultural society, whether ‘national state’ or ‘international polity’” (p.320). Thus, intercultural citizenship education emphasises foreign language competence, criticality, and the need to encourage learners to work together with members of other cultures to address a common problem (Porto & Byram, 2015).

2.4.3.6. Intercultural Competence and Intercultural Communicative Competence

Numerous words have been used as alternatives for the term ‘intercultural competence’, including ‘biculturalism’, ‘cross-cultural awareness’, ‘cultural or intercultural sensitivity’, ‘global competence’, ‘ethnorelativity’ and ‘transcultural communication’ (Fantini, 2006). According to Sinicrope et al. (2007), what these terms have in common is that they all refer to “the ability to step beyond one’s own culture and function with other individuals from linguistically and culturally diverse backgrounds” (2007, p.1).

However, it is important to highlight the difference between Byram’s Models of Intercultural Competence and Intercultural Communicative Competence. When refining and developing Hymes’ and van Ek’s model, Byram (1997) proposed a model of Intercultural Communicative Competence. In addition, he made a distinction between Intercultural Competence (IC) and Intercultural Communicative Competence (ICC) explaining that people with IC have the ability to interact in their own language with members of other cultures, using their knowledge of intercultural communication, their interest in other cultures, and their skills in interpreting and relating, and discovering. Byram further explains that their ability to achieve these may derive from their experience of language learning even if they do not use the target language in a given situation. These people are able to interpret a translated document from another culture, which does not require knowledge of that language though it involves the skills of interpreting and relating, some knowledge about the target culture and the attitudes of interest and engagement. According to Byram, this kind of engagement with the target culture should be considered an aim of language teaching and an appropriate method must be followed in order to heighten learners’ IC.

On the other hand, individuals with ICC are able to communicate with people from other cultures in a foreign language. They are able to act as a mediator between people from different cultures; their knowledge of another culture is linked to their linguistic, sociolinguistic and discourse competence, as well as their awareness of manifestations of culture through language. In foreign language teaching, the decisions about which factors should be included in the teaching aims depend on the circumstances along with the learners' needs and opportunities (Byram, 1997, pp.70-71).

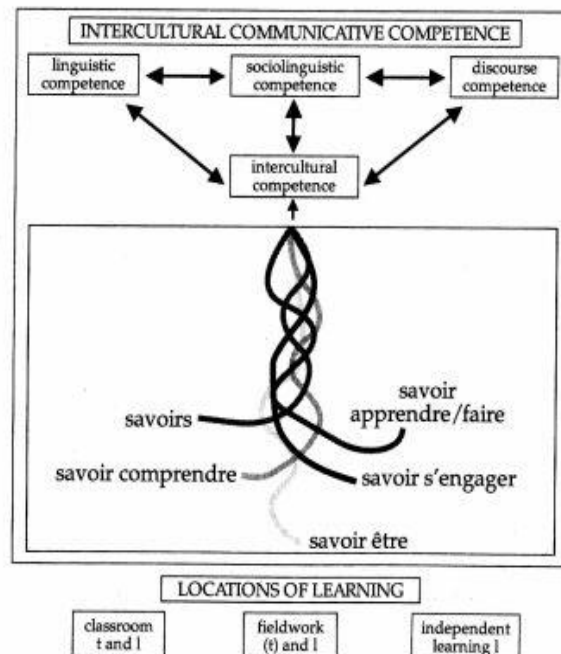


Figure 2.6: Intercultural Communicative Competence (Byram, 1997, p.73)

As shown in Figure 2.6, each IC component is interrelated with the others, as well as with the ICC language competences. For this reason, each competence is of equal importance. However, Byram (1997) maintains that some components may be given less emphasis, or some may be ignored depending on the context or circumstances. This approach therefore excludes the notion of placing equal emphasis on all components in the teaching and assessment process. Alternatively, Byram suggests that equal status could be given to different combinations of competences, or objectives within the components could be prioritized or excluded within ICC (Byram, 1997, p.76).

In short, the main characteristic of IC, which is placed within the model of ICC, is illustrated in detail in Byram's framework. However, it does not suggest a didactic order, specifying which aspects in which competences should be taught prior to others (Byram, 2009a).

2.4.3.7. Critique of Byram's Model

Byram's Model of Intercultural Communicative Competence (1997) has frequently been cited in the literature; however, it has also received criticism, which usually centres on the model type and its equation of culture with a country or nation (Matsuo, 2012).

Matsuo (2012) asserts that Byram's Model is not a practical tool for teachers, since it does not clearly identify the relationships between its components and cannot conceptualise the levels of competence (Matsuo, 2012). According to Matsuo, Byram's Model is pedagogically difficult to apply, and it only provides teachers with a list of competences. For this reason, she describes the model as an "individual-oriented list-type model" (p.362). Sercu also (2004) discusses the limitations of the components in Byram's model. She maintains that Byram's model of Intercultural Competence addresses domain-specific knowledge (namely the language contents of a particular domain such as concepts, conventions, facts, etc.), cognitive strategies, and affective characteristics, while metacognitive skills, though implied in *savoir apprendre*, receive little attention in Byram's model. Furthermore, with regard to Byram's *savoirs*, Sercu asserts that *savoirs* not only need to include culture-specific (of own and foreign culture), but also culture-general knowledge together with the knowledge of how culture affects language and communication in many ways (p.77). With respect to these issues, Byram (2009a) later explains that the paramount purpose of his model is to help foreign language teachers to incorporate intercultural competence into their pedagogical goals. He maintains that his model is presented descriptively, since the abilities of intercultural speakers and what they can do in intercultural interaction are listed and specified. However, Byram confirms that his model also makes use of these descriptions to formulate the teaching objectives, making his model prescriptive at the same time. Moreover, he points out that his model is a schematisation, it does not provide a detailed account of an intercultural speaker, and he

admits that his prescription of how to develop learners' intercultural competence is limited. He acknowledges that the descriptions of the skills, attitudes, and knowledge of an intercultural speaker are detailed, but they are not in-depth. According to Byram (2009a), "this means that the ideal is not defined, the perfect exemplar, and there is no definition of levels or degrees of ability, knowledge, and attitudes, of stages on the way to perfection" (p.325).

Indeed, Byram's Model was mainly criticized for its static and homogeneous notion of national culture (Dervin, 2010; Matsuo, 2012; Risager, 2007). Matsuo pinpoints that Byram (1997) "perhaps wisely, refuses to define culture", while he equates it with a country (2012, p.364). This is true as Byram (1997) also states that instead of attempting to produce a definition of culture, he preferred using the phrase "beliefs, meanings, and behaviours" shared by the members of a social group (p.39). At the same time, Byram (1997) warns against "the dangers of presenting 'a culture' as if it were unchanging over time or as if there were only one set of beliefs, meanings and behaviours in any given country. We should not think in terms of encounters between different language and culture systems, but rather encounters between individuals with their own meanings" (pp.39,40). However, this contradicts Byram's (1997) description of the knowledge component, as he associates a culture with a country and suggests that nations are homogeneous with fixed beliefs and behaviours, which makes his *savoirs* "contradictory and/or based on unconvincing claims" (Dervin, 2010, p.163). Similarly, Risager (2007) criticises Byram's model, arguing that it presents a concept of culture which has a national perspective. She asserts that the focus on the national aspect is especially clear in the knowledge component of intercultural competence model, where knowledge of the national-self-understanding and that of the target language country is elaborated on (pp.122-124). In order to counter the criticisms of the national cultural perspective, Byram (2009a) states that it is not a problem to take a national culture as the basis for teaching intercultural competence especially in the early stages of learning. The real problem is the exclusive focus on one identity, as if it were the only identity present in interaction in the target language. Byram further maintains that his model prepares learners for interaction with any social groups, not merely national ones (2009a, p.330). As Kramsch (2004) also

remarks, teachers can still teach the standard national language and national traditions; however, the fact that “these symbols of national identity have become multiple, hybrid, changing, and often conflictual” must also be addressed (pp.43-44). Furthermore, in the foreword he wrote for Risager’s work titled *Language and Culture Pedagogy: From a National to Transnational Paradigm*, Byram (2007) takes a critical look at his model and admits that Risager improved it by emphasising the global and transnational perspective, rather than the national one that Byram had assumed (p.X). Byram (2014) also states that the relationship between language and culture was not properly developed in his 1997 model and Risager “rightly criticises the lack of an explicit discussion” of this relationship (p.4).

In addition, in his later works and in the works that he co-authored, it is seen that Byram has changed his stance towards culture, emphasising that it is heterogeneous, dynamic, fluid, and multi-layered. Furthermore, unlike his initial dichotomy between native language and culture, and the target language and culture; he stresses the interplay of plurilingual and pluricultural identities in intercultural interactions (Barrett et al., 2014; Beacco & Byram, 2007; Byram, 2003, 2007, 2008a, 2008b, 2009c, 2010, 2012, 2013; Byram et al, 2002; Hu & Byram, 2009).

2.4.4. Kramersch’s Notions of “Third Place” and “Symbolic Competence”

The concept of *third culture* or *third place* of the foreign language learner was put forward as a metaphor to avoid the dualities on which language education was based: native speaker / non-native speaker, first language (L1) / second language (L2), C1 / C2, us vs. them, self vs. other. However, third culture does not suggest eliminating these dichotomies. Instead, it attempts to focus the attention on the relationship between the two and the diversity within each of these poles (Kramersch, 2009a, p.238).

In order to explain the metaphor of *the third place* in her publication *Context and Culture in Language Teaching*, Kramersch (1993) gives a striking example of *open vs. closed doors*. For American visitors to Germany, Germans’ keeping their room or office doors closed is a sign of German discipline and unfriendliness, while Americans view their custom of

leaving their door open as a sign of friendliness. On the other hand, for Germans a closed door is a sign of order and respect. For this reason, Germans may view Americans' custom of leaving the door open as a sign of disorderliness and disrespect. In this example, Americans and Germans make sense of the phenomenon in accordance with their C1 - referring to the C1 perception of the self and others. In order to break this cycle of perceptions and misperceptions, Kramersch (1993) proposes developing a third perspective. According to Kramersch (1993), intercultural education should seek to establish this third perspective as it enables learners to take both an insider's and outsider's view of C1 and C2 (p.209-210). She further explains that the third place "grows in the interstices between the cultures the learner grew up with and the new cultures he or she is being introduced to" (p.236). Learners decentre from their own culture and occupy a third place where they can observe and reflect on both their own and the target culture (Kramersch, 1993). To be more precise, in this third place, learners act as mediators who are able to manage communication between people from different cultures and who are able to handle different interpretations of reality (Aguilar, 2007).

It also needs to be underlined that Byram's Model of Intercultural Competence as a whole specifies the learner's ability to reach Kramersch's *third place* (Corbett, 2003; Liddicoat & Scarino, 2013). Both the ability to decentre and the concept of "third place" imply a "transformational engagement of the learner in the act of learning" where the goal is to decentre learners from their pre-existing assumptions and practices and to develop an intercultural identity through engagement with other cultures (Liddicoat, 2005b, as cited in Liddicoat & Scarino, 2013, p.29).

Over time, Kramersch (2011) revisits the notion of third culture in view of increased transnational migration and the advances in communication technologies. She then redefines the notion of third place as symbolic competence. Kramersch (2009b) explains that the concept of Symbolic Competence refers to the

symbolic abilities-awareness of the symbolic value of words, ability to find the most appropriate subject position, ability to grasp the larger social and historical significance of events and to understand the cultural memories evoked by

symbolic systems, ability to perform and create alternative realities by reframing the issues. (p.113)

Kramersch (2011) suggests that “the notion of third culture must be seen less as a PLACE than as a symbolic PROCESS of meaning-making that sees beyond the dualities of national languages (L1-L2) and national cultures (C1-C2)” (p.355). Hence, while third place suggests a static position, symbolic competence highlights the process of the interlocutors’ active role in meaning making. This is because of the fact that intercultural communication has become much more complicated to be limited to “L1 / C1 self-understanding another L2 / C2 self from a third place in between” (Kramersch, 2011, p.359). Nowadays, language learners do not only meet monolingual native speakers who belong to a specific national culture. Instead, it is now highly possible for them to encounter multilingual individuals who belong to different national, supranational, and ethnic groups and who hold a variety of values and ideologies (Kramersch, 2006, p.350).

According to Kramersch (2009b), language instruction needs to promote the ability to use language not only as a tool to exchange information, but also as a symbolic system with the power to create and shape symbolic realities such as values, perceptions, and identities through discourse (p.107). Language learners should attain the ability to recognise, analyse, interpret and construct symbolic representations. In other words, it is significant that language instruction enables learners to make judgements and decide what to do or say to whom, when and in which language. This is to shape one’s own and others’ values, since in an intercultural encounter, in addition to information, symbolic power and identities are also expressed, interpreted and negotiated (Kramersch, 2009b, p.113).

2.4.5. Risager’s Transnational Paradigm

European and global integration, extensive migration, tourism, and international communications have blurred national borders. This process gave way to the transcultural approach to foreign language teaching which challenges the national paradigm resting on the idea of national language and national culture as the frame of reference for language teaching (Risager, 1998).

Taking the dichotomy between the national paradigm and the transnational paradigm into consideration, the first can be described as the notion that the world consists of national states- each of which has its national language and its national culture. On the other hand, the latter “rests on the recognition of linguistic and cultural complexity and on transnational flows” (Risager, 2007, p.193). In addition, Risager (2007) acknowledges that these characteristics of national paradigm can also be found embedded in the transnational paradigm under certain conditions or phases. However, the national paradigm is easy to identify due to its general approach to the national as something natural (p.191).

According to Risager (1998), an intercultural approach to foreign language teaching is inadequate in that this approach sees culture as a homogeneous entity, ignoring the multicultural nature of almost all countries. Likewise, Kramersch (1998a) also remarks that in our global village “the notion: one native speaker, one language, one national culture is, of course, a fallacy” (p.126). For this reason, a transcultural approach not only deals with target countries, but also with other countries, when it is thought to contribute to language learning. The target language is treated as a first language, a second language, and an international language. Whereas the purpose of an intercultural approach is to develop the intercultural and communicative competence of the learners, there are new tasks tackle in a transcultural approach (Risager, 1998, p.249). Risager (2007) argues that nowadays, language teaching should encourage the learners to become “multilingually and multiculturally aware world citizens” (p.1). For this to happen, modern language studies have to leave the traditional national paradigm behind and bring a transnational perspective to language and culture pedagogy (p.1).

Furthermore, Risager (2007) reinterprets the concept of intercultural communicative competence based on her understanding of the language and culture nexus, and the portrayal of the transnational paradigm. She argues that all of us are world-citizens in an economic, social, cultural and ethical sense. Each person is engaged in “comprehensive, transcontinental processes and faces a common responsibility for the continued sustainability of the earth and the future of humanity” (p.231). In language pedagogy, the long-term general-purpose goal for all levels needs to be the transnational understanding

of language and culture, which aims at developing learners as intercultural speakers who understand themselves as world citizens (p.222).

Risager (2007) also criticises banal nationalism which is defined as a notion that “includes the patterns of beliefs and practice which reproduce the world- ‘our world’ - as a world of nation states, in which ‘we’ live as citizens of nation states” (Billig, 1995, p.7, as cited in Risager, 2007, p.13). Risager (2007) argues that the transnational paradigm seeks to create an awareness that identity is a complex and, in many ways, a changeable thing (p.235).

The fundamentals of Risager’s (2007) transnational understanding of language and culture pedagogy are as follows:

1. The target- language community is not confined to a nationally defined language area but exists in a linguistic network with a potentially global range, mainly as a result of transnational migration and communication.
2. The target language is never isolated but always exists in a local interplay with other languages.
3. The target language is associated with an infinite range of socioculturally different, personal languacultures.
4. The target language is not associated with definite discourses and topics. (pp.236-237)

In conclusion, from Risager’s point of view, language teachers need to recognise that the traditional national paradigm of language teaching and learning which presupposes an identity of national language, national culture and national territory cannot be reconciled with today’s world. Foreign language pedagogy needs to adopt a transnational paradigm to educate world citizens. (Risager, 2010)

2.4.6. Why Byram’s Model?

There are numerous models of intercultural competence. While some models focus on the communicative nature of intercultural competence, others stress an individual’s adaptation and development within a new culture, and still others emphasise an emphatic and tolerant approach to other cultures (Sinicrope et al., 2007). On the one hand, there is no model that fits every context or situation. On the other hand, most models consist of similar components, which vary in the way these components are emphasised and detailed.

These include an open-minded attitude, awareness of the self and the other, knowledge and skills, the foundations of which were laid by Byram in 1997 (Krajewski, 2011).

Byram's (1997) Intercultural Competence Model was designed for foreign language teaching and gives a detailed account of the concept of intercultural competence, the necessary skills to be developed, and how these skills can be incorporated into foreign language teaching (p.31). With regard to what constitutes intercultural competence, Byram's work on intercultural competence was deemed most applicable to institutions' internationalisation strategies (Deardorff, 2006). Moreover, Byram's model is firmly rooted in the field of education and especially in the field of foreign language pedagogy, since it sets objectives for teaching and learning. This link from theory to practice distinguishes Byram's framework from other models (Boye, 2016).

This is why Byram's model is commonly cited in the literature (Corbett, 2003; Deardorff, 2006; Dervin, 2010; Fantini, 2009; Garrett-Rucks, 2012; Kramsch, 1998a; Scarino, 2009; Sinicrope et al., 2007; Risager, 2007) and modern language pedagogy often promotes his framework, "which presents, defines, and clarifies the importance of preparing students with the attitudes, knowledge and skills to participate in intercultural relationships of equality" (Nugent & Catalano, 2015, p.16).

Furthermore, Byram's model was adopted by the European Council for Modern Languages Section (Council of Europe) as a standard of foreign language learning, and it has had an influence on the definition of intercultural competence in the Common European Framework of Reference for Languages published in 2001 (Byram, 2009a; Hall, 2002).

Due to the aforementioned reasons, in this study, Byram's Model of Intercultural Competence and the contemporary character of the intercultural paradigm, also voiced in Byram's later works (Barrett et al., 2014; Beacco & Byram, 2007; Byram, 2003, 2007, 2008a, 2008b, 2009c, 2012, 2013; Byram et al, 2002; Hu & Byram, 2009), guided the process of setting goals and objectives in order to help the learners become effective

intercultural communicators. As a result, this study extends far beyond the self/other binary, as it places greater focus on the fluid and hybrid nature of cultures and identities.

2.5. Barriers to Effective Intercultural Communication

It is an undeniable fact that transportation and technological advances have made it easy to communicate with anyone anywhere in the world. However, that does not mean that people communicate more effectively (Jandt, 2001). This is mainly due to the cultural differences, which create dissimilar meanings and expectations that require great levels of communication skills (Lustig & Koester, 2010). In order to attain an increased understanding of intercultural communication, it is important to know the barriers one needs to overcome (Jandt, 2001). Jandt (2001) likens the barriers of intercultural communication to a common mime performance known as *trapped in an imaginary box*. The only way out is either to end the show or to find a way out. Similarly, in intercultural communication situations, it is easy to be trapped by the invisible walls that block communication. The only way to avoid such situations is to be aware of these barriers and to employ strategies to overcome them (p.62).

There are six barriers that impede effective intercultural communication, consisting of anxiety, assuming similarity instead of difference, language, non-verbal misinterpretations, ethnocentrism, stereotypes and prejudice (Barna, 1994; Jandt, 2001). These barriers will be discussed in the following sections.

2.5.1. Anxiety

The first barrier is anxiety or feeling nervous. When people do not know what they are expected to do, they become anxious, and they cannot help focusing on that feeling. As a result, they cannot communicate effectively. In such situations, people do not pay attention to what others tell them due to high anxiety. Alternatively, if those people are speaking in a second language, they may worry that they will not be able to understand their interlocutor. In other words, high anxiety affects the ability to communicate with others (Jandt, 2001).

2.5.2. Assuming Similarity Instead of Difference

When people have no information about a new culture, they may assume that there are no differences, and they may behave as they would in their own culture. However, when people assume that a culture is similar to their own, they may ignore important differences. It must be kept in mind that each culture is different and unique to some degree. The opposite position, assuming difference instead of similarity, can also be a barrier to intercultural communication. This is because it could lead to overlooking important similarities between cultures (Jandt, 2001). According to Jandt (2001), in order to overcome this barrier, people must avoid making assumptions when they encounter a new culture. Instead, they need to acquire knowledge about the culture in the new environment with an open-minded attitude.

2.5.3. Language

Since native language is learned without conscious awareness, it is an aspect that is taken for granted in people's lives. Only when people are in an intercultural communication situation do they realise the crucial role of language in the ability to interact with others (Lustig & Koester 2010).

In intercultural encounters, linguistic competence is not enough to help people to communicate successfully with members of other cultures (Lázár, 2007). It is also important to attain an awareness of the social dimension in language use and be able to use the language in socially and culturally appropriate ways (Byram et al., 2002). In order to communicate effectively, we use language in different styles depending on the context of communication in terms of topic, interlocutor, situation, shared experience and purpose. In other words, styles or levels of formality vary considerably depending on a range of situations. Understanding cognitively and affectively what levels of formality are appropriate or inappropriate is very important for language learners, since cross-cultural variation of styles is one of the barriers to intercultural communication (Brown, 2000, pp. 260-261). Similarly, Corbett (2003) underlines the importance of power relations and participant roles in interaction, since they determine what is and what is not acceptable to

say in different contexts. These aspects should be incorporated into course materials for this reason.

On the other hand, Jandt (2001) argues that language can become a barrier to communication when one tries to translate between languages, since the meaning of words, and symbols may not be shared in the target language. In addition, he states that language may become a barrier due to linguistic imperialism that occurs when a group of people is forced to speak a language.

2.5.4. Nonverbal Communication

Nonverbal communication refers to the use of non-spoken symbols to communicate a specific message; in other words, it involves sending messages without using words (Jandt, 2001). In his book *The Expression of the Emotions in Men and Animals* Darwin (1872/1969, as cited in Jandt, 2001) argued that certain facial expressions are not learned, but innate; and thus, they are universal. For this reason, across cultures, people generally recognise some basic nonverbal signals, such as happiness, sadness, surprise, and anger (Jandt, 2001). However, most forms of nonverbal communication vary greatly across cultures, and these variations are of particular interest in intercultural communication (Lustig & Koester, 2010), since these variations can also make nonverbal misinterpretation into a barrier (Jandt, 2001).

Byram (1997) argues that foreign language teachers generally cover nonverbal communication at a superficial level, although nonverbal language can cause misunderstandings and communication breakdowns in intercultural communication situations. As is also underlined by Morain (1986), the knowledge of grammar, vocabulary and the sounds of the foreign language does not guarantee that understanding will take place between interlocutors. The critical success factor in communication has to do with cultural aspects including many dimensions of nonverbal communication (p.64). Teachers therefore need to recognise nonverbal communication as a crucial element of interaction, and they should help learners acquire the skills which enable them to observe the practices of nonverbal communication and to relate them to their own (Byram, 1997).

2.5.5. Ethnocentrism

People learn approved ways to behave within the culture they grow up. Because of this, people very often perceive their experiences, which are shaped by their own culture, as natural and appropriate. Furthermore, cultures teach their members to use their own beliefs, values, norms and practices as criteria when judging the behaviour of people from other cultures. In other words, cultures tell people that the way they were taught to behave is right or correct, while people from other cultures who behave differently are wrong (Lustig & Koester, 2010). This process results in ethnocentrism, which refers to judging the aspects of another culture by the values and standards of one's own culture. Ethnocentrism can therefore also be defined as the notion that one's own culture is superior to others (Jandt, 2001).

The opposite of ethnocentrism is cultural relativism, which is the view that one must try to understand the beliefs, values and practices of another culture within the context of that culture. It supports the idea that everything in a culture is consistent with that culture, and things only make sense only if one understands this culture (Jandt, 2001). Cultural relativism promotes the acceptance of others, tolerance, and it helps reduce stereotyping as people reach an understanding that what they find strange in another culture might be normal in its own cultural context. Thus, it is assumed that people who embrace cultural relativism will be less likely to have stereotypical views of other cultures (McFarlane, 2014, p.148).

Liddicoat and Scarino (2013) maintain that an interculturally competent individual has an awareness of the relativity of cultural norms and values. In other words, that individual is aware that “there is no one ‘normal’ way of doing things, but that all behaviours are culturally variable” (p.24). Taking a similar approach, Rivers (1981) claims that language pedagogy should help learners realise that there are many ways of looking at things, many ways of doing and expressing things and that cultural differences do not necessarily denote moral issues of right and wrong. Learners need to be encouraged to examine their beliefs, behaviours and values in relation to those of others. Learning another language-culture in this way becomes “a liberating experience” through which learners are promoted to be

tolerant of other viewpoints and other forms of behaviour while they understand their culture and its influence on their value-perspective and actions (p.318). Likewise, Byram et al. (2002) assert that in order to overcome this barrier, learners need to be aware of their own culture and its influence on their perception of other cultures and their members. Moreover, they should be tolerant of and open towards the practices of other cultures. In addition, the learners need to attain the ability to decentre from their own cultural perspectives to consider those of others (p.12).

However, it must also be noted that there has been an ongoing debate about cultural relativism when it comes to practices that go against human rights. Byram (1997), for example, states that being objective and sensitive towards other cultures must be promoted in foreign language education without ignoring international human rights “to avoid the trap of cultural relativism” (p.46). Berlin (1990, as cited in Byram, 2009b), who makes a distinction between pluralism and relativism, argues that pluralism refers to entering into the other’s values and understanding, and it refers to making judgements about these values without condoning them. A relativist view, as deduced by Byram (2009b), would prevent any further discussion or communication; nonetheless, Berlin’s depiction of pluralism keeps the door of communication open. This indicates that an essential-values position should be promoted in language teaching pedagogy, and it is “a position which acknowledges respect for human dignity and equality of human rights as the democratic basis for social interaction” (Byram et al., 2002, p. 13). By the same token, Barrett et al. (2014) maintain that actions or practices which violate the principles of human rights and democracy should neither be tolerated nor should they be treated as “cultural differences” (p.17).

To sum up, ethnocentrism is a great barrier to effective intercultural communication, since it highlights and exaggerates cultural differences and reduces people’s motivation to communicate with members of other cultures. What is familiar seems to be the right or best way of doing things and this creates emotional reactions to cultural differences (Lustig & Koester, 2010). In order to become competent intercultural communicators, people must be aware of the influence of their culture in judging and interpreting the values and behaviours of those from other cultures. They must also be aware of their own

emotional reactions to cultural differences during communication and try to minimise their effect on interaction (Lustig & Koester, 2010). One of the goals of intercultural education is to avoid ethnocentric attitudes and to promote ethno-relative ones. Thus, an awareness of the underlying causes of ethnocentric positions and their consequences is highly important (Neuner, 2012). It is necessary to be objective, respectful, and sensitive towards other cultures. Moreover, it is necessary to evaluate a culture by its own standards. However, while doing so, the principles of human rights and democracy should not be ignored (Barrett et al., 2014).

2.5.6. Stereotypes and Prejudice

When people are bombarded by hundreds of perceptual stimuli every moment, they organise them into categories, groups and patterns, and reduce them to less complex forms. They usually do this by referring to familiar or previous experiences. In order to simplify the processing and organising of the information, people identify certain characteristics, and then use them to categorise people or events. Once experienced, these characteristics are assumed to define similar people or events. This process is called stereotyping (Lustig & Koester, 2010, pp.148-149).

Journalist Walter Lippman was first to use the word *stereotyping* in 1922 to describe the judgements made about people based on their ethnicity. Today ‘stereotype’ is a broader term which refers to “positive or negative judgements made about individuals based on any observable or believed group membership” (Jandt, 2001, pp.70-71), including social, political, cultural, national, behavioural stereotypes along with those based on region, profession, gender, age, race, and ethnicity (Lebedko, 2013a).

2.5.6.1. Generalisations vs. Stereotypes

In order to make sense of the world around them, people look for patterns in what they observe, including how they perceive other cultures. People mentally process observations about members of other cultures, and they tend to start forming opinions and making

generalisations (Welsh, 2011). These generalisations are essential for them “to find their way through the chaos” and cope with the outside world (Neuner, 2012, p.28).

Though stereotypes can be seen as “a form of generalisation about a group of people” (Lustig & Koester, 2010, p.152), unlike a generalisation, a stereotype is fixed, and it is not open to modification. For this reason, new experiences will not develop understanding, but will be filtered in order to strengthen the prevailing stereotype (Clarke & Clarke, 1991). Bennett (2013) makes a distinction between cultural generalisations and stereotypes, stating that

A cultural generalisation is a statement about a group of people. For instance, saying that US Americans tend to be more individualistic compared to many other cultural groups is an accurate generalisation about that group. A cultural generalisation may become a stereotype if it is definitively applied to individual members of the group. For instance, it would be stereotyping a particular person to assume that he or she must be individualistic by virtue of being a US American. (para.1)

This example shows that cultural generalisations are only cues, which express possibility and potential rather than certainty; therefore, cultural generalisations cannot be representative of or true for every individual in a group (Apedaile & Schill, 2008). In the same vein, Guest (2002) argues, “a certain degree of generalisation is acceptable within certain genres of large-scale cultural interaction”. However, problems are inevitable if we apply these interpretative generalisations in immediate situations and personal interactions (p.158). It is insensitive towards our interlocutor, since we would be treating this person from a foreign culture as a static cultural representative and the embodiment of every generalisation made about that culture (p.158).

According to Bennett (1998), it is necessary to make cultural generalisations in intercultural communication. He asserts that without any hypotheses about the cultural differences that we encounter in an intercultural situation, “we may fall prey to naïve individualism, where we assume that every person is acting in some completely unique way” (p.4). Bennett (2013) further maintains that making cultural generalisations cannot and should not be avoided, since generalisations are an essential part of human perception.

He states that it is impossible to refer to a cultural group without generalising the characteristics shared by its members, but at the same time he emphasises that individual members share these qualities to varying degrees. Denying this variation; in other words, assuming that every individual is “a static representative of a single group” forms the essence of stereotyping (para.4).

Bennett (2013) maintains that cultural generalisations can be made without stereotyping, and it is possible to avoid stereotyping to some extent through using these cultural generalisations “as only tentative hypotheses” about predominant characteristics of a group (para.2). He states that cultural generalisations need to be derived from measurement of a chosen cultural criterion, such as styles and values within a large group of individuals, since generalisations made from a small sample or generalisations based on personal experience, are likely to be inaccurate. However, he also claims that the inaccuracy of a generalisation is not the basis of stereotyping. Regardless of whether they are accurate or inaccurate, generalisations become stereotypes when they are rigidly applied to all members of a cultural group (Bennett, 2013).

In conclusion, we can use our knowledge and awareness about a culture and make generalisations in order to predict outcomes and actions or to interpret situations, (Apedaile & Schill, 2008), but we must make sure that our generalisations do not reflect absolute certainty about other cultures and their members. Understanding the distinction between stereotypes and generalisations is therefore highly important, since critical thinkers are able to draw the line under the degree to which they can make generalisations without overgeneralising. To achieve this, they need to decide on the acceptable level of generalisation through expressing possibility rather than certainty (Lazere, 2016).

2.5.6.2. How Stereotypes are Formed

In order to reduce the negative effects of stereotyping on intercultural communication, it is important to understand how stereotypes are formed (Houghton, 2010). However, a thorough analysis of the formation of stereotypes requires consideration of a variety of mechanisms that contribute to their development. To be more precise, the content and

organisation of stereotypes are influenced by “cognitive, affective, sociomotivational, and cultural factors operating in social settings” (Mackie et al., 1996, p. 42).

Stangor and Schaller (1996) underline the role of direct observation and the culture of an individual in the formation of stereotypes. They state that stereotypes are formed “as the individual perceives his or her environment. The perceived information about the social groups is interpreted, encoded in memory, and they are subsequently retrieved for use in guiding responses” (p.5). At the same time, stereotypes are learned, since “public information about social groups is shared among individuals within a culture” (p.10). With regard to how stereotypes are formed, Neuner (2012) contends that stereotypes always bear emotions and imply judgements. They may also develop as a consequence of underlying value systems, such as religion and nationalism or physical characteristics, such as age, gender and dress. According to Stangor (2000), one of the difficulties in preventing stereotypes and prejudice is that they develop in childhood. Stereotypes are part of a culture and children learn them naturally.

Regarding the influence of culture on its members’ perception of others, Kramsch (1998b) argues that what we perceive about an individual’s culture is what we have been conditioned to see by our own culture. That is to say, our perception of a person’s social identity is largely culturally determined. Similarly, Brown (2000) explains that our culture shapes our worldview in that the reality is assumed to be accurately perceived through our own cultural pattern, and a differing perception is viewed as false or strange. Due to our culture-bound worldview, we tend to picture other cultures in an oversimplified way, turning cultural differences into exaggerated categories, and we then assume that every individual in a culture fits those stereotypical traits. For this reason, numerous cultural stereotypes exist, such as Americans are rich, materialistic and informal; Italians are passionate and great lovers; Germans are stubborn, hardworking and methodical, while the Japanese are reserved and unemotional (Brown, 2000, pp.178-179).

With respect to how stereotypes are formed, Guest (2002) makes a striking point that when we interact with people from our culture, we tend not to try to interpret their behaviour through coming up with cultural explanations. Instead, we ascribe personalities to these

people, such as rude, mean, or friendly. However, when we interact with a member of a foreign culture, these qualities tend to be interpreted as being representative of that culture. In short, “we take the attitude that my behaviour is first and foremost a personal quality, whereas yours is merely a cultural product, which is unfair” (Guest, 2002, p.157).

Furthermore, Neuner (2012) indicates that various factors at different levels play a role in the formation of stereotypes.

- (1) At the overall socio-political and socio-cultural level- the origins of these factors can be found in the historical development of political relations between one’s own country and another country/countries, where “the others” come from (national stereotypes)
- (2) At institutional level- in institutions and areas of general socialization (family, work, school, media) where personal experiences, opinions and convictions about “the others” are passed on.
- (3) At an individual level- a person’s age, gender, general knowledge about the world and experience, intellectual capacities, interest and motivation may affect the way s/he views “the others”. (p.27)

Another explanation regarding stereotype formation is provided by Bennett (1998), making a distinction between deductive and inductive stereotypes. He explains that deductive stereotypes develop when people assume that cultural generalisations apply to every single individual in a culture. On the other hand, inductive stereotypes develop as a consequence of generalising cultural patterns from a small sample to the whole population (1998). Bennett (2013) maintains that a generalisation is likely to be inaccurate when it is based purely on personal experience; and when it is applied to all members of a group, they become stereotypes.

In terms of how stereotypes develop inductively, Archer (1986) explains that when people find themselves in a strange or uncomfortable situation or when their expectations are not met while interacting with someone from a different culture, a “culture bump” occurs. When such experiences with “them” are shared with the other members of one’s own culture, these members tend to agree that “they” are strange, cold, unfriendly, too friendly or rude, which plants the seeds of cultural stereotypes (p.170). According to Houghton (2010), this negative evaluation of the out-group stems from the need for “a mechanism for forming and maintaining group boundaries, which relates to the ethnocentric need for

positive social identity” (pp.183-184). On the other hand, Jandt (2001) highlights the role of the media in constructing and reinforcing stereotypes. He claims that stereotypes and prejudice have strong presence in the media. They can be found both in print media and in electronic media. He also states that the movies and television programs still depict foreign groups and minorities in a stereotyped way.

Consequently, stereotypes emerge out of our cultural and socialisation patterns and our interactions with the members of our culture, and those of other cultures. Furthermore, stereotypes exist within the social institutions, and a substantial number of stereotypes are broadcast in the media (Thompson & Hickey, 1999, as cited in McFarlane, 2014). Last but not the least, it is significant to underline that despite the linguistic and cultural diversity within contemporary societies, and although national boundaries have been eroded due to globalisation, information technology and migration, when two people from different countries are conversing, each one sees the other as a representative of a country or a nation. This focus on national or ethnical identity brings stereotypes to the fore in intercultural communication. For this reason, one of the goals of the intercultural approach to foreign language teaching is to raise learners’ awareness that there are other identities hidden in their interlocutors (Byram et al., 2002, pp.9-10), and this awareness is highly important to deal with the complexities of intercultural communication in today’s world.

2.5.6.3. Stereotypes: Helpful or Harmful?

Brislin (1986, as cited in Houghton, 2010) defines stereotypes as a double-edged sword. He maintains that on the one hand, a stereotype is a “useful and important aspect of intelligent and efficient thinking”; while on the other, “any categorisation of individual elements concerned with people masks differences among those elements” (p.182). As a proponent of the first view, McFarlane (2014) argues that stereotypes exist in every community, society and culture, and for this reason, stereotypes are universal, they are socially significant, and they reflect something about human character. According to McFarlane, although stereotypes are often viewed as negative, they are in fact helpful in guiding us and shaping our attitudes towards other cultures and their members. He claims that stereotyping can be helpful when people interact with members of different cultures,

since it provides them with “a refrained and restrained state of mind” that prevents them from making mistakes and being misunderstood (p.155). Although McFarlane admits that stereotypes are not entirely accurate, he claims that even the slight accuracy in some stereotypes helps us know how to interact with others. However, he also acknowledges that stereotypes are harmful when they are not corrected or erased, despite a newly discovered fact or information which conflicts with these stereotypes. When they persist, the result is prejudice, bias, and discrimination (p.156).

Similarly, Adler (1996) maintains that as a form of categorisation, stereotyping organises our experience, and stereotypes help us act appropriately in new situations. She argues that stereotypes can be helpful depending on how we use them. Accordingly, a stereotype can be helpful when it is:

- *Consciously held* i.e., when people are aware that they are describing a group rather than a specific individual
- *Descriptive* in that a stereotype should describe what people from this group will probably be like rather than being evaluative and judging them as good or bad
- *Accurate*, which means a stereotype should accurately describe the norm of the group
- *The first best guess* about a group before having direct information about its members involved
- *Modified*, based on further experience and observation with the group members (Adler, 1996, p.6).

Although stereotyping may be thought of as a necessary process for simplifying our chaotic and complex world, many scholars view stereotypes as great barriers to successful intercultural communication (Barrett et al., 2014; Bennett, 1998; Byram, 1997; Byram et al., 2002; Hadley, 2003; Houghton, 2013; Jandt, 2001; Kramsch, 1993; Lebedko, 2013a; Lustig & Koester, 2010; Nugent & Catalano, 2015; Stangor, 2000; Welsh, 2011). Charles Stangor (2000), whose research interests concern the development and maintenance of stereotypes and prejudice, states that stereotypes are often overgeneralised even if they are accurate in part. Hence, there is a strong potential for inaccuracy when we use beliefs about a group to judge an individual group member. Bennett (1998) also argues that whether they are positive or negative, stereotypes pose problems in intercultural communication, since they are generally only partly accurate. Bennett also states that

stereotypes may become self-fulfilling prophecies, where we observe our communication partners in selective ways, which confirm our prejudice.

Byram et al. (2002) underline that stereotyping involves labelling or categorising a group of people, generally in a negative way according to rigid ideas or broad generalisations about them, and then assuming that all the members of that group think or act the same (p.27). In other words, when people stereotype others, they assume an individual is like everyone else in that culture; they do not take into account the vast degree of individual differences among the members of a culture (Lustig & Koester, 2010). Kramsch (1993) also argues that it is becoming difficult to answer questions like “what does it mean to be French/to be German?” due to growing multiethnicity and multiculturalism. She emphasises that national characteristics cannot be said to be unimportant; however, one cannot assume that there is complete uniformity within a culture (p.206). There are subcultures and subgroups; there are different ethnic and religious groups; moreover, there are individual differences. In other words, there is diversity. It can even be argued that diversity within cultures goes beyond the differences between cultures. Thus, a person’s cultural or national identity does not provide complete and reliable information about that person (Jandt, 2001).

In the light of these discussions, it can be deduced that stereotypes hinder communication in at least four ways:

- People may assume that a common stereotype is true while it may not be. This stereotype is reinforced when continuously used.
- People may assume that all individuals from the same group fit into the same category.
- For the person stereotyped, a stereotype can become a self-fulfilling prophecy. In other words, even the people stereotyped may believe it eventually.
- People may use stereotypes to interpret behaviour. (Jandt, 2001, p.73)

More importantly, there is a strong link between stereotypes and prejudice, since prejudice is defined as “negative attitudes toward other people that are based on faulty and inflexible stereotypes” (Lustig & Koester, 2010, p.156). According to Jandt (2001), stereotypes and prejudice are “a pernicious stumbling block to intercultural communication” (p.70). He stresses that while stereotypes can be positive or negative, prejudice is totally negative. It

refers to “irrational suspicion or hatred of a particular group, race, religion, or sexual orientation” (p.70). Hence, it can have serious effects, such as discrimination and hate crimes (p.97). Furthermore, there is a danger that stereotypes may also promote prejudice and discrimination towards members of other cultures (Lustig & Koester, 2010). For this reason, an intercultural approach to foreign language teaching encourages learners to move beyond stereotypes and accept their interlocutor as an individual who embodies multiple identities and dimensions (Byram et al., 2002; Lustig & Koester, 2010). Taking this great step will help learners to explore other cultures without prejudgement and communicate appropriately and effectively with members of other cultures without appealing to prejudiced and stereotyped assumptions (Lustig & Koester, 2010).

2.5.6.4. How to Foster Learners’ Awareness of Stereotypes as Barriers to Effective Intercultural Communication

In foreign language teaching and learning, stereotypes are viewed as one of the most challenging barriers to overcome (Houghton, 2013). However, despite the challenges, it is vital to promote the learners’ awareness of the damaging effects of stereotypes on their interaction with people from other cultures, since the success of the relationship and communication with others partly depends on stereotypes (Byram et al., 1994). Nevertheless, it must be stressed that stereotypes would not disappear by simply presenting positive and attractive images of foreign cultures and their members, or by telling the learners that “stereotypes are bad” (Byram, et al., 1994, p.42). Stereotypes need to be elicited and discussed in an atmosphere of trust and empathy (Neuner, 2012). As is argued by Neuner (2012), teaching and learning together in today’s multicultural classrooms does not “start from zero”. Hence, teachers must elicit and deal with the information, experience and stereotypes about the “others” in the minds of the learners (p.27). In doing so, teachers should challenge the learners to form an explicit basis on which they judge others and should help them to become aware of the culturally induced nature of their basis for making judgements (Byram et al., 2002).

To start with, Houghton (2010) argues that it is possible to overcome stereotypes through experiential learning, which enables learners to demonstrate or develop metacognitive

awareness and control within the process. In terms of how to address stereotypes in the classroom, Houghton proposes that the term ‘stereotype’ and how stereotypes are formed need to be explained clearly in the first instance, and teachers should promote learners’ awareness of stereotypes to help them recognise their own stereotypes and stereotyping tendencies along with the stereotypes held by others around them. Teachers should also highlight the effects of stereotypes on intercultural communication. Houghton further maintains that the process of presenting the problems caused by stereotypes requires the development of metacognitive awareness, which partly involves comparing and contrasting information gathered from a member of any social group with the existing stereotypes about that group and a flexible revision of these existing stereotypes in response to new information (Houghton, 2010).

Regarding how to raise learners’ awareness of the harmful effects of stereotypes on intercultural communication, Byram et al. (2002) highlight the significance of developing their skills in critical discourse analysis. Critical discourse analysis (CDA) deals with “the way text and talk may reproduce or resist racism, abuse of social power, dominance and inequality” (p.27). CDA can provide a set of strategies for evaluating an authentic text, so that learners engage with the content critically. In this way, learners can acquire the skills to critically analyse stereotypes and prejudice in the texts and images they read or see (Byram et al., 2002). Camilleri et al. (2000) also argue that in order to challenge the stereotypes and simplifications that learners have developed towards other cultures, texts presenting stereotypes held by people of both the target and native cultures can be presented. Such texts have the potential to reveal stereotypes about other groups, which can provide topics of discussion (p.209). For example, ethnic jokes in the native and target cultures could serve as valuable sources, since they are rich in stereotypical descriptions of people (Lebedko, 2013a).

Furthermore, Houghton (2010) highlights the importance of self-reflection in dealing with stereotypes in foreign language classroom. She states that consciousness-raising through self-reflection is viewed as a key process as many cultural presuppositions are held on a subconscious level. As an example of a self-reflection activity, Lustig and Koester (2010)

invite their readers to engage in a self-reflection process in order to show how unfair it is to use stereotypes as a means of understanding individuals. They ask the readers to think about the stereotypes about their own culture, and then to determine whether these stereotypes apply to them or to others around them. According to Lustig and Koester, only then would people realise that though some of these stereotypes may be accurate, many are not at all (p.155).

Moreover, promoting intercultural understanding and fostering an appreciation for cultural diversity in today's societies is one of the basic goals of modern education, since peace and progress in a society and in the world depend upon understanding, tolerance and cooperation. The notion of diversity has become one of the core educational components for developing this commonly accepted objective of intercultural understanding (Chastain, 1988; Neuner, 2012). Smith and Mackie (2000, as cited in Abrams, 2002) underline that it is a general human tendency to use one simple event to make judgements about the characteristics of an entire social group instead of making an effort to learn about variation within different cultures. Thus, while challenging stereotypes, it is of great importance to foster learners' awareness of diversity within cultures. Teachers need to design various activities to help students understand the dangers of unjustified overgeneralisations about people from other cultures and to raise awareness that cultures are not homogeneous (Hadley, 2003).

It is also highly important to teach learners how to avoid stereotyping, since overgeneralising can lead to stereotypes and hinder intercultural understanding. Teachers should avoid stereotypes and stereotyping in the classroom for this reason. Teachers need to be cautious about their choice of words by monitoring the vocabulary selection to reduce the risk of overgeneralising (Nugent & Catalano, 2015; Welsh, 2011). Teachers should set an example for their students, by using language that is unbiased, such as "some" Italians or Italian citizens "tend to" instead of saying "All Italians..." (Nugent & Catalano, 2015, p.18). In addition, teachers should address the difference between stereotypes and cultural generalisations (Nugent & Catalano, 2015; Welsh, 2011), and they should encourage their learners to make cultural generalisations which reflect

tendency or potential rather than absolute certainty about people from other cultures (Bennett, 2001).

Table 2.3 presents some examples showing how stereotyping can be avoided. The left-hand column of the table contains overgeneralisations, while the right-hand column comprises alternative expressions of the same basic information, which in a way reduces the possibility of stereotyping.

Table 2.3: Examples of Avoiding Overgeneralisations

| <u>OVERGENERALISATIONS</u> | <u>GENERALISATIONS</u> |
|--|--|
| <i>Europeans <u>all</u> speak English.</i> | <i><u>Many</u> Europeans speak English.</i> |
| <i><u>All</u> westerners are wealthy.</i> | <i><u>Some</u> westerners are wealthy.</i> |
| <i><u>Everybody</u> drives big cars in America.</i> | <i><u>Some people</u> drive big cars in America.</i> |
| <i>There are kangaroos <u>everywhere</u> in Australia.</i> | <i>There are <u>a lot of</u> kangaroos in Australia.</i> |
| <i>It's <u>always</u> rainy and cold in England.</i> | <i>It's <u>often</u> rainy and cold in England.</i> |

Source: Welsh, Alistair (2011). Avoiding Stereotyping and Enhancing Intercultural Understanding. *TEFLIN Journal*, 22 (1), 34-44.

Indeed, Table 2.3 shows that it is possible to avoid stereotyping through using qualifiers to limit the certainty of the description and to allow for individual differences. As Lazere (2016) explains, nearly all oral or written communications and especially arguments often contain generalisations, since they are central elements of argumentation. However, these generalisations are valid only when they are “adequately qualified” (p.153). Inadequately qualified generalisations are overgeneralisations, and they are often “the most offensive variety of logical fallacy” particularly in the forms of stereotyping and prejudice (p.153). Thus, generalisations must be brought down to “the safest level” through using qualifiers, such as *often*, *some*, *sometimes* and qualifying phrases, such as *apt to* and *tend to* (Lazere, 2016, p.153).

In conclusion, it can be stated that although it is a human tendency to organise and categorise perceptual cues, this simplification often causes obstacles to intercultural

communication, and above all, stereotypes may lead to prejudice, discrimination and racism (Lustig & Koester, 2010). For this reason, teachers should employ various techniques and they should design experiential learning activities in order to encourage the learners to think critically about cultural stereotypes and their effects on intercultural communication.

2.6. Approaches and Activities that Help to Develop Intercultural Competence in Second/Foreign Language Teaching

Byram (1997), whose work has played a prominent role in second and foreign language pedagogy, emphasises that the five components in his Intercultural Competence Model are not only for language learners, since the success of intercultural interaction is dependent on both interlocutors. He maintains that even though hosts will often communicate in their native language, they still need the same kinds of knowledge, skills and attitudes as their guests to mediate across cultures. They also need the ability to decentre and anticipate where possible miscommunications can take place (p.41). According to Byram (1997), everyone can and should develop their intercultural competence. Indeed, this perspective also indicates the fact that native speakers are not by definition interculturally competent (Alvarez, 2007).

Furthermore, teachers can influence their learners' cognitive, affective and moral development, which plays a significant role in young people's education in an international world (Byram et al., 1994). Based on this assumption, Byram (1997) claims that "institutions and teachers including foreign language teachers have a responsibility to pursue general education aims together with those of the subject taught" (1997, p.43). Thus, teachers in formal education have a general responsibility to enhance their learners' intercultural competence regardless of the learners' age and regardless of the subject they teach (Barrett et al., 2014). In terms of foreign language learning, "even if students never speak the language after leaving school, they will retain the cross-cultural skills and knowledge, the insight, and the access to a world beyond traditional borders for a lifetime" (Standards for Foreign Language Learning, 1996, as cited in Byram 1997, p.82). Corbett (2003) and Risager (2007) also emphasize that an intercultural approach to language

teaching has proven to have a significant effect on a student's entire life and contributes to wider educational goals of better understanding the self and the others even if learning only takes place for a brief period in that student's life.

Given these points, it can be stated that in today's ever-changing and shrinking world, everybody needs intercultural competence in order to overcome the cultural barriers they may encounter while interacting with people from other cultures. Above all, intercultural competence is a prerequisite of peace and harmony in a society. We need mutual respect, understanding and tolerance more than ever, and language teachers can play a great role in achieving these goals (Barrett et al., 2014)

According to Byram et al. (2002), the goals of developing the intercultural dimension in language teaching are "to give learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviours; and to help them to see that such interaction is an enriching experience" (p.10). Moreover, successful intercultural learners, as described by Byram (2000), are "conscious of their own perspective, of the way in which their thinking is culturally determined, rather than believing that their understanding and perspective is natural" (p.9). How can teachers then incorporate the intercultural dimension into foreign language teaching? The following sections will discuss the approaches and activities that contribute to the development of intercultural competence in language learners.

2.6.1. Approaches

Many studies conducted in the field of second/foreign language learning have demonstrated that learners learn better when pedagogical approaches, methods and techniques encourage them to be actively involved in the process. In other words, learning is facilitated when learners take charge of their learning, when they compare, analyse, reflect and co-operate. In, learning activities are most effective when they address the learners' intellectual, emotional and physical potential, which also applies to the development of intercultural competence (Barrett et al., 2014, p.30). In an intercultural

classroom environment, student learning is frequently described as learner-centred, engaging, interactive, participatory, and cooperative (Byram et al, 2002; Council of Europe, 2001).

The four major approaches that have the potential to create this intercultural classroom environment and that help to develop learners' intercultural competence are cooperative learning, content and language integrated learning, task-based instruction, and experiential learning (Barrett et al, 2014).

2.6.1.1. Cooperative Learning

Cooperative learning is defined as a “group learning activity organised so that learning is dependent on the socially structured exchange of information between learners in groups and in which each learner is held accountable for his or her own learning and is motivated to increase the learning of others” (Olsen & Kagan, 1992, as cited in Richards & Rogers, 2001, p.192). It is an approach that involves maximum use of cooperative activities in small groups and pairs in classroom settings (Richards & Rogers, 2001), and it involves learners' learning from each other in groups. Therefore, the learners' collaborative or social skills are to be encouraged so that they can work together more efficiently (Larsen-Freeman, 2000).

When tasks and goals are clearly set, and when learners feel themselves safe and comfortable, cooperative groups lead to improved social skills, problem-solving strategies, and a gradual decrease in labelling or exclusion of some members. It can be likened to a pool of attitudes, knowledge and skills where each member brings their strengths to the task, but at the same time, each member acquires new knowledge and skills regardless of the subject matter. At the end of the process, learners should realise that in order to be efficient communicators, they need to be “respectful, attentive, honest and empathic” (Barrett et al., 2014, pp.38-39).

As a result, cooperative learning encourages learners to work together in order to achieve a common goal in a respectful, appropriate and effective manner. These are also the principles that are central to intercultural communication. For this reason, cooperative

learning promotes the development of intercultural competence regardless of the subject matter (Barrett et al., 2014).

2.6.1.2. Content and Language Integrated Learning

Content and Language Integrated Learning (CLIL) emerged in 1990s as a result of research projects in universities across Europe funded by the European Commission. These projects investigated the state of language teacher training and bilingual education, and brought together existing approaches, such as content-based instruction, language supported subject-learning, immersion, teaching subjects through a foreign language, and bilingual/plurilingual education (Darn, 2006). Although CLIL shares certain characteristics with these approaches, it places equal emphasis on foreign language teaching and content teaching. Learners make progress in both language and subject area content while they use language to acquire new knowledge and skills (Coyle, 2006). Therefore, CLIL is “a pedagogic approach in which language and subject area content are learnt in combination” (Coyle et al., 2009, p.6). Another well-known definition of CLIL is provided by Coyle et al. (2010) as follows:

CLIL is a dual-focused educational approach in which an additional language is used for the learning and teaching for content and language. That is, in the teaching and learning process, there is a focus not only on content, but also on language. Each is interwoven, even if the emphasis is greater on one or the other at a given time. (p.1)

Figure 2.7 on the next page illustrates that when the purpose is to introduce CLIL into the curriculum, it may be helpful to consider the four dimensions of an effective CLIL practice (4Cs): content, cognition, communication and culture (Coyle et al., 2009).

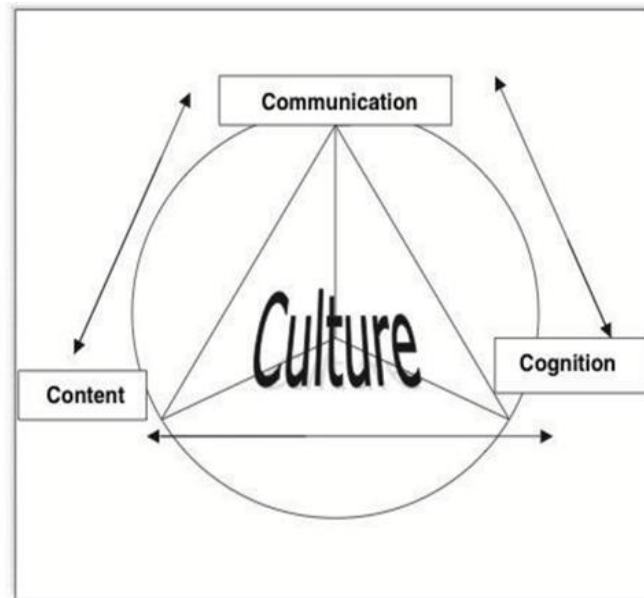


Figure 2.7: The 4Cs framework for CLIL (Coyle, 2006, p.10).

These interconnected dimensions are detailed in Table 2.4 below. The 4Cs Framework integrates learning (content and cognition) and language learning (communication and cultures). The framework suggests that success in the CLIL curriculum entails “progression in knowledge, skills and understanding of the content, engagement in associated cognitive processing, interaction in the communicative context, the development of appropriate language knowledge and skills as well as experiencing a deepening intercultural awareness” (Coyle, 2007, p.550). From this point of view, in CLIL practice, “learning to use language appropriately” and “using language to learn effectively” complement each other (Coyle, 2006, p.9).

Table 2.4: The 4Cs Curriculum

| | |
|---------------|---|
| Content | integrating content from across the curriculum through high quality language instruction |
| Cognition | engaging learners through creativity, higher order thinking, and knowledge processing |
| Communication | using language to learn and mediate ideas, thoughts and values |
| Culture | interpreting and understanding the significance of content and language, and their contribution to identity and citizenship |

Source: Coyle, D., Holmes, B., & King, L. (2009). *Towards and Integrated Curriculum- CLIL National Statements and Guidelines*. London: The Languages Company.

CLIL is built upon the following seven principles:

- Content matter is not only about acquiring knowledge and skills; it is about the learner creating their own knowledge and understanding and developing skills (personal learning).
- Content is related to learning and thinking (cognition). To enable the learner to create their own interpretation of content, it must be analysed for its linguistic demands.
- Thinking processes (cognition) need to be analysed for their linguistic demands.
- Language needs to be learned which is related to the learning context, to learning through that language, reconstructing the content, and related cognitive processes. This language needs to be transparent and accessible.
- Interaction in the learning context is fundamental to learning. This has had implications when the learning context operates through the medium of a foreign language.
- The relationship between cultures and languages is complex. Intercultural awareness is fundamental to CLIL.
- CLIL is embedded in the wider educational context in which it is developed and therefore must take account of contextual variables in order to be effectively realised. (Coyle et al., 2010, p.42)

According to these principles, in a CLIL setting, content subjects are thought and learnt in a non-native language, and the knowledge of the language is used as a tool to learn a subject area. Learning is enhanced through increased motivation and the study of authentic and contextualised language. CLIL not only brings a practical and sensible approach to content and language learning, but it also improves intercultural understanding. Thus, CLIL has advantages in terms of achieving bilingualism and fostering intercultural awareness.

In the cultural context, CLIL is accepted as an approach to promote intercultural knowledge and understanding through addressing intercultural communication skills while learning about other countries, regions or minority groups (Darn, 2006). In the same vein, Coyle et al. (2009) maintain that successful CLIL promotes intercultural skills with its focus on analysis, information processing and problem solving. The emphasis on intercultural communication and on using authentic materials provides meaningful context for learners to explore and evaluate beliefs and attitudes and motivates learners to develop multiple

perspectives to interpret the world. In this way, CLIL can make a great contribution to personal development and to the adoption of global citizenship (p.7). Byram (2008b) also claims that CLIL needs to be considered when the purpose is to introduce elements of intercultural citizenship education into the classroom. When language lessons place an emphasis on the activities, objectives, and the methods of citizenship education through the medium of the foreign language, it means that CLIL has been introduced into the foreign language classroom (Byram, 2008b:129).

2.6.1.3. Task-Based Instruction

The task-based approach is based on the use of tasks as the core unit of planning and instruction in language teaching (Richards & Rogers, 2001).

A task is defined as an activity in which

- meaning is primary;
 - there is some communication problem to solve;
 - there is some sort of relationship to comparable real-world activities;
 - the assessment of the task is in terms of outcome
- (Skehan, 1998, as cited in Brown, 2001, p.50).

Although in some cases, task and technique may be used synonymously (a problem-solving task/technique, a role-play task/technique), in other cases, a task may consist of several techniques. For example, a problem-solving task may include grammatical explanation, teacher-initiated questions, and a turn-taking procedure. In this sense, tasks are “bigger” than the techniques (Byram, 2001, p.50).

Tasks used in classroom settings are divided into two categories: pedagogical tasks and target tasks. A pedagogical task, as explained by Nunan (2004), is “a piece of classroom work that involves learners in comprehending, manipulating, producing or interacting in the target language while their attention is focused on mobilising their grammatical knowledge in order to express meaning, and in which the attention is to convey meaning rather than to manipulate form” (p.4). Thus, a pedagogical task urges learners to communicate and collaborate to achieve a goal at the end of the task. On the other hand,

a target task may involve anything that the learners experience in daily life, such as filling out a form, buying a pair of shoes, typing a letter or making a hotel reservation (Long, 1989, as cited in Nunan, 2004). In this way, task-based instruction can build a bridge between the classroom and real-life outside the classroom with the help of communicative activities encouraging interaction among the learners to perform a task in the classroom.

Reimann (2010a) states that task-based learning has been at the forefront of developing the learners' intercultural skills to help them communicate effectively across cultures. In terms of tasks to develop learners' intercultural competence, Byram (1997) states that once attitudes and knowledge have been addressed, learners should participate in tasks which will prepare them for the intercultural interactions that will take place in their real lives. As is stated by Hartmann and Schocker (2013), recent studies have found evidence that problem-solving and decision-making tasks can improve learners' intercultural attitudes and foster their intercultural awareness. Hartmann and Schocker also propose a guideline of intercultural communicative competence tasks for teachers to develop and revise their current classroom activities.

Task sequence: ICC

1. motivate and involve learners, making them curious about a culture and helping them to engage with other cultural practices
2. help learners to reflect/become aware of their own cultural practices
3. allow learners to discover and understand other cultural practices, changing perspectives in the process, integrating cultural knowledge, if necessary, in this process
4. make learners compare cultural practices so that they can discover similarities and differences; evaluate their own and other cultural practices (critical cultural awareness), with the possibility for learners to develop their own (new) positions and create (new) discourses/products (coordinating perspectives, transforming practice, 'third space'). (Hartmann & Schocker, 2013, p.88)

Nugent and Catalano (2015) emphasise the importance of learning tasks, and they maintain that in order to promote critical cultural awareness in a foreign language classroom, teachers must design tasks that give learners opportunities to practise the skills

of critical evaluation. According to Nugent and Catalano, as a first step in the critical cultural awareness raising process, learners must be given time and opportunities to identify and reflect upon the judgements against and stereotypes about the members of other cultures (p.17).

Furthermore, Corbett (2003) maintains that integrating the intercultural dimension into language teaching involves “the designing and implementing of tasks which encourage the learner actively and systematically to seek cultural information, which then impacts upon his or her language behaviour” (p.33). As stated by Corbett, communicative tasks can be modified to design intercultural awareness raising materials by reflecting on specific cultural behaviour. The length of the task may vary from a 15-minute activity to a long-term project and report. Corbett also provides an explanation regarding how Nunan’s (1989, as cited in Corbett, 2003) framework for designing communicative tasks can be used as the basis for designing intercultural tasks.

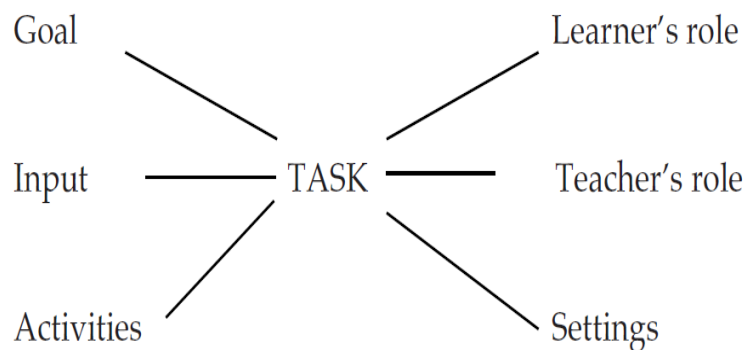


Figure 2.8: A framework for analysing communicative tasks (Nunan, 1989, p.11, as cited in Corbett, 2003, p.41).

Goals indicate the pedagogical purpose of the task. The goals of cultural tasks would integrate intercultural knowledge, skills and attitudes with linguistic development. Secondly, *input* is the stimulus provided by the teacher for the learning to take place. A variety of input can be used for discussion, analysis and evaluation. The value of the authentic input cannot be denied, but in an intercultural classroom not all input needs to be authentic. Teachers can also craft input which corresponds to the goals of the cultural tasks. Thirdly, *activities* can be employed to serve the goals of an intercultural task. For

example, students may share the information they have collected in class presentations or group work. They may then evaluate and discuss their different observations. Fourthly, the *learner's role* varies from activity to activity and from stage to stage in each activity. As the courses progress, the learner's role will also increase. In the early stages, learners will be more dependent on the teacher's support and direction. However, as the learners become more confident, they may be willing to take more responsibility in initiating a series of tasks or contributing more actively to the implementation of intercultural tasks. Next, the *teacher's role* at the beginning of the instruction period is that of an initiator. The teacher provides materials for the tasks, suggests and shows how they may be used to increase intercultural competence, to provide models of evaluation, and to suggest language that can be used to explore and reconstruct cultural behaviour. However, in the later stages, as learners become more independent, the teacher becomes more of a guide and an advisor. Lastly, *settings* range from individual work, pair work and group work to whole-class activities as intercultural tasks allow a variety of settings. Learners benefit from each setting in a different way; for this reason, settings should vary throughout the course (Corbett, 2003, p.41-45).

Additionally, Corbett (2003) points out that it is necessary for learners to be aware of the pedagogical goals of the intercultural tasks, and he argues that tasks should offer the learners the opportunity to reflect upon the cultural behaviour being studied, and to refine their own simulations of this behaviour once it has been reflected upon (pp.45-46). Similarly, Nunan (2004) highlights the importance of reflection, stating that intellectual growth is enhanced when learners engage in and reflect on sequences of tasks. Nunan (2004) also underlines that an important theoretical basis for task-based learning is experiential learning, which will be discussed in the following section.

2.6.1.4. Experiential Learning

Experiential learning grew out of the notion that learners are at the centre of the learning process and that learning is a process of self-discovery (Nunan, 1999). It brings the active involvement of the learner to the fore through the process of learning by doing; therefore,

it contrasts with the transmission approach to education in which the learner passively receives information from the instructor (Nunan, 2004).

In 1984, Kolb proposed the most comprehensively formulated model of experiential learning (Nunan, 1999). Kolb's Experiential Learning Theory (ELT) (1984) has strong ties to the experiential works of Dewey, Lewin and Piaget, and it emphasises the central role of experience in learning (Kolb, 1984). The term experiential is used to differentiate ELT both from cognitive learning theories where emphasis is on cognition rather than affect and from behavioural learning theories that neglect the role of subjective experience in the learning process (Kolb et al., 2001). Indeed, Kolb's theory aims at bringing a "holistic integrative perspective" to the learning process through combining experience, perception, cognition and behaviour (Kolb, 1984, pp.20-21).

Kolb's proposition is that "learning is incomplete unless an experience is processed by cycling through stages of reflection, generalisation, and application" (Ryffel, 1997, p.29). Thus, Kolb (1984) defines learning as "the process whereby knowledge is created through the transformation of experience" (Kolb, 1984, p.38), and he proposes an experiential learning model which is built upon the following six principles:

1. Learning is best conceived as a process, not in terms of outcomes.
2. Learning is a continuous process grounded in experience.
3. Learning requires the resolution of conflicts between dialectically opposed modes of adaptation to the world.
4. Learning is a holistic process of adaptation.
5. Learning results from synergistic transactions between the person and the environment.
6. Learning is the process of creating knowledge. (Kolb & Kolb, 2006, p. 47)

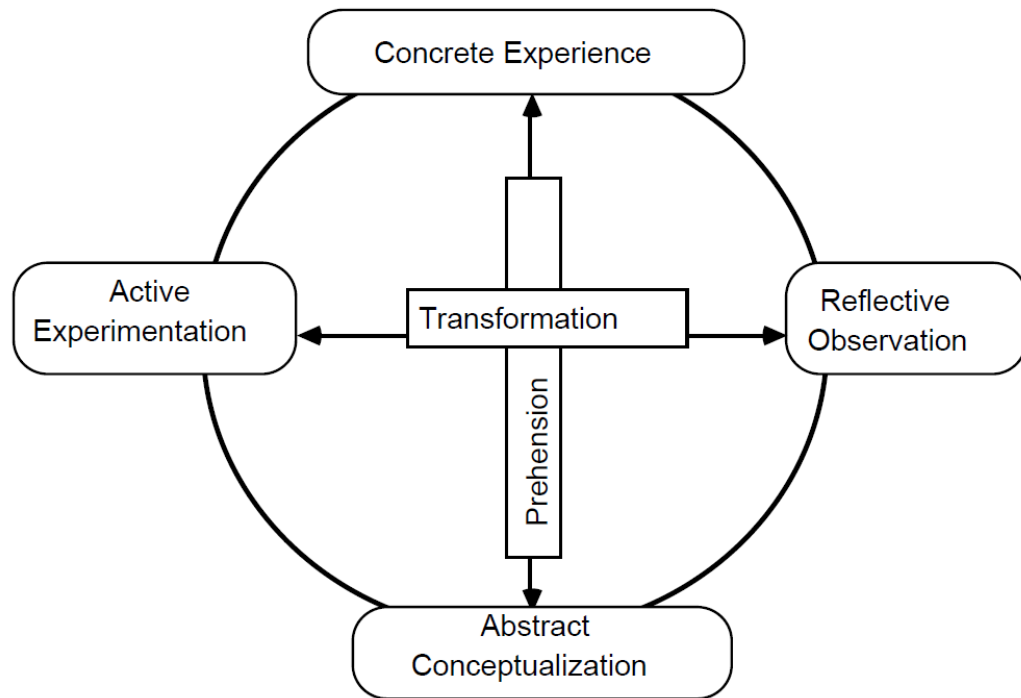


Figure 2.9: Model of Experiential Learning (Kohonen, 2007, p.3)

Figure 2.9 shows two dialectically related modes of grasping experience which are *Concrete Experience* and *Abstract Conceptualisation*; and two dialectically related modes of transforming experience which are *Reflective Observation* and *Active Experimentation*. This four-stage learning cycle indicates that immediate or concrete experiences form the basis of observations and reflections. These reflections are assimilated and turned into abstract concepts from which new implications for action can be drawn. It is possible to test these implications actively, which would then serve as guides in creating new experiences (Kolb et al., 2001). Hence, experiential learning can be defined as “a process in which an experience is reflected upon and then translated into concepts which in turn become guidelines for new experiences” (Saddington, 1992, p.44, as cited in Moon, 2004, p.109).

Kohonen (2007) explains that in the experiential learning model, learning is depicted as a process of resolving conflicts between the comprehension dimension and the transformation dimension. The comprehension dimension ascertains how an individual grasps experience, ranging from unconscious experience to conscious comprehension of

the experience. The flow of unconscious sensations is structured and organised by abstract conceptualisation. In this way, reality is comprehended through varying degrees of unconscious and conscious learning. In the second instance, the transformation dimension, requires the transformation of experience through reflective observation and active experimentation. An individual with active orientation is ready to take risks and has little concern for making mistakes or experiencing failure. Nevertheless, an individual with a reflective orientation tends to avoid such risks and prefer transforming experiences through reflective observation (Kohonen, 2007, p.3).

Furthermore, based on the learning cycle presented in Figure 2.9, Kolb (1984) identified four distinct learning styles, consisting of diverging, assimilating, converging and accommodating. The predominant learning skills of the diverging style are Concrete Experience and Reflective Observation. Individuals with this learning style are able to view situations from different perspectives and they are best at generating ideas. They prefer to watch rather than do and like to gather information. Secondly, the assimilating style's main learning skills consist of Abstract Conceptualisation and Reflective Observation. Individuals with this learning style are competent at understanding a wide range of information and they organise it clearly and logically. They are less focused on people, and they place more value on ideas and abstract concepts. Thirdly, primary learning abilities of the converging style are Abstract Conceptualisation and Active Experimentation. People with converging learning style are excellent at using ideas and theories to find practical solutions. They prefer technical tasks and problems to social and interpersonal issues. Lastly, the accommodating style's core learning skills are Concrete Experience and Active Experimentation. The main characteristic of the people with this learning style is their ability to learn largely from hands-on experience. These people are attracted to carrying out plans, as well as new and challenging experiences. Moreover, they rely on intuition rather than logical analysis (Kolb et al, 2001).

Ryffel (1997) underlines that experiential learning activities embrace a great variety of interactive practices through which learners have the opportunity to learn from their own and each other's experiences. These activities include self-assessment inventories, questionnaires, critical incidents, case studies, role-plays, simulations, and excursions

(p.29). Kohonen (2007) provides a detailed list of techniques and activities for teachers so that they can draw on the four orientations of learning.

- (1) *Concrete experience* learning by intuition with an emphasis on personal experiences, belonging, and feeling. The instructional activities of this aspect include small group discussions, simulation and drama techniques, and the use of videos, films, examples and stories.
- (2) *Reflective observation*, learning by perception, focuses on understanding the ideas and situations by careful observation. The learner is concerned with how things happen by attempting to see them from different perspectives and relying on one's thoughts, feelings and judgement. The instructional techniques include personal journals, reflective essays, observation reports, thought questions and discussions.
- (3) *Abstract conceptualisation*, learning by rigorous thinking, using a systematic approach to structure and frame the phenomena. Emphasis is placed on the definition and classification of abstract ideas and concepts, aiming at precise conceptual categories. The instructional techniques include theory construction, lecturing and building models and analogies.
- (4) *Active experimentation*, learning by action, emphasises practical applications in real work life contexts. The learner attempts to influence people and change situations as necessary, taking risks in order to get things done. The instructional techniques include fieldwork, various projects, laboratory work, games, dramatisation and simulations. (Kohonen, 2007, p.4)

Kohonen (2007) states that the experiential learning approach is especially well known in informal learning settings, such as internships in business and service organisations; work and study assignments; clinical experience, international exchange and volunteer programs. However, it is also possible to apply the principles and practices of experiential learning in formal learning contexts (Kohonen, 2007, p.1). The experiential learning approach is especially adaptable to classrooms where project-based and task-based learning form the core of the curriculum. All classroom activities form part of student experience, and they can be designed to achieve the desired learning outcomes through dividing the learning process into experiential phases. "In practice, experience-based, project-based, and task-based learning become experiential when elements of reflection, support, and transfer are added to the basic experience, transforming a simple activity into an opportunity for learning" (Knutson, 2003, pp. 53-54). Furthermore, Brown (2001) highlights that within the field of foreign language teaching, the concept of experiential

learning has close connections to content-based and theme-based instruction, since it contextualises language and integrates skills for real-life purposes.

For second/foreign language teaching, Koederman (2000, as cited in Knutson, 2003) proposes an experiential learning model consisting of a chain of phases that shape the sequencing of classroom activities from the introduction of a topic to the conclusion. The first phase is the *exposure phase* where a topic is introduced and students reflect on their own experiences on this topic, and then relate it to their personal learning goals. Secondly, in the *participation phase*, students participate in an activity either in the classroom or outside in order to build on or enhance their previous experience. The third phase is the *internalisation phase* where a debriefing exercise is initiated so that students can reflect on their participation in the activity and discuss potential effects on their future behaviour or attitudes. Finally, in the *dissemination or transfer phase* students are expected to apply and present their learning through linking it outside the classroom (Koederman, 2000, as cited in Knutson, 2003). Hence, experiential learning as a philosophy is based upon the ideals of active and reflective learning. It builds on the learners' previous experiences and requires their personal involvement (Knutson, 2003).

Despite being widely influential, Kolb's experiential learning theory and learning cycle have also been subjected to criticism. Initially, it is argued that experiential learning theory decontextualises the learning process and ignores other important factors that influence learning, such as the psychodynamic, social, and institutional aspects of learning (Holman et al., 1997; Reynolds, 1999; Vince, 1998, as cited in Kayes, 2002). On the other hand, it has been pointed out that "learning includes goals, purposes, intentions, choice and decision-making, and it is not at all clear where these elements fit into the learning cycle." (Rogers, 1996, p. 108, as cited in Kelly, 1997). In addition, Bergsteiner et al. (2010) claim that the descriptions of the learning processes and the bi-polar dimensions are not plausible and consistent. They further argue that the stages in the learning cycle do not connect to each other in an organic way. Furthermore, many critiques pointed out that Kolb's theory pays insufficient attention to reflection and learners' past experiences

(Anderson 1988; Boud, Keogh, & Walker, 1985, 1996, as cited in Bergsteiner & Avery, 2014, p.8).

However, in the field of foreign language teaching, experiential methodology has many potential benefits, since it increases learners' motivation and the effectiveness of learning through maximising learners' involvement (Knutson, 2003). In terms of developing and assessing the learners' intercultural competence, Byram (1997) asserts that experiential learning facilitates the acquisition of knowledge, skills, and attitudes through giving learners the autonomy and control over their own learning and developing their metacognition. Additionally, he states that reflection enhances the transferability of these skills and attitudes, which promotes the learners' critical cultural awareness. For this reason, the testing of knowledge or evaluation of observable performance are not enough. Instead, the learners' self-analytical and retrospective accounts provide valuable data regarding their intercultural skills and their critical cultural awareness (Byram, 1997, p.103). Moon (2004) also highlights the importance of the reflection process, stating that reflection has the potential to promote learning, knowledge, and understanding. She further explains that it is a process of critical review; personal and continuing professional development, metacognitive development; the solving of problems (p.84).

Moreover, experiential learning promotes personal growth and helps learners to adapt to social change through building a bridge from the known to the new by taking the learners' perceptions and experiences as the point of departure for the learning process (Kohonen, 1992, as cited in Nunan, 1999). Experiential learning is a great aid for developing attitudes of respect, curiosity, and openness. It also helps learners to acquire knowledge of other cultures. Teachers can provide opportunities for learning through experience, either real (directly experiencing how people act and communicate) or imagined (role-plays, simulations). For example, learners can gain experience through games, activities, social media and face-to-face interaction with others (Barrett et al., 2014, p.29). According to Byram et al. (2002), experiential learning is the best way to promote attitudes. Through this method, learners directly involve themselves in an experience which addresses their emotions and feelings, and they can then reflect upon their experience. In this way,

experiential learning combines the affective and cognitive domains. Teachers can design a learning experience that presents “culture shock”. Such activities have an enriching and positive outcome, since they encourage learners to critically analyse such situations and to reflect on them, and they stimulate the learners to learn from such experiences outside the classroom (p.19). Furthermore, through the methods like simulations and role-plays, the learners’ schemata and background knowledge of other cultures can be activated. Through these experiences in the language class, learners can be encouraged to be more observant of other cultures, and they are better prepared to communicate with people from other cultures; they are tolerant of differences, and they can handle everyday situations more successfully (Byram et al., 2002, pp.14-15). As a result, it can be deduced that experiential learning which addresses the cognitive, affective, and behavioural dimensions of the learning process in a holistic way is a very effective approach that can help develop intercultural competence in foreign language classrooms (Barrett et al., 2014; Byram, 1997).

2.6.2. Activities

In order to foster learners’ intercultural competence, teachers should design and implement various activities that help learners gain intercultural awareness and improve their intercultural skills. In intercultural learning activities, culture should be the focus of the information exchange, and learners need to be given the opportunity to gain a deeper understanding of the ways in which the information is exchanged and of the cultural factors that affect the communication (Corbett, 2003, p.32). Furthermore, teachers should design intercultural activities that serve as genuine opportunities for reflection that allows a critique of both home and target cultures, and the exploration of how learners position themselves in each culture. The goal of education is behavioural change; however, it is more desirable when that change is an outcome of choices that the learner controls instead of an outcome of values imposed by a teacher, curriculum or institution. For this reason, an intercultural approach to language teaching is “a rich and powerful learning resource, which satisfies not just language-learning goals but the goals of a wider humanistic curriculum” (Corbett, 2003, p.67).

In the following sections, various activity types that help to develop learners' intercultural competence are described.

2.6.2.1. Activities Emphasising Multiple Perspectives

In today's multicultural learning settings, it is vital for learners to be exposed to various perspectives and to listen to contrasting opinions in order for them to adopt multiperspectivity, which is closely related to decentring (Neuner, 2012, p.37). Additionally, presenting learners with multiple perspectives will develop their understanding of the hybrid nature of cultures, and help learners understand that cultures influence one another, and cannot be "locked within the boundaries of a particular nation state" (Sercu 2002, p.69).

At the same time, activities that bring forth different perspectives help develop learners' skills of observation, interpretation and their openness and non-judgemental thinking. These activities may include a verbal description or a visual recording of an event, which can be supplemented by opposing descriptions provided by people who have different perspectives. The teachers need to discuss with the learners why people view the same event differently and what happens if they misjudge one another, based on first impressions or misguided assumptions (Barrett et al., 2014, p. 39).

2.6.2.2. Comparison and Contrast

A large proportion of the research and practice on intercultural language learning has encouraged learners to focus on cultural differences and the potential misunderstandings they may cause (Guest, 2002). According to Byram et al. (2002), providing learners with some factual information about the target culture(s) is not enough; it is important to encourage comparative analysis with learners' own culture. Similarly, Byram and Fleming (1998) maintain that comparative methods play a great role in promoting learners' intercultural competence. They argue that emphasising similarities alone does not help learners overcome the problems in intercultural communication situation, while comparison can help learners perceive and cope with cultural differences (p.4).

Lado (1957, as cited in Byram et al., 1994) proposes three types of contrasts that may be addressed in language classes:

- ‘same form different meaning’ - when a foreign observer attributes a different meaning to a phenomenon to that understood by native speakers and thereby misunderstands the phenomenon
- ‘same meaning different form’ - it is common for people from one culture to assume that their way of doing something, from accepting an invitation to writing an essay, is the same everywhere whereas the underlying meaning or purpose might be the same but the realization of it is different
- ‘same form, same meaning, different distribution’ - a particular behaviour may have the same meaning but be less general than in the foreign observers’ own society, for example in forms of greeting or leave-taking shaking hands is more frequent in some societies than others. (p.45)

Byram et al. (1994) argue that such comparisons and contrasts listed above not only make the learners not only conscious of the target culture, but also conscious of themselves and their culture. Likewise, Cortazzi (1991) argues that such training “provides learners with the conditions to create multiple understandings of one situation and to reflect on varying cultural perspectives, expectations and assumptions, thus raising their awareness, knowledge, and skills” (pp.63-64).

However, Guest (2002) warns against contrastive analysis, stating that it contains “some hidden dangers” (p.154), since adopting this approach

- may lead to oversimplification of the richness and variety within cultures,
- may encourage an ‘us’ vs. ‘them’ polarising mentality;
- reduces a culture to a few topics and themes, leading to misrepresentation of that culture. By confining it into a monolithic and static categories, it may encourage stereotypes.
- can create a great barrier to intercultural communication as learners overwhelmed by the differences may feel that interaction with the target culture community may cause serious problems (pp.154-155).

Guest (2002) further highlights that in the 21st century, cultural boundaries and identities have become more and more blurry and intermingled. For this reason, it is a fallacy to attribute “rigidly defined unique and distinct traits” to cultures (p.155).

As we can see, contrastive analysis is a common practice; however, it needs to be done sensitively and carefully as it may cause stereotyping. When comparing cultures, it is significantly worthwhile to first examine the learners' own culture so that they can see that their own culture is complex and heterogeneous. Through critically analysing their own culture, learners can understand that it is wrong to simplify another culture which is also complex and dynamic (Welsh, 2011, p.37). Furthermore, the common and shared experiences need to be identified and not just the differences, since excessive focus on differences can reinforce stereotypes (Welsch, 2011, p.41).

According to Barrett et al. (2014), learners can benefit from comparison in order to promote understanding and respect for the members of other cultures. However, teachers need to be aware of the learners' tendency to evaluate the unfamiliar as strange, worse or even as uncivilized. Hence, teachers need to encourage learners to see similarities and differences in a non-judgemental manner and to provide opportunities for the learners to see how others view the learners' culture, since what is normal for them can be regarded as strange by the others (p.29).

2.6.2.3. Analysis and Reflection

Analytical skills and critical self-reflection should be a part of the intercultural competence development process in language classes (Welsh, 2011). Through encouraging and conducting analysis, teachers can support learners to see what lies beneath the practices, and what values and beliefs are shared by members of a cultural group. This requires careful discussion and analysis, and inquiry-based methods of written or audio-visual sources. After such analyses, learners may be asked to reflect on their own practices, values and beliefs (Barrett et al., 2014).

The development of intercultural awareness and understanding entails reflection; therefore, teachers should allocate time for reflection in a deliberate and planned way. For example, learners may be asked to reflect on their experiences, and they may be encouraged to keep a diary to keep track of their learning (Barrett et al., 2014).

2.6.2.4. Critical Incidents

In intercultural communication training, critical incidents refer to short descriptions or situations in which a misunderstanding or a conflict occurs due to cultural differences. Such incidents set the scene and describe what happened revealing the feelings and reactions of the people involved. Cultural differences that people bring into the situation are not explained, but they are rather meant to be discovered by the learners (Apedaile & Schill, 2008) to promote their critical thinking skills, as the learners reflect on the cultural values and attitudes underlying the experience (Engelkind, 2018).

As explained by Corbett (2003), critical incidents invite learners to consider an incident, either fabricated or from personal experience, in which

- (1) a conflict about values, goals or meaning arises;
- (2) the solution to the conflict is not immediately apparent, or it is controversial; and
- (3) the cultural context of the conflict is clearly and concisely presented. Learners are invited to discuss possible reasons for the conflict. (p.111)

Thus, critical incidents provide learners with opportunities to practise communicating and negotiating with individuals from diverse cultural backgrounds and worldviews (Nugent & Catalano, 2015). Furthermore, exploring the viewpoints of different cultures may create an awareness of one's own culture-bound views (Kramsch, 1993). Critical incidents also help learners engage in problem-solving activities and mediating between cultures. These problem-solving activities involve cultural dilemmas that can increase learners' awareness and sensitivity to cultural differences and encourage them to participate in discussions about the potential outcomes of their suggested solutions (Ho, 2009). Accordingly, critical incident related tasks, which bring forth discussion, reflection and critical analysis, can help learners to find their own strategies to deal with cultural differences and become more open-minded in real life. Moreover, the use of critical incidents can help learners to communicate, interact and negotiate effectively within and across languages and cultures (Engelkind, 2018).

On the other hand, Guest (2002) argues that most critical incidents represent misunderstandings through characters who do not behave as people but as "little cultures"

in that they act in accordance with their alleged cultural stereotypes (p. 158). Guest underlines that though we view our own culture as rich, complex and varied, foreign cultures are presented as “static, monolithic caricatures” in such educational materials (p.159). Corbett (2003) also observes that there is a danger that critical incidents may encourage stereotyping by making unjustified generalisations about the members of another culture. However, he further maintains that critical incidents are also effective tools to investigate cultural differences which cause conflicts in communication, and they are useful in dealing with “some fairly general patterns of cultural behaviour and expectation” (p.112). Thus, critical incidents should be viewed as a way of training learners “to think ethnographically”, to promote their ability to decentre from their own cultural frame of reference, to increase an awareness of their own culturally induced behaviour as well as an awareness of the culturally induced behaviour of others (p.113).

2.6.2.5. Role-plays, Simulations and Drama

Role-plays, simulations and drama can help promote intercultural competence in the classroom, given the fact that they encourage learners to put themselves in the shoes of a person from another culture through improvising actions and exchanges between the simulated characters. In this way, learners are also trained in emphatic behaviour while carrying out a task, solving a problem or discussing an issue (Stern, 1992).

Role-plays, simulations and drama are help learners to

- develop skills of empathy and adaption through experiencing what it is like to be different, to be criticised or even excluded,
- realise that despite the differences people have in every aspect, these differences do not make them less valuable as human beings,
- develop attitudes of openness, curiosity and respect,
- develop skills of observation and interpretation,
- develop skills for learning about one’s own culture and discovering others’,
- raise awareness of similarities and differences, assumptions and prejudices,
- raise awareness of verbal and non-verbal communicative conventions.

(Barrett et al., 2014, p. 41)

However, teachers need to be careful that such activities do not lead to overgeneralisations and do not reinforce stereotypes. When stereotypes come up during discussions, teachers can use this opportunity to ask learners to reflect on how stereotypes are formed, whether they are harmful or helpful, and how they need to be challenged (Barrett et al., 2014, p.41).

2.6.2.6. Theatre, Poetry and Creative Writing

Contemporary cultures can be studied through literary texts, which may include popular fiction, folklore, ballads, children's rhymes or anything that can shed light on the thoughts and the life experiences in those cultures (Rivers, 1981). For this reason, learning activities based on literature help learners to build knowledge about members of other cultures from a variety of perspectives (Barrett et al., 2014).

2.6.2.7. Ethnographic Tasks

Ethnographic tasks encourage learners to go out and explore the real world to gain genuine experience and knowledge that they can compare, analyse and reflect on. In addition, this process can encourage learners to develop self-awareness and self-reflection. For example, learners could be asked to observe and note how the members of another culture greet each other, how they behave in certain situations, what verbal or non-verbal cues they use to express certain emotions. The results of this observation could be later presented, compared and analysed in the classroom setting, which would help develop the learners' intercultural knowledge, skills, and attitudes (Barrett et al., 2014).

2.6.2.8. Use of Films

Films are great tools that provide natural, authentic verbal and nonverbal exchanges (Hadley, 2003). Films are vivid visual aids. It is therefore highly important that they present realistic pictures of the people or groups under study (Rivers, 1981). When carefully chosen, films can be valuable sources to discuss important topics, such as conflicts and tensions related to diversity and to compare different perspectives on these topics (Barrett et al., 2014).

2.6.2.9. Use of Cartoons and Other Forms of Humour

Humour has been one of the neglected areas in foreign language curriculum, since foreign culture's humour is often unperceived and misunderstood (Morain, 1991, as cited in Hadley, 2003). This stems from the fact that although humour is universal, what is considered "funny" is rarely translatable, and is very much a matter of personal taste. Moreover, it is context and culture specific (Reimann, 2010b, p.23).

Nonetheless, when carefully selected, humorous resources can bring a positive atmosphere to the classroom, increase learner motivation and interaction, and make learning meaningful. Furthermore, the use of humour can promote learners' critical thinking skills (Hadley, 2003). For this reason, learners should be provided with authentic forms of humour at all levels of language instruction (Morain, 1991, as cited in Hadley, 2003).

2.6.2.10. Use of Social Media or Other Online Tools

The spread of social media has enabled diverse groups of people to cross borders, interact and exchange opinions. In any learning context, teleconferencing, online video conferences and social media platforms may serve as powerful tools to promote intercultural competence. This is because in such interactions the issues of class, religion, ethnicity and sexual orientation often emerge, which may cause conflicts. At the same time, learners need cultural awareness and sensitivity for effective intercultural communication, where opinions and comments are exchanged in a respectful way though they may reflect disagreements. Furthermore, online communication, enabling learners to meet people from completely different cultural affiliations, develops the learners' knowledge of the self and knowledge of others. The internet also provides a great variety of online resources, materials, blogs, opinions, which could serve as valuable tools to engage the learners in activities that require comprehension and interpretation. Above all, reflection upon all these experiences is of great importance (Barrett et al., 2014, pp. 45-46).

2.6.3. Conclusion

In conclusion, it can be stated that the incorporation of intercultural competence into foreign language education demands a modern approach and a new set of goals for the learners to achieve, since learners are no longer seen as passive receivers of information in a classroom where the teacher is the authority. Modern approaches to language pedagogy are learner centred. They emphasise learner autonomy, active participation, learner cooperation, reflection, and real-life preparation through real-life tasks. Adopting these principles and designing a variety of activities that encourage learners to critically evaluate their own culture as well as other cultures and raise their awareness of the complexity of cultures and identities can prepare learners to engage appropriately and effectively in intercultural relationships.

2.7. Assessing Intercultural Competence

Developing the learners' ability to communicate and negotiate within and across languages and cultures is one of the educational goals of foreign language pedagogy. For this reason, teachers have been in search of assessment strategies to give feedback on learners' intercultural competence development (Sercu, 2004). Several attempts have been made to provide a framework for the assessment of intercultural competence (Byram, 1997; Deardorff, 2009; Fantini, 2009; Scarino, 2009; Sercu, 2004). With regard to the question of whether intercultural competence can be assessed, the study conducted by Deardorff (2006) revealed that a group of leading intercultural experts not only agreed that it could be assessed but also agreed on the methods for assessing intercultural competence.

Table 2.5 on the next page shows that case studies and interviews received the strongest agreement (90%) among intercultural scholars, while a mix of quantitative and qualitative measures (rated 3.7 out of 4.0) was marked as the best way to assess intercultural competence. Other assessment tools that received strong agreement (all at 85% agreement) comprise the analysis of narrative diaries, self-reporting instruments, observation by others/host culture, and judgement by self and others (Deardorff, 2006).

On the other hand, although there are numerous tools for assessing intercultural competence, the starting point does not define the methods and tools but sets goals that will be measured in accordance with the overall mission and purpose of the course or program (Fantini, 2009).

Table 2.5: Assessment Items with 80% to 100% Agreement among Top Intercultural Experts

| Ways to Assess Intercultural Competence | | | | |
|--|------------|----------|-----------|---|
| ACC | REJ | M | SD | Item |
| 18 | 2 | 3.2 | 0.9 | Case studies |
| 18 | 2 | 2.9 | 1.0 | Interviews |
| 17 | 3 | 3.7 | 0.8 | Mix of quantitative and qualitative measures |
| 17 | 3 | 3.4 | 0.7 | Qualitative measures |
| 17 | 3 | 3.2 | 0.9 | Analysis of narrative diaries |
| 17 | 3 | 3.2 | 0.9 | Self-report instruments |
| 17 | 3 | 3.2 | 0.9 | Observation by others/host culture |
| 17 | 3 | 3.1 | 1.0 | Judgment by self and others |
| 16 | 4 | 3.1 | 1.1 | Developing specific indicators for each component and dimension of intercultural competence and evidence of each indicator |
| 16 | 4 | 3.0 | 1.2 | Triangulation (use of multiple data collection efforts as corroborative evidence for validity of qualitative research findings) |

Source: Deardorff, Darla K. (2006). Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalisation. *Journal of Studies in International Education*, 10, 241-265.

According to Deardorff (2009), the first step in assessing intercultural competence is to define the concept of intercultural competence itself. Secondly, specific aspects of intercultural competence need to be prioritised on the basis of the overall mission and the purpose of the course. At this stage, two to three specific aspects should be chosen to assess at any given time due to the time, effort and resources needed in the assessment process. The next step is to write down the goals and measurable objectives related to each of the prioritised aspects. ‘Goals’ refer to the “end destination” here; on the other hand, ‘objectives’ are defined as the means by which the goal is achieved (Deardorff, 2009, p. 481). Objectives need to not only be measurable but also realistic. That is to say the

objectives must realistically match the program parameters. Next, assessment tools and methods, which can be used to collect evidence of learning, must be identified. Finally, the assessment plan can be implemented, including data collection and analysis. Data should be used to give feedback to the learners and to determine any gaps in the course (Deardorff, 2009, p. 482-483).

With regard to assessment, Byram (1997) proposes a variety of tools, which comprise tests, portfolios, interviews, continuous assessment, and coursework. He emphasises that in some situations a less comprehensive ICC can be an appropriate aim for foreign language teaching. A selection of objectives from the ICC model requires an assessment which only focuses on those objectives in order to determine how far learners have reached the competence described by the selected objectives (p.87). In the same vein, Fleming (2009) argues that a holistic approach to the assessment of intercultural competence with all its components is a challenging task. Instead, the framework needs to be modified to formulate a more practical construct. This can be achieved through narrowing the purpose for which the assessment is designed or through modifying the construct depending on the context and conditions (p.11).

Byram et al. (2002) state that it is easy to assess knowledge. Simple tests of facts can be used to serve this purpose; however, difficulty lies in deciding which facts are important due to the cultural variety in society. According to Byram et al. (2002), knowledge (*savoirs*) and understanding (*savoir comprendre*) only constitute a small part of the intercultural competence assessment process, and the important components to be assessed are attitudes and critical cultural awareness. Whether the learners have changed their attitudes and become more tolerant of differences is the most difficult aspect of all to assess through tests and traditional exams. However, it is possible and desirable to follow a portfolio approach as a record of learners' competences (p.29).

On the topic of portfolios, the Language Policy of the Council of Europe promotes the European Language Portfolio (ELP) and the Autobiography of Intercultural Encounters (AIE). ELP is defined as a tool to promote plurilingualism and pluriculturalism; and it supports development of learner autonomy, intercultural awareness and competence,

allowing the learners to reflect on their language learning achievements and their intercultural experiences, and encouraging learner self-assessment (Council of Europe, 2006, pp.9-10). ELP is composed of three parts: a language passport, a language biography and a dossier.

- The Language Passport provides an overview of the individual's proficiency in different languages at a given point in time; the overview is defined in terms of skills and the common reference levels in the Common European Framework
- The Language Biography facilitates the learner's involvement in planning, reflecting upon and assessing his or her learning process and progress
- The Dossier offers the learner the opportunity to select materials to document and illustrate achievements or experiences recorded in the Language Biography or passport. (Council of Europe, 2006, pp.11-14)

On the other hand, the AIE which grew out of ELP directly links foreign language education with intercultural education. AIE is based on several dimensions of intercultural competence. AIE does not attempt to define levels. Instead, through offering a number of questions, it encourages learners to critically reflect on the intercultural encounters they have had and to help them analyse their own encounter with otherness within their society or in another society (Byram, 2009b, p.224). Hence, as a tool for self-analysis, AIE helps learners to analyse their own responses to intercultural encounters, what they have learnt from them and how they might respond to them in the future (Byram, 2014, p.12).

Scarino (2009) points out that intercultural language learning aims to promote and expand learners' "interpretive frames of reference through experiencing and reflecting upon communication in increasingly complex intercultural contexts" (p.69). Thus, learners have two roles. They are (1) *participant users* of the target language; they use language to communicate meanings and they experience how meaning is communicated differently across languages and cultures. Furthermore, learners are (2) *analysers of the target language*. They critically reflect on their own values and those of others considering the exchange of meanings from multiple perspectives. Within this dual process, learners are encouraged to decentre from their own cultural perspectives to consider the perspectives of others. Consequently, these experiences help learners to develop the understanding that intercultural exchange embodies multiple perspectives brought to the fore by the

participants, and that requires negotiating difference. For this reason, assessing intercultural competence involves the assessment of learners' performances in experiencing and analysing communication, which is a dual process that requires moving between the learners' own languages and cultures and the languages and cultures being learned (Scarino, 2009, p.59).

Many tools have also been developed to measure intercultural competence. A widely recognised one is the Intercultural Competence Assessment (INCA) project which is greatly influenced by Byram's Intercultural Competence Model developed in 1997. The INCA consists of three assessment tools that combine direct and indirect ways of measuring intercultural competence. They consist of questionnaires, scenarios and role-plays (Garrett-Rucks, 2012). There is also Language On Line Portfolio Project, which uses the same terminology as in the CEFR and describes six levels. Another assessment tool, CEFcult, which is also supported by the European Union, created a platform to self-assess intercultural competence. The theoretical foundations of this project are based on Byram's 1997 model, the CEFR and INCA (Byram, 2014).

Consequently, it needs to be underlined that intercultural competence is a longitudinal and ongoing developmental process, which evolves over time (Fantini, 2009). Thus, the assessment of intercultural competence should be continuous, and it should not only take place at one or two fixed assessment dates during a course (Lussier et al, 2007). Furthermore, learners need to be provided with opportunities to reflect on and assess the improvement of their own intercultural competence. It is also important to incorporate an integrated assessment plan (Deardorff, 2009). Above all, assessing intercultural competence requires a multi-method, multi-perspective assessment approach. One tool or method alone is not sufficient to adequately measure the same aspects of intercultural competence, due to its complex nature (Byram, 1997; Deardorff, 2006; Fantini, 2009; Lussier et al., 2007).

2.8. Concluding Remarks

The 21st century has been marked by advances in information and communication technologies, which accelerated globalisation and increased interaction between people with diverse cultural backgrounds. On the other hand, this century has also been marked by wars, and extensive migration, which gave rise to conflicts, inflamed prejudice, discrimination, and hate speech. These threats to peaceful coexistence in culturally diverse societies need to be counteracted by intercultural education and we all need intercultural competence more than ever (Barrett et al., 2014; Byram, 2009c, Huber, 2012; Neuner, 2003).

It is widely recognised that language teaching has the power and the responsibility to contribute to the development of interculturally competent individuals, since language teachers can play a significant role in their learners' cognitive, affective and moral development (Barrett, et al. 2014; Byram, 2009c; Byram et al., 1994, Neuner, 2012; Porto et al., 2018). For this reason, the necessity of incorporating the intercultural dimension into foreign language education is beyond question (Barrett et al., 2014; Bennett, 1998; Byram, 2007, 2008a, 2008b, 2013; Byram et al., 2002; Hu & Byram, 2009; Lussier et al., 2007; Lustig and Koester, 2010; Neuner, 2012; Nugent & Catalano, 2015; Risager, 2009; Scarino& Liddicoat, 2009; Taylor, 2007).

Even if intercultural language learning only takes place for a short period of time, it can make considerable contributions to an individual's personal growth and their intercultural competence (Risager, 2007), especially when ethnocentrism and stereotypes are addressed in the classroom as two great barriers that hinder effective intercultural communication. In order to overcome these two barriers, teachers need to place special emphasis on developing the learners' critical cultural awareness. As Byram (1997) maintains, this requires a reflective and analytical challenge to the ways in which one's own and others' meanings, beliefs, and behaviours have been formed and the complex social forces within which they are experienced. Experiential learning has the potential to facilitate the acquisition of skills, knowledge, and attitudes through giving learners the autonomy and control over their own learning and developing their metacognition. Above all, the

reflection stage of the experiential learning cycle enhances the transferability of these skills and attitudes, and thus promotes the learners' critical cultural awareness (Byram, 1997). Furthermore, adding the intercultural dimension to foreign language education demands learner autonomy, active participation, learner cooperation, reflection, and real-life preparation through real-life tasks and a variety of interconnected activities that encourage learners to explore the conditions for effective intercultural communication (Barrett et al., 2014).

Due to the aforementioned reasons, in this study, an intercultural dimension was integrated into the foreign language teaching through adopting an experiential learning approach with an emphasis on critical reflection. Each learning process was divided into experiential phases. Learners were actively involved in the learning activities, which required their active participation and exercised their skills in critical evaluation. After each session, the learners reflected on their intercultural learning experiences and on the "self". Through their critical reflections, they reached conclusions regarding the concept of culture and the conditions for effective intercultural communication. Finally, the learners were provided with opportunities to apply their knowledge, skills, and attitudes in new contexts through simulations, role-plays in the classroom, and through critically evaluating critical incidents in the reflection papers and in the interviews.

The next chapter will describe the methodology of the study.

3.1. Introduction

This chapter describes the methodology of the study. Firstly, the research paradigm and the research design are explained. Brief information about the research setting and participants is provided. The data collection tools, and pilot studies are described in detail. The role of the researcher, the validity and reliability of the research, and ethical considerations are discussed. Finally, the data analysis process is presented.

3.2. Research Designs

In second language acquisition research, a wide range of research designs is employed to collect the appropriate type of data to answer the research questions. Asking which design could answer the research questions can be likened to asking which car in a fleet could take a person from one place to another. The answer is, unless they are out of order or out of fuel, they all could. Similarly, any design can answer the research questions. However, one of the most common ways to decide on a research design is to choose the one that best addresses the purpose of the study and the one that best answers the research questions (Griffie, 2012).

The types of research methods are generally classified into two groups, according to the data collected: quantitative and qualitative. In essence, quantitative research gathers data in numerical form, while qualitative research is focused on words (Zacharias, 2012). Table 3.1 on the next page presents a summary of the differences between qualitative and quantitative research, which were drawn from different sources.

Table 3.1: Qualitative vs. Quantitative Research

| No | | Qualitative | Quantitative |
|----|-----------------------|--|--|
| 1. | Purpose | To understand a phenomenon or individuals | To generalize, to predict, and to show a causal relationship |
| 2. | The research question | On-going, dynamic (can change) and can be changed | Static: fixed, decided prior to collecting the data. |
| 3. | Participants | Tend to be a small number, even one person. | Large number |
| 4. | Length of study | Long-term | Short-term |
| 5. | Data display | Participants' words and stories (narratives). | Using numerical figures, percentage and/or table |
| 6. | Language | Descriptive | Technical |
| 7. | Data analysis | Interpretative analysis by categorizing data according to, for example, emerging themes. | Statistical analysis |

Source: Zacharias, Nugrahenny T. (2012). *Qualitative Research Methods for Second Language Education: A Coursebook*. Newcastle upon Tyne: Cambridge Scholars Publishing.

As can be seen from the table, quantitative research is generalisable, controlled, outcome-oriented, objective, and it deals with structured and statistical data gathered from large number of participants over a short period of time (Cohen & Macaro, 2010). On the other hand, qualitative research is based on descriptive data that does not utilise statistical procedures. The characteristics of qualitative research include rich description, natural and holistic representation, smaller population, emic perspectives (the aim is to interpret a phenomenon in terms of the meanings which people attach to them), cyclical and open-ended processes, general and open-ended research questions, and hypotheses that may be generated as an outcome of qualitative research (Mackey & Gass, 2005, pp.162-164).

It can be claimed that the research on intercultural competence in foreign language pedagogy tended to be qualitative in nature, since qualitative approaches have the potential to provide more personalised and detailed accounts of the process of intercultural

development that cannot be measured by quantitative tools alone (Garrett-Rucks, 2012). For example, in his PhD research conducted at the University of Duisburg-Essen in Germany in order to find out in what ways network-based learning activities contributed to making foreign language learners better intercultural communicators, O'Dowd (2004) adopted a qualitative approach combining the elements of action research and ethnography. As another example, Maloney (2007) conducted a case study that incorporated student focus group interviews, teacher interviews, and classroom observations in order to investigate the characteristics of intercultural competence in young learners at an Australian primary school and to explore their language teachers' understanding of intercultural competence. Another researcher, Yulita, (2012) carried out a PhD research project which aimed to deconstruct the gender stereotypes that Spanish language undergraduates had about Hispanics. This empirical research was comprised of three case studies, which employed interviews, observation, class discussions, oral presentations, learning diaries, essays, and a log of reflections as data collection instruments.

However, it also needs to be underlined that qualitative and quantitative research elicit different pictures or perspectives, and each has its own limitations. Being conducted on a few individuals, qualitative research explores their perspectives in great depth, but it lacks the ability to generalise the results for a large group, and at the same time, personalised interpretations made by the researcher bring the discussion of bias to the fore. However, when many individuals are examined quantitatively, the understanding of the context in which the data is gathered and the understanding of any one participant can be said to be weak. For this reason, it is argued that through integrating methodological approaches, the strengths of one method offset the weaknesses of the other and more comprehensive and convincing evidence than single method studies is provided (Creswell & Plano Clark, 2011, pp.12-13).

In second language acquisition research, qualitative and quantitative research methods are also encouraged to be seen as a "complementary means of investigating the complex phenomena" rather than to be viewed as "opposing poles in a dichotomy" (Mackey & Gass, 2005, p.164). As a result, it has become increasingly common for researchers to

employ both types of methods in order to offset the weaknesses of a single method and to provide a better understanding of a research problem (Guest et al., 2013). The studies conducted by Guilherme (2000), Houghton (2008), Ayalew (2012) and Dombi (2013) can be given as examples for those that combined quantitative and qualitative methods.

In her dissertation titled *Critical Cultural Awareness: the critical dimension in foreign culture education*, Guilherme (2000) explains that her research aims at finding out how secondary school teachers of English in Portugal approached English-speaking cultures critically in their classes and it also investigates the teachers' needs to promote their professional performance in this area. She employs both quantitative and qualitative methods of data collection, a questionnaire, focus group interviews and individual interviews, to answer her research questions.

Houghton (2008) conducted a case study at a university in Japan to examine the development of critical cultural awareness in intercultural language education and to demonstrate how foreign language teachers should manage the evaluation of cultural difference. In this study, Houghton (2008) used questionnaires, semi-structured interviews, student diaries, student class work, and homework as data gathering tools.

In his dissertation titled *An Integrative Approach to Intercultural Communication in Context: Empirical Evidence from Higher Education*, Ayalew (2012) explains that he carried out mixed methods research through merging ethnographic and quantitative data to find out the intercultural communication perceptions and experiences in a higher educational context in Ethiopia.

Another mixed methods research project was conducted by Dombi (2013) to understand English majors' ICC in interactional contexts, and to explore the factors influencing it. Dombi employed essay tasks to elicit the students' complex views and assumptions about the effectiveness of their previous intercultural encounters. Then she used questionnaires to investigate the relationship between participants' perceived ICC, affective variables, and individual difference variables.

As we can see, integrating qualitative and quantitative methods in the research on intercultural competence has been gaining popularity due to its great potential to create a deeper understanding of a research problem and to overcome the shortcomings of following a single method approach. More importantly, using both research paradigms in a complementary approach can provide more robust evidence (Creswell & Plano Clark, 2011) as a mixed methods design enables the researcher to confirm, cross-validate and corroborate the results within the same study (Creswell, 2009).

3.2.1. Mixed Methods Case Study as the Research Design

Case studies are preferred when the research questions require an in-depth, multiperspective, and multimethod research plan (Yin, 2003). Yin (2003) defines the case study research method as “an empirical inquiry that investigates a contemporary phenomenon within its real-life context; especially when the boundaries between phenomenon and context are not clearly evident” (p.13). Nunan (1992) regards a case as a “single instance of a class of objects or entities” and defines a case study as “the investigation of that instance in the context in which it occurs” (p.79). The purpose of such investigation has been laid out by Cohen et al. (2007) as “to probe deeply and to analyse intensively the multifarious phenomena that constitute the life cycle of the unit with a view to establishing generalisations about the wider population to which that unit belongs” (p. 277). In the same vein, Ritchie and Lewis (2003) point out that case study design can develop a detailed in-depth understanding, providing a full account or perspective of the research issue with a holistic, comprehensive and contextualised approach.

It is also important to note that a case study is often confused with ethnography. Nunan (1992) explains the three major differences between a case study and ethnography, which, at the same time, reveals the characteristics of a case study. Firstly, compared to ethnography, a case study is generally more limited in scope. In other words, a case study is more limited and more focused. The second difference is the focal point of the research. The main concern of ethnography is cultural context and the interpretation of the cultural behaviour of a group; on the other hand, this is not necessarily the major focus of a case study. Thirdly, while both ethnography and a case study employ qualitative methods, a

case study can use quantitative data and statistical methods (p.75). According to Nunan, a case study is a “hybrid”, since it makes use of a variety of methods for collecting and analysing data, rather than being confined to a single procedure (p.74). Hence, case studies can employ any mix of quantitative and qualitative data, although they are generally categorised as a part of qualitative research tradition (Griffee, 2012; Merriam, 1998; Stake, 1995; Willig, 2013; Yin, 2003).

In second language acquisition research, case studies have been widely used to provide detailed descriptions of specific learners or classes within their learning setting (Mackey & Gass, 2005). Similarly, Duff (1990, as cited in Nunan, 1992) asserts that case studies have generated very detailed descriptions of the processes and outcomes of language learning for a variety of subjects in the field of second language acquisition. In addition, Nunan (1992) indicates that a major strength of a case study is its appropriateness for small-scale research often carried out by teachers. According to Cohen et al. (2007), case studies also have the potential to establish cause and effect relationships. The effects are observed in real contexts recognising that context is a powerful determinant of both causes and effects (p.253). With this potential to reveal rich contexts of language classrooms, a case study grants valuable insights into language pedagogy and curriculum (Miller, 1997).

For this research, a case study design was chosen for the following reasons:

- As has been underscored by Schramm (1971, as cited in Yin, 2003), “the essence of a case study, the central tendency among all types of case study, is that it tries to illuminate a decision or set of decisions: why they were taken, how they were implemented, and with what result” (p.12). This study presents why an intercultural dimension with an emphasis on criticality was incorporated into foreign language teaching, how the whole procedure was carried out; and based on the data gathered and analysed, this study aims to present the impact of experiential learning on the learners’ awareness and perceptions of culture, and on their critical cultural awareness.
- Intercultural competence is an ongoing process; thus, it needs to be assessed over time - and not just on one or two occasions (Deardorff, 2006; Fantini, 2009). This

is compatible with case studies, which are detailed investigations of a research problem with data collected over a period of time.

- The complexity of intercultural competence requires an in-depth and multimethod research plan (Byram, 1997; Deardorff, 2006; Fantini, 2009; Lussier et al., 2007).
- The case study provides a detailed description of the learners' own perceptions and perspectives (Ritchie & Lewis, 2003).
- The case study provides in-depth data about a language program (Nunan, 1992).
- The case study is appropriate for small-scale research carried out by teachers (Nunan, 1992).

It is also significant to note that the study has elements of action research, which is conducted by teachers to try to solve problems related to their classes (Cohen et al., 2007). Action research seeks to improve classroom practice and professional development (Nunan, 1989; Wallace, 1998). Thus, action research is generally very focused and very specific (Loewen & Philp, 2012). This study is a small-scale investigation undertaken by a teacher. An intervention was planned, implemented and its effects were evaluated for the purposes of research. However, the aim was not to solve an immediate problem that the teacher had observed in the classroom, and then to design a particular solution and evaluate how it worked. Rather, this study was designed to carry out an in-depth analysis of the impact of particular learning initiatives on foreign language learners' critical cultural awareness development over a long period of time. A case construct was therefore developed in order to gain a deeper understanding of the case under study. Finally, conclusions of a more general nature were drawn on the basis of the data gathered and analysed, which might ultimately contribute to second/foreign language teaching.

Furthermore, in this study, quantitative and qualitative methods were integrated in order to overcome the shortcomings of employing a single method approach, to provide more robust results and to develop a more complete understanding of the case being investigated. This is therefore a mixed methods case study. Firstly, quantitative and qualitative data were collected. They were then analysed separately and independently. After that, the findings from the two data sets were merged to find out "to what extent and

in what ways the two sets of results converge, diverge from each other, relate to each other, and/or combine to create a better understanding in response to the study's overall purpose" (Creswell & Plano Clark, 2011, p.78). Consequently, conclusions were drawn to answer the research questions of the study, which were formulated as follows:

1. Does integrating an intercultural dimension into TFL teaching through adopting an experiential learning approach have an impact on the A1 Level learners' awareness and perceptions of culture?
2. How does integrating an intercultural dimension into TFL teaching through adopting an experiential learning approach affect the A1 Level learners' critical cultural awareness?

This study therefore aims to provide a rich and contextual understanding of the impact of incorporating an intercultural dimension into foreign language teaching through adopting an experiential learning approach on A1 Level learners' awareness and perceptions of culture and on their critical cultural awareness. In other words, this is an explanatory case study. As Yin (2003) points out, an explanatory case study is preferred if the purpose is to answer a question which seeks to explain a cause-and-effect relationship that is too complicated for experimental research design. In an explanatory case study, "the explanations would link program implementation with program effects" (Yin, 2003, p.15).

3.3. Setting

The study was conducted in the Winter Semester of the academic year 2014-2015 in the Department of Cultural Studies at the University of Education Schwäbisch Gmünd (Pädagogische Hochschule Schwäbisch Gmünd) in Germany. This department offers Turkish as a Foreign Language (TFL) courses at Levels A1, A2, B1, and B2 in both the winter and summer semesters. In addition, these courses are elective and open to students from all academic fields.

3.4. Participants

Twenty A1 Level TFL students participated in this study. All the participants were German females. Four of the participants were BA students, eight of them were Lehramt students (teacher trainees), while eight were MA students. The participants were between the ages of 19 and 26.

3.5. Data Collection Instruments

The data collection instruments that were used in this study consisted of pre- and post-questionnaires, reflection papers, and semi-structured interviews. A five-point Likert scale in the pre- and post-questionnaires elicited quantifiable data regarding the participants' cultural awareness and their awareness of the conditions for effective intercultural competence. As qualitative data collection tools, open-ended items in the questionnaires, reflection papers, and interviews provided more personalised and in-depth data which helped the researcher gain a better insight into the impact of the learning initiatives on the learners' awareness and perceptions of culture and on their critical cultural awareness.

With regard to the data gathering tools, it needs to be underlined that the researcher is fully aware of the emphasis placed on observation in qualitative research as observations provide the opportunity to gather rich data on the participants' behaviour in a particular context. Moreover, through observation, it is possible to gain a deeper and multifaceted understanding of the phenomenon under study (Mackey & Gass, 2005). The researcher used observation in the pilot case study. She documented her observations after each class session. In the light of these observations, the researcher improved the learning activities and materials and the data gathering tools. Nevertheless, the researcher consciously decided not to use observation in the actual study. This is due to the fact that during observation, researchers tend to see and interpret events through the lens of their own experience, assumptions, and interests (Griffie, 2012). Meanwhile, this study aims at eliciting data through the participants' perspectives and critical reflections on their learning experiences.

3.5.1. Questionnaires

Questionnaires are appropriate tools for gathering data on what learners think or believe about certain issues (Griffiee, 2012). In order to be able to compare and contrast the learners' awareness and perceptions of culture and their awareness of the conditions for effective intercultural communication before and after the research, a pre-questionnaire and a post-questionnaire were developed by the researcher. The process of the questionnaire development is explained in detail in the following section.

3.5.1.1. The Process of the Questionnaire Development

During the construction process of the questionnaire, an item pool was initially created after a thorough review of the related literature. As remarked by Dörnyei (2010), it is necessary to get some external feedback to reduce the number of questions or to diagnose any problems with the items after creating an initial item pool. During this initial process, the researcher selects three or four people whose opinion the researcher values. They go through the items and provide feedback with their answers, their comments and suggestions (pp.54-55). Accordingly, having prepared an initial item pool, the researcher received external feedback from two specialists at the University of Duisburg-Essen: one being an academic member in the Department of Anglophone Studies and the other in the Institute for Turkish Studies. In the light of their comments and suggestions, the researcher removed the items that were found to be unnecessary, improved some other items and the instructions and created a well-designed and orderly layout. After this process, a near-final version of the questionnaire was prepared, and the questionnaire was piloted to check if it worked in practice.

Mackey and Gass (2005) define a pilot study as a small-scale trial of the research procedures, materials, and data collection instruments. The purpose of conducting a pilot study is to test, revise, and then to finalise the materials and the data gathering tools. Hence, a pilot study enables a researcher to uncover potential problems and to make any necessary revisions before the main study (p.43). During the piloting phase, the questionnaire needs to be administered to “a group of respondents who are in every way

similar to the target population the instrument was designed for” (Dörnyei, 2010, p.56). As has been mentioned in section 3.3, the A1 Level TFL course is an elective course offered in both the winter and summer semesters at the University of Education Schwäbisch Gmünd and the pilot studies took place in A1 level TFL classes. The researcher was with the learners during the pilot studies to observe any possible drawbacks of the questionnaires.

Dörnyei (2010) makes a powerful case for piloting a questionnaire, stating that it can provide valuable feedback indicating problems concerning the clarity of instructions, the layout and administration of the questionnaire. Furthermore, piloting has the potential to highlight the items or questions

- whose wording may be ambiguous
- which are too difficult for the respondents to reply to
- which may, or should be, eliminated because, contrary to the initial expectations, they do not provide any unique information or because they turn out to measure something irrelevant
- which - in the case of open-ended questions-are problematic for coding into a small set of meaningful categories. (Dörnyei, 2010, p.53)

The first pilot was conducted for the abovementioned purposes in the Winter Semester of the academic year 2013-2014. The questionnaire was administered to 19 learners, and after administering the questionnaire, the researcher had a group interview with them to collect feedback on the clarity of the instructions and questionnaire items. The analysis of the pilot questionnaire revealed that nine learners had not responded to the open-ended items in Part II, where they are asked to describe a Turkish woman and a Turkish man. Dörnyei (2010) states that if some items are left out by several participants, this means something is not right with these items. Such items may be too difficult, too ambiguous or too sensitive for the respondents (p.56). Since the questionnaire was administered by the researcher who was at the same time the course instructor and who was Turkish, it was concluded that the learners had hesitated to answer these questions. Thus, after the first

pilot study, the researcher made the questionnaire anonymous to lower the participants' anxiety and to get more accurate data.

According to Griffiee (2012) and Cohen and Morrison (2007), after piloting the questionnaire and evaluating the items, the researcher needs to consider administering a second pilot study for a professional quality research questionnaire. As some changes had been made after the first pilot study, the researcher conducted a second one in the Summer Semester of the academic year 2014. The questionnaire was administered to 22 learners at the beginning of the semester. The second pilot revealed that the questionnaire worked well in practice; the items and the instructions were clear for the learners. Moreover, the response rate to the items in Part II was a much higher compared to the first pilot study, since the questionnaire was anonymous.

After the second pilot study, the items in the pre-questionnaire were finalised, and the post-questionnaire, consisting of the same items in Part I and Part II of the pre-questionnaire, was prepared. However, this time the issue regarding linking the data from the pre- and -post-questionnaires emerged, since the questionnaires were anonymous. As Dörnyei (2010) highlights, while conducting a longitudinal study, when all the answers are anonymous, it is not possible to follow a participant's development, since the anonymous data cannot be linked to the data from other sources.

Dörnyei (2010) suggests two ways of coping with this problem: identification of the participants through seating plans or using a self-generated identification coding. He states that it is possible to provide assurance of anonymity and yet to produce identifiable data by asking the respondents to generate personal code numbers, which at the same time makes the "data linkability" possible (p.81). In the final version of the questionnaires, in order to sustain anonymity, to encourage the learners to give honest answers and to be able to link the data gathered from the same learners, they were asked to generate a code by providing specific code elements that they would never forget. Furthermore, to enable the linkability of the data from the questionnaires, the reflection papers and interviews, the learners were also requested to write their names on the post-questionnaires. Before the post-questionnaire was administered in the actual study, the learners were again

assured confidentiality to encourage them to write their names on the questionnaire as well. It was stated that their real names would never be revealed, and the learners were reminded that all participants would be allocated a pseudonym.

Another point of concern is the number of the scale points, which is necessary to specify while designing a rating scale. Although five-point Likert scales are widely used (Krosnick & Presser, 2010, p.268), there is no absolute standard regarding the number of the response options to be used on Likert scales (Dörnyei, 2010). The problem with the too many scale points is that they “lead to unreliable responses for many respondents because they won’t be able to clearly distinguish different levels of agreement/disagreement” (Dörnyei, 2010, p.28). In the first part of the questionnaire, a five-point Likert scale ranging from ‘strongly agree’ to ‘strongly disagree’ was used to make it relatively easier for the respondents to understand the rating options and to increase the response quality.

With regard to whether to use even or odd rating scales, it needs to be underlined that some researchers prefer an even number of response options to force the respondents to give a positive or negative response (Dörnyei (2010, p.28). However, as maintained by Krosnick and Presser (2010), “some people may truly belong at the scale midpoint and may wish to select such an option to communicate their genuine neutrality or endorsement of the status quo. If many people have neutral attitudes to report, eliminating the midpoint will force them to pick a point either on the positive side or on the negative side of the scale, resulting in inaccurate measurement” (p.271). As a result, in the first part of the questionnaires, an odd- numbered Likert response scale was used to allow the respondents to give their actual response rather than forcing them to make a choice when they do not have any opinion about the items.

Additionally, in order to improve the data quality, questionnaires need to be translated into the participants’ native language (Dörnyei, 2010). For this reason, the questionnaires were translated from English into German, and the German language versions of the questionnaires were administered to the participants.

A further important issue involves the reliability of the questionnaires. In quantitative research, the concept of reliability is concerned with consistency and precision; thus, as scientific measurement instruments, the reliability of the questionnaires needs to be ensured (Cohen et al., 2007; Dörnyei, 2010; Mackey & Gass, 2005). There are different types of reliability testing, such as test-retest, split-half and Cronbach's Alpha. With the test-retest method, a measure of reliability is obtained through administering the same test to the same group of participants at two points in time, and then the scores on the two tests are correlated. However, it is important to determine the appropriate length of time between the test administrations especially in second language research. If the time period between the test and retest is too short, the respondents may remember their responses in the first test, or if the time period is too long, situational factors may change (Mackey & Gass, 2005). In this study, it was not possible to assess test-retest reliability given the likelihood that the learners' responses to the Likert-scale items would differ from their responses to the same items even a week later because the learners were in the process of intercultural learning from the first week of the study.

When it is not feasible to administer tests twice to the same group of participants, there are statistical methods to measure reliability, and the most common ones are split-half and Cronbach's Alpha. In the split-half procedure, the test items are divided into two matched halves, and the marks obtained in each half are compared to obtain a correlation coefficient. A high correlation coefficient indicates that the test has internal consistency (Mackey & Gass, 2005). Monette et al. (2008) maintain that the split-half technique entails two preconditions that can limit its applicability. Firstly, all items in the scale must measure the same target area. Otherwise, it does not make sense to divide it and compare the halves. Secondly, the scale must contain a sufficient number of items. When the scale is divided, the halves must not be too short to be considered as scales themselves (p.117). For this reason, in order to assess the reliability of a scale with the split-half method, it is suggested that the minimum number of items should be 9 to 10 per half (Goode & Hatt, 1952, as cited in Monette et al., 2008). The reliability of the Likert scale used in the questionnaires could not be tested through the split-half method, since the scale consists

of 11 items and since the scale measures two areas: the learners' cultural awareness and their awareness of the conditions for effective IC.

An alternative measure of reliability, which is the most widely used, is the Cronbach's Alpha. It is frequently used for multi-item scales to measure "if the items work together in a homogeneous manner, that is, they measure the same target area" (Dörnyei, 2010, p.93). The Cronbach's Alpha coefficient is a figure ranging between zero and +1. Its being very low suggests that either the scale is too short, or the items do not correlate with each other, while a well-developed attitude scale needs to approach 0.80 (Dörnyei, 2010, pp.93-94). Furthermore, sample size plays an important role in assessing the reliability of a scale. If the sample size is too small, internal consistency measures of reliability will produce imprecise reliability coefficients and will lack power (Bonett, 2002). With regard to optimal sample size, Javali and Gudaganavar (2011) maintain that in order to calculate internal consistency of any scale with three, four or five points, the sample size should be at least 50, while Samuels (2015) argues that the reliability analysis should not be run with less than 30 participants. As has been previously stated, in the first piloted questionnaire, the participant number was 19, in the second pilot it was 22, and 20 learners participated in the actual study. As a result, the reliability analysis could not be carried out, since the power of the statistical tests would have been too low to detect significant or reliable results due to the small sample size. In section 6.4 in the Conclusions Chapter, the Likert scale's lack of a reliability analysis is acknowledged to be a limitation of the study, and the reasons for using the scale despite this limitation is discussed.

3.5.1.2. Pre-Questionnaire

The pre-questionnaire titled "Intercultural Dimension in Turkish Course I" is composed of three parts (see Appendix M for the pre-questionnaire and Appendix N for the German version of the pre-questionnaire).

- In Part I, a five-point Likert scale consisting of 11 items was used. The questionnaire items 1, 3, 4, 6, 7, and 10 aim to elicit data about the learners'

awareness and perceptions of culture while the items 2, 5, 8, 9, and 11 aim to draw out data about the learners' awareness of the conditions for effective IC.

The learners have been required to indicate their level of agreement with each item by marking one of the five responses, namely 'strongly agree', 'agree', 'undecided', 'disagree' and 'strongly disagree'.

- Part II consists of two open-ended items. The first item asks learners to describe a Turkish woman, and the second item asks them to describe a Turkish man concerning their physical appearance, personality, level of education, lifestyle and belief system. Part II aims to collect data regarding the learners' awareness of the diversity within cultures and their awareness of the strategies to avoid stereotyping.
- Part III consists of four items that aim to gather demographic information (nationality, age, gender, level of education) about the learners.

3.5.1.3. Post-Questionnaire

The post-questionnaire titled "Intercultural Dimension in Turkish Course II" is composed of the same Likert scale and the same open-ended items that have been used in the pre-questionnaire to compare the responses given by the learners before and after the study (see Appendix O for the post-questionnaire and Appendix P for the German version of the post-questionnaire).

3.5.2. Reflection Papers

Introspection is defined as "the process of observing and reflecting on one's thoughts, feelings, motives, reasoning processes, and mental states with a view to determining the ways in which these processes and states determine our behaviour" (Nunan, 1992, p.115). Thus, introspective data elicitation techniques which encourage learners to communicate their internal processing and perspectives about their learning experiences can enable researchers to access information which cannot be gathered through observation (Mackey & Gass, 2005). Furthermore, self-reflection is highly important in developing and assessing the learners' intercultural competence as many cultural assumptions are located

on the unconscious level (Houghton, 2010). For this reason, journaling, blogging, and reflection papers have become necessary tools to collect data about the learners' learning experiences (Deardorff, 2011).

In order to collect data about the learners' awareness and perceptions of culture and about their critical cultural awareness development for this research, the learners were asked to reflect on their intercultural learning experiences after each session. Throughout the research, they were required to write 12 reflection papers. In order to encourage the learners to go beyond descriptive reflection, writing prompts were used in the reflection papers (see Appendix R for the reflection prompts and Appendix S for the German version of the reflection prompts). Finally, the learners were asked to write an *end-of-course reflection paper* to elicit data regarding what they learned about culture, and about communicating with people from other cultures throughout the semester. Moreover, to increase the data quality, these prompts were translated from English into German and the learners reflected on their learning experiences in their native language.

The prompts in the reflection papers were piloted in the case study pilot, which will be explained in detail in a subsequent section.

3.5.3. Interviews

Another source of primary data for the study were interviews. Interviews are person-to-person structured conversations carried out for the purpose of finding meaningful data (Griffie, 2012), and according to Yin (2003), interviews are one of the most important sources of case study design.

Interviews can be classified into three groups: structured, semi-structured and unstructured. In structured interviews, researchers ask identical questions to all participants. In this way, they bear a resemblance to verbal questionnaires allowing researchers to compare answers from different respondents. Semi-structured interviews are less rigid because the researcher has a list of questions, but he is free to ask for clarification or may ask follow-up questions. On the other hand, in unstructured interviews, there is no list of predetermined questions. Interviewers develop and adapt

their own questions during the interview, helping respondents to open up and express themselves. Therefore, unstructured interviews are more similar to natural conversations (Mackey & Gass, 2005, p.173). In educational research, the most common interview type is the semi-structured interview as it combines predetermined questions with the freedom to ask follow-up questions for clarification (Griffiee, 2012). In this study, semi-structured interviews were conducted with the participants to allow the researcher to elicit additional data if initial answers are incomplete, unclear or not specific enough.

3.5.3.1. The Process of Developing the Interview Questions

Throughout the study, the learners were encouraged to reflect critically and analytically on their learning experiences and draw conclusions regarding the concept of culture and the conditions for effective IC. In addition, critical incidents were used in the classroom and in some of the reflection papers in order to promote the learners' critical cultural awareness. For this reason, the researcher decided to use a text which requires critical evaluation of a cultural practice and two critical incidents in the interview. It took time to prepare the text and to design the critical incidents - the evaluation of which would require the learners to draw on their intercultural knowledge, skills, and attitudes that were addressed during the study. Finally, a brief text about a German wedding tradition and two critical incidents were prepared by the researcher.

After this process, a question pool was created through brainstorming, and the type of questions to be used were determined. Expert opinions about the texts and the initial questions were then obtained from two academic members in the Institute for Turkish Studies at the University of Duisburg-Essen. The next step was piloting, which is vital for researchers to find out whether the interview questions generate the data required and to identify any potential problems with the questions (Nunan, 1992). In the winter semester of the academic year 2013-2014, a preview interview was conducted with two learners to find out whether the texts and the questions were clear for the participants. After the pilot, the texts were improved, and new questions emerged, and they were added to the interview. Again, the texts and the questions were reviewed by the two experts. This updated version of the interview was conducted with three learners in the pilot case study

in the summer semester of the academic year 2014 at the University of Education Schwäbisch Gmünd in Germany. After the pilot, the feedback obtained from the learners revealed that the texts and questions were clear. As a result, the interview schedule was finalised.

3.5.3.2. Semi-Structured Interviews

The semi-structured interview is composed of three parts. In Part I, the learners are asked to read a short text about a wedding tradition in Germany, and then they are asked questions which require the ability to make an evaluative analysis of a cultural practice, and which aim to collect data regarding the learners' awareness and perceptions of culture. In both Part II and Part III, learners are requested to read a critical incident and they are asked questions which aim to gather data regarding the learners' critical cultural awareness. Finally, at the end of the interview, the learners are asked if there is anything else they would like to add about the Turkish course or about their intercultural learning experiences during course of the study (see Appendix T for the interview schedule and Appendix U for the German version of the interview schedule).

Semi-structured interviews were carried out by the researcher at the end of the winter semester of the academic year 2014-2015. All the learners were asked the questions in the interview schedule. The researcher used additional follow up questions and asked for clarifications when necessary. The semi-structured interviews were conducted with each student individually in the researcher's office without the presence or interference of others.

As is argued by Mackey and Gass (2005), depending on the research question, interviews can be conducted in the learner's native language to remove the concerns about the learner's target language proficiency affecting the quality and the quantity of the data. Since the participants were A1 Level TFL learners, the interviews were conducted in German to increase the quantity and quality of the data for this research.

Furthermore, it must be noted that the researcher is aware of the advantages and disadvantages of audio recording and video recording of an interview. Before conducting

the interviews, the researcher asked for the learners' consent to videotape the interviews, since video recording would make it possible for the researcher to observe, analyse and keep the record of the non-verbal cues during the interview. However, most of the learners did not consent video recording of the interview, but they gave consent to audio recording. Therefore, the interviews were audio recorded, and they were then transcribed verbatim by a private writing centre (see Appendix V for the list of symbols used in interview transcription). In order to guarantee the accuracy and the reliability of the transcribed data, the interview transcripts were checked by a native German speaker through reading the transcription while simultaneously listening to the audio recording of the interview.

It must also be emphasised that during the interviews, the researcher also took notes about paralinguistic cues and about any changes in the learners' body language to further investigate the meaning behind the statements they made. However, she did not come across any striking nonverbal cues that contradicted what the learners said nor any cues that would indicate extreme hesitation or stress. Thus, the researcher did not analyse further meaning from what had been said by the learners.

As a result, it can be stated that the validity of the interview was enhanced by subject matter experts checking for validation of the questions. In addition, open-ended questions were asked in the interview, which allowed the learners to share their opinions and experiences without restrictions being imposed due to leading or limiting questions. The interview was piloted twice, which helped to increase the validity, since the questions were further improved. Moreover, audio recording the interviews enabled the researcher to possess the original data, which can be said to have enhanced the validity as well.

In terms of reliability, all the interviews followed the semi-structured interview schedule in which all the questions and sequence were fixed. The researcher only asked further questions and asked for clarification when necessary. Furthermore, to enhance the reliability, all the steps during the development of the interview questions along with the data collection and analysis process were described in detail.

3.6. Case Study Pilot

A case study pilot is of paramount importance, since it helps the researcher to refine the data collection instruments with regard to both the content of the data and the data collection procedures (Yin, 2003). The case study was piloted in the summer semester of the academic year 2014 at the University of Education Schwäbisch Gmünd in Germany. The case study was piloted in an A1 Level TFL class. The pilot study was carried out to test and finalise the data collection instruments. Furthermore, the researcher also observed the learners throughout the pilot study, and she got regular feedback from the learners on the course materials and data collection tools. The case study pilot provided valuable insights into the feasibility of the intercultural awareness raising initiatives that had been carried out. The researcher revised and improved the course materials, tasks and activities in the light of her observations and the feedback from the learners. For example, while addressing stereotypes, classroom tasks should raise learners' awareness of the outsider's simplified views of their own culture so that "they can better understand the unpleasantness of being presented in a stereotyped manner, which might challenge their own simplifications of the foreign culture" (Camilleri et al., 2000, p.210). In the case study pilot, it was observed that the learners were not eager to talk about stereotypes concerning Germans and German culture. For this reason, additional authentic materials were used in the actual study to encourage the learners to think critically about stereotypes and to reflect on some oversimplified descriptions about their own culture.

Secondly, as has been previously explained in section 3.5.1.1, the pre-questionnaire had already been piloted in the winter semester of the academic year 2013-2014. In the case study pilot, the researcher had the opportunity to test the questionnaire again in the summer semester of the same academic year. No problems were detected, and the response rate was high during the implementation process. In addition, throughout the pilot study, the researcher had the opportunity to uncover any problems regarding the prompts and the critical incidents in the reflection papers, and she improved them for the actual study.

Lastly, at the end of the summer semester, a pilot interview was conducted with three learners to identify any possible flaws with the interview questions. The pilot interview showed that the questions were clear and comprehensible, and the questions were capable of eliciting rich data regarding the impact of the learning initiatives on the learners' critical cultural awareness.

In conclusion, it can be stated that the case study pilot provided a thorough check of the learning activities and the data collection tools. The feasibility of the research instruments was evaluated sequentially and simultaneously to find out whether they were effective and workable. Potential problems that could have appeared in the implementation of the actual study were revealed and necessary revisions were made before the main study.

3.7. Role of the Researcher

This is an insider research study, since the researcher was also the teacher. This enabled her to have the chance to organise every detail and observe every step of the study. As Greene (2014) states, insider researchers have pre-existing knowledge of the context of the research, and they are able to blend into situations without disturbing the social settings. Furthermore, insiders can “understand the cognitive, emotional, and/or psychological precepts of participants as well as possess a more profound knowledge of the historical and practical happenings of the field” (Chavez, 2008, as cited in Greene, 2014, p.3). For these reasons, interaction is more natural in insider research, and access to various types of data is easier compared to outsider research (Greene, 2014).

Nevertheless, the researcher is aware of the challenges associated with insider research and the criticism against the case study design. A major argument against insider research and the case study is the claim that they are subjective and biased (Greene, 2014; Griffiee, 2012). Although “bias is a problem with all research designs, including experimental design where bias is discussed as rater bias or as a threat to validity”, the case study has also often been criticized, since it is not considered objective due to researcher bias (Griffiee, 2012, p.101-105). According to Berg (2001), objectivity is not simply the question of “whether or not an individual researcher has made some subjective decision

regarding how the researcher should progress or how the study is designed". He further states that objectivity in case studies is closely linked with replication (p.231). He maintains that objectivity, for many researchers, depends on the ability of an investigator to clearly articulate the research procedures so that others can replicate the research with similar case subjects (p.232).

On the other hand, Charmaz (2008) argues that objectivity as a goal is problematic, and even if researchers define their role as objective, their work still reflects "partial knowledge and particular perspectives, priorities, and positions" (p.401). She asserts that subjectivities exist in the data collection and analysis process, and this awareness of relativism in research practice promotes researchers' reflexivity about how they construct their actions (p.402). Similarly, Creswell and Poth (2018) maintain that it is no longer acceptable to be an "omniscient, distanced qualitative writer," since the way we write is "a reflection of our own interpretation based on the cultural, social, gender, class, and personal politics that we bring to research" (p.228). Thus, research always reflects a certain position. What needs to be done is to identify these positions and to weigh their effect on research practice instead of denying their existence (Charmaz, 2008).

In this study, the researcher accounts for the details of the research process so that the research can be replicated. Moreover, rather than assuming the role of a researcher as being distant, passive and objective, the researcher acknowledges that she is an integral part of the analytic study, since she interacted with and acted upon the data, and she and the participants mutually co-constructed meaning during the data collection and analysis process. However, at all stages of the research process, the researcher took a reflexive stance being aware of how her preconceptions may affect the research. She focused on how the learners viewed the experience and on making their implicit views and processes more visible, accounting for how they responded to particular experiences, what meanings they attached to them, and how and why these meanings evolved, as is also suggested by Charmaz (2014). This helped the researcher to see the phenomena in a new light, to open the way to discoveries and to step towards a deeper understanding of the case that was being investigated.

3.8. Ethical Considerations

When conducting research in an academic setting, a researcher needs to be aware of the ethical issues in the research involving human subjects (Mackey & Gass, 2005). The researcher followed three underlying ethical principles in this study; these were informed consent, the right to withdraw from the research, and confidentiality.

In social research, it is necessary to obtain the consent and cooperation of subjects who are expected to assist in an investigation in order to assure the subjects' right to freedom and self-determination. The consent principle embodies four elements, which consist of competence, voluntarism, information, and comprehension (Cohen et al., 2007). In this study, the learners were adults who had the competence to make correct decisions when they were given the relevant information about the research. Secondly, the learners were informed about the purpose of the research and the research processes, and it was stressed that participation was voluntary. Thus, the study was conducted with the learners who agreed to participate in the research.

Secondly, the learners had the right to withdraw from the study at any time. It is also significant to note that the TFL courses at the University of Education Schwäbisch Gmünd are elective, and learners are given a certificate of attendance at the end of the semester. Hence, the learners did not have grade anxiety. The learners who participated in the research had no expectation of good grades and were in no danger of failing the class if they did not fulfil the research requirements. In other words, there was no risk of harm for the learners.

As a final point, the learners were promised confidentiality, which is a way of protecting their right to privacy. Confidentiality means that although the data from the participants can be identified or linked to a particular participant, the researcher will never make the connection known publicly (Cohen et al., 2007). In this study, the learners were assured that their real names would never be revealed, and they were allocated a pseudonym in order to maintain confidentiality. Furthermore, the data collected from the participants were only used for research purposes and all data were kept confidential.

3.9. Validity and Reliability of the Case Study

The concepts of validity and reliability are of central importance to all type of research. Validity has to do with the extent to which research measures what is intended to be measured, and reliability refers to the degree to which a piece of research produces consistent results (Nunan, 1992). Cohen et al. (2007) maintain that the threats to validity and reliability cannot be erased completely; however, it is possible to minimise the effects of these threats. As a proponent of case study design, Yin (2003) states that establishing the quality of case studies, like any other empirical social research method, depends on four tests, which are construct validity, internal validity, external validity and reliability. Moreover, he identifies several tactics to deal with these four tests when doing case studies. Table 3.2 presents these tactics discussed by Yin (2003).

Table 3.2: Case Study Tactics for Four Design Tests

| Tests | Case Study Tactic | Phase of research in which tactic occurs |
|---------------------------|---|--|
| Construct validity | <ul style="list-style-type: none"> ● Use multiple sources of evidence ● Establish chain of evidence ● Have key informants review draft case study report | data collection data collection composition |
| Internal validity | <ul style="list-style-type: none"> ● Do pattern-matching ● Do explanation-building ● Address rival explanations ● Use logic models | data analysis data analysis data analysis data analysis |
| External validity | <ul style="list-style-type: none"> ● Use theory in single-case studies ● Use replication logic in multiple-case studies | research design research design |
| Reliability | <ul style="list-style-type: none"> ● Use case study protocol ● Develop case study database | data collection data collection |

Source: Yin, Robert K. (2003). Case Study Research Design and Methods. Third Edition. Thousand Oaks, CA: Sage Publications.

Initially, as defined by Mackey and Gass (2005), “in research, construct validity refers to the degree to which the research adequately captures the construct of interest” (p.107). In other words, it entails selecting the most appropriate data gathering tool(s) for research. According to Yin (2003), construct validity is especially problematic in case study design

as the opponents of case study often claim that case study researchers fail to employ sufficient measurement tools and they make subjective judgements to collect the data. In order to increase construct validity when doing case studies, Yin (2003) maintains that during the data collection phase in a case study, triangulation of multiple sources of evidence and establishing a chain of evidence can be used as a strategy to increase construct validity. In this study, the data were gathered through questionnaires, reflection papers and interviews to enhance the construct validity. The data were then analysed and triangulated to generate a holistic picture of the multidimensional phenomenon being studied. Furthermore, in this case study, a chain of evidence was established and documented from the research questions to the conclusions. The third tactic to ensure construct validity, according to Yin (2003) is “to have the draft case study report reviewed by key informants” (pp.35-36). Creswell and Poth (2018) also underline the importance of member checking or seeking participant feedback as participants can play a significant role in validating the data. However, the researcher was unable to carry out member checks in this study. She could not reach most of the participants, as an extended period of time had passed since the research took place.

Secondly, internal validity, which can be related to credibility in qualitative research, is defined as “the extent to which the results of a study are a function of the factor that the researcher intends” (Mackey & Gass, 2005, p.109). Yin (2003) states that internal validity is only a concern for explanatory case studies, which aim to determine causal relationships. Moreover, Yin points out that during the data analysis stage, internal validity is enhanced when the researcher establishes links between the data collected to ensure that the conclusions drawn have been systematically explored (p.34). In the same vein, Stake (1995) and Merriam (1998) state that triangulation increases internal validity.

Triangulation generally refers to the combination of methodologies to validate the data collection tools, to enhance confidence in the interpretations of data, and to reduce bias in mono-methods (Berg, 2001; Bryman, 2003; Dörnyei, 2007; Jick, 1979; Merriam, 1998; Patton, 1990, as cited in Griffiee, 2012; Stake, 1995). Arguing that each method reveals slightly different dimensions of the same symbolic reality, Berg (2011) explains that

Every method is a different line of sight directed toward the same point, observing social and symbolic reality. By combining several lines of sight, researchers obtain a better, more substantive picture of reality; a richer, more complete array of symbols and theoretical concepts; and a means of verifying many of these elements. The use of multiple lines of sights is frequently called triangulation. (p.4)

Triangulation applies to most types of research designs, but it is especially popular in case study designs (Griffiee, 2012; Willig, 2013). This is mainly because triangulation reduces the effect of researcher bias (Shenton, 2004). Jick (1979) convincingly argues that the effectiveness of triangulation stems from the assertion that the weakness in each single method is to be compensated by counter-balancing the strengths of the other. He also underlines that collecting different kinds of data on the same phenomenon enhances the accuracy of a researcher's judgements. As a result, the unit being studied can be portrayed in a more complete and holistic way allowing for new or deeper dimensions to emerge (Jick, 1979, pp.602-604). In the same vein, Dörnyei (2007) states that incorporating qualitative and quantitative elements in research reduces the weaknesses of a mono-method approach, allowing for a multi-level analysis of complex issues and improving validity through convergence and corroboration of findings (pp.45-46). In the triangulation process, researchers corroborate evidence from different sources in order to shed light on a theme or perspective. When they locate evidence to document a code or a theme in different sources of data, they triangulate the data and provide validity for their findings (Creswell & Poth, 2018). In this study, methodological triangulation was employed. The findings from the analysis of the qualitative and quantitative data were integrated to provide a deeper understanding, to overcome the shortcomings of the mono-method approach, to provide more robust results and to increase the validity of the research findings. The processes of various forms of data collection, data coding and data analysis were implemented sequentially and simultaneously in order to reveal patterns in the various forms of data. In addition, relevant literature was continuously referenced during the analysis to enhance the depth of the study.

Thirdly, external validity refers to the generalisability of the study's findings. This is regarded as the major obstacle in case studies, since critics argue that single cases provide a poor basis for generalising (Yin, 2003). According to Yin (2003), these critics implicitly contrast case studies with survey research, in which a sample, when selected correctly, is generalised to a larger universe. He further asserts that survey research depends on statistical generalisation while case studies rely on analytical generalisation, where the researcher is striving to generalise a set of results to some broader theory. In the same vein, Duff (2012) argues that "case study research seeks depth rather than breadth in its scope and analysis. Its goal is not to universalise but to particularise and then yield insights of potentially wider relevance and theoretical significance" (p.96). With regard to the issue of generalisation, Bassey (1981) prefers to use the term *relatability*. He states that "an important criterion for judging the merit of a case study is the extent to which the details are sufficient and appropriate for a teacher working in a similar situation to relate his decision making to that described in the case study" (p. 85). According to Bassey (1981), if case studies are conducted "systematically and critically, if they are aimed at the improvement of education, if they are relatable, and if by publication of the findings they extend the boundaries of existing knowledge, then they are valid forms of educational research" (p.86). In addition, Mackey and Gass (2005) assert that enhancing external validity or transferability depends on the similarity of context; that is to say, it refers to the degree to which the findings of the research can be transferred to other contexts by the readers. Furthermore, they maintain that use of thick description enhances external validity. They state that similarity of context can be determined through generating a rich, "thick description", which refers to the process of paying attention to contextual detail in observing and interpreting meaning "gleaned from a study" (p.180). Similarly, Merriam underlines that "qualitative study provides the reader with a depiction in enough detail to show that the author's conclusion makes sense" (p.199). This study provides an in-depth inquiry of the case and detailed accounts of the context. By presenting thick description, in other words, by providing a thorough description of the research context and the data collection and analysis process, the researcher aims to inform the readers sufficiently about the case so that they can make judgements about the extent to which the research implications may be transferred to their own work.

Lastly, reliability refers to the extent to which the results are consistent (Mackey & Gass 2005). Yin (2003) recommends that a case study protocol to collect data and a case database during data collection stage be developed so that other researchers could repeat the procedures and arrive at the same results. According to Yin, “the general way of approaching reliability problem is to make as many steps as operational as possible and to conduct research as if someone were always looking over your shoulder” (pp.38-39). Similarly, Friedmann (2012) emphasises providing rich description, stating that to enhance reliability during the data analysis process, the researcher needs to document methodology in detail and provide multiple examples of the phenomena being analysed to enable the readers to evaluate the robustness of the coding categories (p.194). In order to enhance reliability in this study, all the research procedures, plus all the details regarding the data collection instruments and the data analysis process were documented. The researcher provided full details of the data on which she based her interpretations. Merriam (1998) asserts that reliability can be ensured through explanation of the investigator’s position concerning the study and through triangulation. In section 3.7, the active role of the researcher throughout the research process is explained in detail, and it has been underlined that the researcher acknowledged the preconceptions she had, and she was aware that they might shape the results. During the data collection and data analysis, she took a reflexive stance to reduce being misled by her assumptions and to provide a more impartial analysis. Lastly, to increase reliability as well as the internal and external validity of the study, methodological triangulation was employed. As Johnson remarks, “the value of triangulation is that it reduces observer or interviewer bias and enhances the validity and reliability (accuracy) of the information” (Johnson, 1992, as cited in Mackey & Gass 2005, p.181).

3.10. Data Analysis Procedure

The data in this case study, were obtained through pre- and post-questionnaires, reflection papers, and interviews. In other words, in this study, the impact of the learning initiatives on the learners’ awareness and perceptions of culture and on their critical cultural awareness were analysed and assessed through the data gathered from the participants.

3.10.1. Analysis of the Quantitative Data

The responses to the five-point Likert scale consisting of 11 identical items in the pre- and post-questionnaires were assigned different rating values. Accordingly, ‘strongly agree’ has the rating value of 5; the rating value of ‘agree’ is 4; the response ‘undecided’ has the value of 3; ‘disagree’ has the rating value of 2; and ‘strongly disagree’ has the rating value of 1. The data then were coded and analysed using SPSS software to determine the frequency distribution of the responses and to cross tabulate the data from the pre- and post-questionnaires. Cross-tabulation enabled the researcher to compare the data from both questionnaires and to illustrate the changes in the responses at the end of the study.

3.10.2. Grounded Theory Approach to Qualitative Data Analysis

Duff (2012) states that case study design is “a potentially powerful yet quite practical form of inquiry and theory building that has led to important insights” (p.95). She explains that a case study is conducted to gain in-depth understanding of a phenomenon through investigating the behaviours, performance, knowledge or perspectives of a few participants both holistically and in closer detail (p.98). She further argues that

the cases can reveal important developmental patterns or perspectives that might be lost or obscured in a larger-scale study of populations or in larger sample sizes. These patterns or insights then contribute to theorising about the phenomenon under investigation. (p.98)

Willig (2013) also contends that in addition to theory testing or extending theories, case studies facilitate theory development. An in-depth investigation of a particular case can generate insights into social and psychological processes, which can lead to theory generation. (p.100). In the same vein, Robson (2002, as cited in Cohen et al., 2007) maintains that case studies prefer analytic rather than statistical generalisation, which means they develop a theory to help researchers to understand other similar cases, phenomena, or situations.

This inductive approach is the most common way of analysing the qualitative data, and grounded theory is a type of inductive analysis (Guest et al., 2013). With the publication

of *The Discovery of Grounded Theory* in 1967, Glaser and Strauss introduced qualitative researchers to a new methodology, which promoted developing theories from data rather than constructing clear-cut categories and hypotheses before data are collected (Kelle, 2007). Since then, the grounded theory method has undergone a number of revisions. Even the creators of the grounded theory parted company as they disagreed about the method that ought to be practised (Willig, 2013).

There are three main versions of the grounded theory method that dominate the field: (1) the classical (Glaserian) version, (2) Strauss and Corbin's more structured approach, and (3) Charmaz's (2006) constructivist version (Willig, 2013, p.76). Glaser supported the original version of grounded theory, maintaining that grounded theory is only inductive. Originally, the grounded theory method was developed as a reaction against the dominance of hypothesis-testing and the application of existing theories to new data. Grounded theory was designed to allow new, contextualised theories to emerge directly from the data through minimising the imposition of researcher's own pre-determined categories upon the data (Willig, 2013).

According to Glaser and Strauss (1967; Glaser, 1978; Strauss, 1987, as cited in Charmaz, 2014), the defining components of grounded theory practice include

- simultaneous involvement in data collection and analysis,
- constructing analytic codes and categories from data, not from preconceived logically deduced hypotheses
- using the constant comparative method, which involves making comparisons during each stage of the analysis
- advancing theory development during each step of data collection and analysis
- memo-writing to elaborate categories, specify their properties, define relationships between categories, and identify gaps
- sampling aimed toward theory construction, not for population representativeness
- conducting the literature review after developing an independent analysis. (p. 7-8)

Nevertheless, in 1990 Strauss and Corbin reformulated the original version in pursuit of making the data analysis process clearer for the researchers (Willig, 2013). They

suggested the use of a paradigm model which determines how the data will be analysed in a systematic way (Kelle, 2007). However, critics argued that grounded theory became more prescriptive with the proposal of detailed and step-by-step guidelines for the method. For example, it was claimed that a deductive element was added to grounded theory through the use of a specific coding paradigm for the researchers to look for the manifestation of particular patterns in the data. Opponents of this prescriptive version argue that adding a deductive element by imposing researcher-defined or forced categories undermines the original purpose of grounded theory. They also claim that grounded theory must preserve the openness and flexibility of the original version (Glaser, 1992, as cited in Willig, 2013).

Another dispute surrounding grounded theory concerns discovery versus construction. Glaser and Strauss (1967) describe grounded theory as “the discovery of theory from data” (Glaser & Strauss, 1967, as cited in Willig 2013, p.77). In this description, the term discovery implies that the researcher uncovers something which is already there. Similarly, the creative role of the researcher is also reduced by the concept of emergence of categories and of theory. The critics have claimed that such a view of the research process is highly influenced by a positivist epistemology, and it does not match up with the open-ended inductive methodologies (Willig 2013). Charmaz (2008), who introduced a social constructionist version of grounded theory, states that she does not agree with the classic grounded theory assumption that theory emerges or is discovered from the data separate from the researcher. She assumes that neither the data nor the theories are discovered; instead, she maintains that the researchers are part of the world they study and part of the data they collect. She states that researchers construct grounded theories through their past and present interactions with people, perspectives, and research practices. Her approach openly assumes that any theoretical representation offers an interpretation of the phenomenon under study, not an exact picture of it (Charmaz, 2008). For this reason, Charmaz (2006) challenges the objectivist approach to research, which considers the existence of a single interpretation of reality. Meanwhile, a constructivist approach “places priority on the phenomena of study and sees both data and analysis as created from shared experiences and relationships with participants and other sources of

data” (p.130). Furthermore, she challenges the role of the researcher in the positivist approach to grounded theory as a distant and objective observer, and she underlines that the researcher and participants mutually co-construct meaning during the data collection and analysis process (Charmaz, 2014). As a result, it can be stated that the researchers’ decisions, questions about the data, how they are using the method, plus their background shape the research process and the findings. Thus, the theory generated is only one particular interpretation of the data rather than the only truth about the data (Willig, 2013).

Charmaz (2008) asserts that a narrow and rigid application of grounded theory limits the production of grounded theory and encourages “the production of superficial studies” (p.398). In contrast, a social constructivist approach promotes extending the potential of grounded theory in developing a new understanding and fresh theoretical interpretations of the research data (Charmaz, 2008). Charmaz (2008) further claims that in their original version of grounded theory, Glaser and Strauss adopted a social constructivist approach to the empirical research scene. However, it was a limited form of social constructivism, since it did not attend to how researchers affect the research process, the data and the data analysis process. In other words, they emphasised generality, not relativity, and objectivity, not reflexivity. Objectivist versions of grounded theory assume a single objective reality discovered by a passive and neutral researcher. For objectivists, the data are self-evident, and they speak for themselves. Nonetheless, such an assumption ignores the possibilities of partial, limited data, and multiple interpretations of the data (pp.399, 401-402). Thus, according to Charmaz (2008), objectivity as a goal is problematic and even if researchers define their role as objective, their work still reflects “partial knowledge and particular perspectives, priorities, and positions” (p.401). She emphasises that subjectivities exist in the data collection and analysis process. This awareness of relativism in research practice promotes researchers’ reflexivity about how they construct their actions (pp.401-402).

Another dispute among grounded theorists concerns conducting a literature review. As has been previously mentioned, in the classic version of grounded theory, it is asserted that researchers should not conduct the literature review prior to or during a grounded theory study to ensure an open mind and suspend any influence of pre-existing knowledge

from literature or professional/personal experience (Kenny & Fourie, 2015). According to Kelle (2007), reconciling the emergence of categories from the data instead of forcing preconceived categories on the data with the impossibility of pre-existing theoretical knowledge is the most basic challenge in grounded category building. Kelle argues that it is especially difficult for non-experienced researchers who may have problems in realising “the differences between theoretical knowledge, which forces the data, and theoretical concepts, which help with the emergence of suitable theoretical categories from the data” (p.206). Strauss and Corbin (1990) challenged this position of the classical version, stating that the researcher’s previous knowledge and experience as well as a wide variety of literature may (should) be employed throughout the research. However, later they warn that “they do not want to be so steeped in the literature as to be constrained and even stifled in terms of creative efforts by our knowledge of it” (Strauss & Corbin, 1990, as cited in Kenny & Fourie, 2015, p.1284). Kenny and Fourie (2015) find it conflicting in that on the one hand, Strauss and Corbin embrace the use of literature throughout all phases of the research. On the other hand, they advise researchers to refrain from being blinded by the literature as it may impede recognising new incidents or perspectives in the study. According to Kenny and Fourie, this endeavour to reach the closest representation of reality is consistent with the critical realist concern (p.1285). Charmaz (2014) agrees with earlier grounded theory approach of conducting initial coding without having preconceived concepts in mind and keeping initial coding open, but she also acknowledges that researchers hold “prior ideas and skills” (p.117). Charmaz (2008) claims that research always reflects the value position. Therefore, what needs to be done is to identify these positions and to weigh their effect on research practice instead of denying their existence.

Charmaz (2014) views grounded theory as a set of principles and practices rather than as prescriptions and packages. She indicates that grounded theory embraces a set of methods which “consist of systematic, yet flexible guidelines for collecting and analysing qualitative data to construct theories from the data themselves” (p.1). Here the procedures provide “a set of general principles, guidelines, strategies and heuristic devices rather than formulaic prescriptions” (p.3). Charmaz (2014) explains that grounded theory guidelines

describe the steps of the research process and show a path through it. A researcher can adopt and adapt them in order to solve various problems and to conduct diverse studies whether or not they aim for theory development.

Charmaz (2008) states that the assumptions of her constructivist approach are as follows:

- (1) Reality is multiple, processual, and constructed—but constructed under particular conditions;
- (2) The research process emerges from interaction;
- (3) It takes into account the researcher’s positionality, as well as that of the research participants;
- (4) The researcher and researched co-construct the data—data are a product of the research process, not simply observed objects of it. Researchers are part of the research situation, and their positions, privileges, perspectives, and interactions affect it. (p.402)

As opposed to the assumptions of an objective external reality, a passive and neutral observer, or a narrow empiricism, “constructivist grounded theory adopts the inductive, comparative, emergent, and open-ended approach of Glaser and Strauss’s (1967) original statement” (Charmaz, 2014, p.12). Constructivist grounded theory begins with the assumption that “social reality is multiple, processual, and constructed, then we must take the researcher’s position, privileges, perspective, and interactions into account as an inherent part of the research reality”, which is also a construction. Thus, relativism characterises the research and seeing the research as constructed raises researchers’ reflexivity about their actions and decisions (Charmaz, 2014, p.13).

3.10.2.1. Grounded Theory Coding

Coding refers to giving labels or names to segments of data which simultaneously categorise, summarise and explain each piece of the data. Grounded theory coding is the process of defining what the data are about. Coding provides the researchers with the tools for interrogating, sorting and synthesising large amounts of data. It is this process where the researchers are required to move beyond concrete statements in the data through asking analytic questions of the data. These questions help researchers to have a better understanding of the phenomena under study, and at the same time these questions help

the researchers direct subsequent data-collection towards the analytic issues that they are defining. These codes are created to account for how participants respond to particular events, what meanings they attach to these events, and how and why these actions or meanings evolved. In this way, grounded theory coding is a powerful tool to make implicit views, actions, and processes more visible (Charmaz, 2014, pp.109-113).

Charmaz (2014) defines grounded theory coding as “the pivotal link between collecting data and developing an emergent theory to explain these data” (p.113). Through coding researchers, define “what is happening within the data and begin to grapple with what it means” (p.113). Later the codes together become elements of an emerging theory which explains the data and leads to further data collection. A careful and systematic coding form the basis for generalisable theoretical statements that transcend specific times and places and contextual analyses of actions and events. Thus, coding forms the backbone of the data analysis through which the analytical frame is shaped to analyse the data (Charmaz, 2014).

Charmaz (2014) maintains that researchers should construct codes, as they are the ones who are naming the data. Even if the researchers think that their codes capture the empirical reality, the codes, whether descriptive or not, still echo their views. This is not only because they determine and name the codes, but also because they define what they view as significant in the data and they describe what they think is happening. Charmaz also underlines the crucial role of language in the coding process. She states that “our codes arise from the languages, meanings, and perspectives through which we learn about the empirical world, particularly those of our research participants as well as our own” (p.114). Specific use of language reveals views and values. It is therefore significant that researchers scrutinise hidden assumptions in their use of language as well as that of their participants (Charmaz, 2014).

Moreover, Charmaz (2014) explains the difference between the logic of coding in the grounded theory method and in quantitative research, stating that the latter uses preconceived categories and codes from an existing theory, while grounded theory codes are created by defining what the researchers see in the data. Codes emerge through digging

deeper into the data, comparing them and defining the meanings within. Through this active coding, researchers repeatedly interact with their data and ask many different questions of them. In the end, coding may take them into unpredicted areas and new research questions (p.114). On the other hand, a key difference between grounded theory and other forms of qualitative research is accuracy. The purpose of grounded theory coding is to code for possibilities suggested by the data rather than to guarantee complete accuracy of the data. This approach helps researchers to identify the range of variation in the phenomenon being studied so that they can conceptualise it further and check their ideas against other data (p.120).

As we can see, Charmaz (2014) highlights that grounded theory is a repetitive, comparative, and interactive method. The coding process is especially interactive, since researchers interact with the participants, but then they interact with them many times again through working on the data collected from the participants. While redefining and maybe later refining their codes, researchers try to understand the participants' views and actions from their perspectives. However, it must be stressed that perspectives are not always explicit. Interpreting the implicit meanings requires careful and in-depth study of the data and careful attention to coding. Thus, while coding, the researchers enter into "an interactive space" which enables them to attain a deeper understanding of the data (Charmaz, 2014, p.115). Moreover, this space leads the researchers to new analytical questions. The codes may change the researchers' relationship with the data. Being in this interactive space may also lead to conflicts which challenge the researchers' earlier preconceptions or predictions. Researchers make comparisons here between the data and the data, and between the data and the codes, which improves their analytic understandings. As researchers learn about, gain knowledge of, and interpret their data, their codes embrace both their involvement with these data and the studied world as well as researchers' analytic separation from them (Charmaz, 2014).

Grounded theory coding consists of at least two phases: initial and focused coding. These two phases will be explained along with other grounded theory coding processes in detail below.

3.10.2.1.1. Initial Coding

Initial coding entails an intensive reading of the data. During initial coding, researchers remain open to all possible theoretical directions indicated by their readings of the data. It is the initial step in coding which brings researchers closer to making decisions about identifying core conceptual categories (Charmaz, 2014).

Charmaz (2014) maintains that “initial coding should stick closely to the data” (p.117). Initial coding involves naming each word, line, or segment of data. Instead of applying pre-existing categories to the data, researchers should try to code data with words that denote action. This is because of the fact that coding people as types leads the researcher to focus on individuals rather than on what is happening in the data. Moreover, such coding gives people static labels and makes them one-dimensional, minimising the richness of the data. Through coding for actions, the researchers also may curb their tendency to adopt extant theories or to apply a specific theory to legitimise their work. It must also be emphasised that codes are provisional in that they can be reworded to fit with the data. Thus, researchers must avoid forcing the data to fit the code (Charmaz, 2014).

While coding, the researchers are advised to

- remain open
- stay close to the data
- keep the codes simple and precise
- construct short codes
- preserve actions
- compare data with data
- move quickly through the data. (Charmaz, 2014, p.120)

Charmaz (2014) also compares coding for topics and themes, and coding with gerunds. She states that, in general, qualitative coding identifies the topics about which the researcher can write. The researcher may later use these topics to sort and synthesise the data. Coding with gerunds gives a strong sense of action and sequence. Using the words and actions of the participants preserves the fluidity of their experience, encourages researchers to begin analysis from their perspective and gives the researchers fresh ways of looking at the data.

Word-by-word coding is preferred as a complementary coding strategy by some grounded theorists who are interested in phenomenology. They conduct nuanced coding and move through the data, word by word. The size of the segment of data to code has to be considered while adopting this approach. This approach may be helpful while working with certain types of ephemera, such as data from the Internet blogs. On the other hand, line-by-line coding is considered as the first step in coding by many grounded theorists. It works especially well with detailed data about fundamental empirical problems or processes regardless of the data type. Line-by-line coding is a heuristic device to bring the researcher into the data, interact with them, and study each fragment of them. This type of coding helps the researcher to identify implicit meanings, actions, including explicit ones, and it gives researchers directions to explore, to make comparisons between the data and thus to identify differences and gaps in the data. Line-by-line coding goes deeper into the phenomenon and attempts to explicate it by encouraging researchers to remain open, giving them more directions to consider (Charmaz, 2014, p.124). Charmaz (2014) argues that line-by-line coding helps researchers to look at the data critically and analytically as they ask themselves questions about their data so that implicit views and practices being studied can be revealed. Moreover, line-by-line coding helps the researcher to identify what kinds of data to collect next, thereby ensuring a more focused data collection and coding (p.127). In the same vein, Willig (2013) asserts that line-by-line coding ensures that the analysis is truly grounded and that higher-level categories and theoretical formulations are actually generated from the data rather than being imposed on it. If larger chunks of text, e.g. a whole page, are coded, the attention may focus on one particularly striking occurrence. Less obvious, but potentially important instances of categories can be missed. Line-by-line coding should always be carried out for this reason (p.73).

Furthermore, *in vivo* codes in the initial coding process refer to the use of a word or short phrase taken from actual words of participants. Researchers can maintain participants' views and perspectives in the coding process in this way. However, while coding, attention must be paid to language, since *in vivo* codes serve as symbolic markers of participants' speech and meanings. These codes need to be subjected to comparative and analytic treatment, and they need to be integrated into the theory (Charmaz, 2014).

When carefully conducted, word-by-word, line-by-line, or incident-with-incident coding brings researchers toward fulfilling two criteria for completing a grounded theory analysis. These are the fit and relevance. A study becomes empirical when codes have been constructed and developed into categories that reflect the participants' experience. It is also relevant to present a clear analytic framework that interprets what is happening and makes relationships between implicit processes and structures visible. In addition, careful coding helps researchers to refrain from imposing their preconceived ideas or motives on their participants and on the data. At the same time, coding may force the researchers to think about the data in new ways which may differ from participants' interpretations. The analytic approach and disciplinary background of the researchers lead them to look at the participants' statements and actions in ways that may not have occurred to the participants (Charmaz, 2014, p.133). Thus, initial coding is the process where the researchers become involved with their data and learn from them. Coding guides how the data will be viewed. Moreover, it opens the way to discoveries and to a deeper understanding of the empirical world (Charmaz, 2014:37).

3.10.2.1.2. Focused Coding

The second major phase in coding is focused coding which refers to the use of "the most significant and/or frequent earlier codes to sift through and analyse large amounts of data" (Charmaz, 2014, p. 138). Furthermore, focused coding advances the theoretical direction of the study (Charmaz, 2014).

As a process of studying and assessing the initial codes, focused coding requires concentrating on what the initial codes say and making comparisons between them. The adequacy and conceptual strength of the initial codes are to be determined. Assessing initial codes involves comparing them with the data and identifying the codes that have greater analytical power. At the same time, the codes are compared with each other to find out which ones may form tentative categories. This heightens the researchers' sense of direction about where the analysis is going and clarifies the theoretical centrality of certain ideas (Charmaz, 2014).

Charmaz (2014) provides the following questions to identify which codes could best serve as focused codes:

- What do you find when you compare your initial codes with the data?
- In which ways might your initial codes reveal patterns?
- Which of these codes best account for the data?
- Have you raised these codes to focused codes?
- What do your comparisons between codes indicate?
- Do your focused codes reveal gaps in the data? (Charmaz, 2014, pp.140-141)

Charmaz (2014) also highlights the role of the researcher in focused coding, stating that the codes are reliant on how the researcher defines their meanings. The researchers are the part of the analytic work; they bring their analytic skills and perspectives to bear on the analysis throughout the research process, which could be considered as a “gift”, according to Charmaz (p.140). Since the researchers interact with and act upon their data rather than being passive readers, they have a concentrated and active involvement in the process (Charmaz, 2014).

3.10.2.1.3. Axial Coding

A third type of coding, axial coding, was proposed by Strauss and Corbin (1990, 1998, as cited in Charmaz, 2014) to relate categories to subcategories through specifying the properties and dimensions of a category. They state that while data are fractured into separate pieces in initial coding, axial coding is a strategy for bringing the data back together again in a coherent whole (p. 147). Proponents of axial coding argue that it makes coding and analysis more systematic for this reason (Charmaz, 2014).

Charmaz (2014) argues that axial coding provides a frame for the researchers to apply. Depending on their subject matter or ability to tolerate ambiguity, the frame may extend or limit their vision. According to Charmaz (2014), researchers who prefer to use a pre-set structure will favour having a frame. On the other hand, those who prefer simple and flexible guidelines, and can tolerate ambiguity do not need to do axial coding. Charmaz also states that she has not used axial coding based on Strauss and Corbin’s formal procedures, but she has developed subcategories of a category and presented the links

between them. She explains that her approach differs from axial coding in that her analytical strategies are emergent rather than procedural applications. The categories and the links between the categories and subcategories reflect how she made sense of the data (p.148).

Charmaz (2014) maintains that axial coding may help researchers to explore their data. However, it also encourages them to apply an analytic frame to the data. As a result, it may limit what and how researchers learn about their studies phenomenon, and thus, it restricts the codes which the researchers construct.

3.10.2.1.4. Theoretical Coding

Theoretical codes were introduced by Glaser (1978, as cited in Charmaz, 2014) as conceptualising “how the substantive codes may relate to each other as hypotheses to be integrated into a theory. They, like substantive codes, are emergent” (p.150). However, Stern (1980, as cited in Charmaz, 2014) defines theoretical coding as “applying a variety of analytic schemes to the data to enhance their abstraction” (p.150). From Charmaz’s (2014) point of view, these statements indicate that it is ambiguous whether theoretical coding is an application or emergent process. Charmaz (2014) also questions the place of prior knowledge, which becomes ambiguous with theoretical codes. She asks, “if theoretical codes are emergent, to what extent do they rely on prior knowledge? If emergence fosters new modes of thinking rather than reproducing the old, how might theoretical codes reflect new, fresh ways of integrating your codes and categories?” (p.150).

Charmaz (2014) explains that the purpose of theoretical codes is to help researchers theorise their data and focused codes. They conceptualise the relationship between the substantive codes, and they may move the analytical story in a theoretical direction. When used skilfully, theoretical codes bring a precision and clarity to the study as long as they fit the data and substantive analysis. She advises researchers that when their analysis indicates that they can use theoretical codes to help them clarify and sharpen their analysis, they need to avoid imposing a forced framework with the theoretical codes on it.

Researchers need to ask themselves about whether these codes interpret all the data (p.155).

3.10.2.2. Constant Comparative Method

One essential feature of grounded theory is the constant comparison method. Accordingly, all segments of the text are systematically compared and contrasted with each other (Guest et al., 2013). After identifying common features that unite instances, the researcher needs to focus on finding differences within a category to identify potential subcategories. Thus, constant comparison analysis confirms that the researcher does not only ascertain categories, but also breaks them into smaller units to recognise the full complexity and diversity of the data. The main objective of constant comparative analysis is to link and integrate categories in such a way that all possible variations within the data are captured by the emerging theory (Willig, 2013).

As we can see, in grounded theory coding, the constant comparative method is used to establish analytical distinctions and to make comparisons at each level of analytical work. Firstly, in order to identify similarities and differences, data is compared with data. If the codes define another view of a process, action or belief compared to what the participant(s) holds, this must be recorded. The researchers' observations and ideas matter in this process. It is the researchers' task "to make analytical sense of the material, which may challenge taken for granted understandings, and grounded theory strategies lead you to remain engaged in comparative analysis to test your ideas" (Charmaz, 2014, p.132).

Charmaz (2014) underlines that what researchers see in their data depends partly on their prior perspectives. It is important here that researchers try to see their perspectives as representing one view among many rather than seeing them as the truth. This helps the researchers to gain more awareness of the concepts that they employ. Thus, they should sustain prejudgements and identify how the participants view the experience, which will bring fresh insights (Charmaz, 2014).

3.10.2.3. Dealing with Preconceptions

In the grounded theory method, researchers are expected to avoid forcing their data into preconceived codes and categories, and especially existent theories. It is of great importance to engage in reflexivity about preconceptions in focused coding, since these codes shape the analysis (Charmaz, 2014).

Charmaz (2014) argues that every researcher holds preconceptions, and she emphasises that when researchers are aware of their preconceptions while coding, memo-writing and collecting data, their analysis will benefit from it. She discusses several strategies to reveal preconceptions. She states that it is a prerequisite to be familiar with the studied phenomenon. This familiarity includes an in-depth knowledge of the participants and a level of understanding of their experience. This level moves researchers beyond taking the same things for granted that the participants assume. Initial coding may move researchers in this direction when the participants' interpretative frames of reference may not match those of the researchers. By taking a reflexive stance toward challenges, the researchers may start questioning their perspectives and practices (pp.156,158-159).

Charmaz (2014) emphasises that the ideas from previous studies or earlier theoretical concepts may provide starting points for looking at the data, but they do not offer codes for analysing these data. Researchers must first ensure that these concepts work. If they are not essential for understanding the data, they have no place in the codes or analysis. The best approach is to define what is happening in the data first (p.159).

Researchers who see themselves as objective often assume that their judgements of the participants are correct. This leads them to treating their unexamined assumptions as facts. If the data does not support these assertions, researchers must be careful about applying a language of intention, motivation or strategies. They must avoid reframing participants' statements to fit a language of intention; otherwise, they would be forcing the data to fit into preconceived categories. The best way to strengthen the assertions about implicit meanings is to make comparisons between data about what people say and do (Charmaz, 2014, p.159).

There is a fine line between interpreting data and imposing a pre-existing frame on it. While coding, problems may occur due to

- coding at too general a level
- identifying topics instead of actions and processes
- overlooking how people construct actions and processes
- attending to disciplinary or personal concerns rather than participants' concerns
- coding out of context
- using codes to summarise but not to analyse. (Charmaz, 2014, p.159)

Charmaz (2014) also stresses the importance of theoretical sensitivity which is “the ability to understand and define phenomena in abstract terms and to demonstrate abstract relationships between studies phenomena. With this type of sensitivity, grounded theorists discern meanings in their emergent patterns and define the distinctive properties of their constructed categories concerning these patterns” (Charmaz, 2014, p.161). Theoretical sensitivity brings the researcher from a descriptive to an analytic level. In grounded theory, the researcher asks questions of the data, makes comparisons and looks for opposites, and in return, they are modified by the emerging answers. Each identified category, idea, concept or relationship informs a new look at the data to modify the original construct (Willig, 2013). Thus, theoretical sensitivity enables the researchers to construct analytic codes that lead to abstract concepts which have empirical indicators and can be distinguished from other concepts. Developing theoretical sensitivity enables the researchers to bring analytic precision to their work, whether or not they pursue constructing a theory (Charmaz, 2014).

3.10.2.4. Memo-writing

Memo-writing is “the pivotal intermediate step between data collection and writing drafts of papers”, since it provides the record of the research and of the analytic progress (Charmaz, 2014, p.162). While writing memos, researchers stop and analyse their ideas about the codes in every way that occurs to them at that moment. It is of great importance in grounded theory, as it urges the researchers to analyse their data and codes early in the research process. This keeps them involved in the analysis and helps them to increase the level of abstraction of their ideas. During the process of memo-writing, the researchers

interact with the data; they make comparisons between data and data, data and codes, codes and categories. As a result, questions may arise, new ideas may occur, researchers' standpoints and assumptions can become visible, researchers may develop their frame of analysis, certain codes become very noticeable and turn into theoretical categories. Furthermore, memo-writing encourages researchers to dig into implicit, unstated or condensed meanings (Charmaz, 2014).

Grounded theorists write their memos in informal language for personal use. Thus, they are not mechanical, but spontaneous (Charmaz, 2014). Willig (2015) states that memos can be short or long, abstract or concrete, use words or diagrams. However, all memos need to be dated and they should contain a title and should state which sections of the data they were inspired by. Charmaz (2014) suggests that researchers consider any of the following while writing a memo:

- Define each code or category by its analytic properties;
- Spell out and detail processes subsumed by the codes or categories;
- Make comparisons between data and data, data and codes, codes and codes, codes and categories, categories and categories;
- Bring raw data into the memo;
- Provide sufficient empirical evidence to support your definitions of the category and analytical claims about it;
- Offer conjectures to check in the field setting(s);
- Sort and order codes and categories;
- Identify gaps in the analysis;
- Interrogate a code or category by asking questions of it. (p.171)

In grounded theory, memo-writing promotes the identification of conceptual categories from focused codes. Charmaz (2014) maintains that focused codes must be treated as tentative categories. These tentative categories can be evaluated to identify the categories for the analysis. The properties of these categories and the relationships between them then need to be clarified. Thus, initially, the codes which best present what is happening in the data must be assessed. In a memo, they must be raised to conceptual categories for the developing analytical framework through giving them conceptual definition and analytical treatment in narrative form (p.189).

Consequently, it can be deduced that memo-writing is an important part of the grounded theory method, since it provides information about the research process itself, as well as the substantive findings of the study. Researchers keep a written record of theory development throughout the process of data collection and analysis. They write definitions of categories and justify labels chosen for them and keep a record of the progressive integration of higher-and lower-level categories. At the same time, memos present changes of direction in the analytic process and emerging perspectives along with providing reflections on the adequacy of the research question (Willig, 2015).

3.10.2.5. Theoretical Sampling and Saturation

Theoretical sampling refers to gathering further data that may challenge or support the emerging theory in the light of the categories identified from the earlier stages of data analysis. Earlier stages of grounded theory require maximum openness and flexibility to determine a wide range of descriptive categories. However, theoretical sampling involves refinement, and in the end “saturation” of increasingly analytic categories (Willig, 2013, p.71).

Regarding how to gather further data, Charmaz (2014) explains that researchers may add new participants or observe the new participants in new settings. Alternatively, they may ask earlier participants further questions about their experiences. Then new data is coded and compared with each other, with earlier codes, and with the emerging categories. Increasingly abstract and conceptual memos are written while recording the new comparisons and new insight while filling out the categories. Thus, full and robust categories are constructed through theoretical sampling and the relationships between categories are clarified (p.200).

The process of data collection and data analysis in grounded theory continues until theoretical saturation is achieved. In other words, the researcher continues to gather and code data until no new categories emerge (Willig, 2013). As is underlined by Charmaz (2014), “categories are ‘saturated’ when gathering fresh data no longer sparks new

theoretical insights nor reveals new properties of these core theoretical categories” (p.213).

3.10.2.6. Theorising in Constructivist Grounded Theory

Positivists view theory as “a statement of relationships between abstract concepts that cover a wide range of empirical observations” (Charmaz, 2014, p.229). Accordingly, positivist theory aims to seek causes and explanations, verifying theoretical relationships through hypothesis testing, and it emphasises generality and universality (Charmaz, 2014).

An alternative definition of theory brings interpretation and abstract understanding rather than explanation to the fore. From this point of view, theoretical understanding is gained through the theorist’s interpretation of the studied phenomenon. Thus, interpretative theory “assumes emergent, multiple realities; indeterminacy; facts and values as inextricably linked; truth as provisional; and social life as processual” (Charmaz, 2014, pp.230-231).

Interpretative theory aims to

- conceptualise the studied phenomenon to understand it in abstract terms,
- articulate theoretical claims pertaining to scope, depth, power, and relevance of a given analysis,
- acknowledge subjectivity in theorising and hence recognising the role of experience, standpoints, and interactions, including one’s own,
- offer an imaginative theoretical interpretation that makes sense of the studies phenomenon. (Charmaz, 2014, p.131)

Grounded theory has sought to find answers to analytic “why?” and “what?” and “how?” questions in the empirical research scene. The answers to why questions have ranged from explanatory generalisations which theorise causation to abstract understandings, and which theorise relationships between concepts. Constructivist grounded theorists build from specifics and move to general statements being situated in the context within which they were constructed (Charmaz, 2014, pp.228, 232).

Despite the distinctions she has highlighted between positivist and interpretivist theories, Charmaz (2014) states that grounded theory contains both positivist and interpretivist elements, since it relies on empirical observations and depends on the researcher's constructions of them with the participants in a particular time and context. As is also underlined by Hayes (2000, as cited in Bell, 2005),

the theory which is produced using a grounded theory analysis may sometimes be very context- specific, applying only in a relatively small number of situations; but because it is always grounded in the data collected from the real world, it can serve as a very strong basis for further investigations, as well as being a research finding in its own right. (p.19)

Charmaz (2014) points out that a constructivist approach goes beyond looking at participants' views and actions in specific situations. It not only theorises the interpretative data gathered from the participants, but it also acknowledges that the resulting theory is an interpretation as it depends on the researcher's view. Taking a reflective stance, researchers try to become aware of the presuppositions and to deal with how they affect the research. They attempt to avoid imposing their preconceived ideas, values or beliefs on the data. Hence, constructivism raises the researcher's reflexivity about their own interpretations and the implications of them, as well as those of their research participants (Charmaz, 2014, p.240).

Given these points, "grounded theories dig deep into the empirical and build analytic structures that reach up to the hypothetical" (Charmaz, 2014, p.286). Constructivist grounded theory loosens itself from its objectivist foundations and emphasises the pivotal role and place of the researcher during the process of inquiry. As Charmaz (2014) remarks, researchers stand within their research process "rather than above, before, or outside it" (p.321). As a result, constructivist grounded theory data analysis

- acknowledges subjectivities throughout data analysis,
- views co-constructed data as beginning the analytical direction,
- engages in reflexivity throughout the research process,
- seeks and (re)represents participants' views and voices as integral to the analysis. (Charmaz, 2014, p.236)

3.10.2.7. Full and Abbreviated Versions of Grounded Theory

Willig (2013) highlights the importance of making a distinction between the full version and the abbreviated version of grounded theory. In the full implementation of the method, the researcher gathers some data, conducts initial coding to explore the data, establishes links between categories, and then collects further data. In other words, the researcher moves back and forth between the data collection and analysis. On the other hand, in the abbreviated version of grounded theory, the researcher only analyses the data that has already been collected following the principles of grounded theory. Therefore, the researcher cannot go back to the field to gather further data to broaden or refine the analysis. As is argued by Willig, the abbreviated version of grounded theory should only be employed when the implementation of the full version of grounded theory is not possible due to time and resource constraints (p.73).

3.10.3. The Process of the Qualitative Data Analysis

In this study, the data from the open-ended questions in the pre- and post-questionnaires, reflection papers and semi-structured interviews were analysed in accordance with the constructivist grounded theory guidelines proposed by Charmaz (2014). Furthermore, in this study, the abbreviated version of grounded theory was employed due to time constraints. Grounded theory was therefore only used as a method of qualitative data analysis. Attention was paid to Willig's (2013) suggested ways to enhance the quality of grounded theory within abbreviated versions. The researcher analysed the original data following the flexible guidelines of coding, constant comparative analysis and memo-writing as proposed by Charmaz (2014) to systematically represent the participants' internal processing and perspectives about their learning experiences.

First of all, initial coding was carried out in order to understand the participants' learning experiences from their perspective, to explore their critical cultural awareness development, and to interpret implicit meanings in the data. During the initial coding, the researcher read the data intensively, and she remained open-minded and sensitive to the data. Sticking closely to the data, the researcher coded the qualitative data line-by-line to

ensure that the analysis was truly grounded and that findings were actually generated from the data rather than being imposed on it. At this stage, the researcher refrained from imposing her preconceived ideas and motives on the data to see the phenomenon in a new light.

Secondly, focused coding was carried out. Initial codes were assessed to determine their adequacy and conceptual strength. They were assessed through comparing the codes with codes and the codes with the data. Finally, the codes that have greater analytical power were identified. Categories were then constructed from the focused codes.

Thirdly, the researcher wrote memos in order to keep a record of the analytic process. Writing memos also enabled the researcher to interact with the data, making comparisons between data and data, data and codes, codes and categories. Writing memos promoted the identification of categories from focused codes. Memo-writing also increased the researcher's awareness of her standpoints and assumptions. Engaging in reflexivity, helped the researcher avoid preconceiving the data as well as encouraging her to reveal the participants' implicit or condensed views and perspectives.

In order to find answers to the research questions, the data, the focused codes and categories were revisited many times. Codes, categories and memos were re-read and compared. While doing so, the researcher tried to be as open as possible and became more familiar with the data. Throughout the coding stages, constant comparison analysis between data, codes, memos and categories was applied to identify similarities, differences, and general patterns. Some focused codes were merged with others, and some were changed in wording to reflect the data better. The same process was also applied to categories. At the end of this process, core categories and categories driven from the data were defined. The categories, the focused codes with their number of occurrences, and the descriptors which are representatives of a certain disposition were presented in tables in a systematic and clear format to enhance the transferability and the credibility of the research findings. In addition, direct quotations from the participants were used and thick description was employed while documenting the data analysis process.

Finally, the findings from the separately and independently analysed quantitative and qualitative data gathered from the participants were merged. The findings from the two data sets were compared, contrasted, and synthesised to develop a more complete understanding of the phenomenon. At the end of this process, inferences drawn from the merged findings were presented.

3.11. Concluding Remarks

This chapter has described the research methodology and has justified the choice of mixed methods case study as an appropriate research design to answer the research questions. This chapter has provided a thorough description of the data collection tools, the research setting and participants. The chapter has also outlined the data analysis procedure and the procedures that were followed to enhance the validity and reliability of the research.

The next chapter will present and discuss the findings derived from the analysis of the quantitative and the qualitative data.

CHAPTER 4 FINDINGS AND DISCUSSION

4.1. Introduction

This chapter presents and discusses the findings from the analysis of the quantitative and qualitative data gathered from the learners. As has been explained in the previous chapter, this case study applied a mixture of quantitative and qualitative research methods. Creswell and Plano Clark (2011) state that mixed methods designs may be fixed, emergent or may have both fixed and emergent aspects. In fixed mixed methods designs, the use of quantitative and qualitative methods is determined and planned before the start of the research process, while in emergent mixed methods designs, the use of methods emerges during the process of the research. In this research, the design falls into the category of fixed mixed methods design, since the use of the quantitative and qualitative methods were predetermined at the start of the research process, and the procedures were implemented as planned.

The most common approach to mixing methods is the convergent parallel design (Creswell & Plano Clark, 2011). The purpose of using this design is “to bring together the differing strengths and nonoverlapping weaknesses of quantitative methods (large sample size, trends, generalisation) with those of qualitative methods (small sample, details, in depth)” (Patton, 1990, as cited in Creswell & Plano Clark, 2011, p.77). This design also allows the researchers to triangulate two sets of data to confirm, cross-validate or corroborate their findings within the same study (Creswell, 2009). At the end of this process, (1) the results may converge; in other words, they may confirm each other; (2) the results may reveal different aspects of a phenomenon and complement each other; or (3) the results may be divergent, which requires further theoretical explanation of the contradiction (Kelle & Erzberger, 2004, as cited in Flick, 2011, pp.187-188). Convergent parallel design was adapted to this study’s purpose and questions. This design was chosen in order to overcome the shortcomings of employing a single method approach, to provide more robust results, and to develop a more complete understanding of the case being investigated.

As can be seen in Figure 4.1, the convergent design procedures described by Creswell and Plano Clark (2011) were followed in this study. Initially, both quantitative and qualitative data were collected from the learners. Then the two data sets were analysed separately and independently from each other. The quantitative data gathered from the pre- and post-questionnaires were coded, assigning different rating values for the responses. SPSS software was then used to determine the frequency distribution of the data and to cross tabulate the data from the pre- and post-questionnaires. Cross-tabulation enabled the researcher to analyse and compare the learners' responses in both questionnaires, and to illustrate and examine the changes in the responses at the end of the study. Secondly, the qualitative data gathered through the open-ended items in the pre- and post-questionnaires, reflection papers, and interviews were analysed adopting Charmaz's (2014) constructivist approach to grounded theory. Finally, the findings from the two data sets were merged, compared and contrasted and then inferences were drawn from the merged results.

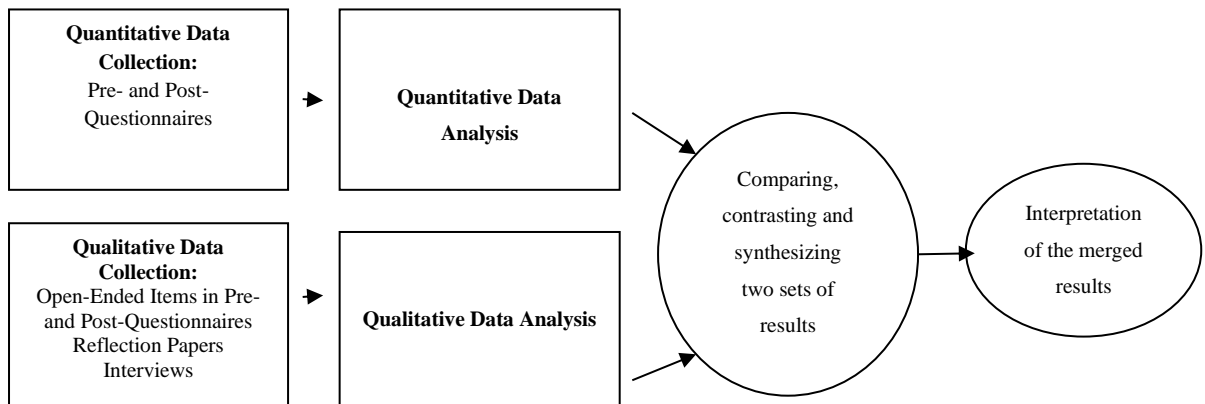


Figure 4.1: Convergent Parallel Design Used in the Study (Adapted from Creswell & Plano Clark, 2011, p.79)

In the following sections, the findings derived from the analysis of the quantitative and qualitative data are presented with regard to the research questions of the study given below.

1. Does integrating an intercultural dimension into TFL teaching through adopting an experiential learning approach have an impact on the A1 Level learners' awareness and perceptions of culture?
2. How does integrating an intercultural dimension into TFL teaching through adopting an experiential learning approach affect the A1 Level learners' critical cultural awareness?

4.2. Findings from the Analysis of the Quantitative Data

In this study, quantitative data were gathered through pre- and post-questionnaires. In the first part of the questionnaires, a five-point Likert scale was used to allow the learners to indicate their level of agreement with eleven items marking one of the five responses, consisting of *strongly disagree*, *disagree*, *undecided*, *agree*, and *strongly agree*. The data were coded and classified into two categories: 'awareness of culture' and 'awareness of the conditions for effective IC' to discuss the data efficiently. The questionnaire items 1,3,4,6,7, and 10 aimed to draw out data about the learners' awareness of and perceptions of culture, while the items 2,5,8,9,11, aimed to elicit data regarding the learners' awareness of conditions for effective IC. In the following sections, the findings are presented in the order that the items have been classified in (see Appendix Q for the classification of the items in the pre- and post-questionnaires). Furthermore, the findings are discussed, with reference to the related literature and the intercultural dimension incorporated into the course on a weekly basis.

As stated in the previous section, the data from the questionnaires have been cross-tabulated. The way in which the data are displayed in the cross-tables will be clarified first in order to make it easier for the readers to follow the discussions in the following sections.

Table 4.1. Example Cross-Table

| Item X | | Post-Questionnaire | | | | | Total |
|-------------------|-------------------|--------------------|----------|-----------|-------|----------------|-------|
| | | strongly disagree | disagree | undecided | agree | strongly agree | |
| Pre-Questionnaire | strongly disagree | 2 | 1 | 0 | 0 | 0 | 3 |
| | disagree | 4 | 0 | 0 | 0 | 0 | 4 |
| | undecided | 2 | 3 | 2 | 0 | 0 | 7 |
| | agree | 5 | 0 | 0 | 0 | 0 | 5 |
| | strongly agree | 1 | 0 | 0 | 0 | 0 | 1 |
| Total | | 14 | 4 | 2 | 0 | 0 | 20 |

In Table 4.1, the dark grey column on the right shows the frequency distribution of the responses given by the learners in the pre-questionnaire. Accordingly, in the pre-questionnaire, three learners strongly disagreed, and four learners disagreed with the item. Seven learners were undecided, while five learners agreed, and one learner strongly agreed with the item. On the other hand, the bottom light grey row shows the frequency distribution of the responses in the post-questionnaire. Hence, in the post-questionnaire, 14 learners strongly disagreed, and four learners disagreed with the item, while two learners were undecided. The other light grey rows show the direction in which the frequency distribution of each response in the pre-questionnaire changed in the post-questionnaire. For example, in the pre-questionnaire, as marked in a circle in the table, seven learners were undecided. The table details that in the post-questionnaire, as marked in bold circles, two of these seven undecided learners strongly disagreed and three of them disagreed with the item, while two of them remained undecided. As we can see, in this study, cross-tables served as significant analytical tools that enabled the researcher to present the frequency distributions of the data, to compare the findings from both questionnaires, and to discuss the impact of the learning initiatives on the learners’

awareness and perceptions of culture and on their awareness of the conditions for effective IC.

Additionally, the findings are also presented in bar charts to illustrate the changes in the learners' responses over time in visual form and to allow readers to easily compare the frequency distribution of the learners' responses to the items in the pre- and post-questionnaires.

4.2.1. Learners' Awareness and Perceptions of Culture

Promoting language learners' intercultural competence initially requires an increased understanding of culture and its role in intercultural encounters (Aguilar, 2007; Apedaile & Schill, 2008; Baker, 2012; Byram, 2012; Byram, et al., 2002; Hu, 2009; Jandt, 2001; Kramersch, 2004; Lussier et al., 2007; Lustig & Koester, 2010; Neuner, 2003; Nugent & Catalano, 2015; Scarino & Liddicoat, 2009; Seelye, 1993; Starkey, 2003; Tomalin & Stempleski, 1993).

The findings from the analysis of the questionnaires regarding the learners' awareness and perceptions of culture are presented and discussed in the following sections.

4.2.1.1. Item 1: “The term ‘culture’ is synonymous with ‘civilisation’.”

As is underlined by Smith (2001), in the 18th and 19th century Europe, the term ‘culture’ was equated with ‘civilisation’ and was considered a unique aspect of Western society. In many language departments, there were courses on the civilisation of the target language country (Kramersch, 1995; Morain, 1983; Rivers, 1981), such as *Civilisation* in France and *Landeskunde* in Germany (Tomalin & Stempleski, 1993). Such cultural teaching included learning about the great achievements of the target community (Stern, 1992). However, culture is no longer seen as civilisation or as “the particular attributes of a national group” (Liddicoat & Scarino, 2013, p.18). Instead, culture is viewed as “a frame of reference consisting of learned patterns of behaviour, values, assumptions, and meaning, which are shared to varying degrees of interest, importance, and awareness with members of a group” (Ramsey, 1996, p.9). With regard to the concept of culture, these points were

addressed in the third and the fifth weeks of the study (see Appendix C for Week III and Appendix D for Week IV).

In the third week, the iceberg metaphor was used to talk about culture, and in the fifth week of the study, some culturally bound symbols in Turkey and in Germany were integrated into the course to vividly present the importance of the invisible cultural aspects in understanding one's own and other cultures. Although it has been argued that the iceberg model is problematic, as it simply offers a list of concepts, it cannot be denied that the metaphor helps us gain an understanding of culture (Byram, 2008b). The iceberg metaphor for culture was used in the learning activities to demonstrate that culture does not solely refer to the music, arts, and literature of a group of people. In addition, the iceberg analogy of culture enabled the researcher to illustrate that there are both visible and invisible aspects of culture- the second of which constitutes a larger portion of culture and is essential for cultural understanding. As Rothlauf (2014) remarks, it difficult to make full sense of the visible elements of culture without understanding the underlying invisible elements from which they originate. Hence, it can be claimed that this cultural understanding is necessary to be able to identify the possible reasons for conflicts, to explain culture specific behaviours and to mediate across cultures in intercultural communication situations.

As a result, the item “The term ‘culture’ is synonymous with ‘civilisation’.” was used in the pre- and post-questionnaires to find out whether the learning initiatives had an impact on how the learners view the concept of culture, the item “The term ‘culture’ is synonymous with ‘civilisation’.” was used in the pre- and post-questionnaires. Table 4.2 and Figure 4.2 on the next page show the findings from the analysis of the learners’ responses to the first item.

Table 4.2: Cross-table of the Learners’ Responses to the Item “The term ‘culture’ is synonymous with ‘civilisation’.”

| Item 1 | | Post-Questionnaire | | | | | Total |
|-------------------|-------------------|--------------------|----------|-----------|-------|----------------|-------|
| | | strongly disagree | disagree | undecided | agree | strongly agree | |
| Pre-Questionnaire | strongly disagree | 2 | 1 | 0 | 0 | 0 | 3 |
| | disagree | 4 | 0 | 0 | 0 | 0 | 4 |
| | undecided | 2 | 3 | 2 | 0 | 0 | 7 |
| | agree | 5 | 0 | 0 | 0 | 0 | 5 |
| | strongly agree | 1 | 0 | 0 | 0 | 0 | 1 |
| Total | | 14 | 4 | 2 | 0 | 0 | 20 |

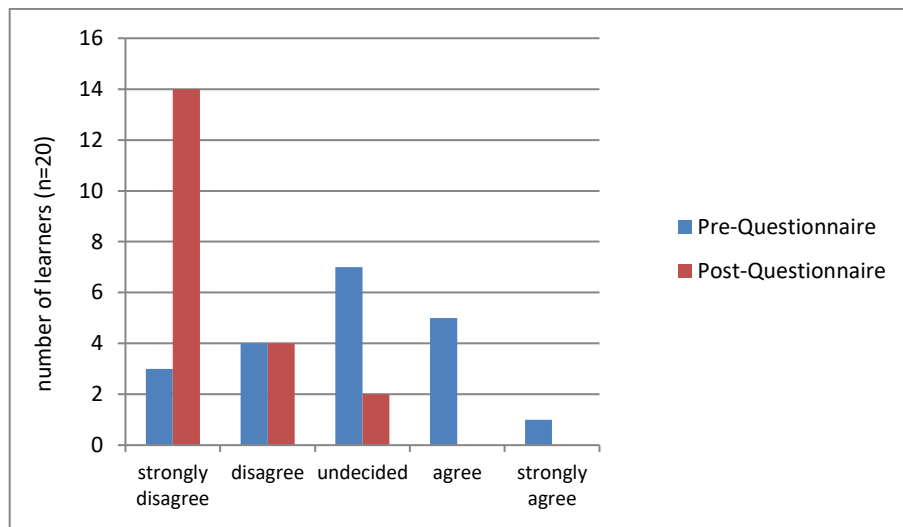


Figure 4.2: Learners’ Responses to the Item “The term ‘culture’ is synonymous with ‘civilisation’.”

Table 4.2 and Figure 4.2 show that in the pre-questionnaire, only one learner strongly agreed, and five learners agreed with the item. Seven learners were undecided, while four learners showed disagreement and three learners showed strong disagreement with the

statement. As we can clearly see, six learners assumed that culture was synonymous with civilisation, and the number of the undecided learners, i.e., seven, may indicate that these learners did not exactly know what the concepts mean. On the other hand, it can be stated that the seven learners who disagreed with the statement did not equate culture with civilisation. When we look at the findings from the post- questionnaire presented in the table, we see that at the end of the study, 14 learners strongly disagreed and four learners disagreed with the same statement, while two learners were undecided. Moreover, the findings show that none of the learners equated culture with civilisation in the post-questionnaire.

Table 4.2 also details that six learners who had been of the opinion that culture refers to great achievements of a society, and five learners who had been undecided in the pre-questionnaire changed their responses and showed their disagreement with the item in the post-questionnaire. Moreover, four learners who had disagreed with the item beforehand showed strong disagreement in the post-questionnaire, which implies an increase in their awareness of culture. However, we see that two learners remained undecided, which suggests that the learning initiatives did not deepen their understanding of culture as a concept that captures all the aspects of a group of people and all the points of interaction between the individual and the society (Rivers, 1981).

Consequently, when the learners' responses to the item in both questionnaires are compared and contrasted, the findings indicate a great increase in the number of the learners who strongly disagreed with the item and a decrease in the number of the undecided learners at the end of the study. The findings suggest that before the study, less than half of the learners (n=7) were already aware that culture does not only refer to the intellectual and artistic activities, and great achievements of a group of people. It can also be inferred from the findings that over the course of time slightly over half of the learners (n=11) became aware that culture is not synonymous with civilisation.

4.2.1.2. Item 2: “Culture is a static entity.”

A heightened understanding of culture also requires an awareness of the dynamic nature of culture, since culture is no longer seen as a static entity presented in fixed categories (Fleming, 2009). This is due to the fact that all cultures change over time as a consequence of “political, economic and historical events and developments, interactions with and influences from other cultures; and their members’ internal contestation of the meanings, norms, values and practices of the group” (Barrett et al., 2014, p.15). Thus, in the ninth week of the study, authentic materials and learning activities presenting New Year’s Eve celebrations in Turkey and Halloween celebrations in Germany were integrated into the course to raise the learners’ awareness of the dynamic nature of culture (see Appendix I for Week IX). Firstly, the learners read a text about New Year’s Eve celebrations in Turkey, and they found out that the Christmas tree and Santa Claus had been adopted from Western culture as New Year celebration symbols without any religious connotations. However, from another text, they learned that there are also people who are against these symbols, arguing that they belong to Christianity. Furthermore, Halloween celebrations in Germany adopted from the USA were given as another example, and then a paragraph from a newspaper article was read. The paragraph explained that there are some Germans who dislike the fact that Halloween is celebrated in Germany, and they claim that it is not part of German culture.

In the pre- and post-questionnaires, the item “Culture is a static entity” was used to find out whether the learning initiatives had an impact on the learners’ awareness of the dynamic nature of culture. Table 4.3 and Figure 4.3 on the next page present the findings from the analysis of the learners’ responses to the item.

Table 4.3: Cross-table of the Learners’ Responses to the Item “Culture is a static entity.”

| Item 2 | | Post-Questionnaire | | | | | Total |
|-------------------|-------------------|--------------------|----------|-----------|-------|----------------|-------|
| | | strongly disagree | disagree | undecided | agree | strongly agree | |
| Pre-Questionnaire | strongly disagree | 4 | 0 | 0 | 0 | 0 | 4 |
| | disagree | 6 | 2 | 0 | 0 | 0 | 8 |
| | undecided | 2 | 2 | 1 | 0 | 0 | 5 |
| | agree | 1 | 1 | 0 | 0 | 0 | 2 |
| | strongly agree | 0 | 0 | 0 | 0 | 1 | 1 |
| Total | | 13 | 5 | 1 | 0 | 1 | 20 |

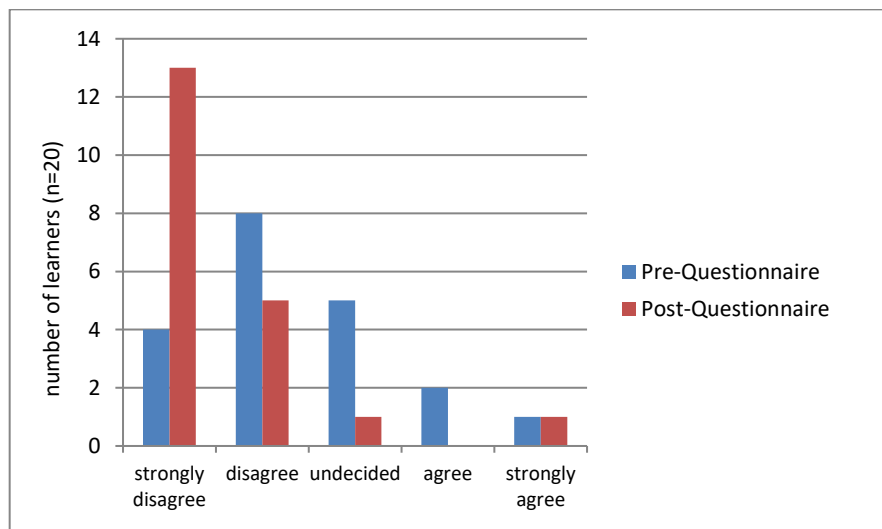


Figure 4.3: Learners’ Responses to the Item “Culture is a static entity.”

When we check the learners’ responses to the item in the pre-questionnaire shown in Table 4.3 and in Figure 4.3, we see that before the study, one learner strongly agreed, and two learners agreed with the statement that culture is static. On the other hand, four learners strongly disagreed, and eight learners disagreed with the statement. Finally, five learners seemed to be undecided. The analysis of the learners’ responses to the same item in the post-questionnaire reveal that only one learner strongly agreed with the item, and only one

learner was undecided, while 13 learners showed strong disagreement, and five learners disagreed with the item. As Table 4.3 illustrates, one learner who had strongly agreed with the item in the pre-questionnaire did not change her mind in the post-questionnaire. In addition, one learner remained undecided. These two findings indicate that the learning initiatives did not further these two learners' disposition towards the fluid nature of culture.

Table 4.3 also shows that six learners who had disagreed with the item in the pre-questionnaire showed strong disagreement in the post-questionnaire. Moreover, two undecided learners and one learner who had agreed with the item beforehand showed strong disagreement at the end of the study. These findings indicate a great increase in the number of the learners who completely disagreed with the claim that culture is static. Lastly, from the table, it was observed that two learners who had agreed with the item and four learners who had been undecided before the study changed their responses in the post-questionnaire and disagreed that culture is static, implying that six learners gained awareness of the dynamic nature of culture in the course of the study.

4.2.1.3. Item 3: “Cultures influence one another.”

Teachers should not only help learners to develop an understanding of the dynamic nature of culture but also the understanding that cultures influence one another, since cultures cannot be “locked within the boundaries of a particular nation state” (Sercu 2002, p.69). Risager (2007) also points out that cultures are not bound by territory (Risager, p.153) owing to the fact that European and global integration, extensive migration, tourism, and international communications have blurred national borders (Risager, 1998). In the ninth week of the study, the learning materials on New Year's Eve celebrations in Turkey and Halloween celebrations in Germany also aimed to raise the learners' awareness that cultures extend beyond borders and affect one another (see Appendix I for Week IX). As a result, the item was included in the questionnaires to gather data regarding the learners' awareness that cultures influence one another.

Table 4.4 and Figure 4.4 present the analysis of the responses given by the learners to the item.

Table 4.4: Cross-table of the Learners' Responses to the Item "Cultures influence one another."

| Item 3 | | Post-Questionnaire | | | | | Total |
|-------------------|-------------------|--------------------|----------|-----------|-------|----------------|-------|
| | | strongly disagree | disagree | undecided | agree | strongly agree | |
| Pre-Questionnaire | strongly disagree | 0 | 0 | 0 | 0 | 0 | 0 |
| | disagree | 0 | 0 | 0 | 2 | 0 | 2 |
| | undecided | 0 | 0 | 1 | 2 | 0 | 3 |
| | agree | 0 | 0 | 0 | 4 | 8 | 12 |
| | strongly agree | 0 | 0 | 0 | 0 | 3 | 3 |
| Total | | 0 | 0 | 1 | 8 | 11 | 20 |

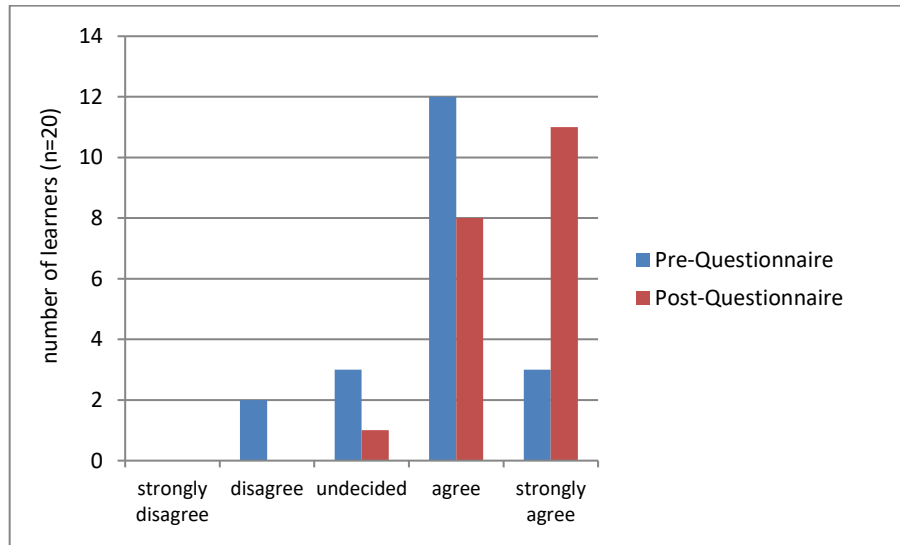


Figure 4.4: Learners' Responses to the Item "Cultures influence one another."

As illustrated in Table 4.4 and Figure 4.4, before the study, three learners strongly agreed and 12 learners agreed with the statement, while three learners were undecided, and two learners indicated their disagreement with item. Hence, it can be inferred that a majority of the learners (n=15) were already aware that cultures influence one another. On the other hand, when we check the learners' responses in the post-questionnaire, we can see that at the end of the study, 11 learners strongly agreed, eight learners agreed with the statement, and only one learner was undecided. These findings indicate an increase in the number of the learners who showed strong agreement with the item. Table 4.4. also details that eight learners who had agreed with the statement in the pre-questionnaire showed strong agreement with the item in the post-questionnaire. Furthermore, two learners who had disagreed that cultures influence one another and two learners who had been undecided in the pre-questionnaire changed their responses and showed agreement with the statement in the post-questionnaire. Thus, it can be concluded that the learning initiatives enhanced nearly half of the learners' (n=8) awareness that cultures influence one another, and four learners gained this awareness during the course of the study.

4.2.1.4. Item 4: “There is uniformity within cultures.”

As is underlined by Fleming (2009), nationally oriented definitions of culture which associate culture with a country and ignore the diversity within cultures have been increasingly challenged. It is now widely recognised that no county or society is culturally homogeneous (Barrett et al., 2014; Byram et al., 2002; Corbett, 2003; Jandt, 2001; Lustig & Koester, 2010; Neuner, 2012; Risager, 1998). In the seventh week of the study, a video of a Turkish folk song was used as an authentic audio-visual material in order to raise the learners' awareness of the diversity within cultures (see Appendix G for Week VII). In the video, various musicians sing and play the folk song. They have different styles, different appearances, and they are from different cultural backgrounds. In the video, while each of the musicians is performing, their names and their hometowns are displayed, making it easy to show the learners on the map where these musicians are from. This provided a good opportunity to highlight the diversity within cultures. Secondly, step-by-step zooming of Turkey and Germany on Google Earth satellite images was used to

demonstrate metaphorically that at a first glance we assume there is unity in a culture or society, but the closer we come and the more we learn about that culture, the more we realise that there is a great diversity. As a result, the item “There is uniformity within cultures” in the questionnaires was used to explore the impact of the learning initiatives on the learners’ awareness of internal diversity within any cultural groups. Table 4.5 and in Figure 4.5 show the findings from the statistical analysis of the learners’ responses to this item.

Table 4.5: Cross-table of the Learners’ Responses to the Item “There is uniformity within cultures.”

| Item 4 | | Post-Questionnaire | | | | | Total |
|-------------------|-------------------|--------------------|----------|-----------|-------|----------------|-------|
| | | strongly disagree | disagree | undecided | agree | strongly agree | |
| Pre-Questionnaire | strongly disagree | 2 | 0 | 0 | 0 | 0 | 2 |
| | disagree | 7 | 2 | 0 | 0 | 0 | 9 |
| | undecided | 3 | 2 | 0 | 0 | 0 | 5 |
| | agree | 3 | 1 | 0 | 0 | 0 | 4 |
| | strongly agree | 0 | 0 | 0 | 0 | 0 | 0 |
| Total | | 15 | 5 | 0 | 0 | 0 | 20 |

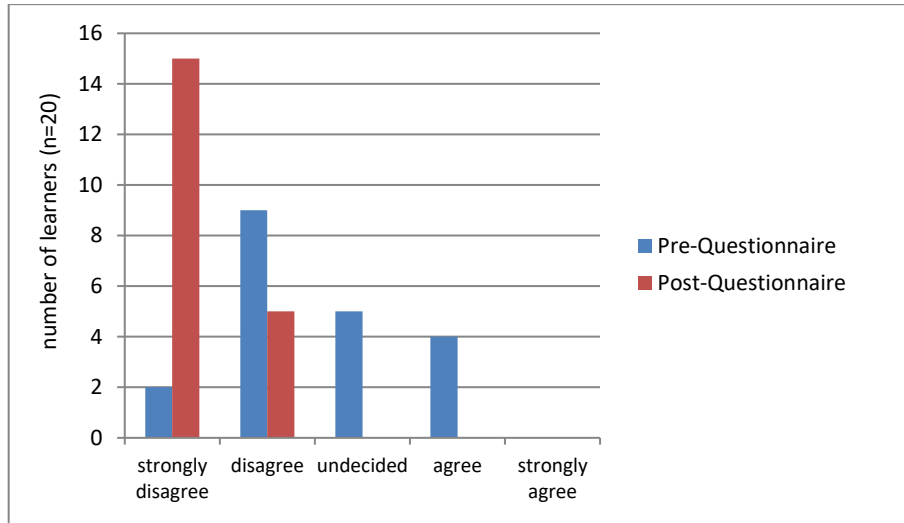


Figure 4.5: Learners’ Responses to the Item “There is uniformity within cultures.”

Table 4.5 and in Figure 4.5 show that in the pre-questionnaire, four learners agreed that there was uniformity within cultures, and five learners were undecided, while nine learners disagreed, and two learners strongly disagreed with the statement. The data suggest that before the study, slightly over half of the learners were already aware that cultures are heterogeneous. On the other hand, we can see that in the post-questionnaire, 15 learners strongly disagreed, and five learners disagreed with the item. As can be seen from Table 4.4, there has been a great increase in the number of the learners who strongly disagreed with the item by the end of the study. Seven of the learners who had disagreed with the statement in the pre-questionnaire showed strong disagreement with it in the post-questionnaire, which indicates that the learning initiatives furthered their awareness of the diversity within cultures. Furthermore, Table 4.5 details that four learners who had agreed with the item and five learners who had been undecided before the study changed their responses in the post-questionnaire and disagreed with the statement. As a result, nearly half of the learners (n=9) can be said to have gained awareness of the diversity within cultures over the course of time.

4.2.1.5. Item 5: “Our own culture affects the way we judge the behaviour of people from other cultures.”

The influence of our own culture on our perception has long been studied by social scientists. Consistent findings from these studies indicate that our cultural filters affect what we see, hear, smell, feel, and taste. Hence, how people sense, react and assign meanings to stimuli differs across cultures (Liu & Gallois, 2011). As is underlined by Neuner (2003), promoting the intercultural competence in language learners initially demands an increased understanding of culture and its role in intercultural encounters. Learners need to become aware that their culture influences their worldview, judgements, and behaviours and that members of other cultures are also influenced by their culture in the same way (p.50). Thus, in the fourth and fifth weeks of the study, learning activities focused on people’s tendency to be more judgemental towards other cultures while taking their own culture for granted (see Appendix D for Week IV and Appendix E for Week V). In the sixth week of the study, a critical incident was used to raise the learners’ awareness of the influence of culture on self-perception and perception of others (see Appendix F for Week VI). Furthermore, in the eighth week of the study, some travellers’ comments on the practice of splitting the bill at restaurants in Germany and some Germans’ responses to these comments were used to heighten their awareness of the influence of culture on its members’ self-perception and their perception of others (see Appendix H for Week VIII). As a result, the items “Our own culture affects the way we judge the behaviour of people from other cultures” and “Our own culture influences how we perceive ourselves” were used in the pre- and post-questionnaires to explore the impact of the learning initiatives on the learners’ awareness of the influence of culture on its members’ perception. Table 4.6 and Figure 4.6 on the next page present the findings from the analysis of the responses given by the learners to the fifth item.

Table 4.6: Cross-table of the Learners’ Responses to the Item “Our own culture affects the way we judge the behaviour of people from other cultures.”

| Item 5 | | Post-Questionnaire | | | | | Total |
|-------------------|-------------------|--------------------|----------|-----------|-------|----------------|-------|
| | | strongly disagree | disagree | undecided | agree | strongly agree | |
| Pre-Questionnaire | strongly disagree | 0 | 0 | 0 | 0 | 0 | 0 |
| | disagree | 0 | 0 | 0 | 0 | 2 | 2 |
| | undecided | 0 | 0 | 0 | 3 | 2 | 5 |
| | agree | 0 | 0 | 0 | 6 | 5 | 11 |
| | strongly agree | 0 | 0 | 0 | 0 | 2 | 2 |
| Total | | 0 | 0 | 0 | 9 | 11 | 20 |

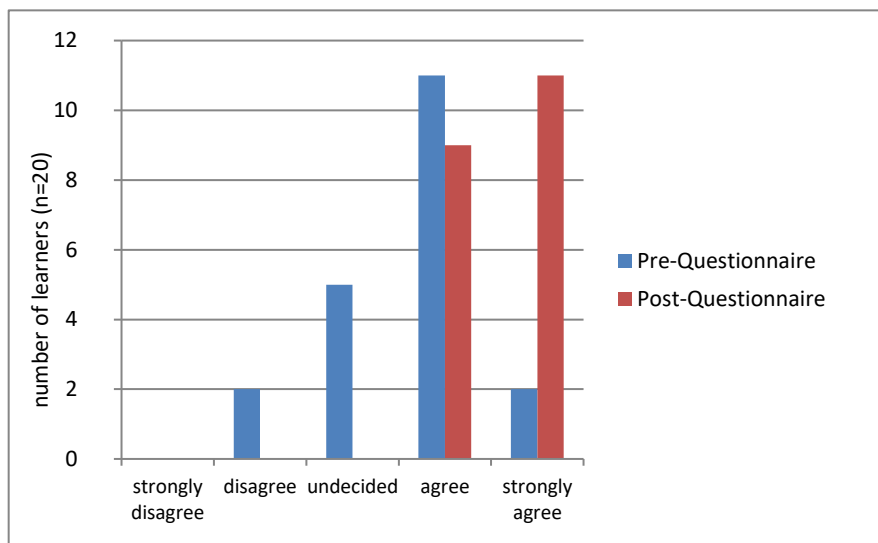


Figure 4.6: Learners’ Responses to the Item “Our own culture affects the way we judge the behaviour of people from other cultures.”

The table and the figure show that in the pre-questionnaire, two learners strongly agreed, and 11 learners agreed with the statement. The findings reveal that more than half of the learners were of the opinion that people judge others’ actions based on the criteria that

their culture has given to them. The table also presents that in the pre-questionnaire, two learners showed disagreement with the item, which suggests that these learners were not aware of the role of culture in its members' perception of others. In addition, five learners were undecided, which may indicate that they had no idea about the influence of culture on perception. When we check the learners' responses to the same item in the post-questionnaire, we can see that 11 learners strongly agreed, and nine learners agreed with the item at the end of the study.

As can also be seen from the table, three learners who had been undecided, two learners who had disagreed, and six learners who had agreed with the item in the pre-questionnaire indicated their strong agreement with the item in the post-questionnaire. Thus, the findings show a great increase in the number of the learners who strongly agreed with the item in the post-questionnaire. These findings suggest a heightened awareness of these learners regarding the influence of culture on its members' perception of others. Furthermore, Table 4.6 shows that two learners who had shown disagreement with the statement and five learners who had been undecided in the pre-questionnaire changed their responses and agreed with the statement that our own culture influences how we judge members of other cultures. Taken together, these findings suggest that in the course of the study, seven learners gained an awareness of the influence of culture on how its members view people from other cultures.

4.2.1.6. Item 6: “Our own culture influences how we perceive ourselves.”

Culture not only influences how people perceive members of other cultures, but it also affects how its members perceive themselves (Barrett et al., 2014). As has been described in the previous section, in the sixth and the eighth weeks of the study the influence of culture on its members' perception was addressed (see Appendix F for Week VI and Appendix H for Week VIII). Thus, the item “Our own culture influences how we perceive ourselves”, investigates the impact of the learning initiatives on the learners' awareness of the influence of culture on self-perception. Table 4.7 and Figure 4.7 on the next page demonstrate the findings from the analysis of the learners' responses to the item.

Table 4.7: Cross-table of the Learners’ Responses to the Item “Our own culture influences how we perceive ourselves.”

| Item 6 | | Post-Questionnaire | | | | | Total |
|-------------------|-------------------|--------------------|----------|-----------|-------|----------------|-------|
| | | strongly disagree | disagree | undecided | agree | strongly agree | |
| Pre-Questionnaire | strongly disagree | 0 | 0 | 0 | 0 | 0 | 0 |
| | disagree | 0 | 0 | 2 | 0 | 0 | 2 |
| | undecided | 0 | 0 | 0 | 3 | 4 | 7 |
| | agree | 0 | 0 | 0 | 3 | 5 | 8 |
| | strongly agree | 0 | 0 | 0 | 0 | 3 | 3 |
| Total | | 0 | 0 | 2 | 6 | 12 | 20 |

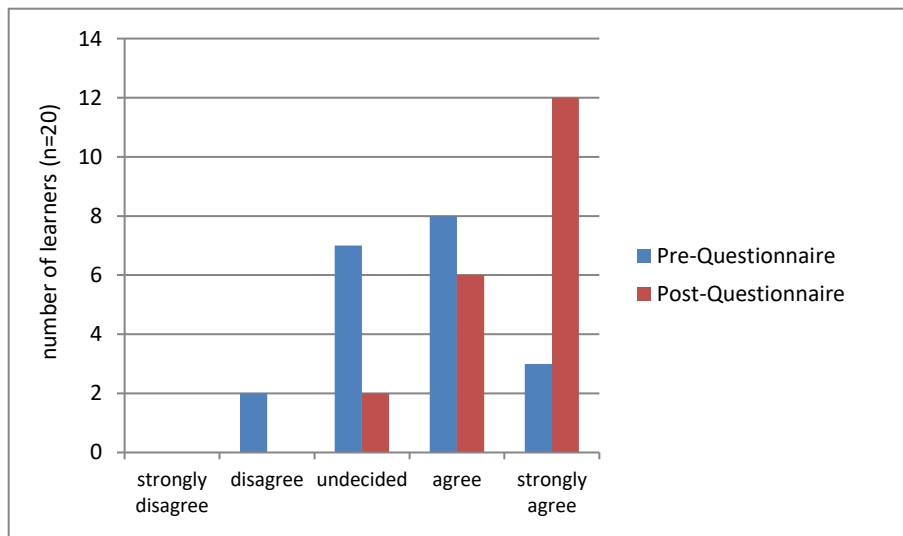


Figure 4.7: Learners’ Responses to the Item “Our own culture influences how we perceive ourselves.”

The table and the figure show that in the pre-questionnaire, three learners strongly agreed, and eight learners agreed with the item. The findings indicate that before the study, slightly over half of the learners were already aware that culture influences its members' self-perception. However, two learners who disagreed with item can be said to have believed that culture does not influence how its members perceive themselves. Furthermore, seven undecided learners can be said to have had no idea about culture's influence on self-perception. When we look at the learners' responses to the same item in the post-questionnaire, we can see an increase in the number of the learners who strongly agreed with the item, as four undecided learners and five learners who had agreed with the item before showed strong agreement with it in the post-questionnaire. These five learners can be said to have attained a higher awareness of the influence of culture on self-perception.

Furthermore, Table 4.7 reveals that seven learners who had been undecided in the pre-questionnaire agreed with the item in the post-questionnaire, which suggest that nearly half of the learners gained an awareness of the influence of culture on self-perception during the course of the study. However, two learners who had disagreed with the statement in the pre-questionnaire appeared to be undecided in the post-questionnaire. This finding implies that the learning initiatives raised some question marks on their minds but could not help them to reach a conclusion about the role of culture in how its members perceive themselves.

4.2.1.7. Conclusion

The findings from the pre- and post-questionnaires provide valuable insights into the impact of incorporating an intercultural dimension into foreign language teaching through adopting an experiential learning approach on the learners' awareness and perceptions of culture.

Initially, the findings from the pre-questionnaire suggest that around half of the learners had already been aware of the characteristics of culture that were addressed in the study. However, the findings from the learners' responses to the identical items in the post-questionnaire indicate that approximately two-thirds of these learners gained a deeper

understanding of culture. Therefore, it can be concluded that the learning initiatives furthered cultural awareness in the majority of the learners who already had some degree of cultural awareness.

Secondly, according to the findings, over the course of time, 11 learners became aware that culture does not solely refer to civilisation, six learners gained an awareness that cultures are constantly changing, four learners attained awareness that cultures exceed borders and influence one another, and nine learners acquired an awareness of the diversity within cultures. Finally, seven learners can be said to have become aware of the influence of culture on its members' self-perception and their perception of people from other cultures. Taken together, it can be deduced from these findings that nearly half of the learners gained cultural awareness in the course of the study.

When we take a closer look at the findings concerning the learners who attained cultural awareness, we see that before the study, seven of these learners can be said to have perceived culture as great achievements of a society, while four of them can be said to have regarded culture as being homogeneous. In addition, two of them assumed that culture is a static entity which is locked within national borders and that culture has no influence on its members' perception. The findings from the post-questionnaire show that these learners' perceptions of culture changed during the course of the study, and they started to view culture as a complex, internally diverse, hybrid, dynamic entity which influences its members' perception.

Lastly, the most remarkable result to emerge from the data is that there was a great decrease in the number of the undecided learners at the end of the study. While discussing the findings regarding the learners' cultural awareness, the undecided learners were assumed to have had no opinion about the statements or they were assumed to have been uncertain due to their inadequate knowledge about the concept of culture. When we check the learners' responses to these six items, we can see that while the total number of undecided learners in the pre-questionnaire is 32, this number strikingly decreases to four learners in the post-questionnaire. This significant finding indicates that a great majority

of the undecided learners (n=28) in the pre-questionnaire gained a deeper understanding of culture during the course of the study.

4.2.2. Learners' Awareness of the Conditions for Effective IC

Being an intercultural speaker or mediator requires an awareness that

- one not only needs linguistic competence, but also the ability to use the language in socially and culturally appropriate ways;
- in an intercultural communication situation, interlocutors are to be seen as individuals with multiple identities and dimensions rather than as representatives of a national culture;
- cultural norms are relative, and each culture has its own merits;
- stereotypes and ethnocentrism are barriers to effective intercultural communication (Baker, 2012; Byram, 1997, 2009a; Byram et al., 2002; Corbett, 2003; Houghton, 2013; Jandt, 2001; Kramsch, 2004; Lázár, 2007; Lebedko, 2013a; Liddicoat & Scarino, 2013; Lustig & Koester, 2010; Nugent & Catalano, 2015; Welsh, 2011).

In the first part of the pre- and post-questionnaires, five items were used to elicit data about the learners' awareness of the conditions for effective IC (see Appendix Q for the classification of the items). These items check whether the learners think linguistic competence is enough for an effective intercultural interaction, whether they see their interlocutors as a representative of a national identity in an intercultural communication situation, whether they view cultural stereotypes as barriers to effective intercultural communication, and whether they think some cultures are better than other cultures.

The findings derived from the analysis of the learners' responses to these five items are presented and discussed the following sections.

4.2.2.1. Item 1: “A good knowledge of grammar and vocabulary guarantees successful intercultural communication.”

As Lázár (2007) remarks, “a good knowledge of grammar rules, a rich vocabulary, a few memorised speech acts and cultural facts” are not enough to help foreign language learners to successfully communicate with members of other cultures (p.5). Cultural differences, which create dissimilar meanings and expectations, demand great levels of communication skills (Lustig & Koester, 2010). For this reason, linguistic competence is not enough for effective intercultural communication to take place. One must also attain an awareness of the social dimension in language use and be able to use the language in socially and culturally appropriate ways (Byram et al., 2002).

To start with, an awareness of the cross-cultural variation of styles and levels of formality, in other words, understanding cognitively and affectively what levels of formality are appropriate or inappropriate is very important for language learners. Furthermore, nonverbal communication is a crucial element of interaction (Byram, 1997), since most forms of nonverbal communication vary greatly across cultures (Lustig & Koester, 2010), and these variations make nonverbal misinterpretation a barrier to effective intercultural communication (Jandt, 2001).

In the first week of the study, the learning objective was to raise the learners’ awareness that language use is influenced by the social context, and intercultural communication is affected by people’s expectations about the appropriate levels of formality. In order to show the learners how different styles in the Turkish language indicate levels of familiarity, politeness and social distance, the learners were asked to read and act out dialogues between two friends, between two strangers, between a schoolteacher and a student, and between a university professor and a student. Some examples of how students address their teachers in other cultures were then given. Finally, the learners were asked to compare the variations in address forms in other cultures and in Germany (see Appendix A for Week I).

The learning objective of the second week of the study was to raise the learners' awareness of the cultural differences in NVC which often cause misunderstandings and communication breakdowns in intercultural encounters. In the second week, the learners were presented with visual authentic materials showing "yes" and "no" gestures in Turkey, since they are the ones that are most confusing and most misinterpreted by people from other cultures. In addition, the learners were presented with how the meaning of one simple hand gesture changes across cultures. Then some taboo gestures in Turkish culture and how their meanings change across cultures were shown to the learners. Finally, the learners were asked to think about some gestures in German culture and the misinterpretations of them which may cause communication breakdown in other cultures (see Appendix B for Week II).

As a result, the item "A good knowledge of grammar and vocabulary guarantees successful intercultural communication" was used to check the impact of the learning initiatives on the learners' awareness of the fact that linguistic competence is not enough for successful intercultural communication. Table 4.8 and Figure 4.8 illustrate the findings from the analysis of the learners' responses to the item.

Table 4.8: Cross-table of the Learners' Responses to the Item "A good knowledge of grammar and vocabulary guarantees successful intercultural communication."

| Item 1 | | Post-Questionnaire | | | | | Total |
|-------------------|-------------------|--------------------|----------|-----------|-------|----------------|-------|
| | | strongly disagree | disagree | undecided | agree | strongly agree | |
| Pre-Questionnaire | strongly disagree | 0 | 1 | 0 | 0 | 0 | 1 |
| | disagree | 3 | 2 | 0 | 0 | 0 | 5 |
| | undecided | 1 | 1 | 0 | 0 | 0 | 2 |
| | agree | 5 | 3 | 1 | 0 | 0 | 9 |
| | strongly agree | 0 | 3 | 0 | 0 | 0 | 3 |
| Total | | 9 | 10 | 1 | 0 | 0 | 20 |

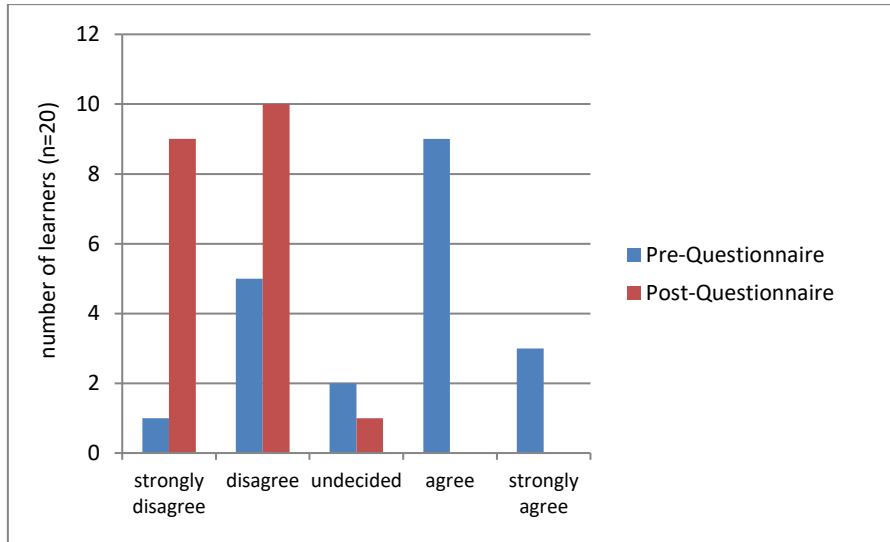


Figure 4.8: Learners’ Responses to the Item “A good knowledge of grammar and vocabulary guarantees successful intercultural communication.”

As Table 4.8 and Figure 4.8 demonstrate, in the pre-questionnaire, three learners strongly agreed with the statement, and nine learners agreed with it, while two learners were undecided. On the other hand, one learner strongly disagreed, and five learners disagreed with the item. These findings indicate that before the study, more than half of the learners were of the opinion that linguistic competence was enough for effective intercultural communication. Two undecided learners can be said to have had no idea about the statement. However, six learners seem to have been aware that a good knowledge of grammar and vocabulary does not guarantee successful intercultural communication. As can also be seen from the table and the figure, in the post-questionnaire, nine learners strongly disagreed and ten learners disagreed with the item, while only one learner was undecided. In addition, Table 4.8 details that one learner who had agreed with the item in the pre-questionnaire became undecided at the end of the study. This finding suggests that the learning initiatives made her question whether linguistic competence guarantees successful intercultural communication; but they did not help her attain an awareness that a good knowledge of grammar rules and vocabulary is not enough to successfully communicate with members of other cultures. Nevertheless, we see a substantial increase in the number of the learners who strongly disagreed and who disagreed with the item in the post-questionnaire. From Table 4.8, we can see that three learners who had disagreed

with the item in the pre-questionnaire showed strong agreement with it in the post-questionnaire, which can be said to indicate an increase in their awareness.

Table 4.8 also shows that 11 learners who were of the opinion that linguistic competence was enough for effective intercultural communication and two learners who were undecided in the pre-questionnaire disagreed with the statement in the post-questionnaire. As a result, it can be deduced that over the course of time, more than half of the learners (n=13) attained awareness that one needs more than linguistic competence to be able to communicate effectively with members of other cultures.

4.2.2.2. Item 2: “Each person is representative of a national identity in an intercultural situation.”

Byram (2003) maintains that “the fluidity of national frontiers, the internationalisation of contemporary life and the challenges to social identities, in particular national identity, which this brings, affect the ways in which we conceptualise communication” (p.5). In today’s world, identity is complex and, in many ways, a changeable thing (Risager, 2007). Furthermore, diversity within cultures goes beyond the differences between cultures; thus, knowing a person’s cultural or national identity does not provide complete and reliable information about that person (Jandt, 2001).

In the seventh week of the study, a video of a Turkish folk song was used as an authentic audio-visual material in order to raise the learners’ awareness of the complex nature of identity and of the diversity within any cultural groups (see Section 4.2.1.4 for a brief description of Week VII and see Appendix G for Week VII). Moreover, in the 11th week of the study, after studying the adjectives of personality in the Turkish language, stereotypes about different nations were discussed through the use of various activities and authentic materials to present the unfairness and inaccuracy of assuming that all the members of a culture share the same characteristics (see Appendix K for Week XI). Hence, the item “Each person is a representative of a national identity in an intercultural situation” was used to check the impact of the learning initiatives on the learners’ awareness of the complex nature of identity.

Table 4.9 and Figure 4.9 present the findings from the analysis of the learners’ responses to the item.

Table 4.9: Cross-table of the Learners’ Responses to the Item “Each person is a representative of a national identity in an intercultural situation.”

| Item 2 | | Post-Questionnaire | | | | | Total |
|-------------------|-------------------|--------------------|----------|-----------|-------|----------------|-------|
| | | strongly disagree | disagree | undecided | agree | strongly agree | |
| Pre-Questionnaire | strongly disagree | 2 | 0 | 0 | 0 | 0 | 2 |
| | disagree | 1 | 1 | 0 | 0 | 0 | 2 |
| | undecided | 1 | 2 | 2 | 0 | 0 | 5 |
| | agree | 2 | 7 | 1 | 0 | 0 | 10 |
| | strongly agree | 0 | 1 | 0 | 0 | 0 | 1 |
| Total | | 6 | 11 | 3 | 0 | 0 | 20 |

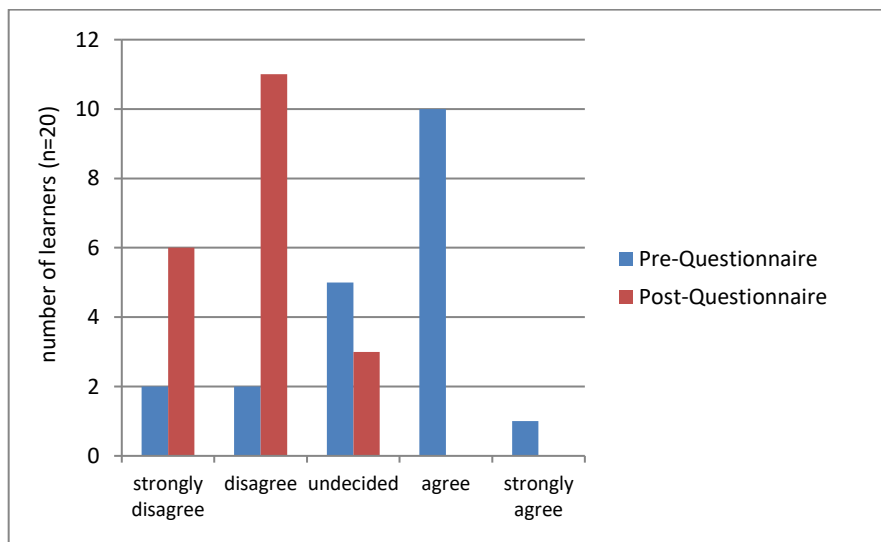


Figure 4.9: Learners’ Responses to the Item “Each person is a representative of a national identity in an intercultural situation.”

As can be seen from the table and the figure, in the pre-questionnaire, one learner strongly agreed, and 10 learners agreed that in an intercultural communication situation each person represented a national identity. Furthermore, five undecided learners can be said to have had no idea about the statement. On the other hand, two learners disagreed, and two learners strongly disagreed with the statement. Therefore, it can be deduced that four learners had already been aware that viewing someone as a representative of a national identity in intercultural communication could be misleading in today's world.

When we check the learners' responses to the same item in the post-questionnaire, we see that at the end of the study, six learners strongly agreed with the statement and 11 learners agreed with it, while three learners were undecided. Table 4.9 details that two learners remained undecided at the end of the study, which implies that the learning initiatives did not have a sufficient effect on raising these learners' awareness of the complex nature of identity. Table 4.9 also shows that one learner who had agreed with the item before the study became undecided over the course of time, which may indicate that the learning initiatives made her question the validity of the statement but did not help her form an opinion about it. In addition, from the table, we can observe that there was a great increase in the number of the learners who disagreed with the item. Moreover, Table 4.9 details that one learner who had strongly agreed, nine learners who had agreed with the item and three learners who had been undecided in the pre-questionnaire changed their responses and showed disagreement with the item in the post-questionnaire. From these findings, it can be inferred that during the course of the study, more than half the learners (n=13) gained awareness that in intercultural communication, a person should be seen as an individual whose qualities are to be discovered rather than be seen as a representative of a national identity.

4.2.2.3. Item 3: “Cultural stereotypes help us communicate effectively with people from other cultures.”

Stereotypes are great barriers to effective intercultural communication (Barrett et al., 2014; Bennett, 1998; Byram, 1997; Byram et al., 2002; Hadley, 2003; Houghton, 2013; Jandt, 2001; Kramsch, 1993; Lebedko, 2013a; Lustig & Koester, 2010; Nugent

& Catalano, 2015; Stangor, 2000; Welsh, 2011) because stereotyping involves labelling or categorising a group of people in a generally negative way and then assuming that all members of that group think or act the same (Byram et al., 2002). Stereotypes therefore assume that an individual is like everyone else in that culture, and they do not take into account the vast degree of individual differences among the members of a culture (Lustig & Koester, 2010). Above all, stereotypes may also promote prejudice and discrimination towards people from other cultures (Jandt, 2001; Lustig & Koester, 2010).

While addressing stereotypes in a foreign language classroom setting, first of all, materials should be designed to foster learners' awareness of the outsider's simplified views of their own culture so that "they can better understand the unpleasantness of being presented in a stereotyped manner, which might challenge their own simplifications of the foreign culture" (Camilleri et al., 2000, p.210). Thus, in the eighth week of the study, how the practice of splitting the bill in Germany is perceived by some members of other cultures and how some Germans react to their comments were presented to the learners. The learners were then encouraged to evaluate the two perspectives critically (see Appendix H for Week VIII).

Furthermore, ethnic jokes in the native and target cultures can serve as valuable sources while addressing stereotypes because they are rich in oversimplified descriptions of people (Lebedko, 2013a). For this reason, in the 10th week of the study, some regional jokes in Turkey and in Germany were integrated into the course to present to the learners that stereotypes are unfair and inaccurate, since they indicate that all people in a group are the same. After talking about the portrayal of locals in these jokes, a map of Germany which illustrates regional German stereotypes was presented to the learners to stimulate classroom discussion about stereotypes (see Appendix J for Week X).

Moreover, Byram (1997) maintains that in order to raise the learners' critical cultural awareness, teachers must design activities that elicit learners' stereotypes about people from other cultures and encourage them to explore the origins of their judgements. Therefore, in the 11th week, the learners were asked to write down stereotypes about different nations including Germans, and then they were asked to evaluate these

stereotypes. Furthermore, in order to encourage discussion, two cartoons from German and British tabloids which stereotypically portray British and German holidaymakers in Mallorca were used. Finally, the learners were asked to think about and reflect on the possible effects of cultural stereotypes on intercultural communication (see Appendix K for Week XI). In the 12th week of the study, the learners read two letters written by two Turkish exchange students who were in Germany to study for one semester (see Appendix L for Week XII). In these letters, these students exchange their views about Germany and Germans. They both see only a part of Germany or German culture, but in their letters, they generalise their experiences to the whole population, and sometimes their generalisations contradict each other. These materials also encouraged the learners to discuss some stereotypes about their own culture and to reflect on how it feels to be described in an oversimplified way. Additionally, these letters provided the opportunity to talk about how stereotypes are formed, and to address how to avoid stereotyping by making generalisations which indicate potential and tendency.

In the pre- and post-questionnaires, the third item checked the impact of the learning materials and activities on the learners' awareness of stereotypes as barriers to effective intercultural communication.

Table 4.10 and Figure 4.10 on the next page present the findings from the analysis of the learners' responses to the third item.

Table 4.10: Cross-table of the Learners’ Responses to the Item “Cultural stereotypes help us communicate effectively with people from other cultures.”

| Item 3 | | Post-Questionnaire | | | | | Total |
|-------------------|-------------------|--------------------|----------|-----------|-------|----------------|-------|
| | | strongly disagree | disagree | undecided | agree | strongly agree | |
| Pre-Questionnaire | strongly disagree | 1 | 0 | 0 | 0 | 0 | 1 |
| | disagree | 2 | 3 | 0 | 0 | 0 | 5 |
| | undecided | 4 | 3 | 1 | 0 | 0 | 8 |
| | agree | 5 | 0 | 0 | 0 | 0 | 5 |
| | strongly agree | 0 | 0 | 1 | 0 | 0 | 1 |
| Total | | 12 | 6 | 2 | 0 | 0 | 20 |

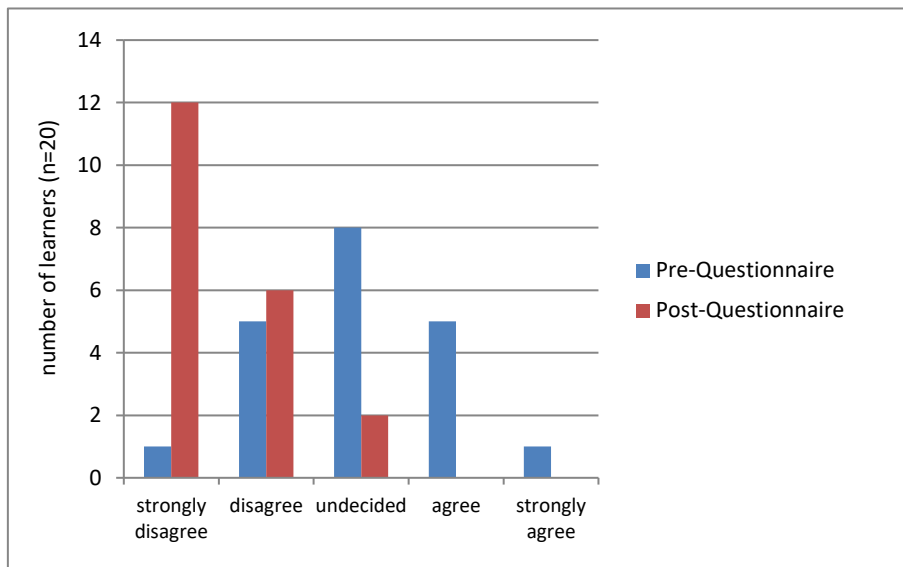


Figure 4.10: Learners’ Responses to the Item “Cultural stereotypes help us communicate effectively with people from other cultures.”

When we look at Table 4.10 and Figure 4.10, we see that before the study, one learner strongly agreed, and five learners agreed with the statement. Thus, six learners can be said

to have believed that cultural stereotypes facilitated intercultural communication. Moreover, we see that eight learners were undecided, which may indicate that nearly half of the learners were uncertain about the effects of stereotypes on intercultural communication, or they were unfamiliar with the term 'stereotype'. On the other hand, five learners disagreed, and only one learner strongly disagreed with the statement. Hence, it can be deduced that before the study, only six learners viewed cultural stereotypes as barriers to intercultural communication.

When we check the findings from the post-questionnaire shown in Table 4.10, we can see that 12 learners strongly disagreed with the statement and six learners disagreed with it, while two learners were undecided at the end of the study. Closer inspection of the table also shows a substantial increase in the number of learners who showed strong disagreement with the statement. Table 4.10 also details that two learners who disagreed with the statement before the study have shown strong disagreement in the post-questionnaire, which may indicate an increase in their awareness of the negative effects of stereotypes on intercultural communication. Furthermore, we see a decrease in the number of the undecided learners in the post-questionnaire, as four of these learners strongly disagreed and three of them disagreed with the statement. However, one learner remained undecided, which may suggest that the learning initiatives did not help her develop an awareness of stereotypes. The table also reveals that one learner who had shown strong agreement with the item in the pre-questionnaire became undecided at the end of the study, which implies that the learning initiatives made her question the role of stereotypes in intercultural communication, but they did not help her to reach a conclusion. Finally, the table also shows that five learners who had agreed with the item and seven learners who had been undecided in the pre-questionnaire changed their responses and disagreed with the item in the post-questionnaire. These findings therefore suggest that in the course of the study, more than half of the learners (n=12) gained awareness that cultural stereotypes hinder effective intercultural communication.

4.2.2.4. Item 4: “In intercultural communication situations, cultural stereotypes are barriers to mutual understanding.”

This is the only reversed item on the scale, and it correlates with the third statement “Cultural stereotypes help us communicate effectively with people from other cultures”. As explained in the previous section, four weeks of the study were allocated to address cultural stereotypes, since successful communication with members of other cultures partly depends on stereotypes (Byram et al., 1994). The reason behind using this reversed item was to check the consistency of the learners’ responses to these two items. Table 4.11 and Figure 4.11 illustrate the findings from the analysis of the responses given by the learners to the fourth item.

Table 4.11: Cross-table of the Learners’ Responses to the Item “In intercultural communication situations, cultural stereotypes are barriers to mutual understanding.”

| Item 4 | | Post-Questionnaire | | | | | Total |
|-------------------|-------------------|--------------------|----------|-----------|-------|----------------|-------|
| | | strongly disagree | disagree | undecided | agree | strongly agree | |
| Pre-Questionnaire | strongly disagree | 0 | 0 | 0 | 0 | 0 | 0 |
| | disagree | 0 | 0 | 1 | 2 | 1 | 4 |
| | undecided | 0 | 0 | 0 | 5 | 4 | 9 |
| | agree | 0 | 0 | 0 | 2 | 4 | 6 |
| | strongly agree | 0 | 0 | 0 | 0 | 1 | 1 |
| Total | | 0 | 0 | 1 | 9 | 10 | 20 |

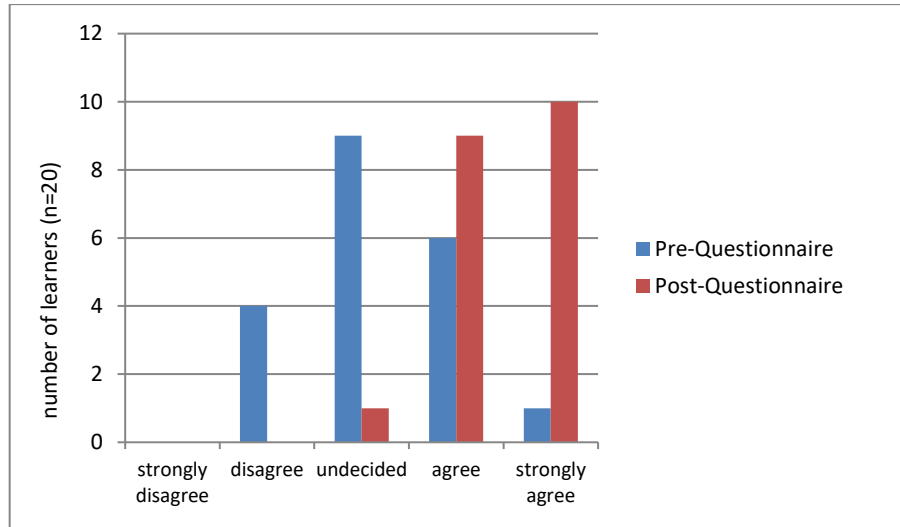


Figure 4.11: Learners’ Responses to the Item “In intercultural communication situations, cultural stereotypes are barriers to mutual understanding.”

Table 4.11 and Figure 4.11 show that before the study, one learner strongly agreed, and six learners agreed with the statement. Thus, seven learners can be said to have already been aware that cultural stereotypes hinder effective intercultural communication. On the other hand, nine learners were undecided, which may again indicate that nearly half of the learners were uncertain about the effects of cultural stereotypes on intercultural communication, or they were unfamiliar with the term ‘stereotype’. Lastly, the table shows that four learners disagreed with the statement, which suggests that they thought cultural stereotypes facilitate intercultural communication. When we look at the learners’ responses to the same item in the post-questionnaire, we see that at the end of the study, ten learners strongly agreed and nine learners agreed that stereotypes are barrier to intercultural communication, while only one learner was undecided.

Table 4.11 also reveals a substantial increase in the number of learners who strongly agreed with the statement. One learner who had disagreed with the statement and four learners who had been undecided in the pre-questionnaire showed strong agreement in the post-questionnaire. In addition, four learners who had shown agreement with the item in the pre-questionnaire strongly agreed with it in the post-questionnaire, which may be an indication of an increase in their awareness of the negative effects of the stereotypes on

intercultural communication. Furthermore, three learners who had disagreed with the statement and nine learners who had been undecided before the study changed their responses in the post-questionnaire and agreed with the item. Therefore, it can be inferred that over the course of time, more than half of the learners (n=12) became aware that cultural stereotypes hinder effective intercultural communication. On the other hand, as Table 4.11 shows, one learner who had disagreed with the statement in the pre-questionnaire became undecided at the end of the study, which suggests that the learning initiatives made her question the role of stereotypes in intercultural communication but did not help her to gain awareness of the negative effects of stereotypes on intercultural encounters.

Consequently, when the learners' responses to the third and fourth items are brought together, consistency between the findings can easily be noticed. This consistency can be said to validate the conclusion that was drawn from the findings that during the course of the study, more than half of the learners became aware that cultural stereotypes are "a pernicious stumbling block to intercultural communication" (Jandt, 2001, p.70).

4.2.2.5. Item 5: "Some cultures are better than other cultures."

The pursuit of raising the learners' critical cultural awareness also entails addressing ethnocentrism as a barrier to intercultural communication. As Lustig and Koester (2010) emphasise, people very often perceive their experiences, which are shaped by their own culture, as natural and appropriate. For this reason, they assume that the way they were taught to behave is right while people from other cultures who behave differently are wrong. As a result, they use their own beliefs, values, norms and practices as criteria when judging the behaviour of people from other cultures, resulting in ethnocentrism. Ethnocentrism also refers to the notion that one's own culture is superior to others (Jandt, 2001) and it is a great barrier to effective intercultural communication, since it highlights and exaggerates cultural differences and reduces people's motivation to communicate with members of other cultures (Lustig & Koester, 2010). Therefore, in the fourth, fifth, and sixth weeks of the study, the underlying causes of ethnocentrism and the consequences of ethnocentric positions were addressed in the classroom through various thought-

provoking learning tasks, activities and authentic materials. The objective of the fourth week of the study was to heighten the learners’ awareness of people’s tendency to be more critical towards other cultures while they take their own culture for granted. In the fifth week, the learning initiatives aimed to promote the learners’ self-awareness through making them question whether they take their own culture for granted. Lastly, the objectives of the sixth week of the study were to increase the learners’ awareness of the influence of culture on perception and to raise their awareness of the negative effects of ethnocentrism on intercultural communication (see Appendix D for Week IV, Appendix E for Week V, and Appendix F for Week VI). Thus, the item “Some cultures better than other cultures” investigated the impact of the learning initiatives on the learners’ awareness of ethnocentrism and their awareness of the relative nature of cultural norms. The findings from the analysis of the responses given by the learners to this item are presented in Table 4.12 and Figure 4.12.

Table 4.12: Cross-table of the Learners’ Responses to the Item “Some cultures are better than other cultures.”

| Item 5 | | Post-Questionnaire | | | | | Total |
|-------------------|-------------------|--------------------|----------|-----------|-------|----------------|-------|
| | | strongly disagree | disagree | undecided | agree | strongly agree | |
| Pre-Questionnaire | strongly disagree | 5 | 0 | 0 | 0 | 0 | 5 |
| | disagree | 5 | 1 | 0 | 0 | 0 | 6 |
| | undecided | 5 | 0 | 0 | 0 | 0 | 5 |
| | agree | 3 | 0 | 0 | 0 | 0 | 3 |
| | strongly agree | 0 | 0 | 1 | 0 | 0 | 1 |
| Total | | 18 | 1 | 1 | 0 | 0 | 20 |

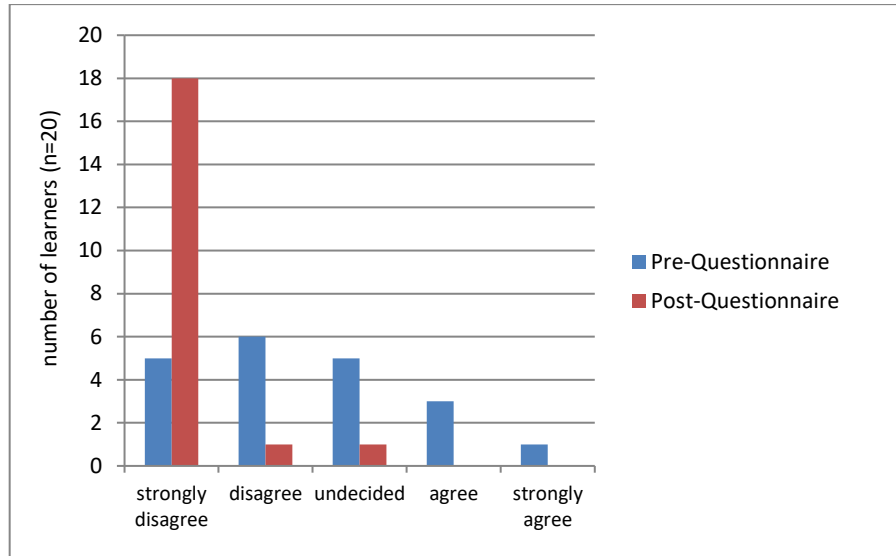


Figure 4.12: Learners’ Responses to the Item “Some cultures are better than other cultures.”

Table 4.12 and Figure 4.12 illustrate that in the pre-questionnaire, one learner strongly agreed with the statement, and three learners agreed with it. Five learners were undecided, while five learners strongly disagreed, and six learners disagreed with the item. The findings reveal that before the study, slightly over half of the learners (n=11) showed opposition to the ethnocentric perspective reflected by the statement. On the other hand, a small number of the learners (n=4) were of the opinion that some cultures are better than others. Regarding the undecided learners, it can be stated that they were uncertain, or they can be said to have hesitated to give their opinion.

When we check the findings from the post-questionnaire, we see that at the end of the study, one learner was undecided, while 18 learners strongly disagreed, and one learner disagreed with the item. As detailed in Table 4.12, one learner who had strongly agreed with the item in the pre-questionnaire became undecided in the post-questionnaire, which may indicate that the learning initiatives made her question whether cultures could be classified as better or worse, but she still seemed to have been uncertain about the equality of cultures. In addition, a significant increase was observed in the number of the learners who strongly disagreed with the statement in the post-questionnaire. Moreover, five

learners who had disagreed with the item in the pre-questionnaire showed strong disagreement after the study, which indicates that the learning initiatives heightened their awareness of the relativity of cultures. Furthermore, as can be seen from the table, three learners who had agreed on the item and five learners who had been undecided before the study showed strong disagreement with the item in the post-questionnaire. Consequently, these findings imply that in the course of the study, nearly half of the learners (n=8) became aware that ethnocentric perspectives impede intercultural communication, and they can be said to have adopted the opinion that each culture has its own merits.

4.2.2.6. Conclusion

The major conclusion that can be drawn from the findings is that incorporating an intercultural dimension into foreign language teaching through adopting an experiential learning approach with an emphasis on critical reflection raised awareness of the conditions for effective intercultural communication for the majority of the learners.

Initially, the findings suggest that in the course of the study, more than half of the learners (n=13) gained awareness that linguistic competence alone does not guarantee successful intercultural communication. Thus, it can be deduced that addressing the cross-cultural variation of styles and levels of formality in the first week of the study and integrating the cultural differences in non-verbal communication into the course in the second week seem to have helped the learners to attain awareness that they need more than linguistic competence to communicate effectively with members of other cultures. Secondly, the findings indicate that the learning activities and authentic materials used in the seventh and 11th weeks of the study seem to have helped over half of the learners (n=13) to gain awareness of the complex nature of identity. Thirdly, it can be inferred from the findings that addressing cultural stereotypes in the eighth, 10th, 11th and 12th weeks of the study through various authentic materials, learning tasks and activities helped more than half of the learners (n=12) to gain awareness of the negative effects of stereotypes on intercultural communication. Lastly, addressing the underlying causes of ethnocentrism and the consequences of ethnocentric positions through the use of various thought-provoking learning activities and authentic materials in the fourth, fifth and sixth weeks of the study

helped nearly half of the learners (n=8) to attain awareness that cultures cannot be classified as better or worse.

Furthermore, the analysis of the learners' responses to the five items which checked their awareness of the conditions for effective IC in the pre- and post-questionnaires show that three learners who had disagreed with the item "A good knowledge of grammar and vocabulary guarantees successful intercultural communication" in the pre-questionnaire showed strong disagreement in the post-questionnaire. One learner, who had disagreed with the second item "Each person is representative of a national identity in an intercultural situation" before the study, strongly disagreed with it in the post-questionnaire. Two learners who had disagreed with the statement that "Cultural stereotypes help us communicate effectively with people from other cultures" in the pre-questionnaire strongly disagreed with it in the post-questionnaire. Four learners who had agreed with the item "In intercultural communication situations, cultural stereotypes are barriers to mutual understanding" before the study showed strong agreement with the statement at the end of the study. Lastly, five learners who had shown disagreement with the item "Some cultures are better than other cultures" in the pre-questionnaire showed strong disagreement in the post-questionnaire. It can be inferred from these findings that the learning initiatives furthered awareness of the conditions for effective intercultural communication in the learners who can be said to have had some degree of intercultural competence, considering their responses to the items in the pre-questionnaire.

Finally, a further point to underline is that a substantial decrease was observed in the number of the undecided learners in the post-questionnaire. The findings reveal that while the total number of the undecided learners before the study was 29, only three of these learners remained undecided at the end of the study. More importantly, the analysis of these 26 learners' responses to the items in the post-questionnaire revealed that in the course of the study, these learners gained awareness of the conditions for effective IC that were addressed during the course of the study.

4.3. Findings from the Analysis of the Qualitative Data

In this study, the qualitative data were collected through the open-ended items in the pre- and post-questionnaires, reflection papers and semi-structured interviews. As has been explained in detail in Chapter 3, the data from these three different tools were analysed by adopting Charmaz's (2014) constructivist grounded theory approach, consisting of initial and focused coding, memo-writing, and the constant comparison method. It further needs to be underlined that grounded theory was only used as a method of data analysis in this study. In other words, the abbreviated version of grounded theory was employed due to time constraints. The researcher only analysed the original data following the flexible guidelines of constructivist grounded theory proposed by Charmaz (2014) in order to systematically represent the participants' learning experiences and their understanding of culture and conditions for effective IC.

To start with, initial coding of the qualitative data was conducted with an open mind and with little preoccupation with the research questions. During this phase, line-by-line coding was chosen to minimise the risk of overlooking ideas and perspectives and to generate codes that were based on what was suggested or implied by the data. Comparisons were made between the data and the codes. Whenever possible, gerunds were used in the coding. The second phase consisted of focused coding, where the initial codes were filtered. In other words, the codes that seemed to have higher analytical value, those that appeared more frequently in the analysis, and those that were perceived to be more relevant to the research questions were identified. After that, the constant comparative method was carried out again and the focused codes that had higher conceptual value were raised to categories. Throughout the analysis, memos were written, and they were revisited until the data analysis was completed. Particular focused codes as representatives of a certain disposition were categorised, and the number of their occurrences were identified. In other words, particular quantifiable data were elicited from the qualitative data. In the following sections, the findings and the discussion of the qualitative data are presented based on the final analysis of the data.

4.3.1. Open-Ended Items in the Pre- and Post-Questionnaires

Raising learners' critical cultural awareness in a foreign language classroom setting requires guiding the learners to explore the diversity and complexity of cultures, which should lead to an awareness of multiple voices or perspectives within any cultural groups. At the same time, the learners should be exposed to the reality that cultural groups extend beyond national borders and connect with global communities (Baker, 2012). As has been described in detail in section 4.2.2.1, a video of a Turkish folk song was used as an authentic audio-visual material in the seventh week in order to raise the learners' awareness of the diversity within cultures and to enhance their awareness of the complex nature of identity. Furthermore, enhancing language learners' critical awareness entails addressing stereotypes (Houghton, 2013; Nugent & Catalano, 2015), as intercultural mediators avoid stereotyping and perceiving someone through a single identity (Byram et al., 2002). Thus, cultural stereotypes were addressed in the eighth, 10th, 11th and 12th weeks of the study (see Section 4.2.2.3 for the detailed description of the materials and learning activities).

On the other hand, we cannot deny that people often use generalisations in oral or written communication, as they are central elements of argumentation (Lazere, 2016). At the same time, another undeniable fact is that overgeneralisations about other cultures based on individual experiences are often used in casual speech. According to Bennett (2013), making cultural generalisations cannot and should not be avoided, since generalisations are an essential part of human perception. Additionally, he states that it is impossible to refer to a group without making generalisations about the characteristics shared by its members; however, he also emphasises that individual members share these qualities to varying degrees. Denying this variation, in other words, assuming that every individual is a static representative of a single group forms the essence of stereotyping (Bennett, 2013). Thus, it must be borne in mind that cultural generalisations express possibility and potential; they do not reflect certainty (Apedaile & Schill, 2008). As a result, it can be argued that it is of vital importance to treat the generalisations we hear or read with caution and to avoid stereotyping through being careful about our choice of words while making cultural generalisations (Welsch, 2012; Lazere, 2016).

The objectives of the 12th week of the study were to raise the learners' awareness of the distinction between cultural generalisations and stereotypes, and to present the learners with ways to avoid stereotyping. The learners were asked to read two letters written by Turkish exchange students in Germany. After reading the texts, the learners were requested to list the overgeneralisations about Germany and Germans in these texts, and they were then asked for their opinions about these oversimplified descriptions. After that, the learners were provided with some examples of generalisations that do not make absolute claims about other cultures and their members. Finally, they were asked to turn some overgeneralisations in these letters into cultural generalisations which allow for individual differences (see Appendix L for Week XII).

In order to explore the impact of the learning initiatives on the learners' awareness of the diversity within cultures and on their awareness of the strategies to avoid stereotyping, the learners were asked to give a description of Turkish people in the second part of the pre- and post-questionnaires. In the second part of the questionnaires, the first item asked the learners to describe a Turkish woman, and the second item asked them to describe a Turkish man in terms of their physical appearance, personality, level of education, lifestyle, and belief system. The learners' responses to these open-ended items were coded and the number of their occurrences were identified. The findings from the analysis of their responses to the items in both questionnaires were then compared and contrasted.

The findings were tabulated to make it easier for the readers to follow the discussions. The left-hand column of the following tables presents the total number of the learners who made stereotypical descriptions and the codes with their frequencies, while the right-hand column shows the total number of the learners who avoided making stereotypical descriptions and the codes with their frequency of occurrence.

4.3.1.1. Findings from the Open-Ended Items in the Pre-Questionnaire

The findings derived from the analysis of the responses given by the learners to the first item in the pre-questionnaire are presented in Table 4.13 on the next page.

Table 4.13: Learners' Description of a Turkish Woman in the Pre-Questionnaire

| Physical appearance | | | | | |
|---|----------|----------------|---------------------------------------|----------|----------------|
| <i>Stereotypical Descriptions</i> | <i>n</i> | <i>Total n</i> | <i>Diversity Awareness</i> | <i>n</i> | <i>Total n</i> |
| dark hair | 8 | 20 | mostly dark hair | 4 | 20 |
| brown eyes | 8 | 20 | mostly brown eyes | 4 | 20 |
| wears a headscarf | 6 | 20 | some wear a headscarf | 3 | 20 |
| dark skin | 4 | 20 | varies | 1 | 20 |
| short | 4 | 20 | | | |
| overweight | 3 | 20 | | | |
| <u>learners making stereotypical descriptions</u> | 15 | 20 | <u>learners avoiding stereotyping</u> | 5 | 20 |
| Personality | | | | | |
| <i>Stereotypical Descriptions</i> | <i>n</i> | <i>Total n</i> | <i>Diversity Awareness</i> | <i>n</i> | <i>Total n</i> |
| reserved | 6 | 20 | mostly friendly | 1 | 20 |
| friendly | 6 | 20 | some are reserved | 1 | 20 |
| polite | 5 | 20 | varies | 1 | 20 |
| helpful | 4 | 20 | | | |
| hardworking | 3 | 20 | | | |
| conservative | 3 | 20 | | | |
| self-confident | 1 | 20 | | | |
| <u>learners making stereotypical descriptions</u> | 18 | 20 | <u>learners avoiding stereotyping</u> | 2 | 20 |
| Level of Education | | | | | |
| <i>Stereotypical Descriptions</i> | <i>n</i> | <i>Total n</i> | <i>Diversity Awareness</i> | <i>n</i> | <i>Total n</i> |
| lower than average | 3 | 20 | varies | 4 | 20 |
| average | 8 | 20 | | | |
| well-educated | 4 | 20 | | | |
| highly educated | 1 | 20 | | | |
| <u>learners making stereotypical descriptions</u> | 16 | 20 | <u>learners avoiding stereotyping</u> | 4 | 20 |
| Lifestyle | | | | | |
| <i>Stereotypical Descriptions</i> | <i>n</i> | <i>Total n</i> | <i>Diversity Awareness</i> | <i>n</i> | <i>Total n</i> |
| family-oriented | 7 | 20 | mostly family-oriented | 1 | 20 |
| responsible for kids | 5 | 20 | some are independent | 1 | 20 |
| responsible for housework | 4 | 20 | varies | 1 | 20 |
| conventional | 4 | 20 | | | |
| works part-time | 2 | 20 | | | |
| <u>learners making stereotypical descriptions</u> | 18 | 20 | <u>learners avoiding stereotyping</u> | 2 | 20 |

(Table continues on the next page.)

| Belief System | | | | | |
|---|----------|----------------|---------------------------------------|----------|----------------|
| <i>Stereotypical Descriptions</i> | <i>n</i> | <i>Total n</i> | <i>Diversity Awareness</i> | <i>n</i> | <i>Total n</i> |
| Muslim | 15 | 20 | mostly Muslim | 4 | 20 |
| religious | 2 | 20 | varies | 1 | 20 |
| deeply religious | 1 | 20 | | | |
| <u>learners making stereotypical descriptions</u> | 15 | 20 | <u>learners avoiding stereotyping</u> | 5 | 20 |

As Table 4.13 shows, the findings from the analysis of the learners' responses to the first item in the pre-questionnaire concerning the physical appearance of a Turkish woman indicate that a majority of the learners (n=15) made stereotypical descriptions about the physical appearance of a Turkish woman. As can be seen from the table, eight learners stated in their descriptions that a Turkish woman had dark hair and brown eyes, and six learners stated that a Turkish woman wore a headscarf. However, when we check the right-hand column of the table, we see that one learner refused to describe a woman based on her ethnicity, five learners avoided stereotyping by using the qualifier *mostly*, and three of them additionally used *some* in their descriptions. Secondly, the findings show that a great majority of the learners (n=18) made absolute claims about the personality of a Turkish woman. On the other hand, one learner avoided stereotyping by using the qualifiers *mostly* and *some*, while one learner refrained from making any descriptions, stating that it varied. Thirdly, in terms of the level of education, a great majority of the learners (n=16) made oversimplified descriptions, while four learners refused to make any judgements, underlining that a Turkish woman's level of education varied. When we check Table 4.13 again, we can see that a great majority of the learners (n=18) made stereotypical descriptions about the lifestyle of a Turkish woman. On the other hand, one learner avoided stereotyping by using the qualifiers *mostly* and *some*, and one learner stated that lifestyle of a Turkish woman varied. Lastly, as is shown in Table 4.13, a majority of the learners (n=15) overgeneralised the belief system of a Turkish woman. Two of these learners additionally stated that a Turkish woman was religious, and one of them stated that a Turkish woman was deeply religious. However, four learners avoided

stereotyping by using the qualifier *mostly*, and one learner refused to make a generalisation stating that it varied.

The second open-ended item in the second part of the pre-questionnaire asked the learners to describe a Turkish man. Table 4.14 details the findings derived from the analysis of the responses given by the learners.

Table 4.14: Learners’ Description of a Turkish Man in the Pre-Questionnaire

| Physical appearance | | | | | |
|---|----------|----------------|---------------------------------------|----------|----------------|
| <i>Stereotypical descriptions</i> | <i>n</i> | <i>Total n</i> | <i>Diversity Awareness</i> | <i>n</i> | <i>Total n</i> |
| dark hair | 12 | 20 | mostly dark hair | 2 | 20 |
| brown eyes | 12 | 20 | mostly brown eyes | 2 | 20 |
| dark skin | 7 | 20 | varies | 1 | 20 |
| beard | 4 | 20 | | | |
| well-built | 2 | 20 | | | |
| of medium build | 1 | 20 | | | |
| short | 1 | 20 | | | |
| <u>learners making stereotypical descriptions</u> | 17 | 20 | <u>learners avoiding stereotyping</u> | 3 | 20 |
| Personality | | | | | |
| <i>Stereotypical Descriptions</i> | <i>n</i> | <i>Total n</i> | <i>Diversity Awareness</i> | <i>n</i> | <i>Total n</i> |
| friendly | 8 | 20 | varies | 2 | 20 |
| hospitable | 8 | 20 | | | |
| polite | 6 | 20 | | | |
| conservative | 6 | 20 | | | |
| macho | 4 | 20 | | | |
| funny | 1 | 20 | | | |
| <u>learners making stereotypical descriptions</u> | 18 | 20 | <u>learners avoiding stereotyping</u> | 2 | 20 |

(Table continues on the next page.)

| Level of Education | | | | | |
|---|----------|----------------|---------------------------------------|----------|----------------|
| <i>Stereotypical Descriptions</i> | <i>n</i> | <i>Total n</i> | <i>Diversity Awareness</i> | <i>n</i> | <i>Total n</i> |
| lower than average | 4 | 20 | varies | 4 | 20 |
| average | 6 | 20 | | | |
| well-educated | 4 | 20 | | | |
| highly educated | 2 | 20 | | | |
| <u>learners making stereotypical descriptions</u> | 16 | 20 | <u>learners avoiding stereotyping</u> | 4 | 20 |
| Lifestyle | | | | | |
| <i>Stereotypical Descriptions</i> | <i>n</i> | <i>Total n</i> | <i>Diversity Awareness</i> | <i>n</i> | <i>Total n</i> |
| family-oriented | 7 | 20 | varies | 2 | 20 |
| ruled by religion | 7 | 20 | | | |
| conventional | 6 | 20 | | | |
| unhealthy | 4 | 20 | | | |
| <u>learners making stereotypical descriptions</u> | 18 | 20 | <u>learners avoiding stereotyping</u> | 2 | 20 |
| Belief System | | | | | |
| <i>Stereotypical Descriptions</i> | <i>n</i> | <i>Total n</i> | <i>Diversity Awareness</i> | <i>n</i> | <i>Total n</i> |
| Muslim | 17 | 20 | mostly Muslim | 2 | 20 |
| religious | 2 | 20 | varies | 1 | 20 |
| deeply religious | 1 | 20 | | | |
| <u>learners making stereotypical descriptions</u> | 17 | 20 | <u>learners avoiding stereotyping</u> | 3 | 20 |

Initially, Table 4.14 presents that a great majority of the learners (n=17) made oversimplified descriptions about the physical appearance of a Turkish man in the pre-questionnaire. For instance, as can be seen from the table, 12 learners stated that a Turkish man had dark hair and brown eyes, while seven learners stated that a Turkish man had dark skin. On the other hand, two learners used the qualifier *mostly* in their descriptions to avoid stereotyping. In addition, one learner did not make any generalisations, stating that physical appearance of a Turkish man varied. Secondly, the table shows that a great majority of the learners (n=18) made stereotypical descriptions about the personality of a Turkish man, while two learners refused to make any generalisations, stating that it varied. With regard to a Turkish man's level of education, a great majority of the learners (n=16)

made overgeneralisations, while four learners emphasised that it varied. Regarding the lifestyle of a Turkish man, a great majority of the learners (n=18) made broad generalisations, whereas two learners refrained from stereotyping, noting that the lifestyle of a Turkish man varied. Lastly, when it comes to the belief system of a Turkish man, a great majority of the learners (n=17) stated that a Turkish man was Muslim. Two of these learners also added that besides being Muslim, a Turkish man was religious, and one of them additionally stated that a Turkish man was deeply religious. On the other hand, two learners avoided stereotyping by using the qualifier *mostly*, and one learner did not make any descriptions at all, stating that it varied.

Consequently, the findings show that a great majority of the learners made stereotypical descriptions of a Turkish man and a Turkish woman in the pre-questionnaire. On the other hand, a small number of the learners avoided making oversimplified descriptions about people based on their ethnicity. Instead, they made generalisations by using qualifiers, such as *most*, *mostly*, *generally* and *some*, which can be said to be an indication that they possessed diversity awareness, since these learners did not put every Turkish man or every Turkish woman in the same category. Furthermore, the findings revealed that in the pre-questionnaire, a small number of the learners refrained from making any generalisations, stating that the physical appearance, personality, level of education, lifestyle, and belief system of a Turkish woman and a Turkish man varied. This suggests that these learners were also aware of the internal diversity within cultural groups, but they took a tough stance against any generalisations, which can also be said to be an extreme point of view. As Bennett (1998) maintains, stereotyping needs to be avoided, but it is also wrong to assume that every person in a culture acts in a unique way.

4.3.1.2. Findings from the Open-Ended Items in the Post-Questionnaire

In order to investigate the impact of the learning initiatives on the learners' diversity awareness and on their awareness of making cultural generalisations as a way to avoid stereotyping, the learners were also asked to describe a Turkish woman and a Turkish man in the post-questionnaire.

Table 4.15 presents the findings derived from the analysis of the learners' responses to the first open-ended item in the post-questionnaire.

Table 4.15: Learners' Description of a Turkish Woman in the Post-Questionnaire

| Physical appearance | | | | | |
|---|----------|----------------|---------------------------------------|----------|----------------|
| <i>Stereotypical Descriptions</i> | <i>n</i> | <i>Total n</i> | <i>Diversity Awareness</i> | <i>n</i> | <i>Total n</i> |
| dark hair | 3 | 20 | varies | 9 | 20 |
| brown eyes | 3 | 20 | mostly dark hair | 8 | 20 |
| wears a headscarf | 2 | 20 | mostly brown eyes | 8 | 20 |
| short | 2 | 20 | some wear a headscarf | 5 | 20 |
| <u>learners making stereotypical descriptions</u> | 3 | 20 | <u>learners avoiding stereotyping</u> | 17 | 20 |
| Personality | | | | | |
| <i>Stereotypical Descriptions</i> | <i>n</i> | <i>Total n</i> | <i>Diversity Awareness</i> | <i>n</i> | <i>Total n</i> |
| reserved | 3 | 20 | varies | 10 | 20 |
| conservative | 3 | 20 | mostly friendly | 6 | 20 |
| hospitable | 2 | 20 | mostly hospitable | 5 | 20 |
| friendly | 2 | 20 | some are reserved | 2 | 20 |
| | | | the ones I know are polite | 1 | 20 |
| <u>learners making stereotypical descriptions</u> | 3 | 20 | <u>learners avoiding stereotyping</u> | 17 | 20 |
| Level of Education | | | | | |
| <i>Stereotypical Descriptions</i> | <i>n</i> | <i>Total n</i> | <i>Diversity Awareness</i> | <i>n</i> | <i>Total n</i> |
| average | 2 | 20 | varies | 8 | 20 |
| lower than average | 1 | 20 | mostly average in Germany | 5 | 20 |
| | | | some are well-educated | 4 | 20 |
| <u>learners making stereotypical descriptions</u> | 3 | 20 | <u>learners avoiding stereotyping</u> | 17 | 20 |
| Lifestyle | | | | | |
| <i>Stereotypical Descriptions</i> | <i>n</i> | <i>Total n</i> | <i>Diversity Awareness</i> | <i>n</i> | <i>Total n</i> |
| family-oriented | 1 | 20 | varies | 9 | 20 |
| conventional | 2 | 20 | mostly family-oriented | 6 | 20 |
| | | | mostly conventional | 2 | 20 |
| <u>learners making stereotypical descriptions</u> | 3 | 20 | <u>learners avoiding stereotyping</u> | 17 | 20 |
| Belief System | | | | | |
| <i>Stereotypical Descriptions</i> | <i>n</i> | <i>Total n</i> | <i>Diversity Awareness</i> | <i>n</i> | <i>Total n</i> |
| Muslim | 3 | 20 | varies | 8 | 20 |
| deeply religious | 2 | 20 | mostly Muslim | 9 | 20 |
| <u>learners making stereotypical descriptions</u> | 3 | 20 | <u>learners avoiding stereotyping</u> | 17 | 20 |

When we check the findings presented in the left-hand column of the table, we see that three learners locked a Turkish woman into fixed categories in the post-questionnaire. Accordingly, *a Turkish woman has dark hair and brown eyes, she wears a headscarf, she is short, she is reserved, conservative, hospitable and friendly. Her level of education is lower than average or average, she has a family-oriented and conventional lifestyle, and she is Muslim, and she is deeply religious.* On the other hand, when we look at the right-hand column of the table, we see that 17 learners avoided making stereotypical descriptions of a Turkish woman.

The right-hand column of the table details that in terms of the physical appearance of a Turkish woman, nine learners avoided making any generalisations, stating that it varied, while eight learners avoided stereotyping by using the qualifier *mostly*, and five learners used *some* to limit the certainty of their descriptions. Secondly, with regard to the personality of a Turkish woman, the findings show that 10 learners refused to make any descriptions, noting that it varied, and six learners refrained from making absolute descriptions by using the qualifiers *mostly* and *some*. Moreover, one learner used a restrictive clause to confine her description to the Turkish women she knew. Thirdly, regarding a Turkish woman's level of education, eight learners stated that it varied, while five learners used the qualifier *mostly* and four learners used the qualifier *some* to avoid making absolute claims. Additionally, five learners restricted their generalisation to Turkish women in Germany to increase the specificity of their statements. With regard to the lifestyle of a Turkish woman, nine learners stated that it varied, while eight learners used the qualifier *mostly* in order to limit the certainty of their descriptions. Lastly, eight learners avoided making any descriptions, maintaining that the belief system of a Turkish woman varied, whereas nine learners used the qualifier *mostly* to avoid making an absolute claim.

In the post-questionnaire, the second open-ended item asked the learners to describe a Turkish man. Table 4.16 on the next page details the findings from the analysis of the responses given by the learners to the second open-ended item.

Table 4.16: Learners' Description of a Turkish Man in the Post-Questionnaire

| Physical appearance | | | | | |
|--|----------|----------------|--|----------|----------------|
| <i>Stereotypical Descriptions</i> | <i>n</i> | <i>Total n</i> | <i>Diversity Awareness</i> | <i>n</i> | <i>Total n</i> |
| dark hair | 3 | 20 | varies | 9 | 20 |
| brown eyes | 3 | 20 | mostly dark hair | 8 | 20 |
| beard | 2 | 20 | mostly brown eyes | 8 | 20 |
| dark skin | 1 | 20 | some have a beard | 2 | 20 |
| <u><i>learners making stereotypical descriptions</i></u> | 3 | 20 | <u><i>learners avoiding stereotyping</i></u> | 17 | 20 |
| Personality | | | | | |
| <i>Stereotypical Descriptions</i> | <i>n</i> | <i>Total n</i> | <i>Diversity Awareness</i> | <i>n</i> | <i>Total n</i> |
| hospitable | 2 | 20 | varies | 10 | 20 |
| friendly | 2 | 20 | mostly friendly | 6 | 20 |
| macho | 1 | 20 | mostly hospitable | 6 | 20 |
| conservative | 1 | 20 | some are macho | 3 | 20 |
| | | | the ones I know are polite | 1 | 20 |
| <u><i>learners making stereotypical descriptions</i></u> | 3 | 20 | <u><i>learners avoiding stereotyping</i></u> | 17 | 20 |
| Level of Education | | | | | |
| <i>Stereotypical Descriptions</i> | <i>n</i> | <i>Total n</i> | <i>Diversity Awareness</i> | <i>n</i> | <i>Total n</i> |
| average | 2 | 20 | varies | 8 | 20 |
| lower than average | 1 | 20 | mostly average in Germany | 5 | 20 |
| | | | mostly well-educated | 4 | 20 |
| <u><i>learners making stereotypical descriptions</i></u> | 3 | 20 | <u><i>learners avoiding stereotyping</i></u> | 17 | 20 |
| Lifestyle | | | | | |
| <i>Stereotypical Descriptions</i> | <i>n</i> | <i>Total n</i> | <i>Diversity Awareness</i> | <i>n</i> | <i>Total n</i> |
| family-oriented | 3 | 20 | varies | 9 | 20 |
| conventional | 2 | 20 | mostly family-oriented | 4 | 20 |
| | | | mostly conventional | 4 | 20 |
| <u><i>learners making stereotypical descriptions</i></u> | 3 | 20 | <u><i>learners avoiding stereotyping</i></u> | 17 | 20 |
| Belief System | | | | | |
| <i>Stereotypical Descriptions</i> | <i>n</i> | <i>Total n</i> | <i>Diversity Awareness</i> | <i>n</i> | <i>Total n</i> |
| Muslim | 3 | 20 | varies | 8 | 20 |
| deeply religious | 1 | 20 | mostly Muslim | 9 | 20 |
| <u><i>learners making stereotypical descriptions</i></u> | 3 | 20 | <u><i>learners avoiding stereotyping</i></u> | 17 | 20 |

As can be clearly seen from the table, three learners made stereotypical descriptions about the physical appearance, personality, level of education, lifestyle, and belief system of a Turkish man in the post-questionnaire. On the other hand, in the right-hand column of the table, we see that 17 learners avoided stereotyping in the post-questionnaire. Firstly, in terms of physical appearance, nine learners refused to give any descriptions, underlining the variety within cultures, while eight learners used the qualifier *mostly*, and two of them additionally used *some* in order to limit the certainty of their descriptions. Secondly, with regard to the personality of a Turkish man, 10 learners avoided stereotyping, stating that it varied. On the other hand, six learners made cultural generalisations that allowed for individual differences. Furthermore, one learner used a restrictive clause to limit her description to her personal experiences. Thirdly, regarding a Turkish man's level of education, eight learners refrained from making any generalisations, emphasising that varied, while nine learners used the qualifier *mostly* and five of them limited their description to those living in Germany, which can be said to have increased the specificity of their generalisations. Fourthly, in terms of the lifestyle of a Turkish man, nine learners refused to make any stereotypical descriptions, stating that it varied, while eight learners used the qualifier *mostly* to avoid stereotyping. Lastly, with respect to a Turkish man's belief system, nine learners used the qualifier *mostly* to avoid making an absolute claim, while eight learners did not make any oversimplified descriptions, stating that it varied.

Furthermore, seven learners who stated that the physical appearance, personality, level of education, lifestyle, and belief system of a Turkish woman and a Turkish man varied specified that *"These all depend on his/her personality and background (family, education, environment, etc.)."* *"These cannot be described, there is no representative of a uniform prototype because of diversity."* *"These all vary and cannot be specified."* *"Each person is unique and different. A Turkish woman or a man cannot be described as if we assume that they are all the same."* *"There is no typical man or a typical woman. So, they cannot be described like this."* *"Turkish women and men vary. There are stereotypes about them, but not every Turkish woman or man fits into these categories."* *"Everybody is different, so these all vary."*

4.3.1.3. Conclusion

The findings from the open-ended items in the pre- and post-questionnaires provide us with valuable evidence regarding the impact of adopting an experiential learning approach on the development of the learners' diversity awareness, their awareness of stereotypes, and their awareness of the ways to avoid stereotyping. The findings from the pre-questionnaire clearly show that a great majority of the learners described the physical appearance, personality, level of education, lifestyle, and belief system of a Turkish woman and a Turkish man in an oversimplified way, while only a minority of the learners avoided making overgeneralisations. Hence, it can be inferred from the findings that before the study, a great majority of the learners were not aware of the internal diversity within cultures, the complexity of national identities, and they were not aware that their choice of words might increase or reduce the risk of stereotyping while describing other cultures and their members.

Conversely, the findings from the analysis of the learners' responses to the same items in the post-questionnaire reveal that a great majority of the learners (n=17) avoided stereotyping, which suggests that in the course of the study, a great majority of the learners gained awareness of the diversity within cultures and the complexity of national identities.

As has been presented in Table 4.15 and Table 4.16, the learners who avoided making stereotypical descriptions either refused to make any descriptions or made generalisations that indicate tendency or potential. The findings show that the number of the learners who avoided making any generalisations was equally large and sometimes greater than the number of those who made generalisations that do not indicate absolute certainty. These learners stated that the physical appearance, personality, level of education, lifestyle, and belief system of a Turkish woman and those of a Turkish man varied. In addition, a fair share of these learners (n=7) specified that it was not possible to describe or identify characteristics of people as far as ethnicity was concerned. Furthermore, the findings regarding the learners who refused to make any generalisations at all suggest that in the course of the study, these learners developed a better awareness of cultural diversity and a better awareness of stereotypes and generalisations, since they seem to have treated both

of them with caution. On the other hand, a total rejection of generalisations can also be said to be an overgeneralisation. As has been previously discussed, generalisations are essential for people to make sense of the world, and making cultural generalisations should not be avoided, since they can help us anticipate outcomes and actions or interpret situations (Bennett, 2013). Understanding the distinction between stereotypes and generalisations is of great importance, since critical thinkers are able to draw the line between absolute claims about members of other cultures and more particular claims which allow for individual differences (Apedaile & Schill, 2008; Bennett, 1998, 2013; Guest, 2002; Lustig & Koester, 2010; Welsch, 2011). As a result, it can be stated that the learners who avoided giving any descriptions about people based on ethnicity did not learn how to have a balanced critical disposition towards stereotypes and cultural generalisations in the course of the study.

4.3.2. Reflection Papers

In this study, the teacher was not the transmitter of knowledge. The learners who were actively involved in the learning activities were provided with opportunities to exercise their critical thinking skills to construct knowledge from their experiences. In order to encourage the learners to communicate their internal processing and perspectives about their intercultural learning experiences, they were asked to write 12 reflection papers after each session, and at the end of the study, they were asked to write an *End-of-Course Reflection Paper*.

The data analysis led to the construction of two core categories: *Core Category A: Awareness and Perceptions of Culture* and *Core Category B: Awareness of the Conditions for Effective IC*. The categories were built on focused codes, which were developed following the initial coding. These focused codes are presented and discussed in the following sections in each category. Moreover, direct quotations from the participants are provided to contribute to the credibility and transparency of the analysis. The findings are also presented in tables detailing the categories, focused codes and the descriptors.

4.3.2.1. Findings Regarding the Learners' Awareness and Perceptions of Culture in the Reflection Papers

After the inductive analysis of the reflection papers, the findings regarding the learners' awareness and perceptions of culture were identified and tabulated.

Table 4.17 demonstrates the findings regarding the learners' perceptions and awareness of culture.

Table 4.17: Learners' Awareness and Perceptions of Culture

| Core Category A: Awareness and Perceptions of Culture | | | | | |
|--|--|--|----------|----------------|------------------------------------|
| Categories | Focused Codes | Descriptors | n | total n | Reflection Paper References |
| embracing visible and invisible elements | equal emphasis on visible and invisible elements | <i>-composed of aspects that are visible and invisible -composed not only of arts, architecture, and music, but also of the aspects that are invisible</i> | 3 | 20 | <i>Reflection Paper III</i> |
| | more emphasis on invisible elements | <i>-form a larger portion of culture -most important parts are invisible -influence visible elements -essential for a better understanding of other cultures</i> | 12 | 20 | <i>Reflection Paper III</i> |
| embodying diversity | diversity within cultures | <i>-diversity -individual differences -heterogeneity</i> | 11 | 20 | <i>Reflection Paper VII</i> |
| | diversity within Turkey | <i>-diversity in Turkey -no typical Turk</i> | 3 | 20 | <i>Reflection Paper VII</i> |

(Table continues on the next page.)

| Categories | Focused Codes | Descriptors | n | total n | Reflection Paper References |
|--------------------------------------|--------------------------------------|--|----|---------|--------------------------------|
| influencing one another and changing | dynamic | -constantly changing -not static -dynamic | 9 | 20 | Reflection Paper IX |
| | influencing one another | -exchange between cultures -adopt elements from one another -influenced by one another -not locked within borders | 4 | 20 | Reflection Paper IX |
| influencing perception | influencing perception of others | -We tend to judge other cultures from the perspective of our own culture -affects our thoughts about & perceptions of others -affects our expectations of others | 9 | 20 | Reflection Paper VI |
| | influencing self-perception | -affects how we see our values and practices -we think our way is the right way -firmly anchored in us -our practices are normal for us | 9 | 20 | Reflection Paper VI |
| final self-assessment | importance of the invisible elements | - a lot more than what is seen -help us make sense of what is observable in another culture -help us understand other cultures better | 14 | 20 | End-of-course Reflection Paper |
| | diversity | -not homogenous -individual differences | 10 | 20 | |
| | dynamic | -not static -dynamic -constantly changing | 8 | 20 | |
| | influence on perception | -influences how we view ourselves -influences how we judge others' behaviour and values | 8 | 20 | |

In the third week of the study, the iceberg metaphor for culture was used to illustrate that culture is much more than great achievements of a group of people, and it hides much more than what we can observe (see Appendix C for Week III). Furthermore, the iceberg analogy was used to promote a deeper understanding of culture in the learners that the invisible aspects below the water line make up most of what culture is and they help us to

understand other cultures better. More importantly, this cultural understanding is necessary to be able to identify the reason for conflicts, to explain culture specific behaviours in intercultural communication situations and to mediate across cultures.

At the end of the lesson, the learners were requested to write their third reflection paper, which aimed to elicit data on what they learned about culture (see Appendix R for the reflection prompts). In their reflection papers, five learners explained why culture could be likened to an iceberg, but they stated that they had not learned anything new about culture, while 15 learners reflected on their learning. As Table 4.17 shows, after the initial coding of the learners' reflections, two focused codes were developed: *equal emphasis on the visible and invisible elements* and *more emphasis on the invisible elements*. From the two focused codes, the category *embracing visible and invisible elements* was constructed.

When we check Table 4.17, we see that regarding what they learned about culture in the third week of the study, three learners stated they had learned that culture was composed of visible and invisible elements, and they then gave examples of these elements without further reflecting on the iceberg metaphor for culture. This indicates that these learners gained the knowledge that culture embodies unobservable elements as well as observable ones. However, the findings also indicate that they did not learn the importance of the invisible elements that are hidden below the water line. For example, in the extract from her reflection paper provided below, Carina, points out that she learned that culture is very complex, since it embraces visible elements, such as food, ceremonies and architecture, and invisible elements, such as values and beliefs.

Heute habe ich gelernt, dass Kultur sehr komplex ist, da sie zahlreiche Bereiche umfasst: sichtbare Dinge wie Essen, eine Zeremonie und Architektur sowie unsichtbare Dinge wie Wertvorstellungen und Glauben. (Carina- Reflection Paper III)

As another example, an extract from Annie's reflection paper is given on the next page. She says she learned that the understanding of culture changed in the last century. She explains that culture was mainly associated with arts, architecture or music, but today it is also associated with aspects, which cannot be directly observed. As we can see, Annie learned that culture does not solely refer to the great achievements of a cultural group

anymore, but it also refers to the beliefs, behaviours and values of that group. However, her reflection paper suggests that she did not conclude from the learning activities that the invisible aspects of culture make up most of what culture is and are essential for cultural understanding.

Heute habe ich gelernt, dass das Kulturverständnis sich im Verlauf des vergangenen Jahrhunderts gewandelt hat. Während früher hauptsächlich Aspekte, wie Kunst, Architektur, Music waren/sind, damit gemeint waren, meint man heute auch Aspekte, die nicht mit bloßem Auge erkennbar sind, wenn man von Kultur spricht. (Annie-Reflection Paper III)

Secondly, as Table 4.17 shows 12 learners put more emphasis on the invisible aspects of culture in their third reflection papers. These learners emphasised that knowing or seeing the visible aspects of a culture or having superficial contacts with its members are not enough to understand that culture.

For instance, in the extract given below from her reflection paper, Leni says she learned that culture embraces much more than she had assumed, and culture is much more than one can see. Then she further states that in order to know a culture well, it is not enough to observe it from outside. Instead, one must dig deeper, and only then can one learn much about that culture.

Heute habe ich gelernt, dass Kultur viel mehr umfasst, als ich bisher annahm... Kultur ist weit mehr als man sehen kann. Um eine Kultur gut zu kennen, reicht es nicht aus, sie von oberflächlich zu betrachten. Das meiste erkennt man erst, wenn man viel tiefer eintaucht. (Leni- Reflection Paper III)

Similarly, in the extract provided below from her reflection paper, Jenny says she learned that one must know about more than just the visible elements for the purposes of cultural understanding. She also stresses that the invisible aspects of culture, such as norms and values are the ones which are crucial for understanding other cultures.

Heute habe ich gelernt, dass man für das kulturelle Verständnis mehr als nur die sichtbaren Bestandteile kennen muss. Tatsächlich sind gerade die unsichtbaren Teile der Kultur, wie Normen, Werte, der Glaube ganz Entscheidende Faktoren. (Jenny- Reflection Paper III)

In the following extract from Julie's reflection paper, she states that people are too quick to assume that they know a culture. She then underlines that although they may be familiar with the music, arts and language, it takes much more time to learn about the values and norms of a culture.

[...] Man denkt sehr schnell, dass man die Kultur eines Landes kennt, obwohl dies nicht so ist. Man betrachtet z.B. die Musik, die Kunst, die Sprache und kennt dies alles, jedoch braucht es sehr viel mehr Zeit, um Normen und Werte einer Kultur kennenzulernen. (Julie- Reflection Paper III)

From these findings, it can be inferred that using the iceberg analogy of culture in the third week of the study helped a majority of the learners to gain a deeper understanding of culture, since they no longer viewed culture as observable characteristics of a group of people. Furthermore, more than half the learners can be said to have discovered that unobservable aspects form a larger portion of culture and that they help us to make sense of what we see or experience in a culture.

The second category presented in Table 4.17 is *embodying diversity*, which was constructed after the analysis of the learners' seventh reflection papers. In the seventh week of the study, a video of a Turkish folk song and Google Earth satellite images were used as authentic materials in order to raise the learners' awareness of the complex nature of identity and their awareness of the diversity within any cultural groups (see Section 4.2.2.2 for a brief description of Week VII and see Appendix G for Week VII). At the end of the lesson, the learners were asked to reflect on the video of the folk song and on their learning (see Appendix R for the reflection prompts). After reflecting on what could be concluded from the learning materials, six learners stated in their reflection papers that they had not learned anything new, emphasising that they had already been aware that no culture was homogenous. However, 14 learners reflected on their learning. As Table 4.17 demonstrates, after the initial analysis of these 14 learners' reflection papers, the focused codes of *diversity within cultures* and *diversity within Turkey* were identified. According to the findings, 11 learners learned that there is diversity within cultures. The extract from Lara's reflection paper given on the next page presents how the learning materials enhanced her awareness that there is diversity in every culture.

[...] Früher dachte ich, dass es in der Türkei eine kulturelle Einheitlichkeit gibt, und es gibt ein bestimmtes Bild von einem türkischen Mann und einer türkischen Frau. Aber dieses Video hat gezeigt, dass es nicht stimmt. Es gibt keinen typischen türkischen Mann und Frau, so wie es keinen typischen Deutschen gibt. Ich habe gelernt, dass es in jeder Kultur Abwechslung gibt. Wir sollten Menschen nicht danach beurteilen, woher sie kommen. (Lara- Reflection Paper VII)

In this extract, Lara states that she used to think there was cultural uniformity in Turkey and that there was a certain image of a Turkish man and woman. However, the video of the Turkish folk song showed her that it was not true. She infers from the video that there is no typical Turkish man or woman, just like there is no typical German. More importantly, she says she learned that there is diversity in every culture and that we should not judge people by where they come from.

On the other hand, as can be seen from Table 4.17, three learners' reflections on their learning were only limited to the diversity in Turkey. An extract from Juna's reflection paper is given below as an example. Juna states that one cannot pigeonhole the people of Turkey, since their appearances, their music styles, values, and traditions vary from region to region. Finally, she concludes that these aspects should overcome prejudice against Turkish people. As we can see, from the learning materials and activities, Juna infers that there is diversity within Turkey and that the prejudice against Turks needs to be overcome. Juna's interpretation can be said to be limited, since she could not see the bigger picture that no society, no culture, and no country is homogeneous.

[...] Mann kann die Türkei mitsamt ihren Bewohnern nicht in eine Schublade stecken. Ein Türke muss nicht unbedingt Vollbart tragen, eine Türkin nicht zwingend ein Kopftuch. Der Musikstil unterscheidet sich von Region zu Region, genau wie das Aussehen, die Werte und die Traditionen. Dies zeigt, dass wir uns von Voreingenommenheiten gegenüber Türken trennen sollten. (Juna- Reflection Paper VII)

As a result, the findings suggest that a small number of the learners (n=3) could not relate their learning experience to a broader context. However, the learning activities and authentic materials used in the seventh week of the study helped slightly over half of the learners (n=11) to reach the conclusion that there is diversity within cultural groups.

The third category presented in 4.17 is *influencing one another and changing*. In the ninth week of the study, authentic materials on New Year's Eve celebrations in Turkey and Halloween celebrations in Germany were integrated into the course in order to raise the learners' awareness of the dynamic nature of culture and to raise their awareness that cultures influence one another, (see Section 4.2.1.2 for a brief description of Week IX and Appendix I for Week IX). At the end of the lesson, the learners were asked to reflect on what they learned about culture (see Appendix R for the reflection prompts).

Seven learners reflected on the learning materials in their reflection papers, but they emphasised that they had not learned anything new about culture. On the other hand, two focused codes were developed from the analysis of 13 learners' reflection papers: *dynamic* and *influencing one another*. As Table 4.17 shows, the findings from nine learners' reflection papers suggest that they learned about the dynamic nature of culture in the ninth week. Moreover, four of these learners seem to have learned that cultures extend beyond borders and affect one another. The extract from Julie's reflection paper provided below vividly presents how the learning materials and activities raised her awareness of the dynamic and hybrid nature of culture.

Heute habe ich gelernt, dass Kultur wandelbar ist. In der Türkei beispielsweise wird Weihnachten nicht gefeiert wie bei uns, jedoch haben sie manche Elemente aus der christlichen Kultur übernommen, wie z.B. den Weihnachtsbaum und den Weihnachtsmann. In Deutschland hingegen wurde in der Vergangenheit kein Halloween gefeiert; nun jedoch feiert man am 31.10 allerorts ein Fest mit Kürbissen und Vampiren.... Die deutsche Kultur hat damit einen Teil der amerikanischen Kultur übernommen. In der Türkei und in Deutschland gibt es einige Leute, die das nicht mögen, aber Kulturen ändern sich und man kann es nicht aufhalten. (Julie-Reflection Paper IX)

Julie says she learned that cultures change. Then she gives examples of two New Year's Eve celebration symbols in Turkey, which were adopted from Western culture, and then she refers to the Halloween celebrations in Germany borrowed from American culture. Finally, she emphasises that although there are people in both Turkey and Germany who dislike these influences, cultures change, and these changes cannot be stopped.

An extract from Mary's reflection paper is given as another example. Mary says she learned that there is always exchange between cultures, and cultures change as result of this process.

Heute habe ich habe gelernt, dass es immer einen Austausch von Kulturen gibt und Traditionen ausgetauscht werden da sie etwas Dynamisches sind. Es gibt also keine Kulturen, die sich nicht verändern es werden oft Dinge angenommen und übernommen. (Mary- Reflection Paper IX)

These findings suggest that the learning initiatives were carried out in the ninth week of the study helped nearly half of the learners' (n=9) to gain the knowledge that the cultures are dynamic. In addition, a small number of the learners (n=4) can be said to have discovered that cultures extend beyond national borders and influence one another.

The next category presented in the Table 4.17 is *influencing perception*. A critical incident was used in the sixth week of the study to raise awareness in the learners that culture influences the way its members perceive themselves and others. At the end of the lesson, the learners were asked to reflect on their learning regarding the influence of culture on perception (see Appendix F for Week VI and Appendix R for the reflection prompts). In their reflection papers, nine learners reflected on the interaction between the characters (Gamze and Annika) in the critical incident by referring to their culturally conditioned behaviour and expectations. However, they stated that they had already known about the influence of culture on its members' perception. Furthermore, two learners' reflections did not suggest that they had gained a deeper understanding of culture. An extract from one of these learners' reflection papers is given below as an example.

[...] Die Türken legen sehr viel Wert auf Gastfreundlichkeit. Ihnen liegt es sehr am Herzen ihre Gäste (Touristen / Freunde...) zu verwöhnen, und das erfolgt hauptsächlich durch das große Angebot von Speisen und Getränke. Ihre Absicht ist es, ihre Gäste rundum glücklich zu machen. (Vera-Reflection Paper VI)

In the extract, Vera explains that she learned about the importance of hospitality for Turkish people and their efforts to make their guests happy by offering them a variety of foods and drinks. Vera can be said to have gained some knowledge about Turkish culture. However, her reflection on her learning does not indicate a deeper understanding of

culture, since critical evaluation of the critical incident requires going far beyond objective knowledge.

On the other hand, nine learners reflected on the ways in which the interaction between Annika and Gamze deepened their understanding of the influence of culture on perception. When we check Table 4.17, we see that two focused codes were constructed from the analysis of nine learners' reflection papers: *influencing perception of others* and *influencing self-perception*. In the extract from her reflection paper provided below, Mira, for example, reflects on her own learning, stating that Gamze showed her that culture influences how its members view and judge people from other cultures. She then explains that Gamze was influenced by her own culture when she placed unconscious expectations on Annika, who grew up in a completely different cultural environment.

[...] Gamze zeigt mir, dass die eigene Kultur beeinflusst, wie man Menschen einer anderen Kultur sieht und bewertet. Gamze hat, geprägt von ihrer Kultur, unausgesprochen und unbewusst Erwartungen an Annika gestellt, die jedoch in einer ganz anderen Kulturellen Umgebung groß geworden ist. (Mira-Reflection Paper VI)

An extract from Lara's reflection paper is given below as another example. She states that she became aware that the culture within which a person grows up is firmly anchored in that person. She further states that when people meet a person from another culture, they initially find the cultural differences strange, or they find that person impolite or bad. However, at the same time, they think their own cultural habits or customs are better. As we can see, Lara infers from the critical incident that one's own culture influences how one views oneself and how one judges a member of another culture. Accordingly, one believes that one's own way of life is better and appropriate, while people from other cultures who behave differently are wrong or bad.

Heute ist mir bewusst geworden, dass die Kultur mit der man aufwächst fest in einem verankert ist. Wenn man auf eine andere trifft, die sich in einem gewissen Punkt unterscheidet, empfindet man dies zunächst einmal komisch bis hin zu der Meinung, das Verhalten / die Kultur des anderen sei unhöflich, schlecht, etc. Gleichseitig hält man seine eigenen kulturellen Gewohnheiten und Gebräuche für besser. (Lara-Reflection Paper VI)

The findings from the learners' sixth reflection paper indicate that the critical incident used in the sixth week of the study to exercise the learners' skills of critical evaluation helped nearly half of the learners (n=9) gain awareness of the influence of culture on its members' self-perception and their perception of others.

Lastly, at the end of the study, the learners were requested to write an *End-of-Course Reflection Paper* in which they were initially asked to reflect on what they learned about culture throughout the semester. Thus, the last category in Table 4.17 is a final self-assessment. To start with, two learners did not hand in their end-of-course reflection papers. In addition, four learners stated in their final reflection papers that they had already known about the cultural aspects that were discussed about culture throughout the semester. On the other hand, they made positive comments on the learning materials, which, according to them, enhanced their previous knowledge. Hence, the findings from 14 learners' reflection papers on the change in their understanding of culture are presented in Table 4.17.

As can be seen from the table, the findings show that 14 learners learned about the importance of the invisible aspects of culture. For example, in the extract from her final reflection paper provided below, Luise says she learned that not all the aspects of culture are visible; thus, culture is more than what is seen. She further states she also learned that what is invisible makes her understand the behaviour and customs of people from other cultures.

*Während des Türkischkurses habe ich gelernt, dass bei Kulturen nie alle Merkmale sichtbar sind. Kultur ist mehr als das, was man sieht. Ich habe gelernt, dass das, was unsichtbar ist, mich das Verhalten und die Bräuche verstehen lässt.
(Luise- End-of-Course Reflection Paper)*

Furthermore, in the extract from her reflection paper presented on the next page, Carina states that in the beginning, she thought that culture referred to music or the arts. However, she learned in the Turkish course that these aspects only form a small part of the cultural reality. She also learned that we can only see a small part of a culture, but this small part does not provide a deep insight into that culture. Referring to the Iceberg Model of Culture, she maintains that the values, the worldview and the attitudes are very important aspects

of culture. She then relates it to intercultural communication, and she also emphasises the influence of culture on its members' perception of others, stating that when two people from different cultures meet, each one tends to interpret the other's behaviour based on one's own values and attitudes.

[...] Ich habe anfangs gedacht die Kultur eines Volkes oder Landes ist die Musik, oder die Kunst von diesem Land. Aber ich habe im Türkischkurs gelernt, dass diese Aspekte nur einen kleinen Ausschnitt der kulturellen Wirklichkeit darstellen. Ich habe ebenfalls gelernt, dass man immer nur einen kleinen Teil sieht, doch dieser kleine Teil kann schnell den Blick versperren für die tiefere Einsicht der Kultur. Was wir oberhalb der Wasseroberfläche wahrnehmen ist vielfältig, was wir nicht erkennen. Aber für Kultur sehr wichtig ist, das sind die Werte, die Weltanschauung und die Grundhaltung der Menschen (das Eisbergmodell). Wenn sich zwei Menschen aus verschiedenen Kulturen treffen, neigen sie dazu das Verhalten ihres Gegenübers anhand ihrer eigenen Werte und Einstellungen zu interpretieren. (Carina- End-of-Course Reflection Paper)

Secondly, the findings from the final reflection papers indicate that 10 learners gained a deeper understanding of the diversity within cultures. For instance, in the extract from her reflection provided below, Rosi explains that during the Turkish course, she learned that culture is not homogeneous. She states that although stereotypes assume homogeneity of a group, there are individual differences, and she emphasises that there are even greater differences within the national borders.

Während des Türkischkurses habe ich gelernt, dass Kultur ist nicht homogen. Stereotype gehen von einer homogenen Gruppe aus, aber jeder ist individuell verschiedenen außerdem unterschiedlich sind. Nationalstaatliche Grenzen sind nicht von Bedeutung dabei. Viel mehr gibt es auch innerhalb eines Landes große Unterschiede. (Rosi- End-of-Course Reflection Paper)

Thirdly, the findings reveal that eight learners explored the dynamic nature of culture during the course of the study. In this extract from her final reflection paper given below, one of these learners, Jenny, says she learned that culture is not static; on the contrary, it changes constantly over time, and it is shaped by people and time.

[...] Unter dem Wort (Kultur) kann man kein festes Ding sehen, das sich nicht verändert, sondern etwas, das sich im Laufe der Zeit ständig verändert und durch die Menschen und Zeiten geprägt wird. (Jenny- End-of-Course Reflection Paper)

Finally, the findings from the end-of-course reflection papers suggest that eight learners gained knowledge about the influence of culture on perception. An extract from Lia's reflection paper is given below as an example. Lia explains that she learned that our own culture influences how we evaluate the behaviour of people from other cultures and that we label other cultures as bad just because they have different structures that do not match our ideas.

Ich habe gelernt, dass unsere eigene Kultur beeinflusst, wie wir das Verhalten von Menschen anderer Kulturen bewerten. Wir bewerten andere Kulturen als schlecht, nur weil diese andere Strukturen aufweist und nicht mit unseren Vorstellungen übereinstimmt. (Lia- End-of-Course Reflection Paper)

An extract from Julie's reflection paper is given below as another example. Julie says she learned that we are quick to portray our own culture as better than other cultures. We always look at other cultures from the perspective of our own culture, and we tend to look for similarities, paying special attention to the values that play a role in our culture.

Ich habe gelernt, dass wir unsere eigene Kultur schnell als etwas Besseres als andere Kulturen darstellen. Wir betrachten andere Kulturen immer aus dem Blickwinkel der eigenen Kultur und achten bei anderen Kulturen besonders auf die Werte, die bei uns eine Rolle spielen. (Julie- End-of-Course Reflection Paper)

In conclusion, the findings from the reflection papers show that a small number of the learners evaluated the learning activities and materials in their reflection papers and discussed what these activities and materials tell us about culture. However, these learners also stated that they had already known about the characteristics of culture that were addressed during the course of the study.

On the other hand, the findings from the analysis of the reflection papers suggest that during the course of the study, over half of the learners (n=12) gained a deeper insight into the invisible aspects of culture, which is necessary to understand other cultures and to be able to communicate and mediate across cultures. Secondly, the findings indicate that slightly over half of the learners (n=11) explored the diversity within cultures. Thirdly, according to the findings, a minority of the learners (n=4) can be said to have learned that cultures influence one another, and nearly half of the learners (n=9) gained an understanding of the dynamic nature of culture. Moreover, the findings suggest that nearly

half of the learners (n=9) attained the knowledge of the influence of culture on its members' perception. Furthermore, when the findings from the Reflection Papers III, VI, VII, and IX are integrated with those from the End-of-Course Reflection Paper, the results can be said to be consistent, and they can be said to confirm each other.

In the reflection papers, the learners communicated their internal processing and they reflected on their learning experiences. Thus, the findings from the reflection papers also shed light on the impact of the learning initiatives on the learners' perceptions of culture. It can be inferred from the learners' reflection papers that before the study, over half of the learners regarded culture as the great achievements of a society and as being composed of observable aspects, such as food, dress, and celebrations. Additionally, around half of the learners seem to have perceived culture as being a homogeneous and static entity. The findings suggest that these learners' perceptions of culture changed in the course of the study, since these learners started to view culture as being complex, internally diverse, and dynamic. Moreover, the findings imply that nearly half of the learners gained a broader perception of the influence of their own culture on their actions, on how they view themselves, and on how they interpret the world. It can therefore be concluded that as the learners' gained a deeper understanding of culture, their perceptions of culture changed.

4.3.2.2. Findings Regarding the Learners' Awareness of the Conditions for Effective IC in the Reflection Papers

While analysing the data gathered from the reflection papers, the initial codes which were perceived to be relevant to the learners' awareness of the conditions for effective IC and which appeared more frequently were filtered. After that, the focused codes and then the categories were identified. In the following sections, the findings regarding the learners' sociolinguistic awareness, and their awareness of ethnocentrism and stereotypes are presented and discussed.

4.3.2.2.1. Findings Regarding the Learners' Sociolinguistic Awareness

After the initial coding of the learners' first and second reflection papers, two focused codes were developed: *language use governed by social rules* and *cross-cultural*

differences in NVC. The category *sociolinguistic awareness* was then identified to refer to the learners' awareness that they not only need linguistic competence, but also the ability to use the language in socially and culturally appropriate ways for the purposes of effective intercultural communication (Byram et al., 2002).

Table 4.18 on the next page presents the findings from the learners' first and second reflection papers regarding the learners' sociolinguistic awareness.

Table 4.18: Learners' Sociolinguistic Awareness

| Core Category B: Awareness of the Conditions for Effective IC | | | | | |
|--|---------------------------------------|---|----------|----------------|------------------------------------|
| Category | Focused Codes | Descriptors | n | total n | Reflection Paper References |
| sociolinguistic awareness | language use governed by social rules | <ul style="list-style-type: none"> -Language use is affected by expectations and hierarchy. -Language use is affected by social norms -Languages are used differently in different contexts -It is important to know the cultural aspects of a language to avoid misunderstandings. | 18 | 20 | Reflection Paper I |
| | cross-cultural differences in NVC | <ul style="list-style-type: none"> -necessity of knowing cultural differences in NVC for successful IC -misinterpretation or misuse of NV signals may cause misunderstandings -misinterpretation of NV signals may block IC | 14 | 20 | Reflection Paper II |

Cross-cultural variation of styles and registers is one of the major barriers to effective intercultural communication. It is therefore important for foreign language learners to understand cognitively and affectively what levels of formality are appropriate and inappropriate (Brown, 2000). The levels of formality in the Turkish language were addressed in the first week of the study to guide the learners to gain a deeper understanding of the influence of social context on language use (see Section 4.2.2.1 for a brief description of Week I and see Appendix A for Week I). At the end of the lesson, the learners were asked to write their first reflection paper, which required critical evaluation of a critical incident to investigate whether the learners were able to transfer their knowledge to new contexts (see Appendix R for the reflection prompts).

In the first week of the study, the ways in which students address their teachers in Turkey and in some other countries, including Sweden, was presented to the learners. Hence, in the critical incident, the conflict takes place between Julie, a Swedish exchange student at a university in Turkey, and Dr. Günay, the course instructor. In the reflection paper, the learners were initially asked to reflect on the possible reason for the communication breakdown. The analysis of the learners' reflections revealed that all the learners (n=20) were able to identify the reason for the conflict through comparing how university students address their course instructors in Sweden and Turkey, which suggests that all the learners were able to apply their knowledge in a different context. In addition, this finding indicates that in order to make sense of behaviours, values, and practices of a group of people, one needs to know the underlying invisible elements from which they originate.

An extract from one of these learners is provided below as an example.

[...] Julie hat ihre Kursleiterin Dr. Ceyda Günay geduzt, weil in Schweden die Dozenten und Studierende sich mit den Vornamen ansprechen. In der Türkei werden aber Lehrer u. Professoren an der Universität gesiezt. Julie hat die Kursleiterin informell und mit deren Vornamen angesprochen. Dr. Günay empfand Julies Anrede als beleidigend oder respektlos, was Julie scheinbar nicht wusste. (Luise- Reflection Paper I)

In this extract, Luise explains that Julie addressed Dr. Günay informally because course instructors and students address each other by their first names in Sweden. In Turkey, however, students address their teachers and university professors formally. For this reason, the course instructor perceived Julie's form of address as insulting and disrespectful, which Julie apparently did not know. Luise's reflection shows that she was able to identify the reason for the conflict and interpret how the conflict situation is seen from two distinct perspectives. As a result, it can be stated that she was able to apply her knowledge in a new context.

The second prompt in the reflection paper encourages the learners to think critically about the incident and to reflect on what conclusions can be drawn from the communication breakdown that took place between Julie and Dr. Günay, even though Julie could form grammatically correct sentences in the Turkish language. The analysis of the reflection papers revealed that one learner did not reflect on the possible conclusions that can be

drawn from the conflict in the critical incident, although she was able to identify the reason behind the communication breakdown. Furthermore, as we can also see in the extract given below, one learner's reflection did not indicate a critical evaluation of the incident. On the one hand, Sabrina is right when she says that the knowledge of grammar is not enough for successful communication and one needs to be able to choose the right words and expressions, depending on the context. On the other hand, she misinterprets the critical incident, as she assumes that the conflict occurred due to Julie's not knowing the meanings of the words or sentences she uttered. She also then states that another reason for the misunderstanding could be the course instructor speaking very fast, as a result of which Julie did not understand some words or sentences.

[...] Dies zeigt, dass man nicht nur die Grammatik, sondern auch die Bedeutung der Wörter kennen sollte, da man zwar grammatikalisch korrekte Sätze bilden kann, ob ihre Bedeutung auch wirklich die ist, die man zum Ausdruck bringen möchte, ist jedoch andere Frage. Und durch die „flüssige“ Aussprache der Kursleiterin kann es sein, dass Julie ein Paar Wörter bzw. Sätze nicht versteht, da es für sie zu schnell ist. (Sabrina-Reflection Paper I)

When we look at Table 4.18, we see that a great majority of the learners (n=18) reflected on the conclusions that can be drawn from the conflict in the critical incident. These learners underlined the importance of the knowledge of the cultural codes and the importance of being culturally appropriate while communicating with members of other cultures. For example, in the extract from her reflection paper provided below, we see that Jutta draws the conclusion from the critical incident that the knowledge of grammar and vocabulary are not enough to communicate effectively in another language; it is also essential to learn the cultural aspects of a language.

Dies zeigt, dass Grammatik u. Vokabeln nicht alles sind, um in einer anderen Sprache richtig zu kommunizieren. Es ist ebenso unumgänglich die Umgangsformen und Gepflogenheiten der jeweiligen Sprache zu lernen. (Jutta-Reflection Paper I)

Another example is given on the next page from Jenny's reflection paper. According to Jenny, the critical incident shows that for successful communication, it is not enough to master a language theoretically. She explains that in addition to vocabulary and grammar,

one must learn how the language is used in different contexts along with the social conventions, hierarchies, habits, and taboos in order to avoid misunderstandings.

Dies zeigt, dass es für eine gelingende Kommunikation nicht ausreicht die Sprache theoretisch zu beherrschen. Neben dem Vokabular und der Grammatik müssen die Anwendung von Sprache in verschiedenen Kontexten, gesellschaftliche Konventionen, Hierarchien, Gepflogenheiten und Tabus erlernt werden. Nur damit kann sichergestellt werden, dass es zu keinen Missverständnissen kommt. (Jenny-Reflection Paper I)

As a result, the findings from the first reflection paper show that all the learners were able to identify the reason for the communication breakdown. They were able to decentre from their own perspective and take other peoples' perspectives into consideration while evaluating the conflict-ridden situation. At the end of their evaluation, a great majority of the learners (n=18) reached the conclusion that effective intercultural competence requires the ability to use a language appropriately in certain social contexts.

The second focused code presented in Table 4.18 is *cultural differences in NVC*. In the second week of the study, non-verbal communication (NVC) was addressed, since most forms of NVC vary across cultures (Lustig & Koester, 2010) and these variations make nonverbal misinterpretation a barrier to effective intercultural communication (Jandt, 2001) (see Section 4.2.2.1 for a brief description of Week II and see Appendix B for Week II). At the end of the lesson, the learners were assigned to reflect on their learning regarding NVC (see Appendix R for the reflection prompts). One learner did not hand in her second reflection paper, and one learner reflected only on the knowledge she had gained about some nonverbal cues in Turkish culture. In the extract from her reflection paper provided below, she says she learned that NVC is very important in Turkey, and then she explains the gestures she learned. It can therefore be deduced that this learner's reflection is limited to her knowledge of a culture or country. Thus, her reflection does not suggest that she gained a heightened awareness of cultural differences in NVC, which may cause misunderstandings in intercultural communication.

Heute habe ich gelernt, dass die nonverbale Kommunikation im Türkischen sehr wichtig ist. In der Türkei nickt man nur einmal, wenn man etwas bejaht. Genauso schüttelt man nur einmal den Kopf, wenn man verneint. Wenn man die

Augenbraunen hochzieht & ein Klickgeräusch macht, bedeutet es auch Nein. Wenn man etwas sehr gut findet, berühren sich die Fingerspitzen aller Finger. (Fiona- Reflection Paper II)

In addition, four learners reflected on what conclusions could be reached from the learning materials and activities. However, they noted that they had already been aware of the variation in NVC across cultures and the possible outcomes of misinterpretation of a nonverbal cue. On the other hand, 14 learners' reflections indicate that they learned about the significant role that NVC plays in intercultural encounters. They inferred from the learning materials that cross-cultural differences in NVC could lead to misunderstandings. Furthermore, these learners stressed the importance of learning cultural differences in non-verbal communication to avoid communication failures. In the following extract from her reflection paper, one of these learners, Jutta, says she learned that NVC is a significant part of communication, and it is very important to learn nonverbal cues to avoid misunderstandings when communicating with native speakers. She also adds that one should know about taboo gestures in target cultures in order not to offend their members.

Heute habe ich gelernt, dass nonverbale Kommunikation ein wichtiger Teil der Kommunikation ist. Zeichen der nonverbalen Kommunikation zu erlernen ist sehr wichtig, da es sonst zu Missverständnissen mit Muttersprachlern kommen kann. Außerdem sollte man die Tabus der Kultur kennen, damit man nicht aus Versehen unhöflich oder respektlos ist. (Jutta- Reflection Paper II)

In this extract from Andrea's reflection paper provided below, she says she learned that it can be very helpful to know the basic differences in NVC to be able to communicate successfully with members of other cultures. She then underlines that not knowing these differences may cause misunderstandings, which could offend people from other cultures.

Heute habe ich gelernt, dass es sehr hilfreich sein kann die grundlegenden Unterschiede in der nonverbalen Kommunikation zu kennen, um problemfrei(er) mit Menschen einer anderen Kultur kommunizieren zu können. Anderenfalls kann es zu Missverständnissen in der Kommunikation kommen, die die Menschen der anderen Kultur ggf. beleidigen oder dazu führen, dass eine alltägliche Situation nicht verstanden wird. (Andrea- Reflection Paper II)

To sum up, the analysis of the learners' first reflection papers revealed that all the learners were able to make an evaluative analysis of the critical incident. The learners were able

decentre from their own perspective and they were able to identify the reason for the conflict through taking other people's perspectives into consideration. Moreover, having critically evaluated the incident, a great majority of the learners (n=18) reached the conclusion that a good knowledge of grammar and vocabulary is not enough for successful intercultural communication. Above all, the learners can be said to have gained awareness that language use is affected by social context, since they discussed the necessity of using language in socially and culturally appropriate ways to avoid misunderstandings and communication breakdowns in intercultural interactions. Secondly, according to the findings from the second reflection papers, a majority of the learners (n=14) learned that NVC varies across cultures and the misinterpretation of a nonverbal cue may cause misunderstandings or may block communication in intercultural encounters. Taken together, these findings imply that a majority of the learners gained awareness that language use is governed by social rules and communication is far more than an exchange of words. It can therefore be concluded that the learning initiatives helped the majority of the learners to attain sociolinguistic awareness.

4.3.2.2.2. Findings Regarding the Learners' Awareness of Ethnocentrism

One of the goals of intercultural education is to minimise ethnocentric attitudes through promoting an awareness of the underlying causes of ethnocentric positions and their consequences (Neuner, 2012). In the fourth, fifth and sixth weeks of the study, ethnocentrism as a barrier to effective intercultural communication was addressed in the classroom through the use of various thought-provoking learning materials and activities. The findings regarding the learners' awareness of ethnocentrism are detailed in Table 4.19 on the next page.

Table 4.19: Learners’ Awareness of Ethnocentrism

| Core Category B: Awareness of the Conditions for Effective IC | | | | | |
|--|--|---|----------|----------------|------------------------------------|
| Category | Focused Codes | Descriptors | n | total n | Reflection Paper References |
| ethnocentrism | taking culture for granted | <ul style="list-style-type: none"> - People often take their own culture for granted -People do not question their own culture. -We tend to be critical towards other cultures rather than our own culture. -We are more eager to question and often criticise other cultures rather than our own culture. | 20 | 20 | Reflection Paper IV |
| | necessity of self-awareness | <ul style="list-style-type: none"> -People need to critically question their own culture first and then other cultures. -When people know their own culture well, they can communicate better with people from other cultures. | 15 | 20 | Reflection Paper V |
| | self-awareness of taking own culture for granted | <ul style="list-style-type: none"> -I realised that I didn’t know many things about my culture. -I realised I didn’t really question my own culture. - I must learn more about my traditions and customs. -I have never questioned the origins of our traditions. -I was more curious about other cultures, rather than my own. | 9 | 20 | Reflection Paper V |
| | consequences of ethnocentrism | <ul style="list-style-type: none"> -hinders successful communication -acts as a barrier to understanding other cultures -makes people unwilling to communicate -makes people devalue their communication partner -makes people intolerant towards cultural differences | 18 | 20 | Reflection Paper VI |
| | necessity of being open-minded | <ul style="list-style-type: none"> -Cultural differences need to be seen as enriching aspects that broaden our horizons. -We need to avoid being judgemental towards other cultures -We need to be open and respectful towards cultural differences -We need to be eager to learn about different cultures -We need to understand the cultural context within which people behave in certain ways. | 15 | 20 | Reflection Paper VI |

While addressing ethnocentrism, the initial objective was to raise the learners’ awareness of the underlying causes of ethnocentrism. The fourth week of the study therefore aimed to heighten the learners’ awareness of people’s tendency to be more critical towards other cultures while they take their own culture for granted (see Appendix D for Week IV). As Hall (1959, as cited in Lázár, 2007) remarks “culture hides much more than it reveals, and

strangely enough, what it hides, it hides most effectively from its own participants” (p.8), since members of a culture seldom question the behaviour, values, or traditions in their culture; instead, most people take them for granted. (Lustig and Koester, 2010) In the fourth week, after the months of the year and weather-related vocabulary were studied, the learners read a dialogue that takes place between *Eylül* (which means *September*, a common name for girls) and *Güneş* (meaning *the Sun*, a unisex name). Having observed that the names caused amusement in the class, the researcher asked the learners what their names mean. Nearly all students shrugged and said that they had no idea, although most German given names have a meaning. Having been prepared for the situation, the researcher then gave some examples like *Vanessa means ‘butterfly’, Fanny means ‘from France or free’*. The amusement then turned into “Ah, I see.” Finally, at the end of the lesson the learners were asked to write their fourth reflection paper where they were to evaluate a critical incident that the researcher herself witnessed as it took place between her friends (see Appendix R for the reflection prompts).

After the initial coding of the learners’ fourth reflection papers, the focused code “taking culture for granted” was constructed. As Table 4.19 shows, the findings indicate that from the critical incident given in the reflection paper, all the learners (n=20) inferred that people often take their culture for granted and they are eager to question other cultures rather than their own. For example, in the extract from her reflection paper provided on the next page, Rosi says this short dialogue shows that people seldom consider and reflect on how their own culture, environment, and actions are seen from an outsider’s perspective. She then adds that people’s own culture which they grew up with is natural or normal to them, while they find other cultures strange and sometimes exotic and irrational. According to Rosi, this dialogue also shows that dealing with another culture always includes or induces a confrontation with one’s own, and once people see their own culture from the perspective of others, they will realise that the names, behaviours, and traditions in their own culture are also as strange as those in other cultures. As we can see, Rosi is underlining the necessity of the ability to decentre from our own cultural frame of reference to observe and reflect on both our own culture and other cultures.

Dieser kurze Dialog zeigt, dass man die eigene Kultur, die eigene Umgebung, sein eigenes Handeln selten „mit fremden Augen“ betrachtet & reflektiert. So wie man aufgewachsen ist, was man kennt & einem „eigen“ ist, wird außerdem oft naturalisiert. Zum anderen zeigt er, dass man - im Gegensatz zum Eigenen - ganz anders auf das für einen Fremde blickt: dort scheint alles kurios & komisch, teilweise „exotisch“ und irrational. Dieser Dialog zeigt aber auch, dass die Auseinandersetzung mit dem Fremden immer auch eine Auseinandersetzung mit dem Eigenen miteinschließt oder induziert. Zunächst in einem Vergleich und in einem zweiten Schritt kann man versuchen „das Eigene fremd zu machen“. Dann wird man erkennen, dass auch Namen, Handhabungen, Traditionen etc. in der eigenen Kultur genauso komisch und kurios sind wie die des (vermeintlich) Fremden. (Rosi-Reflection Paper IV)

Similarly, in the extract from her reflection paper given below, Julie also states that we take our own culture for granted. Julie further explains that many things in our culture are normal for us, and we do not question them. However, when it comes to another culture, we are more interested and more sensitive to the differences. We are more eager to question and often criticise other cultures rather than our own culture as we view our way of life as the right one. Finally, Julie highlights the role of intercultural communication in developing our self-awareness, as she concludes that dealing with other cultures and getting to know each other provides a good opportunity for us to question our own culture and ourselves.

[...] Wir betrachten unsere Kultur als selbstverständlich. Bei uns selber nehmen wir viele Dinge als normal hin und hinterfragen sie nicht mehr. Sobald wir in eine andere Kultur kommen, sind wir viel aufmerksamer und sensibler, da wir alle Dinge neu lernen und deshalb hinterfragen oftmals kritisieren wir andere Kulturen auch schneller als die eigene, da wir mit unserer eigenen Kultur vertraut sind und dies als „das Richtige“ betrachten. Im Austausch mit anderen Kulturen und im gegenseitigen Kennenlernen haben wir eine gute Möglichkeit uns und unsere eigene Kultur zu hinterfragen. (Julie-Reflection Paper IV)

In conclusion, the findings from the learners' fourth reflection papers indicate that all the learners were able to critically evaluate the critical incident, and through their reflection on the situation, they concluded that people are more eager to criticise other cultures rather than question their own culture, as they take their own culture for granted.

The second focused code presented in Table 4.19 is *necessity of self-awareness*. In the fifth week of the study, the researcher aimed to heighten the learners' self-awareness by

integrating some culturally bound symbols in Turkish culture and German culture into the course and making the learners question whether they take their own culture for granted (see Appendix E for Week V).

In the fifth week, after the names of colours in Turkish were introduced to the learners, the learners were presented with the evil eye beads, and the red ribbon band worn by new mothers as visual aids. After asking the learners what the colours were, it was claimed that many Turks who use these cultural symbols do not know or do not question the origins of them. The learners were then asked for the names of the colours of the Easter Bunny and the Easter eggs in some pictures. Finally, the learners were asked about the origins of Easter, the Easter Bunny, and the Easter eggs. The learners, who were surprised to hear that many Turks do not know the origins of the most commonly used cultural symbols, looked at each other and shrugged. Most of them also later expressed their surprise that they had never thought about the origins of these symbols. At the end of the lesson, in their fifth reflection paper, the learners were asked to reflect on the ways in which the learning materials raised their awareness (see Appendix R for the reflection prompts). One learner did not hand in her fifth reflection paper, and four learners' reflections did not suggest a deeper understanding or a critical evaluation of the learning activities on the cultural symbols in Turkey and Germany. An extract from one of these learners' reflection papers is given below as an example. In the extract, Leni states that she became aware that Turkish people are very religious, and they hold on to their rituals for generations; however, these also have something to do with superstitions. She then gives examples of superstitions in Turkey and Germany, and she reaches the conclusion that every culture has its own superstitions.

Heute ist mir bewusst geworden, dass die Einwohner der Türkei sehr gläubig und Ritualfreudig sind. Alte Rituale werden bei ihnen gefestigt & von Generation zu Generation weitervermittelt. Jedoch hat dies auch etwas mit Aberglauben zu tun. Die Türken versuchen mit dem Nazar-Amulett, den bösen Blick fernzuhalten, wir deutschen versuchen mit Glücksschweinen oder gleichen das Glück zu bekommen. So hat jede Kultur seinen eigenen Aberglauben. (Leni- Reflection Paper V)

Another example is given below from Fiona's reflection paper. Fiona states that she became aware that some customs and symbols have different meanings in other cultures; thus, before travelling to another country, one must learn about its culture.

Heute ist mir bewusst geworden, dass, manche Bräuche und Symbole bedeuten in anderen Kulturen etwas anderes somit sollte man schon vorsichtig sein, wie man sich verhält. Man sollte über Kultur nachdenken und bevor man in ein anderes Land reist sich ggf. informieren. (Fiona- Reflection Paper V)

On the other hand, as is presented in Table 4.19, after the initial coding, the focused code *necessity of self-awareness* was developed from the reflections of 15 learners. These learners stressed that they became aware of the necessity for people to understand, explore, and question their own culture. An extract from Andrea's reflection paper is given below as an example. Andrea states that she became aware that every cultural symbol has a meaning; however, many people do not know the origins of or the meaning behind these symbols, and they accept these symbols without questioning them. Andrea further states that it is important to have sufficient knowledge about traditions and customs instead of accepting them without questioning them.

Heute ist mir bewusst geworden, dass jedes kulturelle Symbol eine Bedeutung hat, aber viele nicht wissen was die Hintergründe der Symbole und die Hintergründe der Bedeutung sind. Man nimmt die Sachen so hin, ohne sie zu hinterfragen. Es ist wichtig alltägliche Traditionen u. Bräuche nicht nur oberflächlich zu kennen und auszuüben. Jeder, der sich damit befasst, sollte ausreichende Kenntnisse darüber haben und sie nicht einfach hinnehmen, ohne sie zu hinterfragen. (Andrea- Reflection Paper V)

In the same vein, in the extract given below, Jutta says she became aware that some people integrate symbols and celebrations into their everyday lives without knowing their meanings and without questioning them. According to Jutta, these examples show that it is reasonable for us to question our own traditions, since knowing our own culture better would facilitate our communication with members of other cultures.

Heute ist mir bewusst geworden, dass manche Menschen Symbole oder Feste in ihren Alltag integrieren, ohne deren Bedeutung zu kennen und zu hinterfragen. Die Beispiele zeigen, dass es sinnvoll ist, die eigenen Traditionen zu hinterfragen. Im interkulturellen Kontext könnte man so besser auf andere Kulturen zugehen, da man die eigene besser kennt. (Jutta- Reflection Paper V)

When we check Table 4.19 again, we see that the next focused code is *self-awareness of taking own culture for granted*. As has been previously presented, in their fifth reflection papers, 15 learners reached the conclusion that it is necessary for people to explore their own culture. Nine of these learners' reflections also suggest that these learners gained self-awareness, since they stated that the learning materials and activities helped them to realise that they took their culture for granted and they never questioned their own culture. The extracts from two of these learners' reflection papers are given below. In the first extract, Lara maintains that it is unfair to label the symbols or rituals of another culture as strange when one never critically questions one's own culture. In addition, Lara realised that she took her culture for granted, acknowledging that she also did not know the origins of Easter symbols.

[...] Es ist unfair Symbole & Riten „fremder“ Kulturen als seltsam zu betiteln, wenn man die eigenen nie kritisch hinterfragt hat... Mir wurde klar, dass ich meine Kultur für selbstverständlich hielt. Ich kannte auch nicht die Ursprünge der Ostersymbole. (Lara- Reflection Paper V)

Furthermore, in her reflection paper, Mira states that she learned many new things about Turkish culture, since she had no contact with it beforehand. She further states that at the same time she also realised that she did not know the origins of all German customs, such as the Easter Bunny and the Easter egg. From this experience, she infers that people often take their culture for granted, without questioning their traditions and customs. As a result, she concludes that she should question her own cultural traditions and customs to gain more knowledge about them.

[...] Heute ist mir bewusst geworden, dass ich nicht viel weiß. Da ich vorher noch keine Begegnung mit der türkischen Kultur hatte, habe ich viel Neues erfahren. Gleichzeitig habe ich auch feststellen müssen, dass ich nicht alle Entstehungsgeschichten von deutschen Bräuchen (z.B. Osterhase / Ei) weiß. In der eigenen Kultur nimmt man oft Sitten / Bräuche als selbstverständlich hin, ohne sie zu hinterfragen. Ich sollte mehr meine eigenen kulturellen Bräuche und Sitten nach dem „warum / wie entstanden“ hinterfragen, um so auch mehr wissen zu haben. (Mira-Reflection Paper V)

Consequently, it can be stated that the learning activities and materials used in the fifth week of the study and critical self-reflection increased a majority of the learners'

awareness of the necessity of critically questioning one's own culture. Furthermore, the findings indicate that in their reflection papers nearly half of the learners acknowledged that the learning activities made them realise that they had taken their own culture for granted. These learners stated that they had followed common practices without questioning their origins and without asking why. Thus, these learners can also be said to have gained a broader perception of their culture and a heightened self-awareness in the course of the study.

The last two focused codes presented in Table 4.19 were developed after the initial analysis of the learners' sixth reflection papers. The aims of the sixth week of the study were to increase the learners' awareness of the influence of culture on perception and to raise their awareness of the consequences of ethnocentric positions through a critical incident (see Appendix F for Week VI). The critical incident that took place between Gamze and Annika was a great tool to show that culture influences how people perceive themselves and members of other cultures. Secondly, this critical incident provided an opportunity to encourage the learners to think critically about ethnocentrism and its negative effects on intercultural communication. At the end of the lesson, the learners were assigned to write their sixth reflection paper consisting of two prompts. The first prompt encouraged learners to reflect on what they had learned about culture with regard to its influence on perception, the findings of which were presented in section 4.3.2.1. The second prompt encouraged the learners to reflect on the effects of an ethnocentric perspective on intercultural communication (see Appendix R for the reflection prompts).

Firstly, it needs to be stated that two learners did not hand in their reflection papers. On the other hand, after the initial analysis of 18 learners' reflection papers, two focused codes were constructed: *consequences of ethnocentrism* and *necessity of being open-minded*. As can be seen from Table 4.19, the findings indicate that a great majority of the learners (n=18) were of the opinion that ethnocentrism was a barrier to effective intercultural communication. From the critical incident which was discussed in the sixth week of the study, these learners inferred that ethnocentrism either reduced people's motivation to communicate with the members of other cultures or it caused a communication

breakdown, as people with an ethnocentric perspective tended to devalue or offend their interlocutors.

For instance, in this extract from her reflection paper given below, Leni explains the reason for the conflict and evaluates the incident from the perspectives of Gamze and Annika, referring to the influence of culture on perception. Regarding Gamze's opinion that the people in her culture are more hospitable and that her culture is better, Leni maintains that a person with this mindset would not be eager to communicate with members of another culture, and even if that person communicated with them, the communication would not be successful.

[...] Für Gamze ist Annika eine schlechte Gastgeberin, denn als sie Annikas Gast war, bestand Annika nicht darauf, mehr zu trinken und zu essen. Laut Gamze sind die Menschen in ihrer Kultur gastfreundlicher und ist ihre Kultur besser, weil sie Annikas Verhalten aus der Perspektive ihrer eigenen Kultur interpretiert. Aber Annika wollte Gamze nicht beleidigen und ich glaube, sie hat keine Ahnung, was in Gamzes Kopf vorgeht. Wenn eine Person glaubt, dass ihre Kultur besser ist als eine andere, ist sie nicht bereit, mit den Mitgliedern der anderen Kultur zu kommunizieren, oder wenn sie mit ihnen kommuniziert, denke ich nicht, dass die Kommunikation erfolgreich sein wird. (Leni-Reflection Paper VI)

Finally, in addition to the findings regarding the effects of ethnocentrism on intercultural communication, the analysis of the learners' sixth reflection paper revealed that they also reflected on the attitudes that need to be developed towards cultural differences. Thus, the last focused code presented in Table 4.19 is *necessity of being open-minded* and it was constructed from the initial codes identified in the learners' sixth reflection papers. As can be seen from the table, a majority of the learners (n=15) emphasised the importance of having an open, flexible, and unprejudiced attitude towards other cultures. The following extracts from four learners' reflection papers show that they made a strong case for being open-minded towards other cultures and their members.

In the first extract given on the next page, Mary argues that cultures are fundamentally different; however, we should not see the differences as something bad. Instead, we need to see them as aspects that broaden our horizons and that help us gain new knowledge and

enhance our personal growth. According to Mary, cultural differences make communicating with people from other cultures exciting and great.

[...] Kulturen sind grundsätzlich unterschiedlich und wir das, was für uns anders ist, nicht als schlecht abtun, sondern damit unseren Horizont erweitern, daraus neue Erkenntnisse gewinnen und für persönlichen Gewinn ziehen, denn gerade durch den Unterschied wird es so spannend und toll sich mit den Menschen auseinander zu setzen. (Mary-Reflection Paper VI)

Secondly, in the extract from her reflection paper provided below, Leni underscores the necessity of being open and respectful towards cultural differences. She states that conflicts or misunderstandings may occur in an intercultural interaction due to cultural differences. She then states that every culture has its own peculiarities, and it is important to know, recognise and respect them.

[...] Es kann durchaus zu gewissen Konflikten oder Missverständnissen zwischen den einzelnen Kulturen kommen, wenn diese aufeinandertreffen. Jede Kultur hat ihre Eigenheit. Es ist wichtig diese zu kennen & auch anzuerkennen & zu respektieren. (Leni-Reflection Paper VI)

In the third extract presented below, Fiona highlights that being open-minded towards other cultures deepens people's understanding of their own culture. Fiona maintains that people need to be open towards other cultures instead of comparing them with their own. When they are open to the customs and habits of others, they not only learn about other people's the way of life, but also about their own culture, since they automatically start reflecting on the differences, and the reasons for these differences.

[...] Voraussetzung ist die Entwicklung einer Offenheit gegenüber anderen Kulturen und diese nicht unter ständigem Vergleich mit der eigenen (Kultur) zu betrachten, sondern sie für sich zu sehen. Wenn man offen sich auf die Sitten und Gewohnheiten der anderen einlässt, bekommt nicht nur mit wie Menschen in anderen Kulturen leben, sondern lernt auch seine eigene Kultur besser kennen, da man automatisch beginnt über sie zu reflektieren, welche Unterschiede es gibt und woraus sie wohl entstanden sind. (Fiona-Reflection Paper VI)

Lastly, in the extract given on the next page, Juna maintains that we should try to understand a culture within its context and from the perspective of its members. Referring to the critical incident discussed in the sixth week of the study, Juna states that it validates

the saying “Every country has its own customs”. According to Juna, we should keep in mind that what we find strange in one culture may be viewed as normal in another cultural context, and when we remember this, we can avoid being prejudiced and avoid seeing our culture as being better than other cultures.

[...] Es zeigt, dass das Sprichwort “andere Länder andere Sitten“ wirklich wahr ist. Wir sollten bedenken, dass das, was wir in einer anderen Kultur seltsam finden, in einem anderen kulturellen Kontext normal sein kann. Wenn wir dies tun, können wir vermeiden Vorurteile zu haben und unsere Kultur als besser anzusehen. (Juna-Reflection Paper VI)

To sum up, three conclusions can be drawn from the findings regarding the learners’ awareness of ethnocentrism. Initially, the learning initiatives encouraged the learners to question whether they took their own culture for granted. This awareness is crucial in developing the learners’ awareness of ethnocentrism, since most people are eager to criticise and judge other cultures rather than question their own values, behaviours, and practices. As Seelye (1996) strikingly points out,

knowing yourself is never easy. When faced with the option of fathoming the cultural origin of your own cherished values and beliefs or of learning about the quaint worldview of someone from another culture, people interested in cultural dynamics almost invariably choose the latter. It is just too painful to see ourselves to an extent as Pavlovian dogs trained to salivate at culture’s call. It is easy to see other people that way, though. We have little inhibition about making cultural generalities that explain the behaviour of people from other societies. (p.51)

Taken together, the findings indicate that a majority of the learners (n=15) gained awareness of the necessity for people to critically question their own culture. More importantly, the findings suggest that nearly half of the learners (n=9) attained self-awareness that they had taken their own culture for granted. Secondly, the findings indicate that a great majority of the learners (n=18) were of the opinion that people with an ethnocentric perspective could never communicate successfully with members of other cultures whom they viewed as inferior. Thirdly, the findings show that the learners also reflected on how ethnocentrism could be overcome. A majority of the learners (n=15) highlighted the necessity of being open, flexible, curious, and respectful towards other cultures and their members, rather than making culturally biased judgements. They argued

that cultural differences should not be seen as a threat, but as gain for our personal growth and practices of other cultures should be understood in their own cultural context.

4.3.2.2.3. Findings Regarding the Learners' Awareness of Stereotypes

Stereotypes are viewed as major barriers to successful intercultural communication by many scholars, since they generally consist of negative and rigid ideas about a group of people (Barrett et al., 2014; Bennett, 1998; Byram, 1997; Byram et al., 2002; Houghton, 2013; Jandt, 2001; Lustig & Koester, 2010; Nugent & Catalano, 2015; Stangor, 2000; Welsh, 2011). In order to enhance the learners' awareness of stereotypes, in the 8th, 10th, 11th and 12th weeks of the study, the term 'stereotype', how stereotypes are formed, how they affect intercultural communication and how to avoid stereotyping were addressed. Table 4.20 given below presents the findings from the analysis of the Reflection Papers VIII, X, XI and XII regarding the learners' awareness of stereotypes.

Table 4.20: Learners' Awareness of Stereotypes

| Core Category B: Awareness of the Conditions for Effective IC | | | | | |
|---|--|---|----|---------|-----------------------------|
| Categories | Focused Codes | Descriptors | n | total n | Reflection Paper References |
| responding to outsiders' simplified views | rejecting outsiders' simplified views | -Splitting the bill has nothing to do with being stingy. -Germans are not stingy. It is only a habit. -Germans don't want to feel indebted to others. -Germans are very practical. -It is related to Germans' sense of fairness. -German women have financial freedom. -German women do not need a man to pay their own bill. | 18 | 20 | Reflection Paper VIII |
| | partly accepting outsiders' simplified views | - I also find splitting the bill a bit stingy and it is like a sign of mistrust. -I find it also a bit strange. But at the same time, it is a habit, we don't really think about it. | 2 | 20 | |
| | different cultures different practices | -Different cultures have different values, practices and perspectives. -Differences shouldn't be viewed as something bad. -Most practices make sense in their cultural context. | 16 | 20 | |
| | overgeneralisation as logical fallacy | -It is wrong to project a negative experience onto whole population. -It is wrong to put all the members of a culture into same category. -Behaviours and practices also change from situation to situation and from person to person. | 14 | 20 | |

(Table continues on the next page.)

| Core Category B: Awareness of the Conditions for Effective IC | | | | | |
|---|--|--|----|---------|---|
| Categories | Focused Codes | Descriptors | n | total n | Reflection Paper References |
| characteristics of stereotypes | mostly negative | <ul style="list-style-type: none"> -Most cultural stereotypes are negative. -There are stereotypes about every culture and most of them are negative. -People from different cultures are mostly described negatively. -I noticed that few cultural stereotypes are positive. | 14 | 20 | Reflection Paper X Reflection Paper XI Reflection Paper XII |
| | inaccurate | <ul style="list-style-type: none"> -Such descriptions cannot accurately represent all the members of a culture. -These fixed descriptions are inaccurate because such characteristics vary across subcultures and subgroups. -They ignore individual differences. | 14 | 20 | |
| | difficult to break | <ul style="list-style-type: none"> -They are everywhere. -Not only are different cultures stereotyped, but people also stereotype each other within a culture. -They are fixed and ingrained in people's minds. -Many people accept them without questioning. | 6 | 20 | |
| | develop inductively | <ul style="list-style-type: none"> - A bad experience with a few members of a culture is generalised and projected onto all its members. -Although we don't know many people in another culture, we tend to make judgements about all of its members. -We see a part of a culture or meet a few of its members, but we generalise what we see or experience and project it onto the whole population. | 15 | 20 | |
| | barriers to effective IC | <ul style="list-style-type: none"> -make it impossible to communicate effectively -impede the effectiveness of communication -harm communication rather than helping -prevent us from getting to know new people | 14 | 20 | |
| | may lead to prejudice | <ul style="list-style-type: none"> -evoke negative attitudes towards members of other cultures -may lead to negative feelings/prejudgements towards members of other cultures - may lead to prejudice and discrimination | 9 | 20 | |
| how to avoid stereotyping | being careful while making generalisations | <ul style="list-style-type: none"> -must be careful while making cultural generalisations -must avoid making generalisations assuming that all members of a cultural group are the same. | 14 | 20 | Reflection Paper XII |
| | being open-minded | <ul style="list-style-type: none"> through ... -being open towards different ways of life - adopting an open-minded approach -being open and unbiased -being eager to learn about other cultures without prejudgements | 15 | 20 | Reflection Paper XI |
| | being critical towards stereotypes | <ul style="list-style-type: none"> -should not accept stereotypes as facts -necessary to question stereotypes -need to be critical towards judgements about other cultures -need to be critical towards stereotypical portrayals in the media and on the Internet | 14 | 20 | |

As Brown (2000) remarks, due to our culture-bound worldview, we tend to picture other cultures in an oversimplified way, turning cultural differences into exaggerated categories, and we then assume that every individual in a culture fits those stereotypical traits. Thus, while addressing stereotypes in a foreign language classroom setting, the tasks should first raise learners' awareness of the outsider's simplified views of their own culture so that "they can better understand the unpleasantness of being presented in a stereotyped manner, which might challenge their own simplifications of the foreign culture" (Camilleri et al., 2000, p.210). In the eighth week of the study, eating out and paying the bill in Turkey and in Germany as parts of normal everyday experience were practised through dialogues and role-plays in order to encourage comparison and discussion of how the practice of paying the bill and giving a tip may be similar to or different from those in the learners' culture (see Appendix H for Week VIII). How the practice of splitting the bill in Germany is perceived by some members of other cultures and how some Germans reacted to their comments on a traveller's blog were presented to the learners in order to raise their awareness of outsiders' simplified view of their own culture. After the lesson, the learners were requested to write their eighth reflection paper, which encouraged them to evaluate the comments that criticise friends' and couples' splitting the bill at restaurants in Germany, and which claim that 'Germans are a bit stingy'. Secondly, the learners were asked to reflect on the conclusion(s) they reached (see Appendix R for the reflection prompts). As Table 4.20 shows, the category *responding to outsiders' simplified views* was constructed on the basis of the focused codes which were developed after the initial coding of the learners' reflection papers. We can see four focused codes in this category in the table. The first focused code is *rejecting outsiders' simplified views*. The findings indicate that a great majority of the learners (n=18) learners objected to the outsiders' claim that 'Germans are a bit stingy'. These learners counter-argued this claim, stating that Germans tend to split the bill, as they do not want to feel indebted to others, as this is related to German women's being financially independent. For example, the extract from Julie's reflection paper provided on the next page shows that from her point of view, it has nothing to do with stinginess. On the contrary, for Julie, this issue is related to financial freedom, since most women go to work nowadays, and they can pay their own bills.

Moreover, it is a question of fairness, as there are often couples, e.g., students, who cannot earn money, and in this case, the man cannot always pay the whole bill.

[...] Es hat nicht mit Geiz zu tun. Auf der einen Seite kann es Emanzipation sein. Heutzutage gehen die Frauen oft arbeiten und können die Rechnung dann auch selbst bezahlen. Auf der anderen Seite gibt es oft Paare, z.B. Studenten, wo beide kein Geld verdienen und so nicht immer der Mann bezahlen kann. (Julie-Reflection Paper VIII)

Similarly, in this extract from her reflection paper provided below, Sophia asserts that splitting the bill is simply a habit. According to Sophia, Germans are very practical; thus, everybody pays for what they have eaten. She explains that in this case, Germans feel the urge to share everything fairly. For them it is normal, and it is simply done like that, on the other hand, they do not take it too seriously. Finally, Sophia emphasises that this is especially normal among students who cannot always pay the bill for their friends.

[...] Ich denke, dass dies einfach Gewohnheit ist. Deutsche sind sehr praktisch und dass eben auch in diesem Punkt: Jeder zahlt das, was er gegessen hat. In diesem Punkt sind die Deutschen einfach so geprägt, dass alles „fair“ geteilt wird. Aber wir selber sehen das nicht so eng. Für uns ist das normal und es wird einfach so gemacht. Vor allem unter Studenten ist es verständlich, dass man nicht ständig seine Freunde einladen kann. (Sophia-Reflection Paper VIII)

When we check the second focused code in Table 4.20, we see that two learners partly accepted outsiders' simplified views, stating that in their opinion, splitting the bill was a bit stingy. In the extract from Rita's reflection paper given below, she states that splitting the bill may have something to do with being stingy, but it may also be connected with traditions and habits. Rita acknowledges that as a German she also finds splitting the bill as something cold and not communal. For her, it is a kind of distrust, which implies that people think they would never get back what they put in for the others. At the same time, Rita maintains that it is also an indication of German society's being very individualistic, where emphasis is placed upon separating what is *mine* and *yours*.

[...] Vielleicht hat es etw. mit Geiz zu tun, but vielleicht aber auch nur mit Brauch und Gewohnheit. Tatsächlich finde auch ich als Deutsche, das getrennt-zahlen als etwas kalt & nicht gemeinschaftlich / gemeinschaftsfördernd. Es schwingt eine Art „Misträuen“ mit, dass man das, was man für die anderen gegeben hat, nicht mehr (auf anderem Weg) zurückbekommt. Ich finde, dass es auch ein gewissen

Indiz dafür ist / sein kann dann wir eine sehr individualisierte Gesellschaft haben, die sehr auf die Trennung zwischen „mein“ und „dein“ achtet. (Rita-Reflection Paper VIII)

The third focused code presented in Table 4.20 is *different cultures different practices*. As can be seen from the table, having reflected on the outsiders' simplified views, 16 learners reached the conclusion that different cultures have different values, practices, and perspectives; and what is different in one culture should not be labelled as something bad, as one situation can be interpreted differently in different cultures. For example, in the following extract from her reflection paper, Annie states that paying the bill is practised differently in different cultures. With regard to the practice of splitting the bill in Germany, she states that she takes it for granted because she grew up in German culture. However, she also acknowledges the practice may be different in other cultures, but this does not mean that it is bad.

[...] Ich denke, dass es in verschiedenen Kulturen einfach unterschiedlich gehandhabt wird. Ich halte das für selbstverständlich, da ich in meiner Kultur aufgewachsen bin, in einer anderen Kultur ganz anders, aber nicht unbedingt schlechter, sein kann. (Annie-Reflection Paper VIII)

The fourth focused code presented in Table 4.20 is *overgeneralisation as logical fallacy*. The findings indicate that from their analysis of the outsiders' comments on Germans' practice of splitting the bill on a traveller's blog, 14 learners drew the conclusion that it is wrong to put all the members of a culture in the same category. As an example, in the following extract from her reflection paper, Julie states that people must not make snap judgements about what they see. She then criticizes the travellers, maintaining that they only met a few Germans whose behaviour cannot be generalised to apply to all Germans.

[...] Man darf nicht vor schnell über das urteilen, was man sieht. Der Reisende kennt nur eine kleine Auswahl von Deutschen und kann daraus nicht auf ALLE Deutschen schließen. (Julie-Reflection Paper VIII)

Furthermore, in the extract provided on the next page, Fiona maintains that before people draw conclusions, such as Germans are stingy, they need to know what lies behind certain behaviour. Moreover, she states that such behaviour changes from situation to situation, and it should not be generalised to apply to the whole population.

[...] Man sollte erst die Hintergründe bestimmter Verhaltensweisen kennen, bevor man Schlüsse zieht, wie z.B., dass Deutsche geizig sind. Außerdem muss von Fall zu Fall unterschieden werden und nicht direkt auf alle geschlossen werden. (Fiona-Reflection Paper VIII)

The final extract is taken from Mira's reflection paper. She states that it is not right to make such generalisations. She then points out that people often draw conclusions about other cultures based on a single personal experience, which results in stereotypes. Regarding what lies behind splitting the bill in Germany, Mira then explains that in Germany, the feeling of independence or self-sufficiency is more pronounced than in other countries, where it is probably more common for a man to be seen as a gentleman when he pays the bill.

Es ist nicht richtig, eine solche Verallgemeinerung vorzunehmen. Gegenüber anderen Kulturen / Ländern wird oft von einem Beispiel auf „das große Ganze“ geschlossen und Stereotype recht schnell gebildet. Man sieht allerdings schon, dass in Deutschland das Gefühl von Selbständigkeit ausgeprägter ist als in anderen Ländern. In anderen Kulturen ist es wohl gängiger, dass der Mann der „Gentleman“ ist. (Mira-Reflection Paper VIII)

As we can see, when the learners were confronted with outsiders' oversimplified views of a German practice, a great majority of them railed against these descriptions and they came up with justifications as to why Germans split the bill. Furthermore, having felt the unpleasantness of being stereotyped as stingy, a majority of the learners argued that different cultures had different practices, and it was wrong to make cultural generalisations based on personal experiences with a few members from a particular culture.

In addition to raising the learners' awareness of the outsiders' oversimplified views of their own culture, the term 'stereotype' and how stereotypes are formed need to be presented clearly while they are being addressed. Teachers should promote learners' awareness of stereotypes to help them recognise their own stereotypes and stereotyping tendencies along with those of others around them (Houghton, 2010). For this reason, cultural stereotypes, how they develop, how they affect intercultural communication, and how to avoid stereotyping were addressed in the 10th, 11th and 12th weeks of the study.

As is underlined by Lebedko (2013a), jokes in the native and target cultures can serve as valuable sources while addressing stereotypes due to their being rich in stereotypical descriptions of people. Hence, in the tenth week of the study, some regional jokes, Black Sea jokes in Turkey, and East Frisian jokes in Germany, were used to heighten the learners' awareness of stereotypes. After talking about the portrayal of locals in these jokes, a map of Germany, which illustrates regional German stereotypes, was presented to the learners to encourage discussion about stereotypes (see Appendix J for Week X). At the end of the lesson, the learners were asked to reflect on the ways in which the portrayal of people in the Black Sea Jokes in Turkey and East Frisian Jokes in Germany raised their awareness of stereotypes (see Appendix R for the reflection prompts). Furthermore, the objectives of the eleventh week of the study were to raise the learners' awareness of (1) the characteristics of stereotypes through encouraging them to give examples of stereotypes about different nations, (2) how cultural stereotypes develop inductively, and (3) the effects of cultural stereotypes on intercultural communication (see Appendix K for Week XI). The first piece of learning material was an e-mail written by an American tourist in Istanbul to present some stereotypes about Turkish people and to discuss how stereotypes develop deductively. After eliciting common stereotypes about Turkish people in the e-mail, the learners were asked to write down stereotypes about different nations. They were then asked to think about whether these stereotypes would help them communicate effectively with the members of these cultures. As Baker (2012) maintains, the portrayal of cultures in the media and arts (films, television, radio, newspapers, novels, and magazines) can be used for critical evaluation and discussion to explore cultural representations and to encourage learners to reflect on its relevance to their own experiences. Thus, two cartoons from German and British tabloids depicting British and German holidaymakers in Mallorca in an oversimplified way were used to promote discussion about stereotypes about Germans. After that, the learners were asked again to think about whether these stereotypes would help us to communicate effectively with people from other cultures. Finally, they were asked to reflect on their learning experience regarding how stereotypes are formed, the characteristics of stereotypes, and the effects of stereotypes on intercultural communication (see Appendix R for the reflection prompts). In the last week of the study, two letters written by two Turkish

exchange students in Germany were used as learning materials to talk about how stereotypes develop inductively and to present the distinction between stereotypes, which assume all members of a group are the same, and cultural generalisations, which allow for individual differences. Finally, the learners practised making cultural generalisations, which express possibility and potential rather than certainty (see Appendix L for Week XII). At the end of the lesson, the learners were asked to reflect on what they had learned about how stereotypes develop and how to avoid stereotyping (see Appendix R for the reflection prompts).

Two categories were constructed from the focused codes identified after the initial analysis of the Reflection Papers X, XI and XII: *characteristics of stereotypes* and *how to avoid stereotyping*. The category *characteristics of stereotypes* was developed from the six focused codes which were identified after the initial coding of the learners' reflections on (1) the portrayal of people in the regional jokes presented in the 10th week of the study, (2) the various examples of cultural stereotypes given by the learners in the 11th week of the study, and (3) the letters written by two Turkish exchange students in Germany discussed in the 12th week of the study.

As Table 4.20 presents, a majority of the learners (n=14) reached the conclusion from their learning experiences that cultural stereotypes are mostly negative. These learners emphasised that most of the stereotypical descriptions of people from different cultures exemplified in the classroom and those they had found on the Internet were negative, while only a few of them were positive. Secondly, having made an evaluative analysis of the cultural stereotypes and the learning materials, a majority of the learners (n=14) deduced that cultural stereotypes are inaccurate. The common argument of these learners was that stereotypes put all the members of a culture in certain categories, ignoring the variety within cultures. For example, in the extract from her reflection paper given on the next page, Lia states that stereotypes about different cultures show that many people are reduced to categories, and they are not seen as individuals. All the people in a country are wrongfully assigned certain characteristics, which are thought to define them. Moreover, Lia finds it interesting that there are stereotypes about every culture, and most of these cultural stereotypes are negative, such as unromantic and lazy.

[...] Diese Stereotypen zeigen, dass viele Menschen nur auf diese Typen reduziert werden und nicht als Individuum angesehen werden. Alle Menschen eines Landes werden in einen Sack gepackt und ihnen werden bestimmte Merkmale zugeschrieben, die dann auf alle zutreffen, was so nicht richtig ist. Interessant zu sehen, dass jeder Kultur Stereotypen zugeordnet werden diese aber meist negativ formuliert werden. Wie unromantisch, faul...(Lia-Reflection Paper XI)

Similarly, in the extract from her reflection paper given below, which refers to the cultural stereotypes discussed in the 11th week of the study, Julie also states that there are stereotypes about every culture, and most of them are negative. She points out that these stereotypes have been held for generations, although cultures change. With regard to the stereotypes that are found on the Internet, Julie noticed that some of them contradict each another, which according to her, also shows that a culture is never homogenous and there are regional differences. She then concludes that most of the stereotypes are completely unfounded, since they are invented by a person who barely knows the people from that culture.

[...] Diese Stereotypen zeigen, dass man für jede Kultur Stereotypen hat, und dass die meisten von ihnen negativ sind. Diese werden über Generationen gehalten, obwohl sich Kulturen verändern. Bei den verschiedenen Stereotypen, die im Internet zu finden sind, ist mir aufgefallen, dass sie sich teilweise widersprechen. Dies zeigt schon, dass niemals eine ganze Kultur gleich ist. Es gibt immer auch regionale Unterschiede und die meisten Stereotypen sind völlig unbegründet, da sie nur von einer Person „erfunden“ werden, die kaum Menschen aus einer Kultur kennt. (Julie- Reflection Paper XI)

The third focused code presented in Table 4.20 is *difficult to break*. Six learners concluded that stereotypes are ingrained in people's minds; thus, they are difficult to break. Having analysed the portrayal of people in the Black Sea Jokes in Turkey and the East Frisian Jokes in Germany presented in the 10th week of the study, Annie reasons in the extract provided below that even within the same country people do not know one another well, which results in stereotypes and prejudice. She then concludes that it is not easy to break stereotypes and prejudice about other nations while people stereotype one another in their own country.

Die Darstellung von Menschen in den Schwarzmeereswitzen in der Türkei und in den Ostfriesenwitzen in Deutschland hat mein Bewusstsein dafür geschärft, dass sich Menschen auch innerhalb ihres eigenen Landes nicht gut kennen, wodurch

Stereotype und Vorurteile aufgebaut werden. Dadurch wird klar, dass es nicht leicht ist, Stereotype und Vorurteile gegenüber anderen Ländern aufzubrechen wenn diese im eigenen Land zwischen verschiedenen Regionen selbst noch sehr stark vorherrschen. (Annie-Reflection Paper X)

When we look at Table 4.20, we see that the fourth focused code is *develop inductively*. As has been previously stated, in the 11th week of the study, deductive stereotypes were exemplified in an e-mail written by an American tourist in Istanbul. In fact, in the 11th and 12th weeks of the study, more emphasis was placed on inductive stereotypes and on raising the learners' awareness of the distinction between stereotypes and cultural generalisations. Thus, in their 11th and 12th reflection papers, the learners were asked to reflect on their learning about how stereotypes are formed. According to the findings, a majority of the learners (n=15) learned that stereotypes develop through generalising a personal experience with a few members of a particular culture and applying them to all the members of that culture. For instance, in the extract from her 11th reflection paper provided below, which refers to how stereotypes develop, Sabrina says she learned that people do not hesitate to make broad generalisations about other cultures. She then explains that we find it harder to criticise our own culture. However, we quickly draw conclusions from a bad experience about all the members of a culture, even though we usually do not know many people in that culture.

In Bezug darauf, wie Stereotypen entstehen, habe ich gelernt, dass man Stereotypen viel schneller verwendet, wenn es sich nicht um seine eigene Kultur handelt. Es fällt uns schwerer die eigene Kultur zu kritisieren als andere. In anderen Kulturen kennen wir meistens nicht viele Menschen, aber aus einer schlechten Erfahrung ziehen wir schneller Schlüsse für die Allgemeinheit. (Sabrina-Reflection Paper XI)

Similarly, in the extract from her 12th reflection paper given on the next page, which refers to the letters written by two exchange students in Germany, Andrea states that they perceive typical and negative characteristics and behaviour patterns around them. However, they forget that these do not represent the entire population. According to Andrea, it is quite possible that a good number of the Germans they met were cold/unfriendly, but it is wrong to assume that all Germans are like that. Regarding how stereotypes develop, Andrea states that the exchange between these two students shows

that once a peculiarity is perceived, it is quickly generalised to apply to the whole population, which may result in stereotypes and prejudice. Andrea's reflection on her learning experience clearly shows that after critically reflecting on the oversimplified descriptions of Germans and German culture, she reaches the conclusion that making generalisations on the basis of personal experience with a few members of a culture and rigidly applying them to all the members of that culture leads to stereotypes and prejudice.

[...] Ceren und Nazlı nehmen typische und / oder negative Eigenschaften und Gewohnheiten wahr und vergessen dabei, dass es nicht die ganze Bevölkerung repräsentiert. Es ist gut möglich, dass auffallend viele Deutsche kalt rüberkommen, aber es ist falsch, allen Deutschen diese Art zu unterstellen. Unter Beachtung wie Stereotypen entstehen, zeigt der Austausch zwischen Ceren und Nazlı, dass eine einmal wahrgenommene Eigenart vorschnell auf alle übertragen wird und es zu Verallgemeinerungen und Vorurteilen kommen kann. (Andrea-Reflection Paper XII)

The next focused code presented in Table 4.20 is *barriers to effective IC*. The findings from the analysis of the learners' 11th reflection papers indicate that a majority of the learners (n=14) gained awareness that stereotypes are barriers to effective intercultural communication. For example, in the following extract from her reflection paper, Julie states that she became aware that communication failure is inevitable as long as she sticks to her stereotypes. She further states that she cannot communicate with anyone from another culture on an equal basis when she is firmly believes that the other person is uneducated, lazy, and conceited, etc.

In Bezug auf die Auswirkungen von Stereotypen auf die interkulturelle Kommunikation ist mir bewusst geworden, dass, dass Kommunikation nicht funktionieren kann, solange ich stur an meinen Stereotypen festhalte. Ich kann mich mit keiner anderen Kultur auf einen gleichwertigen Dialog einlassen, wenn ich mir schon im Vorfeld darüber sicher bin, dass die andere Person ungebildet, faul, eingebildet,... ist. (Julie-Reflection Paper XI)

Similarly, in the extract given on the next page, Leni states that she became aware that stereotypes do more harm than good when getting to know another culture. She points out the need to be open towards new cultures and their members. She then underlines that a bad experience with a member of a culture should not be generalised to apply to the whole population.

In Bezug auf die Auswirkungen von Stereotypen auf die interkulturelle Kommunikation ist mir bewusst geworden, dass Stereotypen mehr am Kennenlernen einer Kultur hindern, wie dass sie helfen. Man sollte offen sein, sich auf die Kultur und die Leute einlassen. Man sollte nicht von einer Person in einer doofen Situation gleich einen Schluss über die alle ziehen. (Leni- Reflection Paper XI)

The last focused code under the first category is *may lead to prejudice*. In their 11th reflection papers, while reflecting on the effects of stereotypes on intercultural communication, nearly half of the learners (n=9) additionally stressed that stereotypes may lead to prejudice. An extract from Luise's reflection paper is provided below as an example. Luise states that she became aware that stereotypes have a negative effect on intercultural communication. She further explains that broad generalisations which ignore individual differences can lead to prejudice and even discrimination, which hinders communication.

In Bezug auf die Auswirkungen von Stereotypen auf die interkulturelle Kommunikation ist mir bewusst geworden, dass Stereotypen negative Wirkung auf die interkulturelle Kommunikation haben. Durch Generalisierungen wird das Individuum, die Individualität nicht berücksichtigt. Es kann daher zu Vorurteilen und sogar zu Diskriminierung führen, die die Kommunikation behindern. (Luise- Reflection Paper XI)

The third category presented in Table 4.20 is *how to avoid stereotyping*. In their 12th reflection papers, the learners were asked to reflect on what they learned about how to avoid stereotyping. Firstly, it must be stated that three learners did not hand in their 12th reflection papers. In addition, three learners reflected on how to avoid stereotyping by referring to the learning materials used in the 12th week of the study without using the prompt '*Regarding how to avoid stereotyping, I learned that...*'. This may indicate that these learners were already aware of the distinction between cultural generalisations and overgeneralisations. An extract from one of these learners is given on the next page as an example. At the beginning of the extract, we see that instead of using the given prompt, Fiona starts her reflection with "today's task". She then explains the conclusions that can be drawn from the task. Accordingly, one should be careful about making snap

judgements about people in a culture/country, since such hastily formed opinions or stereotypes are passed on to others, spread very quickly, and they can even lead to prejudice.

[...] Heutige Aufgabe zeigt, dass man sehr vorsichtig sein sollte, wie schnell man sich eine Meinung über die Menschen eines Landes bildet. Sobald man sich über eine Person eines anderen Landes äußert entsteht bei der Person zu dieser man spricht ein Bild im Kopf und es wird schnell ein Vorurteil daraus. Diese Person verallgemeinert dies wahrscheinlich und gibt es weiter, dadurch verbreiten sich eben sehr schnell Dinge bzw. Stereotypen über ein Land. (Fiona- Reflection Paper XII)

On the other hand, as can be seen from Table 4.20, the findings from the analysis of the learners' 12th reflection papers suggest that a majority of the learners (n=14) learned that they must avoid making absolute claims about members of other cultures. An extract from the reflection paper of one of these learners, Lara, is provided below. According to Lara, the exchange between Ceren and Nazlı shows that one cannot simply reach conclusions about all the members of a culture. She then criticises the overgeneralisations made by Ceren and Nazlı, stating that not all Germans can be put in these categories. In terms of what she learned about the ways to avoid stereotyping, she says she learned that she has to be very careful when making generalisations about people from other cultures, since statements which claim that all the members of a culture are the same should be avoided.

Der Austausch zwischen Ceren und Nazlı zeigt, dass man nicht so einfach von einem auf alle schließen kann. Nicht alle Deutschen trinken viel Bier, feiern viel und sind immer fröhlich; auch sind nicht alle Deutschen kalt und miesepetrig. Zudem ist das Wetter nicht immer schlecht und es gibt auch noch andere Grußformeln als „Moin“. [...] In Bezug auf die Vermeidung von Stereotypisierung habe ich gelernt, dass ich mit Verallgemeinerungen über Menschen aus anderen Kulturen sehr vorsichtig sein muss. Aussagen, die behaupten, dass alle Mitglieder einer Kultur gleich sind, gilt es zu vermeiden (Lara- Reflection Paper XII)

Furthermore, the analysis of the 11th reflection papers revealed that after reflecting on the effects of stereotypes on intercultural communication, the learners also reflected on how to avoid stereotyping. When we check Table 4.20, we see that a majority of the learners (n=15) underlined the necessity of being open-minded.

In the extract provided below, Andrea states that stereotypes prevent us from being open to new things and she highlights the importance of knowing that not everyone behaves in the way we might expect them to. She then concludes that we should approach our communication partners in an open and unprejudiced manner.

[...] Stereotypen sind hinderlich, sich auf Neues einzulassen. Dabei ist es wichtig zu wissen, dass sich nicht jeder so verhält, wie wir es vielleicht erwarten. Deshalb sollte man seinem Gesprächspartner offen und unvoreingenommen gegenüberreten. (Andrea- Reflection Paper XI)

Likewise, in the following extract from her reflection paper, which refers to the cultural stereotypes discussed in the eleventh week of the study, Juna maintains that we should know about these stereotypes; however, we should not allow these stereotypes to make us form a prejudiced image of people from other cultures. Instead, we should approach every single person without prejudice, and we should not let stereotypes affect our communication with the members of other cultures.

[...] Ich denke, dass man diese Stereotypen zwar kennen sollte, sich davon aber kein voreingenommenes Bild machen sollte. Man sollte jedem einzelnen Menschen unvoreingenommen begegnen und Stereotypen einfach außen lassen. (Juna-Reflection Paper XI)

Thirdly, a majority of the learners (n=14) stressed the necessity of being critical towards stereotypes. In the extract from her reflection paper given below, Sonja states that we sometimes think everyone in a culture is the same, but there are always differences; therefore, we should be careful when we make judgements about other cultures. Sonja further emphasises that we should monitor our opinions about other cultures, and we should not accept others' views about people from other cultures without reflecting on them.

[...] Wir manchmal denken, dass alle Menschen einer Kultur gleich sind, aber es gibt immer Unterschiede. Wir sollten daher mit unseren Äußerungen vorsichtig sein. Bild über eine Kultur überprüfen bzw. uns selbst überzeugen und nicht das Bild eines Anderen, ohne darüber zu reflektieren hinnehmen. (Sonja- Reflection Paper XI)

In the same vein, in the extract provided on the next page, Carina states that she became aware that it is very important to deal with other cultures and to get to know people from

other cultures. Moreover, it is also important to break down prejudice and form our own opinion about other cultures. Carina also underlines that we should not believe everything that is spread on the Internet or in the media regarding the stereotypes about other countries and cultures, since only a few members of those cultures fit these stereotypes.

[...] Mir wurde bewusst, dass es sehr wichtig ist sich mit anderen Kulturen auseinanderzusetzen und Menschen aus anderen Kulturen kennenzulernen. Es ist wichtig, um Vorurteile abzubauen und sich ein eigenes Bild von anderen Kulturen zu machen. Man sollte nicht alles glauben was im Internet oder in den Medien über Stereotypen aus anderen Ländern und Kulturen verbreitet wird. Denn meistens trifft es nur auf wenige Menschen zu und andere Menschen sind ganz anders. (Carina- Reflection Paper XI)

In conclusion, the findings regarding the learners' awareness of stereotypes suggest that presenting the learners' with how their cultural practices are viewed by the members of other cultures in the eighth week of the study encouraged them to question themselves and their own culture. Having experienced the unpleasantness of being described in a stereotypical manner, a great majority of the learners (n=18) rejected outsiders' views on the practice of splitting the bill and tried to justify why Germans tend to split the bill in restaurants. As a result of their critical evaluation, a majority of the learners (n=16) reached the conclusions that it is important to accept that different cultures have different values, practices, and perspectives, and it is important to know the reason behind any particular behaviour in another culture without making hasty judgements. Additionally, a majority of the learners (n=14) maintained that it was wrong to put all the members of a culture in the same category.

Furthermore, evaluating the stereotypes in some regional jokes in Turkey and Germany, presenting the stereotypical descriptions of people from different cultures in the media, eliciting the learners' own stereotypes about other cultures, and presenting them with how their own culture is stereotyped by others can be said to have raised a majority of the learners' (n=14) awareness that cultural stereotypes are mostly negative and inaccurate. Moreover, the regional jokes discussed in the classroom can be said to have helped nearly half of the learners (n=6) to reach the conclusion that stereotypes are difficult to break.

In addition, the findings from the learners' 11th and 12th reflection papers suggest that the learning initiatives helped a majority of the learners to gain awareness of how stereotypes develop and how stereotypes negatively affect intercultural communication. Moreover, in terms of the ways to avoid stereotyping, the analysis of the learners' 12th reflection papers revealed that a majority of them (n=14) learned that they must be careful with their choice of words when making generalisations about other cultures and their members and that generalisations which do not allow for individual differences must be avoided. Furthermore, the findings show that in their 11th reflection papers, the learners also reflected on the ways to combat stereotypes and stereotyping, after considering the effects of stereotypes on intercultural communication. A majority of the learners (n=15) highlighted the necessity of being open towards other cultures and their members, maintaining that we should not let stereotypes interfere with our efforts to understand people from other cultures. As another way to counteract stereotypes, a majority of the learners (n=14) stressed the importance of being critical towards the stereotypes. They argued that we need to question the validity of such stereotypical descriptions through evaluating and reflecting on them.

Lastly, it can be deduced from the findings that experiential learning with an emphasis on critical reflection and addressing stereotypes in sequential steps helped a majority of the learners to develop an awareness of stereotypes as barriers to effective intercultural communication and encouraged them to critically think about the attitudes which are necessary for effective intercultural communication.

4.3.2.2.4. Findings from the End-of-Course Reflection Papers

At the end of the study, the learners were also asked to write an *End-of-course Reflection Paper* where they were initially asked to reflect on what they learned about culture throughout the Turkish course (see Section 4.2.2.1. for the discussion of the findings). Secondly, the learners were asked to reflect on the ways in which the Turkish course raised their awareness about communicating with people from other cultures (see Appendix R for the reflection prompts).

Table 4.21 details the findings derived from the analysis of the learners’ final reflection papers regarding the change in their intercultural awareness.

Table 4.21: Learners’ Final Self-Assessment Regarding the Change in their Intercultural Awareness

| Core Category B: Awareness of the Conditions for Effective IC | | | | | |
|--|--|--|----------|----------------|------------------------------------|
| Categories | Focused Codes | Descriptors | n | total n | Reflection Paper References |
| self-awareness | awareness of taking own culture for granted | -realised that I had taken my culture for granted -realised that I follow some traditions or customs in my own culture without questioning them -started to question my own culture | 11 | 20 | End-of-Course Reflection Paper |
| | awareness of how own culture is viewed by others | -learned about how my culture is viewed by members of other cultures -learned that a practice in our culture can be interpreted differently -learned about how others view our cultural practices -learned how others stereotype Germany and Germans | 14 | 20 | |
| awareness of stereotypes | barriers to effective IC | - harmful for intercultural understanding - hinder non-judgemental thinking and IC -impede effective IC -learning about the stereotypes about Germans made me realise that stereotypes are unfair and inaccurate | 14 | 20 | |
| | necessity to avoid stereotyping | -It is wrong to make overgeneralisations about members of a culture based on a negative experience with a few of its members. -We must not draw conclusions from a negative experience about the whole population. | 14 | 20 | |
| awareness of ethnocentrism | barrier to effective IC | - I cannot really communicate with anyone from other cultures when I think my culture is better. -Seeing your own culture as superior to others hinders IC. -Ethnocentric perspective causes conflicts in IC. -It is wrong to judge others by our own values. | 8 | 20 | |
| intercultural attitudes | being open-minded | We need to ... - be open towards members of other cultures - be open towards different values and beliefs | 15 | 20 | |
| | being non-judgemental | - be curious and open instead of being judgemental -be unbiased and open - leave stereotypes and prejudice behind | | | |
| | being curious | -be willing to learn about a culture without prejudgements - respectful of difference | | | |

As can be seen from Table 4.21, the analysis of the learners’ final reflection papers revealed that the learning initiatives helped the learners to gain self-awareness, which can be said to be a prerequisite of the development of critical cultural awareness in an

educational framework. This is because critical cultural awareness not only requires a reflective and analytical evaluation of the practices, products, and perspectives of other cultures, but also that of one's own culture (Byram, 1997; Byram, 2012). The first focused code under the category of *self-awareness* is *awareness of taking own culture for granted*. In their final reflection papers, slightly over half of the learners (n=11) stated that the Turkish course had helped them to realise that they had followed the traditions or carried out the practices in their own culture as a habit without questioning them.

A striking example from one of these learners' reflection papers is presented below. In this extract, Jenny states that she realised she had mostly focused on other cultures, asking herself why their members act in the way they do or what kind of customs they have. She then acknowledges that she did not really think about the origins of the traditions and practices in her own culture. Finally, she states that after completing the course, she started to analyse her own culture and her own perspective critically.

[...] Mir wurde klar, dass ich mich hauptsächlich auf andere Kulturen konzentrierte (warum sie das tun, was für ein Brauch das ist); ich dachte nicht wirklich über die Ursprünge unserer eigenen Traditionen oder Praktiken nach. Nach diesem Kurs begann ich, meine eigene Kultur und meine eigene Perspektive kritisch zu analysieren. (Jenny- End-of-Course Reflection Paper)

Another extract from Mira's final reflection paper is provided below. Mira explains that she learned something about the origin of customs like Easter, which she took for granted. At the same time, she critically questioned her own culture along with her perspective on her culture.

[...] Mit Bezug auf meine eigene Kultur habe ich etwas über den Ursprung der Bräuche (z.B. Ostern) erfahren, die ich für selbstverständlich hielt. Gleichzeitig habe ich meine eigene Kultur und meinen Blick darauf kritisch hinterfragt. (Mira- End-of-Course Reflection Paper)

It can be inferred from the findings that the learning initiatives helped slightly over half of the learners to gain the self-awareness that they had taken their culture for granted. More importantly, the findings indicate that they then started to look at their own culture with a critical eye.

Secondly, in their final reflection papers, a majority of the learners (n=14) emphasised that the course had raised their awareness of how their own culture was viewed by people from other cultures. An extract from Luise's final reflection paper is given below as an example. She states that she learned about how some practices in her culture, such as splitting the bill, are viewed by others, and it showed her that a particular behaviour could be interpreted differently by different cultures. Furthermore, she states that she also learned more about how Germans stereotype themselves, and how others stereotype Germans and Germany, by referring to the stereotypical descriptions of German holidaymakers in Mallorca. She then concludes that the learning initiatives made her realise that most stereotypes are unfair and negative.

[...] Ich habe gelernt, wie andere einige unserer kulturellen Praktiken sehen (z. B. das Aufteilen der Rechnung), und dies hat mir gezeigt, dass ein Verhalten von verschiedenen Kulturen unterschiedlich interpretiert werden kann. Ich habe auch mehr darüber erfahren, wie wir selber stereotypisieren und wie andere Deutsche und Deutschland stereotypisieren. (z. B. die Karikatur deutscher Urlauber auf Mallorca). Darauf basierend musste ich feststellen, dass die meisten Stereotypen unfair und negativ sind. (Luise- End-of-Course Reflection Paper)

In the extract from her reflection paper provided below, Annie states that she learned about the stereotypes about Germany and realised that her own culture is often pictured in the same way by others, and most of these stereotypes do not reflect reality. She then remarks that people within a country are so different that expressions such as "typical German" never apply to all people.

[...] Ich habe gelernt, stereotypes Denken über Deutschland. Mir wurde klar, dass meine eigene Kultur von anderen oft gleichgesehen wird, aber meist nicht den Tatsachen entspricht. Die Menschen innerhalb eines Landes sind so unterschiedlich, dass der Ausdruck z.B. „typisch deutsch“ nie auf alle Menschen zutrifft. (Annie- End-of-Course Reflection Paper)

From the findings presented above, it can be deduced that the learning initiatives raised self-awareness in a majority of the learners with regard to how their culture is viewed and stereotyped by the members of other cultures. More importantly, as the extracts given above clearly present, this awareness motivated them to critically question the validity of stereotypes.

The second category presented in Table 4.21 is *awareness of stereotypes*, and the focused codes under this category are *barriers to effective IC* and *necessity to avoid stereotyping*. In their final reflection papers, a majority of the learners (n=14) stated that the course had raised their awareness that stereotypes hindered effective intercultural communication and they had learned that they should avoid making overgeneralisations about people from other cultures. An extract from Andrea's reflection paper is given below as an example. She states that she learned that stereotypes hinder both non-judgemental thinking and intercultural communication. She further maintains that it is important to be open-minded and not to immediately incorporate negative behaviour into our thought patterns and make broad generalisations.

Ich habe gelernt, dass Stereotypen ein vorurteilfreies Denken und auch interkulturelle Kommunikation hindern. Es ist wichtig, dass wir uns offen zeigen und nicht sofort negative Verhaltensweisen in unser Denkmuster aufnehmen und verallgemeinern. (Andrea- End-of-Course Reflection Paper)

An extract from Luise's reflection paper is provided below as another example. She states she learned that stereotypes are harmful for intercultural understanding. In addition, she learned that one must never draw conclusions about an entire culture based on one person's behaviour. She further states that false conclusions are drawn from such perceptions, and prejudices are reinforced.

Ich habe erfahren, dass Stereotypen schädlich für das interkulturelle Verständnis sind und man nie anhand von einer Person und deren Verhalten auf die gesamte Kultur schließen kann und darf. In diesem Zusammenhang stellt die Stereotypenbildung eine Gefahr da. Aufgrund von Wahrnehmungen werden falsche Schlüsse gezogen und Vorurteile verstärkt. (Luise- End-of-Course Reflection Paper)

Lastly, Juna's reflection on what she learned about intercultural communication can be said to be striking. In the extract provided on the next page, Juna says she learned that one must approach a person as an individual. She highlights that people demand to be regarded as individuals by others without being aware that they also happen to be prejudiced against other cultures. She then states that she will not make hasty generalisations in the future, and she will try to regard her communication partners as individuals despite prejudices

she may have against them. Finally, she concludes that her awareness has changed in this respect.

Ich habe erfahren, dass man Menschen als Individuum betrachten muss. Man verlangt von anderen als Individuum betrachtet zu werden und weiß nicht, dass man selbst mit genauso vielen Vorurteilen belastet ist. Ich werde auf jeden Fall zukünftig nicht so schnell verallgemeinern. Ich möchte versuchen andere, trotz Vorurteile, die eventuell im Raum stehen, als Individuen zu betrachten und in diese Richtung hat sich mein Bewusstsein verändert. (Juna- End-of-Course Reflection Paper)

These extracts vividly illustrate the learners' internal processing and the conclusions they reached from their learning experiences. Taken together, the findings suggest that in the course of the study, a majority of the learners became aware that stereotypes hinder effective intercultural communication, and they became aware that making broad generalisations on the basis of personal experience with a few members of a culture must be avoided.

The third category presented in Table 4.21 is *awareness of ethnocentrism*. The analysis of the learners' final reflection papers suggest that nearly half of the learners (n=8) gained a deeper understanding of ethnocentrism and its negative effects on intercultural communication. An extract from Jutta's reflection paper is given below as an example. Jutta explains that throughout the course, she learned that fixating on one's own norms, values, behaviour patterns, and having an ethnocentric and limited perspective causes misunderstandings and conflicts in intercultural communication.

Während des Kurses habe ich erfahren, dass durch die Fixierung auf die eigenen Normen und Werte / Verhaltensmuster und eine ethnozentrische, eingeschränkte Sichtweise Missverständnisse und Unstimmigkeiten im interkulturellen Verständnis / Kontakt entstehen. (Jutta- End-of-Course Reflection Paper)

Another extract is provided on the next page from Sabrina's reflection paper. She says she learned that one should avoid ethnocentric thinking and should respect every culture regardless of the stereotypes about them. She further notes that every culture is beautiful in its own way, and she does not see her culture as the most beautiful one, but as one beautiful culture among many other beautiful cultures.

*Ich habe gelernt, dass man eine ethnozentrische Sichtweise vermeiden und jede Kultur respektieren soll. Egal welche Stereotypen es über diese Kultur gibt. Jede Kultur ist auf seine eigene Art und Weise schön. Meine Kultur sehe ich nicht als die schönste an, sondern als eine schöne Kultur unter vielen schönen Kulturen.
(Sabrina- End-of-Course Reflection Paper)*

These extracts show that in the course of the study, the learners gained an understanding of ethnocentrism as a barrier to intercultural communication. Overall, the findings from the learners' final reflection papers suggest that the learning initiatives enhanced nearly half of the learners' awareness that intercultural communication is impeded when one judges the aspects of another culture by the values and standards of one's own culture and believes that one's own culture is superior to others.

The last category presented in Table 4.21 is *intercultural attitudes*. As can be seen from the table, a majority of the learners (n=15) emphasised in their final reflection papers that during the course of the study, they learned about how important it is to be open-minded, non-judgemental and respectful of difference in order for effective intercultural communication to take place. For example, in the extract given below, Jenny explains that she learned that in order to truly understand a culture, one must approach it with an open mind, putting one's prejudice and stereotypes aside. In addition, one must always reflect on one's own point of view and interpretations.

*Ich habe erfahren, dass, um eine Kultur richtig verstehen zu können, muss man unvoreingenommen und offen herangehen, Vorurteile und Stereotypen ablegen und die eigene Sichtweise mit ihren Deutungsmustern immer mit reflektieren.
(Jenny- End-of-Course Reflection Paper)*

An extract from Rosi's reflection paper is given on the next page as another example. Rosi states that she became aware that certain behaviours or misunderstandings might occur due to cultural differences. She explains that in this case, one should strive for an open dialogue rather than be judgemental. Furthermore, one should also be aware of and reflect on one's own values and cultural conditioning. Rosi also underlines that the Turkish course helped her to become aware of these things all over again and allowed her to understand the reasons for common misunderstandings that occur between Turks and

Germans. Thus, she can better comprehend such situations, and she no longer wonders why they happen; instead, she reflects on them.

Mir ist bewusst geworden, dass bestimmte Verhaltensweisen, oder Missverständnisse vielleicht einfach auf unterschiedliche kulturelle Gegebenheiten zurückzuführen sind. Darüber kann man nicht urteilen. Vielmehr sollte man sich um einen offenen Dialog bemühen. Auch über die eigene Werte und Einflüsse sollte man sich bewusst sein und sie reflektieren. Sich überlegen, woher diese Ansichten kommen und nicht ausschließen, dass es anders sein kann. Der Türkischkurs hat mir geholfen dies alles immer wieder bewusst zu machen und gerade Missverständnisse, die zwischen Türks und Deutsche oft aufträte, aufgezeigt. Dadurch kann ich solche Situationen besser verstehen und frage mich nicht mehr nach dem warum, sondern reflektiere die Situation. (Rosi- End-of-Course Reflection Paper)

In addition, in the extract from her final reflection paper provided below, Mary states that the Turkish course showed her that it is important to be open to new cultures. Moreover, the course showed her the importance of questioning generalisations and stereotypes continuously, and of being critical towards one's own ethnocentric views.

Der Türkischkurs hat mir gezeigt, dass es stets wichtig ist, offen für neue Kulturen zu sein. Außerdem ist es wichtig Verallgemeinerungen und Stereotype stets zu hinterfragen und den eigenen Ethnocentrismus ebenso kritisch zu sehen. (Mary-End-of-Course Reflection Paper)

To sum up, the findings from the learners' final reflection papers also indicate that the learners reached conclusions regarding the significance of intercultural attitudes from their learning experiences. The findings suggest that the learning initiatives helped a majority of the learners to become aware that it is possible to learn about other cultures and to communicate effectively with their members through being open-minded and maintaining an unprejudiced attitude.

The last extract provided below is from Rita's final reflection paper. Rita states that she had already learned and internalised openness, reflection, and neutrality towards other cultures and their members during her studies. However, she points out that dealing with these subjects again brought the knowledge back to the fore.

Offenheit, Reflektion und Neutralität gegenüber anderen Menschen, deren Lebenswelt und Kultur habe ich jedoch schon im Laufe meines bisherigen

Studiums gelernt und verinnerlicht. Doch die Beschäftigung mit dem Thema hat das Wissen wieder in den Vordergrund gerückt. (Rita- End-of-Course Reflection Paper)

As we can see, although Rita states that she did not learn anything new regarding how to communicate effectively with people from other cultures, the learning initiatives seem to have enhanced her previous knowledge and awareness.

Consequently, when the findings from the learners' final reflection papers are taken into consideration, it can be argued that integrating an intercultural dimension into foreign language teaching through adopting an experiential learning approach and encouraging the learners to critically reflect on the learning materials, on what they had learned, and on the 'self' enhanced their intercultural awareness. The findings indicate that slightly over half of the learners gained the self-awareness that they had taken their culture for granted, and a majority of them learned how their own culture is oversimplified by members of other cultures. This motivated them to be more critical towards stereotypes. Moreover, the learners' final reflections on their own learning indicate that a majority of them became aware that stereotypes hinder effective intercultural communication, and nearly half of the learners attained awareness of ethnocentrism as a barrier to intercultural communication. Furthermore, during the course of the study, a majority of the learners discovered the necessity of being open-minded and non-judgemental towards other cultures and their members. This finding implies that the learning initiatives also encouraged the learners to think critically about the attitudes which are necessary for effective intercultural communication.

The findings also imply that as the learners' awareness of the conditions for effective intercultural communication increased, so did their criticality. The findings indicate that the learners who became aware that culture is often taken for granted, questioned themselves and acknowledged that they did not examine the traditions, practices or values in their own culture. They then concluded that they should learn more about their own culture. In addition, it can be deduced from the findings that the learners who became aware of outsiders' oversimplified views of Germans and German culture started to question the validity of stereotypes.

As a result, it can be inferred from the findings that the learning initiatives fostered the learners' criticality. Active learning activities and tasks, authentic materials and critical reflection provided an incentive for the learners to keep a critical eye on themselves, on their own culture, on stereotypes, and on ethnocentrism. At the end of this process, they reached conclusions about the attitudes that need to be attained to communicate successfully with people from other cultures.

4.3.3. Interviews

The interview was composed of three parts. In Part I, the learners were asked to read a short text about a wedding tradition, and they were then asked questions which aimed to check the learners' ability to make an evaluative analysis of the given text with regard to the characteristics of culture and to gather data on the learners' awareness and perceptions of culture. The first question was an easy, context-setting question, asking the learners for their opinion about the wedding tradition. The second and third ones were the core questions, which aimed to encourage the learners to make a critical evaluation of the text.

In both Part II and Part III, the learners were asked to read a critical incident. They were then asked questions which aimed to collect data on the learners' multiperspectivity, their ability to identify the reason for conflicts in intercultural communication situations, and their ability to mediate between cultures, drawing on their intercultural knowledge, skills, and attitudes. At the end of the interview, the learners were asked if there was anything else that they would like to add about the Turkish course and about their intercultural learning experiences (see Appendix T for the Interview Schedule and Appendix U for the German version of the Interview Schedule).

The findings derived from the analysis of the interview data are presented and discussed in the following sections. The findings are also presented in tables, detailing the categories, the focused codes, and the descriptors.

4.3.3.1. Findings from Part I

In the first part of the interview, the learners were given a short text to read about a wedding tradition that originated in England and has become very popular in Germany. The learners were then asked three questions which investigated their ability to critically evaluate the text, by drawing on their knowledge regarding the concept of culture. Furthermore, the questions aimed to gather data on the learners' perceptions of culture based on their interpretation of the wedding tradition explained in the text.

Table 4.22 presents the findings from the first part of the interviews.

Table 4.22: Findings from the First Part of the Interviews

| Category | Focused Codes | Descriptors | n | total n |
|---------------------------------------|---|--|----|---------|
| identified characteristics of culture | embodies diversity | <ul style="list-style-type: none"> -Culture is not uniform. -There is diversity within cultures. -There is variation within cultural groups. -There are different customs and practices within a culture. -Sharing a culture does not mean every member does things in the same way. -There are also individual differences within cultures-not just regionally. | 16 | 20 |
| | exceeds borders | <ul style="list-style-type: none"> -Culture is not locked within regions or countries. -There is exchange between cultures. - Cultures spread from one place to another. -Cultures influence one another. - Cultures are mix with one another. -Traditions from different cultures are interwoven. -Cultural flows exist across national boundaries. | 14 | 20 |
| | passed on from one generation to the next | <ul style="list-style-type: none"> -Traditions are passed down to the next generation. -Traditions carry on for generations. -People maintain the traditions of previous generations. | 9 | 20 |
| | dynamic | <ul style="list-style-type: none"> -changes through exchange with other cultures -constantly changes - not static - changeable -constantly in motion | 8 | 20 |

(Table continues on the next page.)

| Category | Focused Codes | Descriptors | n | total n |
|---------------------------------------|-------------------------|---|---|---------|
| identified characteristics of culture | learned | <ul style="list-style-type: none"> - Culture is something you learn in social context. - You learn from each other. - People learn culture in the society within which they grow up. | 3 | 20 |
| | often taken for granted | <ul style="list-style-type: none"> - I think many people (in Germany) do not know that this tradition did not originate in Germany. - Probably nobody (in Germany) knows where the tradition comes from. - I thought that was something typically German. We know far too little about our own culture. - Sometimes you do not even think about why you are doing it. You just do it. - You just keep doing some things because they have always been done like this. - People do not really think about where such traditions come from. | 9 | 20 |

Initially, when their opinions about the wedding tradition which originated in England and became popular in Germany were asked, 15 learners stated that they knew the tradition, but they did not know its origins, while five of the learners stated that they did not know anything about it. Nearly all the learners (n=14), who were familiar with the tradition in Germany made positive comments about it. On the other hand, only one learner criticised its popularity in Germany, stating that it did not belong to German culture.

Six focused codes were developed following the initial coding of the learners' answers to the second and third questions. The category *identified characteristics of culture* was constructed from these focused codes. To begin with, as Table 4.22 shows, a great majority of the learners (n=16) deduced from the text that there is diversity within cultures. For example, in the extract given below, Juna infers from the text that one cannot see a culture as a unified whole. She states that there are many different cultures and customs in Germany. She then gives an example from her family, explaining that her father comes from the North Sea region and her mother comes from Baden-Württemberg, and they both have different cultural backgrounds, resulting in a culture clash when both sides of the family come together.

[...] Dass man es halt nicht/ Man kann Kultur nie als Ganzes sehen (..) Es gibt nicht eine Kultur in Deutschland. Es gibt ganz viele verschiedene Teile und auch ganz viele verschiedene Bräuche die vielleicht / Mein Papa kommt zum Beispiel von der Nordsee. Der hat ganz andere Sachen mitgebracht wie meine Mama. Die

kommt von hier. Das ist natürlich, wenn da die Familien zusammenkommen auch total der CLASH dann. (lacht) (Juna- Interview Part I)

Similarly, in the extract provided below, Sonja gleans from the text that cultures are internally diverse and that there are no uniform traditions. However, there are different traditions in different regions, but how they are practised also varies from person to person.

[...] Ja, es zeigt einfach, dass Kultur vielfältig ist und es eben nicht die eine homogene Tradition gibt, sondern dass es verschiedene /also, dass es unterschiedliche Traditionen gibt. Aber das kommt auch/ also zum einen schon auf die Region an, aber bestimmt kommt es auch auf die Leute persönlich an. (Sonja- Interview Part I)

Secondly, as can be seen from Table 4.22, a majority of the learners (n=14) discerned from the text that cultures extend beyond borders. For example, in the following extract from the interview with Mira, she states that the text presents how culture flows from one country to another. She further states that this tradition came to Germany from England, and the tradition is probably practised in other countries as well, which shows that cultures influence one another.

[...] Das zeigt auch wie so Kulturströme von einem Land zum anderen gehen. Also von England nach Deutschland. Macht man bestimmt auch noch in anderen Ländern wahrscheinlich (.) Aber das es in jedem Land eben Unterschiede gibt. Also, zum Beispiel/ Also ich kenne es zum Beispiel nicht mit dem Glückspfennig im Schuh, aber something old, something new, something borrowed and something blue. Ja, (..) das ist, dass verschiedene Kulturen einander beeinflussen. (Mira- Interview Part I)

Thirdly, nearly half of the learners (n=9) deduced from the text that culture is passed down through generations. In the extract given below, Andrea states that it is a tradition which has continued across generations. She then concludes that culture is passed down from generation to generation.

[...] Es ist eine Tradition. Also (.) ähm, es wird immer weitergegeben. Von Generation zu Generation und ähm, ja, der Brauch gehört eben in gewisser Weise dann schon ähm, zur deutschen Kultur. (..) Hm. (..) Ja. Eigentlich das, was ich grad schon gesagt hatte, dass es/ dass die Kultur sich immer ähm, (.) dass die sich

von Generation zu Generation weiter ähm/ weitergegeben wird. (Andrea-Interview Part I)

Fourthly, Table 4.22 shows that nearly half of the learners (n=8) concluded from the text that culture is dynamic. For instance, in the extract provided below, Leni states that the tradition spread from England to Europe, or at least to Germany, and the tradition is already practised in German culture. She then reaches the conclusion that culture is not static.

[...] Ähm, also ich glaube das kommt ja aus dem englischen. Wie es auch schon dran steht. Und das ist jetzt auch quasi nach Europa oder zumindest nach Deutschland ist es übergeschwappt(...) Und die Tradition ist in unserer Kultur schon drauf. Ähm, also Kultur ist nichts Statisches. Genau. (Leni- Interview Part I)

Another extract from the interview with Jenny is given below. Jenny infers from the text that one cannot say that Germany or England are monocultural, since cultures extend beyond borders, and they are constantly changing. She then states that there is nothing that is static in a culture.

[...] Und/ Ja man kann nicht sagen: Es gibt eine/ Die Kultur für Deutschland, die für England, sondern, dass sich eben alles ähm, so alles ganz beweglich irgendwie verteilt und ähm sich immer wieder verändert. Ja. Also, dass es jetzt keine feste/ Es gibt keinen/ keine/ Ja, vielleicht es gibt keine festen Eigenschaften in jeder Kultur oder für/ für die Bräuche oder so. (Jenny- Interview Part I)

Furthermore, a small number of the learners (n=3) deduced from the text that culture is learned. An extract from the interview with one of these learners, Janina, is provided on the next page. According to Janina, the text shows that culture is learned within a social context; in other words, people learn about their culture from each other. As is stated by Janina, the text also suggests that people carry out some cultural practices without reflecting on them. She argues that people just keep on practising them because they have always been done that way, and they just keep on doing them without thinking about why they are doing them. They do not question whether they want them or whether they will get anything out of them. They do not question what something old, something new, something borrowed, and something blue stand for.

[...] Hm (.) also Kultur als etwas, was man lernt aus/ aus einem Zusammenhang von Menschen. (...) Also, ja, wo viele Menschen zusammenleben, entsteht eine Kultur und man lernt voneinander. Ehm und vielleicht auch, dass man Dinge einfach übernimmt, ohne sie zu reflektieren. (...) Und ja, dass man manche Dinge, weil sie schon immer so gemacht wurden, einfach weiterhin so macht... Überlegt man sich gar nicht mehr, warum man es macht, sondern macht es einfach nur noch. Statt mal zu reflektieren und zu überlegen, will ich das? Oder bringt mir das was? Oder für was steht das Alte? Für was steht das Neue? Für was steht das Geliehene? Und für was steht das Blaue? (Janina- Interview Part I)

As we can see, in addition to inferring from the text that culture is learned, Janina also reaches the conclusion that people take their culture for granted. In the first part of the interview, nine learners, including Janina, reached the same conclusion; thus, the last focused code *often taken for granted* was developed.

In the extract given below, Sonja also explains that members of a culture act in similar ways; they carry out and pass on traditions that they have probably learned from their parents. However, they sometimes do not even think about why they do this; they just continue doing it.

[...] Ja (...) also ich denke, Kultur ist was/ also ich denke, das sieht man, dass es halt/ dass viele Leute was ähnlich machen. Dass es (.) Traditionen gibt, die so gemacht werden und ähm dass es halt schon immer so gemacht wird und einfach weitergeführt wird (.) vielleicht/ und man übernimmt das so von seinen Eltern und manchmal überlegt man gar nicht, warum man das macht. Also man macht es einfach/ also// ich denke, so ist das da vielleicht auch. (Sonja- Interview Part I)

Another extract from the interview with Juna is provided below. She states that she did not know that the tradition came from England. For her, this shows that people do not think about where something comes from or they may think that many traditions or practices belong to their own culture, even though they originated elsewhere.

[...] Also ich war mir jetzt nicht bewusst, dass das zur englischen Kultur zum Beispiel auch zählt. Und das zeigt wieder, dass Kultur halt nicht über/ also über/ über/ dass man vielleicht nicht drüber nachdenkt wo was herkommt, dass man vielleicht denkt, vieles gehört zur eigenen Kultur, was überhaupt nicht daher kommt. (Juna- Interview Part I)

Consequently, as has also been previously explained, in the first part of the interview, a text about a wedding tradition was used to check the learners' ability to make an evaluative analysis of the tradition through identifying and interpreting the characteristics of culture that can be found in the text. Firstly, the text starts with the statement that there are many different wedding traditions in different regions and villages in Germany, which provides evidence that there is no uniformity within cultures. Secondly, we learn from the text that the tradition, which has also become popular in Germany, originated in England. This shows that cultures extend beyond borders and influence one another. Thirdly, international wedding traditions are becoming increasingly popular in Germany, which indicates that cultures are constantly changing. Fourthly, the text states that the tradition dates back to the Victorian Era in England and it is still carried out, which shows that culture is learned and is passed on across generations. Moreover, the text also describes that on her wedding day, a bride should wear or carry five items, which are assigned different meanings. It can be deduced from this information that culture is based on symbols that are shared by a group of people. At the same time, these items and what they symbolise can also be discussed with reference to the iceberg metaphor for culture, emphasising that in order to fully understand a cultural practice, one needs to know what lies beneath the surface of the water line.

The findings from the learners' evaluation of the text show that a great majority of the learners inferred from the text that there is diversity within cultures and a majority of them concluded that cultures extend beyond borders and influence one another. In addition, nearly half of the learners deduced from the text that culture is dynamic and is passed on from one generation to the next, while a small number of the learners discerned from the text that culture is learned. However, none of the learners applied their knowledge regarding the significance of the invisible aspects of culture to a new context while evaluating the text, nor did they discuss the fact that the items which brides carry with them are visible, while what these items symbolise is invisible.

Furthermore, the findings also reveal that while evaluating the text, nearly half of the learners either acknowledged that they also had not known the origin of the tradition or claimed that many Germans did not know where this tradition came from, even though

they kept practising it. These learners then reached the conclusion that culture is often taken for granted. This indicates that nearly half of the learners were able to make judgements and assess those judgements to arrive at a reasonable conclusion using their skills of interpreting and relating.

In the light of these results, it can be stated that a good number of the learners transferred their knowledge to a new context while critically evaluating the text. However, not all the learners were able to identify and interpret all the characteristics of culture that could be discerned from the text. The number of learners who interpreted from the text that culture is dynamic is lower than expected. Moreover, none of the learners discussed the symbols in the text, by referring to the significance of the invisible aspects of culture. As Barrett et al. (2014) maintain, a person may possess intercultural knowledge, skills, and attitudes; however, possessing these components alone does not mean that the person is interculturally competent. It is also necessary to put these components into practice (p.21). For this reason, intercultural awareness raising initiatives should provide learners with regular opportunities to apply their knowledge, skills, and attitudes in different contexts to prepare them for life outside the classroom. As a result, these unexpected findings indicate that the learners needed more opportunities to transfer their knowledge of the dynamic and symbolic nature of culture to different contexts in the course of the study.

4.3.3.2. Findings from Part II

In the second part of the interview, the learners read a critical incident where a conflict occurs due to misinterpretation of a non-verbal sign, and then they were asked five questions. The first question checked the learners' ability to identify the reason for the conflict. The second question investigated the learners' ability to adopt multiple perspectives and their ability to act as intercultural mediators. The third question aimed to find out the learners' attitudes towards broad generalisations based purely on personal experience. The fourth question investigated the learners' awareness of the negative effects of stereotypes on intercultural communication. Finally, the last questions were experience questions which aimed to elicit whether the learners had undergone a similar experience. If they had experienced something similar, they were asked to reflect on the

incident in the light of their intercultural learning experiences. The findings from the final analysis of data gathered from the second part of the interviews are presented in Table 4.23.

Table 4.23: Findings from the Second Part of the Interviews

| Categories | Focused Codes | Descriptors | n | total n |
|--|------------------------------------|---|----|---------|
| the problem | misunderstanding of the NV sign | -misunderstanding of the hand gesture -The sign means two in France, but it is offensive in England. -The sign has a different meaning in London, and this caused misunderstanding. -Barman was offended by the hand gesture, while the French man only meant two beers. | 20 | 20 |
| | overgeneralisation | -Lucas also misinterpreted the situation when he said, "All Englishmen are rude." -Lucas was wrong to make an overgeneralisation. -It was wrong of Lucas to generalise and project the barman's behaviour onto all Englishmen. | 8 | 20 |
| who is right | nobody is right or wrong | - It was only a misunderstanding of the hand gesture. - They only knew what the sign means in their own culture. - They both reacted from the perspective of their culture. - The sign has different meanings in both cultures, but they didn't know this. | 11 | 20 |
| | both are wrong | - Barman didn't have to be so rude and Lucas should have made himself clear. - They both overreacted. They should have made themselves clear. - Barman didn't have to react like that and Lucas was wrong to leave the pub. - They should have talked about it instead of reacting like that. -Barman shouldn't have reacted aggressively. Lucas should have explained he only wanted two beers. -Barman could have asked what Lucas meant and Lucas could have asked what had made the barman aggressive. | 7 | 20 |
| | barman is right | - In England, the sign is offensive, Lucas should have known this. -Lucas should have familiarised himself with English culture beforehand. | 2 | 20 |
| expressing opposition to broad generalisations | must be avoided | -It is wrong to generalise and project the barman's behaviour onto all Englishmen. -It is the aggression of one man. It is his own reaction to the sign. Not everyone in one culture reacts that way or does the same thing. -I cannot say all Englishmen are rude just because one Englishman was rude to me. -I would say I experienced something like this and the barman there was aggressive and rude. - I would say a barman in a bar was rude to me for a reason that I didn't understand. | 20 | 20 |
| | leads to stereotypes and prejudice | - This results in stereotypes and prejudice. - He goes back to his country and explains it like that. This is how stereotypes and prejudice develop. | 2 | 20 |

(Table continues on the next page)

| Categories | Focused Codes | Descriptors | n | total n |
|---|---|--|----|---------|
| possible outcomes of Lucas's assumptions about Englishmen | will be prejudiced. | -He will absolutely have this image on his mind. -He will have a negative picture on his mind. -He will assume the next Englishman he meets will also be same. -He will assume that they are rude and aggressive. -He will be prejudiced from the beginning. -He will expect the English to be rude. -He will think that they will soon start an argument. | 20 | 20 |
| | won't be open. | -He won't be open. -It will be difficult for him to be open. -He would be rather careful. -He will be reserved. -He will keep his distance. -He would not try to get to know them. | 15 | 20 |
| | will avoid communication. | -He will refuse to communicate with the English. -He will refuse to get involved in a conversation with them. -It will be difficult for him to give another Englishman a chance. -He will not communicate with them to protect himself. | 5 | 20 |
| similar experience | should have avoided stereotyping | -I shouldn't have made such overgeneralisations. -I shouldn't have said all people are like this and like that. -I should have said the ones we met were nice. | 5 | 20 |
| | shows the harmful consequences of stereotypes | - It shows how stereotypes and prejudice block communication. - It shows how destructive stereotypes can be. | 3 | |

In the second part of the interview, the learners were initially asked what the problem was in the critical incident. As Table 4.23 shows, all the learners (n=20) stated that the problem stemmed from a misunderstanding due to the misinterpretation of a nonverbal sign. For example, in the extract given below, we see that although Luise does not know what the V-sign means in England, she infers that it is something negative due to the barkeeper's reaction. She then gives an example of a hand gesture (thumbs-up), and she states that while it has a positive meaning in German culture, the same gesture may have a different meaning in another culture; thus, it was just a misunderstanding of a nonverbal sign.

Er hat dieses V-Zeichen gemacht. Was in Frankreich eben für zwei steht (...) Ähm, und ähm, ich weiß jetzt nicht was es in England bedeutet, aber irgendwas wird es gewesen sein, was dem Barkeeper nicht gefallen hat. Das ist ja auch mit anderen/ mit anderen ähm, ähm, nonverbalen ähm, (...) wie heißt es? Nonverbalen (...) Gesten hat das ja zu tun. Es gibt ja auch unterschiedliche Gesten die bei uns ich weiß nicht, zum Beispiel hier Daumen hoch mag ja bei uns positiv sein, bei jemand anders, andere Kultur, anderes Land, wieder was anderes. Also es war einfach ein Missverständnis. (Luise- Interview Part II- Question I)

Additionally, eight learners viewed the overgeneralisation made by Lucas (*Englishmen are very aggressive and rude.*) as another problem. In the extract provided below, Janina initially explains that Lucas meant *two* with the sign; however, the Englishman understood something completely different. Although Janina also does not know what the sign means exactly to the barman, she infers from the context that it must have a negative meaning. She further states that Lucas thinks the barman understands him, but he becomes angry and does not give Lucas any beers. According to Janina, Lucas misinterprets the situation, and says all Englishmen are nasty; likewise, the barman could also say that the French are provocative just because of a misunderstanding. As we can see, Janina was able to identify the reason for the conflict, which is the misinterpretation of a nonverbal cue. At the same time, she criticised the overgeneralisation made by Lucas, also interpreting the situation from the perspective of the barman, and stating that in this case he could also make a negative judgement about French men.

Dass mit einem Zeichen/ er meinte// zwei und der Engländer hatte aber was ganz Anderes verstanden mit dem Zeichen. (...) Und ich weiß jetzt auch nicht, was er wahrscheinlich verstanden hat, aber irgendwas nicht Schönes und daraufhin denkt dann Lucas, er hat ihn ja verstanden, aber er sei halt so böse und will ihm nicht die zwei Bier bringen. Also er interpretiert das falsch Und/ ähm und sagt dann, alle Engländer sind böse. Dabei// würde der Engländer wahrscheinlich sagen, alle Franzosen provozieren. Nur, weil es zu einem Missverständnis kam. (Janina- Interview Part II- Question I)

Secondly, the learners were asked for their opinion about who was right in the critical incident. They were then asked to explain the reason for their answer. The learners were expected to decentre from their own perspective here and evaluate the critical incident from the perspectives of the people involved in the incident, and they were expected to act as mediators. As Table 4.23 details, three focused codes were developed after the initial analysis of the learners' responses to the second question.

To begin with, 11 learners evaluated the incident from the perspectives of Lucas and the barman, and they maintained that nobody could be said to be right or wrong in this critical incident. These learners stated that the conflict occurred due to a misunderstanding, and they argued that Lucas and the barman only knew what the V-sign meant in their own

culture. For this reason, the barman was offended by the hand gesture and became aggressive; on the other hand, Lucas did not understand why the barman became angry. An extract from the interview with one of these learners is given below as an example. Vera claims that one cannot say whether someone is right or not in this situation, since both Lucas and the barman have different perspectives and they belong to different cultures. Vera explains that Lucas simply meant *two beers*, but the hand gesture has a different meaning in England, and the barman only knows this meaning; therefore, one cannot say who is right or wrong.

Das kann man nicht so sagen, weil jeder ja seine eigene Sichtweise hat. Jeder kommt ja aus einer anderen Kultur(..) in dem Fall. Also, ja, der Student aus Frankreich, in Frankreich bedeutet es einfach zwei Mal Bier/und ähm in England (.), ja, hat das eine andere Bedeutung und der Barkeeper, der kennt nur diese Bedeutung und daher kann man nicht sagen, wer Recht hat und wer im Unrecht steht. (Vera- Interview Part II- Question II)

Another extract from the interview with Juna is provided below. She states that it was a misunderstanding; Lucas and the barman did not understand each other. She maintains that nobody is right or wrong, since people rely on familiar contexts when they interpret the behaviour of a person. She then puts herself in the barman's shoes, imagining that he would then say, 'For God's sake! What does he (Lucas) want from me now?'. On the other hand, Juna can also see the incident from Lucas's perspective and says he could not have known what was going on in the barman's mind. Thus, according to Juna, they are neither aggressive nor rude.

Na ja, es war ein Missverständnis. Sie haben sich nicht verstanden. Im Prinzip hat keiner Recht oder Unrecht, weil das ist (...) man kann ja/ Also man/ man impliziert natürlich immer das, was man selber kennt. Und wenn das ziemlich unhöflich ist, dann denke ich als Engländer natürlich: Um Gotteswillen. Was will der jetzt von mir? Aber das konnte er aus Frankreich ja nicht wissen. Deswegen sind sie weder aggressiv noch unhöflich. (Juna- Interview Part II- Question II)

Furthermore, as can be seen from Table 4.23, seven learners claimed that both Lucas and the barman were wrong. These learners then explained the reasons for their answers, and they discussed how Lucas and the barman should have behaved. In general, these learners stated that the barman was wrong because he overreacted; he was rude and aggressive. On

the other hand, Lucas was also wrong because he did not make himself clear and he made absolute claims about Englishmen on the basis of the barman's reaction. These learners then discussed how the conflict could have been prevented. For example, some learners stated that the barman and Lucas should have talked about it, and some argued that the barman should have been calmer, and Lucas should have made himself clear. In the following extract from the interview with Lia, she states that the barman is definitely not right because it was rude of him to yell at Lucas, although he does not know where Lucas comes from. At the same time, she states that it is wrong of Lucas to run back and leave the pub, and then make a broad generalisation about Englishmen. According to Lia, Lucas should have tried to talk to the barman, explain that he did not mean anything bad and that he only wanted to have two beers.

Also auf keinen Fall der Barkeeper, weil (.) es ist eigentlich unhöflich, den gleich anzuschreien. Er weiß ja// gar nicht, woher dieser Junge kommt. Und ähm (.) genau, aber vielleicht ist auch die Reaktion, dass er gleich zurückrennt und äh die Kneipe verlässt, (.) auch nicht richtig und er erzählt ja dann daheim, wie unhöflich der Mann ist. Also, da/ oder vor allem englische Männer. Er bezieht das ja dann auf alle und das ist ja nicht richtig. Also vielleicht hätte man dann nochmal in ein Gespräch kommen müssen und sagen möch/ müssen, das, was hier zeige, heißt eben zwei Flaschen Bier und ich will mich/ dich damit nicht angreifen. (Lia-Interview Part II- Question II)

Similarly, in the extract presented below, Jutta is also of the opinion that both of them are wrong. She then explains that the barman could have tried not to react so aggressively, and Lucas could have asked what the problem was.

Keiner von beiden hat Recht. Würde ich sagen. Naja, weil äh, der Barkeeper hätte vielleicht versuchen können nicht so ärg/ verärgert zu reagieren. Und derjenige mit dem Bier hätte fragen können, was das Problem ist. (Jutta- Interview Part II- Question II)

When we check Table 4.23 again, we see that two learners viewed the incident from one perspective and stated that the barman was right. In the extract given on the next page, one of these learners, Fiona, justifies the barman's behaviour, stating that he is right. According to Fiona, it is normal for the barman to become aggressive and start a fight, since the hand gesture is offensive in England, and he is offended by it.

Hm, also ich hätte jetzt das Zeichen auch so verstanden bei uns als zwei, dass er zwei Flaschen Bier haben möchte. Und in England ist das, glaube ich, eine Beleidigung.(...) Von daher, jetzt von der Situation, gut, wenn das natürlich irgendwie was/ ähm ein Ausdruck bedeutet oder so, dann hat der Kellner in der Bar (.) äh (.) ja, schon (.) recht, dass er/ dass er äh ähm aggressiv/ oder da einen Streit anfängt. (Fiona- Interview Part II- Question II)

As we can also see in the extract given below, the other learner, Julie, also states that the barman is right. She explains the reason for her answer, stating that before people go to another country, they have to obtain information about the culture, and they must not behave in that country as they would in their own culture.

Ehm der Barkeeper, weil ich finde, wenn man in eine andere Kultur geht, muss man sich über die Kultur informieren und darf nicht alles, was man daheim macht (..) so ins andere Land oder in die andere Kultur mittragen. (Julie- Interview Part II- Question II)

Thirdly, the learners were asked in the second part of the interview whether they would make the same generalisation if they were Lucas. This question aimed to investigate the learners' attitudes towards cultural generalisations that make absolute claims about people from other cultures. As Table 4.23 shows, all the learners expressed opposition to broad generalisations. These learners can be said to have been able to make a distinction between absolute claims and more particular claims about members of other cultures, since they emphasised that the generalisation made by Lucas was based on personal experience, and it was wrong of him to generalise the barman's aggressive behaviour and project it onto all Englishmen.

For example, in the following extract, Lia states that if she were in Lucas's shoes, she would not tell anyone that all Englishmen are aggressive and rude. Instead, she would explain what happened on that day, being careful about her choice of words, and she would say that the barman was aggressive and rude.

Nein, würde ich nicht sagen. Und ich würde nicht ähm an dem Lucas seiner Stelle/ kann man das nicht sagen, also zu einem anderen Freund oder in Frankreich halt, dass dann alle Menschen in England oder alle Männer in England aggressiv und unhöflich sind. Da würde ich schon mal mit meiner Aussage aufpassen, dass ich sage, ich habe das so erlebt, dass der Kellner jetzt aggressiv und unhöflich war,

aber ich würde nicht sagen, ja, äh alle Männer in England äh, ja, in England wären aggressiv und unhöflich. (Lia- Interview Part II- Question III)

Another extract from the interview with Vera is given below. After stating that she would not make the same generalisation, Vera explains that in this situation, the barman was rude to Lucas, but one cannot generalise and apply this to the entire population; in other words, one cannot simply say, ‘A man was rude to me; therefore, all Englishmen are rude’.

Ehm (...) Nein. Also, da ist das Problem, dass der Lucas wieder diesen einen Mann auf die Gesamtbevölkerung bezieht. Und ähm klar, in der Situation war er schon unhöflich zu dem Lucas. Klar, das stimmt. Aber man kann es ja nicht auf die Gesamtbevölkerung beziehen. Und einfach sagt, ja, der eine Mann war jetzt zu mir unhöflich und daher sind die Männer in England alle unhöflich. (Vera- Interview Part II- Question III)

Furthermore, two learners additionally underscored that such overgeneralisations would result in stereotypes and prejudice. In the extract provided below, in response to the question why she would not make the same generalisation, Jenny states that such generalisations result in prejudice and stereotypes. She then explains that one cannot take one situation and generalise/apply that to everyone. Accordingly, Lucas only met one barman who was unfriendly because he thought he had been insulted, but one cannot draw conclusions from this situation about the whole population in that country.

[...] Natürlich sind es wieder Vorurteile und Stereotypen die daraus kommen und ähm (...) wenn man nicht/ Also man kann ja eben/ man kann nicht eine Situation nehmen und das auf alle verallgemeinern. Und deswegen, wenn er jetzt nur den einen gesehen hat, den einen Barkeeper und der unfreundlich war, weil er gedacht hat er wurde beleidigt, kann man da ja nicht Rückschlüsse drauf ziehen, wie die Menschen in dem Land sind. (Jenny- Interview Part II- Question III)

Fourthly, the learners were asked how Lucas’ assumption that *Englishmen are very aggressive and rude* may affect his communication with English people. In other words, this question checked the learners’ awareness of the effects of stereotypes on intercultural communication. As shown in Table 4.23, all the learners argued that Lucas would be prejudiced, since he would have this negative image of Englishmen in his mind. Furthermore, 15 learners additionally stated that Lucas would not be open towards Englishmen; instead, he would keep his distance rather than trying to get to know them.

For instance, in the extract provided below, Sonja states that as Lucas would be prejudiced right from the start, he would probably be more cautious, and he might not be so open when he meets English people.

Hm (..) Er wird wahrscheinlich jetzt eher ein bisschen ähm vorsichtiger auf die Leute zugehen und vielleicht (..) von Anfang an Vorurteile haben. Und (...) dadurch vielleicht nicht so offen sein wenn er (..) englischen Leuten begegnet (Sonja- Interview Part II- Question IV)

Moreover, five learners maintained that Lucas would avoid communicating with Englishmen as long as he had this mindset. For example, in the following extract from the interview with Janina, she states that since Lucas has a negative image in his mind that Englishmen are rude, he will avoid communicating with them. Furthermore, according to Janina, if Lucas assumes that all Englishmen act the same, they will always be aggressive and rude from his perspective no matter how they behave.

Ja, dass er mit der Erwartung schon hingeh, der wird jetzt unhöflich sein und dass er sich eigentlich gar nicht so auf die Engländer einlässt und schon ein fertiges Bild hat, so sind sie. Also, dass alle Engländer schon in den Schubladen drin sind und ähm /sie dann oft auch/ auch, egal wie sie reagieren, es wird /betrachtet (...) immer mit dem Blickwinkel, ihr seid doch aggressiv und unhöflich. (Janina- Interview Part II- Question IV)

The last question in the second part of the interview aimed to find out whether the learners had undergone a similar experience or observed such an incident. When the learners stated that they had experienced something similar, follow-up questions were asked to discover whether they would evaluate the same incident from another perspective after the study. As Table 4.23 presents, eight learners stated that they had had a similar experience, and they explained the ways in which their perspective or awareness changed in the course of the study. When they were asked how they would react now or what they now thought about that experience, five of these learners stated that they would not make broad generalisations about members of other cultures, they would be more specific in their generalisations, and they would pay attention to their choice of words. These learners' responses indicate that they gained an awareness of the distinction between stereotypes and cultural generalisations. In addition, they became aware that they could avoid stereotyping, by making cultural generalisations that express possibility or potential. The

following two extracts are given as examples in order to illustrate how intercultural learning changed the learners' sensitivity towards stereotyping.

In the following extract from the interview with Janina, she explains that she spent a voluntary social year in Peru before she started her university studies. She found it very interesting that when she went back to Germany, she was constantly asked about Peruvians, the food, and the climate there. She then explained them how Peruvians live, what they eat, and how they behave, etc. In the interview, after she is asked if she would give the same description about Peruvians now, she states that she would not, and she further states that she should have been more specific in her description. For example, she should have said 'the Peruvians she met' instead of 'the Peruvians' while describing them. Finally, Janina states that one cannot make absolute claims about all the members of a culture.

Also ich habe ein FSJ gemacht in Peru... // Vor dem Studium. // Ich fand es sehr interessant und spannend, als ich zurück in Deutschland war, wurde ich immer gefragt: Wie sind die Peruaner? Wie // ist das Essen dort? Wie ist das Klima dort? Und ich erklärte ihnen, dass die Peruaner so und so leben, dass sie dieses und jenes essen, sich so und so verhalten usw. // Nein (.) ich hätte sagen müssen, wo ich genau gewesen war, war so und so. (..) Oder die Leute, die ich getroffen habe, waren so und so. Man kann nicht sagen, dass alle so sind. (Janina- Interview Part II- Question V)

The second extract provided below is from the interview with Leni who explains that she and her sister were in Canada last year, and every Canadian they met was a nice person. When they returned to Germany, they told everyone that all Canadians were nice. When Leni is asked in the interview what she thinks about that experience now, she states that although it was positive stereotyping, it does not apply to every Canadian, but to those whom they met in Canada.

Äh (...) GUTE Frage. (...) Ähm, ja. Also ich war letztes Jahr in Kanada. Und da sind alle Menschen total nett. Also das ist mir extr/ ganz extrem aufgefallen. Und ich habe nur eine Person getroffen, die jetzt nicht ganz so nett war. Aber ansonsten waren alle nett und dementsprechend als wir nach Hause gekommen sind, meine Schwester und ich, haben gesagt, dass die ganzen Kanadier nett sind. // Hm (..) Das ist was Positives, nichts Negatives. Aber das stimmt natürlich auch

nicht für alle überein, aber die Leute wo wir getroffen haben. (Leni- Interview Part II- Question V)

Furthermore, three learners' reflections on similar experiences that they had suggest an increase in their awareness of stereotypes and prejudice as barriers to intercultural communication. As we can see in the extract provided below, one of these learners, Juna, explains that her family once had a French exchange student at their home. Juna's grandfather, who grew up during the war, was very reserved. He did not really try to talk to the French student, although she could speak German. The student tried to talk to him, but the grandfather said he would not speak to her because it was ingrained in him from the past and nobody speaks with the French. When Juna is asked what she thinks about this experience now, she states that it was funny for them at that time, but when she now looks back, she sees it as a good example of how stereotypes and prejudice block communication.

Wir hatten einmal eine französische Austauschschülerin zu Hause.(..) Und mein Opa ist ähm, während dem Krieg aufgewachsen. (..) Und er war doch sehr zurückhaltend. Er hat sich nicht wirklich bemüht mit diesem Mädchen zu sprechen, obwohl sie schon Deutsch konnte. Also sie hat sich wirklich bemüht, aber mein Opa war ziemlich so: „NEIN, mit der spreche ich nicht. // Das ist halt auch von früher. Mit den Franzosen spricht man nicht.“// Es war für uns damals lustig (...) Nach unseren Diskussionen über Stereotypen (.) schaue ich jetzt zurück (..) und sehe, dass dies ein gutes Beispiel dafür ist, wie Stereotypen und Vorurteile die Kommunikation blockieren. (Juna- Interview Part II- Question V)

In the following extract from the interview with Jenny, she explains that an incident happened while they were on a holiday in Italy. She and her brother were small children back then. An Englishman came up to them and called them *Nazis*. They said that this was not true, and they left. When she is asked how she views this experience now, Jenny states that one can now see that the man was inconsiderate, as he had the image that all Germans were Nazis, and he even projected this onto children. She concludes that it is also a sad example that shows how destructive a stereotype can be.

Äh, ja, mir gegenüber. // Im Urlaub in Italien war es. Da /Aber also das war aber gemein. (...) Da waren mein Bruder und ich klein. (..) Und da kam ein Engländer und hat uns als Nazis beschimpft zum Beispiel. // Ähm (...) wir haben gesagt das stimmt nicht und dann sind wir weggegangen. // Ja (.) das /da hat man gesehen, der Mann war nicht informiert und von den Deutschen das Bild hatte: alle

Deutschen sind Nazis. (...) Und der hat das dann auf Kinder projiziert so. // Ja, ja. Aber was wirklich schon lange her und das waren auch sehr unreflektierte Menschen so. // Ja. Es /Das ist auch ein trauriges Beispiel (...) das zeigt, wie destruktiv ein Stereotyp sein kann. (Jenny- Interview Part II- Question V)

The last extract given below is from the interview with Louise. She states that she did not have any similar experiences. However, now she notices that many of her friends tend to make such overgeneralisations, and she now pays more attention to the generalisations and stereotypes about people from other cultures. It can be deduced from this extract that as Louise gained a heightened awareness of cultural generalisations and stereotypes in the course of the study, the more sensitive and more critical has she become towards the stereotypical descriptions made by people around her.

Nein, aber jetzt bemerke ich, dass es eine Tendenz vieler Freunde um mich herum ist, solche Übergeneralisierungen vorzunehmen (...) Sie sagen Dinge wie: „Die sind alle so; die verhalten sich alle so und so.“ // Jetzt schenke ich dem, was über Menschen aus anderen Kulturen gesagt wird, mehr Aufmerksamkeit in Bezug auf Stereotype oder Verallgemeinerungen. (Louise- Interview Part II- Question V)

As a result, the findings from the second part of the interview show that all the learners were able to identify the reason for the conflict in the critical incident. In addition to that, while discussing the problem in the critical incident, nearly half of the learners (n=8) criticised the overgeneralisation made by Lucas, which can be said to be an indication of their sensitivity towards broad generalisations that express absolute certainty about members of other cultures.

Secondly, with regard to the learners' ability to adopt multiple perspectives, the findings also show that only two learners looked at the critical incident from one perspective, maintaining that the barman was right because Lucas should have familiarised himself with the dos and don'ts of English culture beforehand. These learners can be said to be at a very early stage of intercultural competence, since they are still very much focused on the necessity of attaining culture-specific knowledge, rather than being flexible and open to multiple perspectives. On the other hand, a great majority of the learners (n=18) were able to decentre from their own perspective and take Lucas's and the barman's perspectives into consideration. Thus, they can be said to have developed

multiperspectivity. Furthermore, nearly half of the learners (n=7) explained how Lucas and the barman should have behaved to prevent the conflict in the critical incident, which suggests that these learners attained the role of intercultural cultural mediators as they sought to resolve the disagreement on the area of conflict.

Thirdly, the findings show that all the learners (n=20) expressed opposition to generalisations that are purely based on personal experience and are rigidly applied to all the members of a culture. Additionally, the learners argued that people with rigid ideas about members of other cultures would be prejudiced, would not be open towards people from other cultures, or they would avoid communicating with them. This indicates that the learners possess awareness of the negative effects of stereotypes on intercultural communication.

Lastly, the findings offer evidence for the learners' metacognitive awareness, which refers to "one's knowledge concerning one's own cognitive processes and outcomes, or anything related to them" (Flavell, 1976, p.232). In the second part of the interview, nearly half of the learners (n=8) reflected on similar experiences that they had had. In the light of their intercultural learning, they evaluated how they should have behaved back then or what this experience means to them now. Moreover, these learners can be said to have demonstrated a higher level of critical thinking skills, which are related to their use of metacognitive strategies, and which were exercised through reflection papers during the course of the study. As is also underlined by Halpern (1998), critical thinking skills are facilitated through using specific metacognitive strategies like monitoring thinking, checking progress, ensuring accuracy, and making decisions. Schön (1983) also underlines the bond between critical thinking and metacognition, stating that "a successful pedagogy that can serve as a basis for the enhancement of thinking will have to incorporate ideas about the way in which learners organise knowledge and internally represent it and the way these representations change and resist change when new information is encountered" (Schön, 1983, p.87). These learners' reflections on similar experiences that they'd had show that these learners stepped back and looked at the experience from outside, from a different perspective. They monitored what they were thinking and what the experience meant to them back then; they reviewed and reconsidered their earlier

assumptions, opinions, and judgements. They then evaluated the same experience, using the intercultural knowledge and skills they had gained in the course of the study, which can also be said to be an indication of their criticality and metacognitive awareness.

These findings also show the importance of critical incidents in developing the learners' critical reflective competence so that they can develop strategies to handle conflict-ridden situations in real-life. As is highlighted by Engelkind (2018), critical incidents are very valuable for learners' cognitive growth, since critical incident related tasks bring forth discussion, reflection and critical analysis, which can help learners to find their own strategies to deal with cultural differences and become more open-minded in real life. This ability is of vital importance because effective intercultural communication does not purely rely on avoiding conflicts and tensions, but also depends on drawing on one's intercultural knowledge, skills, and attitudes to cope with such conflicts and to learn from them, which is a part of a life-long intercultural learning process (Engelkind, 2018).

4.3.3.3. Findings from Part III

In the third part of the interview, the learners were asked to read a critical incident, and they were then asked four questions, which required critical evaluation of the incident. The first question aimed to gather data on the learners' ability to identify the reason for the conflict in the critical incident. The critical incident concerns a conflict which takes place in Düsseldorf, Germany, between two Americans and a landlord, whose nationality or ethnic background was deliberately withheld. The conflict occurs due to different attitudes towards punctuality. At this point, it needs to be emphasised that the North American and German cultures are classified as clock-time-oriented cultures with rigid notions of punctuality (Fulmer et al., 2014). However, Germans are said to have a higher degree of rigidity when it comes to schedules and deadlines, while American use of time is said to be situational. Furthermore, it is claimed that Americans keep business appointments with precise punctuality; but they are nevertheless said to be more flexible when it comes to social engagements (Trojanovich, 1972). Thus, the reason for the conflict in the critical incident can be evaluated on a personal level or through comparing Germans' and Americans' attitudes to time.

The second question investigated the learners' ability to adopt multiple perspectives and act as intercultural mediators in situations of conflict. The third question aimed to explore the learners' attitude towards utterances conveyed from an ethnocentric perspective, while the fourth one checked their awareness of the effects of ethnocentrism on intercultural communication.

The findings from the third part of the interviews are presented in Table 4.24.

Table 4.24: Findings from the Third Part of the Interviews

| Categories | Focused Codes | Descriptors | n | total n |
|-------------|---|--|----|---------|
| the problem | different attitudes towards punctuality across cultures | -perception of time differing across cultures -clash of cultures due to different perceptions of time -Most Germans are punctual; Americans are a bit more flexible in such situations. -For Americans it may be okay to be 10 minutes early, but in German culture, it is important to be on time. | 10 | 20 |
| | different attitudes towards punctuality on personal level | -People may have their own perception of punctuality. - The landlord values punctuality, but Lisa and Susan have a more flexible attitude towards it. | 7 | 20 |
| | overgeneralisation | -Americans generalised/applied the landlord's behaviour to all Germans. -The generalisation that Germans are unfriendly is wrong. -She draws a conclusion about all Germans from one bad experience. | 8 | 20 |
| | ethnocentric perspective | -It was wrong of Lisa to say that her culture is better. -Lisa cannot say her culture is better. | 4 | 20 |
| | lack of knowledge | -It was rude of them to come early. -In Germany, you must be on time for appointments. -They should have known that Germans value punctuality. | 3 | 20 |

(Table continues on the next page.)

| Categories | Focused Codes | Descriptors | n | total n |
|--|---|--|----|---------|
| who is right | both are wrong | <ul style="list-style-type: none"> - Landlord could have said: It is okay that you've arrived early. Or the others could have said: Okay then, we will come back in 10 minutes. - Landlord reacted negatively. Americans left the house immediately, generalising/applying landlord's behaviour to all Germans. - Landlord didn't have to react so harshly. But it is also wrong to make such a generalisation and then say own culture is better than other. - It may not be right to be so unfriendly. But one cannot say it is a typical German reaction. - The landlord is a bit rude. He could have asked them nicely to come back 10 minutes later. Lisa and Susan are also not in the right because they could have waited. - The girls didn't know the importance of being punctual and the man could have been understanding. | 11 | 20 |
| | nobody is right or wrong | <ul style="list-style-type: none"> - Both sides have different perspectives. - It is a clash of cultures. - They have different attitudes towards punctuality. - Girls are not used to such a reaction and maybe the landlord was busy with something else when they came. | 5 | 20 |
| | landlord is right | <ul style="list-style-type: none"> - For him, punctuality is important; the girls should have waited. - He has a definite reason to send the girls away. -The German reacted logically as he values punctuality. - The landlord didn't do anything wrong. He only sent them back because he is a punctual man. | 4 | 20 |
| expressing opposition to ethnocentric perspectives | equality of cultures | <ul style="list-style-type: none"> -A culture is not superior or inferior. -It is wrong to say one is better than the other. -No culture is better or worse; they are only different from one another. -People dislike seeing something unfamiliar, so they say their culture is better, although this is wrong. | 20 | 20 |
| | relativity of cultural norms and values | <ul style="list-style-type: none"> -Right and wrong is relative. -Every culture has different characteristics. -We may find a behaviour strange in a culture, but in that culture the behaviour makes sense. -One must look at a culture from its own perspective. | 14 | |
| possible outcomes of Lisa's ethnocentric perspective | will be prejudiced | <ul style="list-style-type: none"> -She will always be prejudiced towards other cultures. -She will see herself as superior and others as inferior -She will always look for something negative. -She will not have a positive attitude towards other cultures. -She will always compare her culture to other cultures. -She will expect others to behave like her. -She will be arrogant towards members of other cultures. -She will not value people from other cultures. -She will try to change people from other cultures. -She would not take other cultures and their members seriously. | 20 | 20 |
| | won't be open-minded | <ul style="list-style-type: none"> -She won't be open to new cultures. -She won't be willing to learn about other cultures. -She will not try to understand people from other cultures. -She won't be interested in getting to know other cultures. | 7 | 20 |

As Table 4.24 details, five focused codes were developed after the initial analysis of the learners' responses to the first question, which asks the reason for the conflict in the critical incident. To begin with, when we check the table, we see that according to 10 learners, the conflict occurred due to the attitudes towards punctuality which differ across cultures. They underlined that there is a clash of cultures in the critical incident that presents two different notions of punctuality. They argued that most Germans are punctual, and Americans seem to be more flexible in such situations. An extract from the interview with Fiona is given below as an example. Fiona states that Lisa and Susan, who come from America, simply assume that it is no problem to come to an appointment ten minutes earlier. However, for the landlord, it is rude because in German culture it is important to be on time for an appointment, not ten minutes before or ten minutes after.

Hm (...) ja, dass halt diese Lisa und die Susan, die aus Amerika kommen, ähm (...) einfach davon ausgehen, dass es eben nicht schlimm ist, wenn sie jetzt zehn Minuten früher kommen Ehm und der (...) ähm Wohnungsbesitzer fasst das aber als unhöflich auf, weil eben das in Düsseldorf oder halt in der deutschen Kultur dann/ähm so ist, dass man halt dann pünktlich kommt und nicht zehn Minuten vorher und auch nicht, was weiß ich, zehn Minuten (...) zu spät. Und dann (...) Konflikt. (Fiona-Interview Part III- Question I)

Another example from the interview with Sonja is provided below. Sonja states that they belong to different cultures; most Germans are very precise and punctual, whereas the Americans may be a bit more flexible.

Na ja, wieder halt, dass die aus verschiedenen Kulturen kommen und (...) die meisten Deutschen sind halt so sehr genau und pünkt/ also auf den Punkt genau und bei den Amerikanern ist es vielleicht so, ja, so ein bisschen flexibler halt. Das ist halt so in den. (Sonja-Interview Part III- Question I)

On the other hand, Table 4.24 also shows that seven learners discussed different attitudes towards punctuality on a personal level rather than viewing the conflict as a clash of cultures. These learners asserted that people might have their own perception of time. They did not ascribe any national identities to the people involved in the critical incident. They explained that Lisa and Susan seemed to have a more flexible attitude towards punctuality, while the landlord values time or he may have had some other things to do at that time.

In the following extract, Jutta states that the problem stems from two different attitudes towards being on time for an appointment. She further states that Lisa and Susan are somehow more relaxed, while the landlord is very strict about timekeeping.

Ja das Problem ist eben, dass zwei unterschiedliche Arten mit Terminen umzugehen. Dass die beiden (..) Lisa und Susan das irgendwie lockerer sehen und der Vermieter eben sehr streng ist was das angeht. (Jutta- Interview Part III- Question I)

Similarly, in the extract given below, Rosi states that the landlord expects them to be on time, neither too early nor too late, maybe because he has another apartment viewing appointment or something else to do. Lisa and Susan are however offended by his reaction.

Ja, dass halt der Vermieter eben schon damit rechnet, dass die halt ja pünktlich sind. Und eben nicht zu früh kommen und nicht zu spät (...) Vielleicht hat er gerade auch irgendeinen anderen Besichtigungstermin oder sowas (..) Und die beiden ähm fühlen sich dann eben halt auch angegriffen, weil sie abgewiesen werden. (Rosi-Interview Part III- Question I)

The third focused code developed from the initial analysis of the learners' responses to the first question is *overgeneralisation*. While discussing the reason for the conflict in the critical incident, eight learners additionally stated that they found the overgeneralisation made by Lisa to be problematic as well. An extract from Juna's response is provided below as an example. She rejects the overgeneralisation that all Germans are unfriendly. She acknowledges that many Germans are indeed very punctual; however, she also maintains that not everyone would react as the landlord did when someone comes to an appointment ten minutes early.

[...] Zweitens wieder sofort alles verallgemeinert, dass alle Menschen hier unfreundlich sind. Das stimmt nicht. Ich denke, viele Deutsche sind wirklich sehr pünktlich. Und wenn etwas um 16 Uhr ausgemacht ist, dann/dann Punkt 16 Uhr. Aber ich denke nicht, dass jeder um 15.50 Uhr dann sagen würde: Äh, wir hatten um 16 Uhr ausgemacht. (Juna- Interview Part III- Question I)

The next focused code under the first category presented in Table 4.24 is *ethnocentric perspective*. Having criticised the generalisation made by Lisa, four learners additionally criticised Lisa's utterance from an ethnocentric perspective. In the following extract from

the interview with Jenny, she explains the problem in the critical incident by stating that in this situation, two American women have a negative experience with a German, and they conclude that all Germans are unfriendly, and they even say that American culture is much better. Jenny objects to this ethnocentric utterance, maintaining that cultures are not better or worse- they are only different from one another.

[...] Und da ähm, gibt es ja auch wieder eine Situation in der die zwei äh Amerikanerinnen also negatives Erlebnis haben mit einem Deutschen, der sie zurecht weist. (...) Und sie ziehen eben schon wieder den Schluss daraus, dass alle Deutschen unfreundlich. Und dann werten sie das halt auch noch das. Al/ also durch die eine Situation sagen sie die amerikanische Kultur sei viel besser (...) Kultur/Kulturen sind nicht besser oder schlechter, nur anders. (Jenny- Interview Part III- Question I)

Similarly, in the following extract, Louise views the overgeneralisation made about Germans and the ethnocentric perspective as two other problems in the critical incident. She states that Lisa and Susan meet a very punctual German. They arrive too early, and they are offended by the landlord's reaction. Based on this negative experience, they then reach a conclusion about the entire German culture, and say that their culture is superior, since they do not like the landlord's reaction.

[...] Ähm, (...) ja und da/ und dann haben wir wieder das gleiche wie vorher. Die zwei haben/ treffen einen sehr pünktlichen Deutschen. Kommen zu früh. Fühlen sich angegriffen und übertragen jetzt wieder alles auf die komplette deutsche Kultur. Dann/ Und setzen dann ihre Kultur noch über die deutsche Kultur, weil ihnen das nicht gefällt, was der deutsche gemacht hat. (Louise- Interview Part III- Question I)

As we can also see in the extract provided on the next page, Mira states that the problem in the critical incident also stems from viewing other cultures through the lens of one's own culture, and from the judgement that one's own culture is better than the other. She explains that Lisa concludes from one experience that Germans are unfriendly, but Americans are friendly and kind. According to Mira, Lisa's statement that her culture is better shows that when people are not open-minded towards new cultures, they always judge them from the perspective of their own culture and see them as inferior.

[...] Ähm, auch / und ein Blick von der eigenen Kultur auf die andere. Die Wertung, dass die eine Kultur besser ist als die andere. Und ähm, aufgrund einer Gegebenheit wird gewertet. Also, ähm, mit flex/ Also, dass Amerikaner freundlich und höflich sind und Deutsche sind unfreundlich, weil man sie zurecht gewiesen hat, sie sind zu früh ähm/ Aufgrund einer Bedingung wird gewertet, dass die eine Kultur schlecht ist und die andere ist besser. (...) Also man betrachtet Dinge immer von der anderen Kultur aus und wertet dann von der eigenen Sichtweise, von der eigenen Sichtweise die andere Kultur und setzt sie meistens niedriger an (.) Wenn man nicht offen ist die neue Kultur zu erleben. (Mira- Interview Part III- Question I)

The last focused code developed from initial analysis of the learners' answers to the first question is *lack of knowledge*. Three learners argued that the conflict in the critical incident occurred due to the Americans' lack of knowledge about Germans' attitude towards punctuality. These learners criticised the Americans, arguing that they should have known that Germans value punctuality and that it was rude of them to arrive at the appointment too early. In the extract given below, Mary states that it is impolite to come to the appointment too early in Germany. Those who are not used to it may find such a reaction rude, but when people make an appointment in Germany, they should be on time.

Na ja, dass es (..) unhöflich ist, zu früh zu kommen. Wenn einem das passiert /zu einer anderen Zeit kommen und wenn man das nicht gewohnt ist, dann (..) findet man das vielleicht unhöflich /hier. Und eben nicht (..) ja, wenn in Deutschland Termine verabredet werden, dann sollte man sich an die Zeit halten. (Mary- Interview Part III- Question I)

The second category presented in Table 2.24 is *who is right*. The second question in the third part of the interview asks the learners their opinion about who is right, and then the follow-up question asks the learners to explain the reasons for their answers. Thus, the second question checks the learners' ability to evaluate the conflict from different perspectives and their ability to mediate between cultures in situations where there are misunderstandings and conflicts. As Table 4.24 shows, 11 learners argued that both the Americans and the landlord were wrong, and they explained how they should have behaved in this situation. According to these learners, the landlord could have been nicer to the Americans instead of being rude and unfriendly, and he could have asked them to come back ten minutes later. On the other hand, instead of leaving the building immediately and generalising/applying the landlord's negative reaction to all Germans,

the Americans could have waited for ten more minutes, or they could have asked the landlord beforehand if it would be a problem to come a bit earlier. Fiona's response to the second question is given below as an example. She states that she would not mind if arrived earlier for an appointment with her. However, she maintains that Lisa and Susan should have asked the landlord beforehand if it would be okay to come a bit earlier, and they would have then come to the appointment at the agreed time. When it comes to the landlord, according to Fiona, he did not have to be nasty; he could have been nicer.

Hm (.) gut, ich denke schon, dass die Lisa und die S/ (..) also mir würde das jetzt nicht ausmachen, wenn die zu früh wären. Von daher, ähm aber die Lisa und die Susan hätten den Vermieter vielleicht vorher// ähm fragen müssen, ähm ob es in Ordnung ist, etwas früher zu kommen /oder ja. Dass sie dann halt eben, ja, um 16 Uhr da sind und nicht zehn Minuten früher. /ja, ist ein bisschen schwierig. Ja, wobei der äh aus Düsseldorf jetzt auch nicht unbedingt direkt (..) unfreundlich sein müsste..vielleicht sollte er netter reagieren. (Fiona- Interview Part III- Question II)

Another extract the interview with Mira is provided below. She finds it difficult to say who is right because the landlord is a bit rude. She states that he could have been nicer, and he could have asked them to wait ten more minutes. However, Lisa and Susan are also not right because they should have waited instead of going away and jumping to the conclusion that all Germans are rude.

Auch/ auch wieder schwierig, weil der Vermieter schon ein bisschen unhöflich ist. Er könnte ja nett sein und sagen: Noch zehn Minuten. Aber ähm, wie heißen sie Lisa?// Lisa und Susan sind auch nicht richtig im Recht, weil ähm, sie hätten auch warten können. Und müssten dann auch nicht so reagieren und gleich abstempeln: Deutsche sind unhöflich. (Mira- Interview Part III- Question II)

The next focused code developed after the initial analysis of the learners' responses to the second question is *nobody is right or wrong*. Five learners stated that the incident depicts a clash of cultures, where both sides have different attitudes towards punctuality, and they evaluated the incident from the perspectives of the Americans and the landlord. Sonja's response to the second question is given on the next page as an example. Sonja states that we see a culture clash in the incident. For this reason, she thinks that no one is right or wrong. She further states that she can understand their point of view, and she underlines

that their behaviour is just shaped by their own culture. Sonja maintains that the landlord's behaviour can be justified if he values punctuality. Furthermore, the Americans' being early for the appointment is also acceptable and they cannot be blamed for it if this is normal in their own culture.

Kulturen sind, die aufeinander prallen. Na ja, es ist wieder wie vorher, würde ich sagen (...) Dass niemand Recht oder Unrecht hat. Also dass es halt einfach zwei unterschiedliche Kulturen. Also ich kann die beide verstehen, also von ihre/ihrer Sicht aus. Also, ja. Es ist halt wie die geprägt sind, wie die das kennen. So, dass der Deutsche so reagiert ist logisch, wenn/ also wenn das sein Wert ist Pünktlichkeit. Ja, und die beiden auch, wenn/ wenn sie es gewohnt sind, dass es okay ist, dann kann man denen auch nichts vorwerfen. (Sonja- Interview Part III- Question II)

The extract from the interview with Leni is given below as another example. We see that for Leni, it is difficult to say who is right. The girls think that it is not a problem to come to an appointment early because this is what they are used to doing in their country. Leni further states that Germans are relatively punctual; however, she adds that this also varies from person to person. With regard to the landlord, she says that it is not mentioned in the text, but maybe he had some other things to do at that moment.

Das kann/ Ich finde, das kann man immer so schwer sagen. Also die beiden Mädchen, klar die sind es auch nicht anders gewöhnt. In ihrem Land macht man das halt so. Ähm, aber in Deutschland ist halt, wir sind halt relativ pünktlich. Klar, ist es/ Also, es/ es kommt auf die Person drauf an. Manche kommen auch zu spät und zu früh, aber ja. Das/ Das kann man vielleicht nicht ganz richtig auslesen, dass der Vermieter es vorher gemacht hat oder so. Vielleicht hat das nur einfach nicht reingepasst. (Leni- Interview Part III- Question II)

Lastly, as can be seen from Table 4.24, four learners found the landlord to be right, claiming that he values punctuality; therefore, he has a good reason to send the Americans away. In addition, these learners criticised the Americans for the overgeneralisation they made and some stated that the girls should have waited ten more minutes. For example, in the extract given on the next page, Julie states that the German is right because he must have a reason to send the girls away. She argues that when one arrives early for an appointment, one should wait for the appointment time. According to Julie, the Americans cannot understand this, and they then draw conclusions about Germans based on an

experience with only one person without asking what the problem is or why they have to leave.

Ähm, der Deutsche. Ehm er hat bestimmt einen Grund, warum er sie wegschickt. Also ich meine (.) wenn man zu früh kommt, dann wartet man halt nochmal zehn Minuten oder sonst was (..) Aber die anderen Leute, also die Amerikanerinnen können das nicht verstehen /und schieben es dann auch wieder auf alle. Sie haben nur diese eine Person kennengelernt. Ja. (..) Sie haben gar nicht gefragt, was das Problem ist? Warum sie gehen müssen? (Julie- Interview Part III- Question II)

Louise's response to the second question is provided below as another example. She states that Lisa and Susan are definitely not right. She asserts that the landlord did nothing wrong; he only sent them away, since he is a punctual man. On the other hand, Louise states that maybe the landlord should not have been so unpleasant, but she also emphasises that this is his own character, not a trait of German culture.

Äh, ja, Lisa und Susan haben kei/ haben auf jeden Fall nicht Recht. Der Vermieter hat jetzt in dem Fall nichts gemacht. Er hat sie ja weggeschickt. Ich meine gut, er ist halt ein pünktlicher Mann. (...) Müsste vielleicht auch darauf a/ Rücksicht nehmen, dass man ähm nicht zu unfreundlich ist. Aber das ist ja eine Sache von Charakter und nicht von der deutschen Kultur. (Louise- Interview Part III- Question II)

Thirdly, the learners were asked whether they would also say that their culture is better if there were Lisa, and they were then asked to explain the reason for their answer. This question therefore checks the learners' attitude towards utterances conveyed from an ethnocentric perspective. As Table 4.24 shows, all the learners (n=20) maintained that they would not say that their culture was better if they were in Lisa's shoes. When they were asked to explain the reasons for their answers, they argued that it was wrong to say that one culture was better or worse than another culture because every culture has its own merits, own perspectives, own values, and own characteristic. Additionally, 14 learners highlighted the relativity of cultural norms and values. They maintained that being right or wrong was relative and one should look at a culture from its own perspective.

For example, in the extract from the interview with Fiona provided on the next page, she states that Lisa reaches a conclusion based on one situation after they are sent away by the landlord. In addition, Fiona finds it wrong to say that a culture is worse than one's own

culture. Fiona states that she would never say that one culture is better than another culture because every culture has its own merits and perspectives.

Hm nein. Da ähm die Lisa und die Susan, die beziehen das jetzt nur auf diesen einen Punkt, dass sie halt da dann, ja, wieder weggeschickt wurden. Ehm und dann kann man ja nicht direkt äh das generalisieren und sagen, die Kul/ also die Kultur ist schlechter als unsere /nicht so toll als andere. Nein ähm ich würde allgemein nie sagen, dass irgendeine Kultur besser ist als die andere, da jede Kultur seine Vorzüge hat und jede Kultur ähm auch immer was mit dem eigenen Standpunkt zu tun hat. (Fiona- Interview Part III- Question III)

In the following extract, Mary explains that cultures have different traits and people may find one trait in another culture to be more pleasant because this trait is familiar to them. However, if something is different, it does not always mean that it is better or worse.

Nein. Es gibt immer unterschiedliche Qualitäten in jeder Kultur /und vielleicht ist bei der einen das eine angenehmer für die Menschen und/ und (.)bei dem anderen ist das andere angenehmer (..) aber ich denke, es ist eben immer das, an was man gewohnt ist, was man als gut empfindet und (.) unterschiedlich ist ja nicht immer gleich besser oder schlechter. (Mary- Interview Part III- Question III)

Another extract from the interview with Janina is given below. Janina points out that Lisa only knows her own culture and so she naturally says that hers is better. She states that Lisa starts making judgements about another culture, as that culture is unfamiliar to her. Janina then makes a striking analogy between cultures and colours. She states that green is not the same as blue, but that does not mean that blue is better than green; they are two different things. Similarly, if one is not familiar with a culture, or one does not know much about, it does not make that culture worse; it only makes it different. One must therefore be open towards and curious about that culture.

Ehm (..) sie kennt nur ihre Kultur und sagt natürlich, meins ist besser, weil meins kenne ich. Das andere kenne ich nicht. Und dann fängt sie an zu werten, aber grün ist auch nicht blau und deshalb ist blau nicht besser als grün. Also, es sind zwei verschiedene Dinge und das eine kennt man selber, weil man/ ja, es ist ja sein Verständnis, wie etwas zu laufen hat, wie etwas ist/ aber deshalb (.) ist das andere überhaupt nicht (.) schlechter, sondern es ist nur anders und man müsste sich mal drauf einlassen und man müsste rausfinden, wie sähen die das? Was kommt da an? Wie reagieren sie? Was sage ich damit aus in dem/ in dem anderen Verständnis? (Janina- Interview Part III- Question III)

In the same vein, in the extract provided below, Jutta also states she would not say that her culture is better, and she asserts that people consider their own way of life as the right one because they do not know the other one. She further states that ethnocentrism is also a problem in Germany at present and people think that their culture is superior to other cultures, even though they do not know really know these other cultures. She then concludes that there is no right and wrong when it comes to cultures.

Natürlich nicht. Ja, das ist ja immer so, dass man das eigene für das richtige hält, weil man das andere gar nicht kennt. Das ist ja auch generell gerade in Deutschland ein Problem im Moment, dass man sich selbst höher wertet als andere Kulturen, obwohl man eigentlich gar nicht weiß/ und es gibt ja auch kein richtig und kein falsch was das angeht. (Jutta- Interview Part III- Question III)

In the last extract given below from the interview with Mira, she states that such evaluations are not good because all cultures are of equal value. Mira also stresses that cultures influence one another, and therefore it is not possible to talk about one uniform culture. Mira further states that when one sees one's own culture as better than another culture, one has to be careful and do some reflection to overcome this perspective, saying that the other culture is as good as it is and must be respected.

Nee. Wertung ist nicht gut bei einer Kultur. Alle Kulturen sind gleichwertig und ähm, dadurch, dass sich ja eh die Kulturen gegenseitig beeinflussen, kann man ja nicht von einer Kultur sprechen. Und ähm (...) Also das ist halt das, wenn man immer von der eigenen Kultur ausgeht und die eigene Kultur immer besser ansieht als die andere. Und da muss man eben aufpassen und reflektieren, dass man da nicht so dazu neigt und sagt: Die andere Kultur ist so gut wie sie ist und das ist so. Das muss man respektieren. Die andere Kultur. (Mira- Interview Part III- Question III)

The last question in the third part of the interview asked the learners in what ways Lisa's belief that her own culture is better would affect her relationship with people from other cultures. This question therefore aims to investigate the learners' awareness of the effects of ethnocentrism on intercultural communication. As Table 4.24 illustrates, all the learners (n=20) argued that Lisa would be prejudiced towards other cultures and their members as she saw herself as superior and others as inferior.

For example, in the following extract, Jutta maintains that Lisa will either try to convince others to accept her own cultural norms or she will prefer not to communicate with people from other cultures.

Ja (..) entweder, dass sie versucht die anderen zu überzeugen, so ihre eigenen Normen anzunehmen oder dass (..) sie sich halt ähm dazu entscheidet am liebsten gar nichts mit Menschen einer anderer Kultur zu tun zu haben. (Jutta- Interview Part III- Question IV)

Similarly, as we can see in the extract given below, Rita also states that Lisa will always try to change other cultures; she will not try to understand them at all, instead she will always say, ‘It makes no sense. It is illogical. Why don’t you do it like we do?’

Ich könnte mir vorstellen, dass sie dann immer versucht die andere Kultur auch zu ändern / sie gar nicht versucht zu verstehen, sondern immer sagen: “Das macht doch keinen Sinn. Das ist doch unlogisch. Mach es doch wie wir.” (Rita- Interview Part III- Question IV)

The last extract provided below is from the interview with Juna. She states that such an attitude impedes communication because it will always be difficult to have a real conversation with people who view themselves as superior to and better than others.

Ich denke, (..)das stört dann immer gleich die Kommunikation. Wenn ich mich über jemand anderen Stelle, dann ich bin besser und/ und wer bist du eigentlich? Das ist natürlich immer schwierig sich dann mit so jemand sich wirklich zu unterhalten. (Juna- Interview Part III- Question IV)

Furthermore, as Table 4.24 shows, seven learners additionally argued that Lisa would never be open-minded towards new cultures with this mindset. For example, in the extract given below, Fiona states that Lisa will look down upon other cultures if she views her culture as better than others. She would not really try to get to know people from other cultures and she would not be open at all, since she prejudges other cultures as not as good as her own culture.

Hm ich denke, dass sie, äh wenn sie den Standpunkt hat, dass ihre Kultur am besten ist/oder besser ist als andere, dass sie dann ähm eine sehr (..) äh herablassende Haltung gegenüber anderen Kulturen hat. Dass sie, ähm ja, im Prinzip dann einer anderen Person aus einer andern Kultur gegenübersteht und sagt, ja, nein, unsere Kultur ist sowieso besser und ihr seid ja äh nicht so gut. So

ein bisschen so/ dieses Denken (...) ähm eventuell an den Tag legt und somit auch die Menschen aus der anderen Kultur gar nicht richtig kennenlernt oder gar nicht offen denen gegenübersteh (...) sondern direkt äh dieses Vorurteil hat unsere Kultur oder die Kultur ist ja sowieso nicht so gut als unsere. (Fiona- Interview Part III- Question IV)

An extract from the interview with Mary is given below as another example. Mary also states that Lisa would always think negatively about other cultures. She then asserts that when people think that their own culture is the best, they are not eager to get to know other cultures.

Na ja, sie würde von anderen Kulturen immer schlecht denken(..) Wahrscheinlich lässt sie/man sich dann nicht so drauf ein, die anderen Kulturen kennenzulernen, wenn man der Meinung ist, dass das, was man hat das Beste ist (..)und man nicht dann das Bedürfnis bekommt, andere Kulturen kennenzulernen. (Mary-Interview Part III- Question IV)

As a result, the findings from the third part of the interview show that a great majority of the learners (n=17) were able to identify the reason for the conflict in the critical incident, i.e., different attitudes towards punctuality. When we take a closer look at the findings, we see that half of the learners (n=10) evaluated the conflict by comparing Germans' and Americans' perception of punctuality, and asserting that Germans were punctual, while Americans had a more flexible attitude to time in such situations. These learners can be said to have had critical cultural awareness, as they were able to interpret the conflict by integrating different attitudes towards punctuality across cultures. On the other hand, nearly half of the students (n=7) argued that the problem stemmed from different attitudes towards punctuality on a personal level. Thus, rather than discussing the problem as a clash of cultures due to different attitudes to timekeeping, these learners evaluated the behaviour of Lisa, Susan and the landlord without referring to their nationalities, before concluding that people may have different perceptions of punctuality. This indicates that these learners did not view the people in this incident as representatives of a nation, but as individuals who had their own attitudes towards punctuality. They tried to avoid working along the lines of cultural stereotypes, such as that Germans are always on time. They can therefore be said to have a higher level of critical cultural awareness, and a higher degree of the ability to reflect on incidents and contextualise them. Furthermore, having discussed

why the conflict occurred, nearly half of the learners (n=8) expressed their disapproval of the overgeneralisation made by Lisa, which indicates their awareness of the inaccuracy of broad generalisations that are based on a personal experience with a few members of a culture. Moreover, a minority of the learners (n=4) criticised the ethnocentric utterance made by Lisa, which indicates their sensitivity towards ethnocentric perspectives. Nevertheless, the findings also show that a small number of the learners (n=3) were of the opinion that the problem stemmed from Lisa and Susan's lack of knowledge about Germans' attitude towards punctuality. These learners can be said to be at a very early stage of intercultural competence, since they assert that having cultural knowledge is the only way to avoid miscommunications in intercultural encounters.

Secondly, the findings from the analysis of the learners' responses to the second question show that a small number of the learners (n=4) analysed the incident from one perspective. They were of the opinion that the landlord was right, and they tried to justify his behaviour. This suggests that these learners were not able to decentre and look at the conflict from different perspectives. On the other hand, a great majority of the learners (n=16) evaluated the incident from the perspectives of the Americans and the landlord. Thus, the learners who were able to analyse the particular reasoning behind different attitudes to time can be said to have developed a 'third place' or the ability to 'decentre', which is a prerequisite for successful intercultural communication (Byram, 1997; Byram et al., 2002; Kramsch, 1993). Furthermore, slightly over half of these learners (n=11) discussed how the Americans and the landlord should have behaved. This indicates that were able to make an evaluative analysis of the incident, attaining the role of an intercultural mediator to prevent or resolve the conflict.

Lastly, the findings provide valuable insights into the learners' attitude towards utterances conveyed from an ethnocentric perspective and their awareness of the consequences of ethnocentric positions. The findings reveal that all the learners expressed opposition to the belief in the superiority of one's own culture and they argued that no culture was better or worse than another culture; cultures were just different. The findings also show that all the learners viewed ethnocentrism as a major obstacle to effective intercultural communication, since they maintained that ethnocentric individuals, who were prejudiced

and not open-minded, would never be able to communicate effectively with members of other cultures.

4.3.3.4. Findings from the Closing Comments

At the end of the interview, the learners were asked if there was anything else they would like to add about the Turkish course or about their intercultural learning experiences. Initially, three learners stated that they had nothing to add, while 17 stated that they found the course and the learning materials to be very good and interesting. 10 of them also commented on their intercultural learning experiences. Five learners stated that they had learned more about culture, and they highlighted that they had learned about the importance of being unprejudiced and open-minded towards other cultures and their members. In the extract given below, one of these learners, Carina states that she found it very interesting to learn about culture because she nearly knew nothing about it beforehand. She explains that she has learned that one needs to get to know other cultures and their members without prejudice.

Also ich fand es sehr interessant über die Kultur zu lernen. Weil vorher wusste ich fast nichts. Ich fand es echt interessant zu lernen, ja. Dass man jetzt immer nochmal drüber nachdenkt, wenn man Leute nicht kennt, dass man erstmal die Leute kennenlernt und dann (.) guckt, was sie/ was sie überhaupt für eine Kultur haben oder so. Und dann nicht gleich sagt, das ist schlecht oder so. (Carina-Closing Comments)

Furthermore, three learners stated that they had benefitted a lot from the reflection papers, which had encouraged them to think critically about their own learning. In the following extract, one of these learners, Fiona states that the reflection papers were a very good opportunity to review and reflect on their learning, on themselves, on their positions towards other cultures, and against prejudice. She further adds that this process helped them gain a heightened awareness of the fact that it is very important to be open towards other cultures.

Also ich fand/ ähm die Reflexion Papers fand ich eine sehr gute Möglichkeit, weil man einfach nochmal das wiederholt hat auch gedanklich und für sich selber ähm (.) reflektieren konnte, was man/ wie man zu den anderen Kulturen steht und so

weiter. Und ähm auch gegenüber Vorurteilen. Und das wurde einem dann nochmal so bewusstgemacht, dass man/ äh, ja, einfach, dass es sehr wichtig ist, dass man offen ist gegenüber anderen Kulturen. (Fiona-Closing Comments)

Finally, two learners stated that they had already been familiar with most of the topics covered on culture and intercultural communication, but they still found it good that an intercultural dimension had been integrated into language teaching. One of these learners stated that it had been a kind of revision for her, while the other learner, Lara, maintained that such courses were a good way of raising the learners' intercultural awareness. As we can also see in the extract given below, Lara states that she had already known many of the topics on effective intercultural communication that were covered. She then explains she learned that it is wrong to follow stereotypes when she was an exchange student in America, since the first questions she heard about Germany were on *Sauerkraut*, *Lederhosen* and *Dirndl*. She acknowledges that she also held stereotypes about Americans that they are easy-going and overweight, but she then learned that it is necessary to be open towards the culture. Finally, she states that she thinks it was definitely good that these issues were addressed throughout the course, since there are still some people who evaluate cultures as good or bad and who believe that their culture is better than others.

Also, vieles wusste ich schon. Also so von, dass man darauf achten muss, dass man nicht nach dem/ Stereotypen geht, weil ich mit einem Schüleraustausch in Amerika war. /und die erste Frage war gleich, Sauerkraut, Lederhosen, Dirndl /und dann steht man erstmal da und denkt sich so, das ist so ein kleiner Teil von Deutschland. Und ähm ja, über die Amerikaner wurde es am Anfang auch, sind locker, viele dick so und dann also man muss sich halt einfach auf die Kultur einlassen. Also ich finde es gut, dass Sie das angemerkt haben, auf jeden Fall, weil ich glaube, es gibt schon einige, die sagen dann, die Kultur ist doof /die ist gut, unsere ist besser. Also finde ich gut, dass Sie das angemerkt haben. (Lara-Closing Comments)

In the light of the learners' final comments, it can be concluded that a great majority of the learners (n=17) provided positive feedback on the course and the learning materials. Five learners who further reflected on their intercultural learning stated that they had gained a deeper understanding of culture, and they had learned about the importance of being unprejudiced and open-minded towards members of other cultures. Furthermore, three learners remarked that writing reflection papers had enabled them to think critically

about the 'self' and their own intercultural learning. Lastly, only two learners stated that they had not learned anything new about culture and intercultural competence; however, they emphasised that it had been a kind of revision for them and an opportunity for their classmates to heighten their intercultural awareness.

4.5. Concluding Remarks

This chapter has presented the findings derived from the quantitative data gathered through the pre-and post-questionnaires, and the qualitative data elicited through the open-ended items in the questionnaires, reflection papers, and semi-structured interviews. In addition, this chapter has provided a discussion of the findings in relation to the existing literature and the intercultural dimension incorporated into the course on a weekly basis.

Chapter 5 will integrate the findings from the quantitative and qualitative data and present the conclusions drawn from the merged results.

CHAPTER 5 INTEGRATION OF THE FINDINGS

5.1. Introduction

The aim of this study is to explore the impact of integrating an intercultural dimension into TFL teaching through adopting an experiential learning approach on A1 Level learners' awareness and perceptions of culture and on their critical cultural awareness at a university in Germany. For the purposes of this study, the quantitative data were gathered through the pre- and post-questionnaires and the qualitative data were collected through the open-ended items in the questionnaires, reflection papers, and semi-structured interviews. The quantitative data and the qualitative data were then analysed separately and independently.

This chapter brings together the findings from the analysis of the quantitative and qualitative data. The extent to which and the ways in which the two sets of results converge and relate to each other are interpreted and discussed in this chapter in order to produce a more detailed and comprehensive understanding of the case being investigated.

In the following sections, the principal results and inferences derived from the integrated findings are presented with respect to the research questions of the study, which are formulated as follows:

1. Does integrating an intercultural dimension into TFL teaching through adopting an experiential learning approach have an impact on the A1 Level learners' awareness and perceptions of culture?
2. How does integrating an intercultural dimension into TFL teaching through adopting an experiential learning approach affect the A1 Level learners' critical cultural awareness?

5.2. Integration of the Findings Regarding the Learners' Awareness and Perceptions of Culture

As has been discussed in Chapter 2, the intercultural approach to language pedagogy no longer views culture as the great achievements of a society or as fixed entities to be learned and copied (Taylor, 2007). Instead, the contemporary character of the intercultural paradigm adopts a complex, multifaceted, dynamic, hybrid, and emergent conceptualisation of culture (Baker, 2012; Barrett et al., 2014; Byram, 2003; Corbett, 2003; Neuner, 2012; Risager, 1998, 2009; Taylor, 2007). Thus, successful intercultural communication in today's world initially demands an increased understanding of culture and its role in intercultural encounters (Aguilar, 2007; Apedaile & Schill, 2008; Baker, 2012; Byram, 2012; Byram, et al., 2002; Hu, 2009; Jandt, 2001; Kramsch, 2004; Lussier et al., 2007; Lustig & Koester, 2010; Neuner, 2003; Nugent & Catalano, 2015; Scarino & Liddicoat, 2009; Seelye, 1993; Starkey, 2003; Tomalin & Stempleski, 1993).

Due to the aforementioned reasons, thought-provoking learning activities that require learners' active participation were designed, various authentic materials were used, and the learning process was divided into experiential phases to heighten the learners' cultural awareness.

In order to investigate the impact of the learning initiatives on the learners' awareness and perceptions of culture, the data were gathered through pre- and post-questionnaires, reflection papers, and interviews. The data from these three tools were analysed separately and independently. The findings from the qualitative and quantitative data were then integrated.

5.2.1. Integration of the Findings from the Questionnaires and the Reflection Papers

The findings derived from the analysis of the data gathered from the Likert scale and the reflection papers were compared and contrasted in order to find out whether they corroborate or diverge from each other. Table 5.1 on the next page presents the framework for integrating the findings from the two data sets.

Table 5.1: Framework for Integrating the Findings from the Analysis of the Quantitative and Qualitative Data Regarding the Learners’ Awareness and Perceptions of Culture

| Learners’ Awareness of... | Findings from the Questionnaire Item(s) | Findings from the Reflection Paper(s) |
|--|--|--|
| <i>(1) the invisible elements of culture which make up most of what culture is and which are essential for cultural understanding;</i> | (1) The term “culture” is synonymous with “civilisation”. | Reflection Paper III End-of-Course Reflection Paper |
| <i>(2) the dynamic nature of culture</i> | (4) Culture is a static entity. | Reflection Paper IX End-of-Course Reflection Paper |
| <i>(3) cultures’ extending beyond borders</i> | (10) Cultures influence one another. | Reflection Paper IX |
| <i>(4) the diversity within cultures</i> | (6) There is uniformity within cultures. | Reflection Paper VII End-of-Course Reflection Paper |
| <i>(5) the influence of culture on perception</i> | (3) Our own culture affects the way we judge the behaviour of people from other cultures. (7) Our own culture influences how we perceive ourselves. | Reflection Paper VI End-of-Course Reflection Paper |

As Table 5.1 details, the findings from the analysis of the learners’ responses to Item 1 in the pre- and post-questionnaires were integrated with the findings from the learners’ third reflection papers and end-of-course reflection papers. This was in order to discover the impact of the learning initiatives on the learners’ awareness that culture not only embodies visible elements, but also invisible ones, which make up most of what culture is and which are essential for cultural understanding. The first item in the questionnaires checked whether the learners viewed culture synonymous with civilisation. The findings from the analysis of the learners’ responses to the item in the pre- and post-questionnaires indicate that seven learners had already been aware that culture and civilisation are not synonymous, while over the course of time, 11 learners became aware that culture does not solely refer to the great achievements of a community. Furthermore, the findings from the analysis of the learners’ third reflection papers suggest that 12 learners learned that

invisible aspects form a larger portion of culture and that they are important for the purposes of understanding the behaviours and practices in other cultures. In addition, the findings from the analysis of the learners' final reflection papers show that 14 learners learned that culture is a lot more than what is seen and that the invisible aspects of culture help us to understand other cultures better. When compared and contrasted, the findings can be said to converge and complement each other. Thus, it can be deduced that in the course of the study, over half of the learners became aware that culture is not only composed of visible elements, but also of invisible ones, which constitute most of what culture is and which are essential for a deeper understanding a culture.

Secondly, as Table 5.1 shows, the findings from the analysis of the learners' responses to the fourth item in the pre- and post-questionnaires and those from their ninth reflection papers and end-of-course reflection papers were merged to find out to what extent and in what ways the findings regarding the learners' awareness of the dynamic nature of culture converge or diverge from each other. The findings from the pre- and post-questionnaires indicate that prior to the study, 12 learners were already aware that cultures are not static entities, and six learners gained awareness that cultures are dynamic at the end of the study. Moreover, the findings from the seventh reflection papers suggest that nine learners learned that cultures are constantly evolving, and the findings from the final reflection papers show that eight learners learned about the dynamic nature of culture. The findings can be said to be in close agreement with each other, and from the integration of the findings, it can be inferred that during the course of the study, nearly half of the learners attained awareness that cultures are constantly changing.

Thirdly, the findings from the analysis of the learners' responses to the tenth item in the pre- and post-questionnaires and those from the analysis of their ninth reflection papers were integrated to discover whether the results concerning the learners' awareness that cultures extend beyond borders and influence one another are consistent. The findings from the pre- and post-questionnaires suggest that fifteen learners were already aware that cultures influence one another, while four learners attained this awareness during the course of the study. The qualitative data yielded similar results in that four learners stated in their ninth reflection papers that they had learned that cultures were influenced by one

another. When compared and contrasted, the findings from the questionnaires and the ninth reflection papers can be said to be consistent with each other. Thus, it can be inferred that in the course of the study, a small number of learners attained awareness that cultures influence one another.

Fourthly, as Table 5.1 shows, the findings from the analysis of the learners' responses to the sixth item in the pre- and post-questionnaires were merged with the findings from the seventh reflection papers and the end-of-course reflection papers to find out the extent to which the findings regarding the learners' awareness of the diversity within cultures converge or diverge from each other. The findings from the questionnaires indicate that 11 learners were already aware of the diversity within cultures prior to the study, while nine learners attained awareness of the heterogeneity within cultural groups during the course of the study. Moreover, the findings from the seventh reflection papers suggest that 11 learners discovered the internal diversity within cultures, and 10 learners stated in their end-of-course reflection papers that during the course of the study, they had learned that there was diversity within cultures. The findings derived from the analysis of the quantitative and qualitative data can be said to be consistent with each other. Hence, it can be concluded that half of the learners gained awareness of internal diversity within cultures in the course of the study.

Lastly, Table 5.1 presents that with regard to the learners' awareness of the influence of culture on perception, the findings from the third and the seventh items in the questionnaires were merged with those from the sixth reflection papers and the end-of-course reflection papers. The third item the pre- and post-questionnaires checked that of the influence of culture on its members' perception of others and the seventh item checked that of on self-perception. The findings from the analysis of the learners' responses to the third item imply that 13 learners were already aware of the influence of culture on its members' perception of others, while seven learners gained this awareness in the course of the study. In addition, the findings from the analysis of the learners' responses to the seventh item suggest that 11 learners were already aware of the influence of culture on self-perception, while seven learners attained this awareness during the course of the study. Furthermore, the findings from the learners' sixth reflection papers indicate that

nine learners gained a deeper understanding of how culture influences the way in which its members perceive others and how they perceive themselves. Moreover, the findings from final reflection papers indicate that eight learners explored the influence of culture on perception. When compared and contrasted, the findings can be said to converge. As a result, the merged findings can be said to confirm that nearly half of the learners gained awareness of the influence of culture on its members' self-perception and perception of others in the course of the study.

Consequently, the findings derived from the analysis of the quantitative and qualitative data can be said to confirm each other. Accordingly, the principal findings derived from the integration of the findings from the pre- and post-questionnaires and the reflection papers indicate that during the course of the study, around half of the learners gained awareness that

- (1) there is diversity within cultures;
- (2) culture is dynamic;
- (3) culture is not only composed of visible elements, but also embodies invisible ones, which make up most of what culture is and which are essential for cultural understanding;
- (4) culture influences its members' perception;

and a small number of the learners became aware that

- (5) cultures extend beyond borders and influence one another.

The main findings suggest that when the learners who were already aware of the characteristics of culture addressed in the study are put together with the learners who gained awareness of these aspects over the course of time, a great majority of the learners can be said to have possessed cultural awareness at the end of the study. In addition, it needs to be underlined that as has been discussed in section 4.2.1.7, the findings from the pre- and post-questionnaires also imply that around half of the learners were already aware of the characteristics of culture that were addressed in the study. When these learners' responses to identical items in both questionnaires were compared and contrasted, it was discovered that the learning initiatives had enhanced cultural awareness in a significant number of the learners over the course of time.

Furthermore, the integration of the findings from the two data sets provided a deeper insight into the impact of the learning initiatives on the learners' perceptions of culture. Overall findings imply that around half of the learners' perceptions of culture changed in the course of the study; these learners started to view culture as being complex, internally diverse and dynamic. Hence, it can be deduced that the learners' perceptions of culture changed as their awareness of culture increased.

In addition, a closer look at the learners whose perceptions of culture changed in the course of the study reveals that the number of them who were undecided in the pre-questionnaire was just as large as (and sometimes a lot larger than) the number of those who perceived culture to be the great achievements of a society, and as a homogeneous and static entity locked within national borders. There was a striking decrease in the number of the undecided learners, who were assumed to have been uncertain due to their inadequate knowledge about the concept of culture. They later displayed cultural awareness in the post-questionnaire, which implies that they attained cultural awareness during the course of the study.

The merged findings also indicate that around half of the learners gained a broader perspective of the influence of their own culture on their actions, on how they view themselves, and on how they interpret the world. In the reflection papers, the learners not only reflected on their learning experiences regarding the concept of culture, but they also questioned themselves, and beliefs, behaviours and values that they had taken for granted. Nearly half of the learners acknowledged that in the course of the study, they realised that they had taken their culture for granted. This can be said to indicate that they attained a broader perspective of their own culture and of the "self". Such rich data regarding the learners' internal processing could not be gathered through questionnaires. Nevertheless, as has been previously stated, the findings from the questionnaires suggest that a substantial number of the learners who were already aware of the characteristics of culture gained an enhanced understanding of culture during the course of the study.

Lastly, the integration of the findings also provided a more complete understanding of the changes in the learners' awareness of culture. For example, the findings from the analysis

of learners' responses to the first item in the pre- and post-questionnaires show that five learners who were undecided about and six learners who agreed with the item "*The term 'culture' is synonymous with 'civilisation'*" changed their minds and disagreed with the item at the end of the study. This result indicates that over the course of time, more than half of the learners became aware that culture does not solely refer to or nor equate with the great achievements of a community. In addition to that, the findings from the learners' third reflection papers not only confirmed, but also complemented this finding from the questionnaires by revealing that these learners had explored the power of the invisible elements of culture from which the visible ones originate.

5.2.2. Integration of the Principal Findings Regarding the Learners' Awareness and Perceptions of Culture with Those from the Interviews

As Barrett et al. (2014) point out, people often acquire attitudes, knowledge, and skills, but they fail to put them into practice. For this reason, the principal findings were compared and contrasted with the findings from the interview after the results from the pre- and post-questionnaires and reflection papers regarding the learners' awareness and perceptions of culture had been merged and inferences had been drawn. Furthermore, the findings from the relevant reflection papers, where the learners reflected on the change in their cultural awareness, were compared and contrasted with those from the interviews in order to investigate whether the learners who gained a deeper understanding of culture in the course of the study were able to put their knowledge into practice. In accordance with this purpose, the learners who stated that they had learned about the addressed characteristics of culture were initially identified in the reflection papers. Checks were then carried out as to whether these learners were able to apply their knowledge in a different context in the interviews.

Table 5.2 on the next page presents how the findings derived from the analysis of the reflection papers and the interviews were integrated. The characteristics of culture that were addressed in the study are listed in the first column. The number of learners who stated that they had learned about these characteristics during the course of the study is given in the second column. The number of the aforementioned learners who made use of

their knowledge in the interviews is shown in the third column. Finally, the total number of learners who were able to put their knowledge into practice in the interviews is provided in the last column.

Table 5.2: Integration of the Findings from the Reflection Papers and Interviews

| Awareness that ... | Reflection Paper n | Interview n | Interview total n |
|---|-----------------------------------|----------------------|-----------------------|
| (1) there is diversity within cultures | <i>Reflection Paper VII</i> 11 | <i>Part I</i> 8 | <i>Part I</i> 16 |
| (2) cultures extend beyond borders and influence one another | <i>Reflection Paper IX</i> 5 | <i>Part I</i> 4 | <i>Part I</i> 14 |
| (3) culture is dynamic | <i>Reflection Paper IX</i> 9 | <i>Part I</i> 6 | <i>Part I</i> 8 |
| (4) culture is often taken for granted | <i>Reflection Paper V</i> 9 | <i>Part I</i> 8 | <i>Part I</i> 9 |
| (5) culture is not only composed of visible elements, but it also embodies invisible ones, which make up most of what culture is and which are essential for cultural understanding | <i>Reflection Paper III</i> 12 | <i>Part I</i> 0 | <i>Part I</i> 0 |
| (6) culture influences perception | <i>Reflection Paper VI</i> 9 | <i>Part II</i> 9 | <i>Part II</i> 20 |
| | <i>Reflection Paper VI</i> 9 | <i>Part III</i> 6 | <i>Part III</i> 10 |

In the first part of the interview, the learners were asked to read a short text about a wedding tradition. Then were then asked questions, which checked their ability to critically evaluate a tradition in their own culture through identifying and interpreting the characteristics of culture that could be found in the text (see Section 4.3.3.1 for a more detailed discussion of the findings from the first part of the interview). The text begins with the statement that there are many different wedding traditions in different regions and villages in Germany, from which it can be deduced that there is no uniformity within cultures. As Table 5.2 presents, a great majority of the learners (n=16), who were being

interviewed, inferred from the text that culture is not uniform. The table also shows that according to the findings from the analysis of the seventh reflection papers, 11 learners learned that there is diversity within cultures. In the interviews, eight of these learners deduced from the text that there is no uniformity within cultures. When the findings are synthesised, it can be concluded that a great majority of the learners who had gained awareness of the internal diversity within cultures in the course of the study were able to infer from the text that there is diversity within cultures.

Secondly, we learn from the text that the tradition, which has become popular in Germany, originated in England. This indicates that cultures extend beyond borders and influence one another. As can be seen from Table 5.2, in the interviews, a majority of the learners (n=14) inferred from the text that cultures are not locked within borders, and they influence one another. When we check the table again, we can also see that, four learners stated in their ninth reflection papers that they had learned that cultures influence one another. In the first part of the interviews, four of these learners gathered from the text that cultures extend beyond borders and influence one another. When the findings are brought together, it can be deduced that all the learners who had gained awareness of the fluid and hybrid nature of culture during the course of the study were able to infer these characteristics of culture from the text.

Moreover, the fact that the tradition has become popular in Germany also suggests that cultures are constantly evolving. In Table 5.2, we can see that nine learners stated in their reflection papers that they had learned about the dynamic nature of culture in the ninth week of the study. As the table details, six of these learners used their knowledge of the dynamic nature of culture in the interviews while evaluating the text. The integration of the findings shows that a majority of the learners, who had gained awareness that cultures are dynamic during the course of the study, were able to transfer their knowledge to a new context. On the other hand, as Table 5.2 shows, only two of the learners, who had been assumed to already possess this awareness before the study, inferred from the text that cultures constantly change - a number which can be said to be quite low.

The findings from the first part of the interviews also showed that while evaluating the tradition explained in the text, nearly half of the learners (n=9) acknowledged that they also had not known the origin of the tradition, or they stated that they thought many Germans did not know where this tradition came from, even though they kept practising it. In the end, these learners reached the conclusion that culture is often taken for granted. In the fifth week of the study, the learning activities encouraged the learners to question whether they take their own culture for granted. According to the findings from the learners' fifth reflection papers, nine learners became aware that they had taken their own culture for granted. The merged findings reveal that in the first part of the interviews, nearly all the learners who gained this self-awareness (n=8) used their ability to make judgements and assess those judgements. In addition, the findings show that they used their skills of interpreting and relating to arrive at a reasonable position that people tend to take their culture for granted.

The text also describes the five items that a bride should wear or carry on her wedding day and explains what these items symbolise. It can be inferred from this information that culture is based on shared set of symbols and meanings. It is possible to refer to the iceberg metaphor for culture, where the items that the brides carry are visible, while what they symbolise is invisible, but it is important for us to understand the tradition fully. The findings from the third reflection papers suggest that three learners learned that culture embodies visible and invisible aspects, and 12 learners gained a deeper understanding of the importance of the invisible elements of culture which make up most of what culture is and which are essential for cultural understanding. On the other hand, five learners stated in their reflection papers that they already familiar with these aspects of culture. However, the merged findings show that none of the learners evaluated the symbols explained in the text referring to the iceberg analogy of culture and power of the invisible aspects of culture.

Finally, in the second and the third parts of the interview, the learners were asked to read a critical incident and they were then asked questions, which required critical evaluation of the conflicts in these incidents. In the second part of the interview, a critical incident takes place in a pub in London between Lucas, a French tourist, and an English barman.

The conflict occurs between them due to the misinterpretation of a non-verbal cue. In the third part of the interview, a critical incident takes place in Germany between two Americans, who arrive ten minutes early for their apartment viewing appointment, and a landlord, who complained in an unfriendly manner about the Americans' arriving earlier than the appointed time. The first question in both parts of the interview asks what the reason was for the conflict in these critical incidents. The findings from the second part of the interview show that all the learners were able to identify the reason for the conflict, stating that it was a misunderstanding due to misinterpretation of a nonverbal sign. They explained that in Lucas's culture, the sign means the number *two*, whereas in barman's culture, it is an offensive insult. The learners emphasised that Lucas and the barman only knew what the sign meant in their respective cultures. Thus, from Lucas's perspective, the barman was rude and aggressive, and from the barman's perspective, Lucas provoked him with the sign. As Table 5.2 shows, the findings from the learners' sixth reflection papers suggest that nine learners explored the influence of culture on its members' perception. Meanwhile, the findings from the second part of the interviews indicated that all the learners were able to use their knowledge about the influence of culture on perception while evaluating the problem in the critical incident.

On the other hand, according to half of the learners, the problem in the third part of the interview, stemmed from different attitudes towards punctuality across cultures. These learners justified their argument by stating that Germans valued punctuality. They maintained that the landlord was not pleased when the Americans arrived earlier than the appointed time for this reason, while Americans seemed to have a more flexible attitude to time in such situations. Table 5.2 shows that six learners used their knowledge about the influence of culture on perception while evaluating the reason for the conflict in the critical incident in the third part of the interviews. Hence, it can be stated that in the third part of the interviews, a majority of the learners, who had gained a deeper understanding of the influence of culture on perception in the course of the study, were able to transfer their knowledge to new situations. However, it also needs to be emphasised that the other half of the learners discussed different attitudes to time on a personal level, rather than viewing the conflict as a clash of cultures in the third part of the interviews. Moreover,

three of these learners were the ones who stated that they had learned that culture influences perception in their sixth reflection papers. These learners evaluated the behaviour of the people involved in the incident as individuals without referring to their nationalities, and they concluded that people may perceive time differently. This can be said to be an indication of a higher level of critical cultural awareness.

As has been presented in the previous section, the integration of the findings derived from the analysis of the pre- and post-questionnaires and reflection papers indicate that the findings from the two data sets are consistent with regard to the learners who gained cultural awareness in the course of the study. In order to explore the extent to which these learners were able to put their knowledge into practice, the learners, who stated in the relevant reflection papers that they had learned the addressed characteristics of culture, were identified. The findings from the reflection papers were then merged with those from the interviews with these learners. From the integrated findings, it can be concluded that

- all the learners who had gained awareness of the influence of culture on perception,
- nearly all the learners who had gained awareness of the fluid and hybrid nature of culture,
- nearly all the learners who had gained self-awareness of taking their own culture for granted,
- a great majority of the learners who had gained awareness of the internal diversity within cultures, and
- a majority of the learners who had gained awareness of the dynamic nature of culture in the course of the study, were able to transfer their knowledge and skills to new contexts.

The merged findings also show that although more than half of the learners were assumed to have already been aware of the dynamic nature of culture, only two of them inferred from the text in the first part of the interview that cultures constantly evolve. Furthermore, none of the learners evaluated the items and what they symbolise referring to the significance of the invisible elements of culture. As has been discussed in section 4.3.3.1, developing intercultural awareness in learners requires providing them with regular

opportunities to apply their knowledge, skills, and attitudes in different contexts to prepare them for real life. Hence, these unexpected findings suggest that the learners needed more opportunities to transfer their knowledge of the dynamic and symbolic nature of culture to new contexts.

5.3. Integration of the Findings Regarding the Learners' Critical Cultural Awareness

The second goal of the study is to investigate the impact of incorporating an intercultural dimension into foreign language teaching through adopting an experiential learning approach on the learners' critical cultural awareness. Learners with critical cultural awareness are able to use a variety of analytical approaches to interpret a document or an event in accordance with explicit criteria. Furthermore, they are able to decentre from their own perspective and act as intercultural mediators in situations of misunderstandings and conflicts by drawing upon their knowledge, skills, and attitudes (Byram, 1997, 2012; Byram et al., 2002; Hu, 2009; Kramsch, 2004; Lussier et al., 2007; Nugent & Catalano, 2015; Starkey, 2003).

As is also detailed in Table 5.3 on the next page, sociolinguistic awareness, awareness of ethnocentrism and stereotypes were addressed in this study by adopting an experiential learning approach. Thus, the teacher was not the transmitter of knowledge in this study. The learners were actively involved in the learning activities. They were encouraged to construct meaning from their learning experiences and reach conclusions regarding the conditions for effective intercultural communication through critical reflection. Furthermore, the learners were provided with opportunities to enhance their skills in interpreting and relating, multiperspectivity, skills in critically evaluating and making judgements about cultural perspectives, practices and products, and their ability to act as a mediator in intercultural exchanges. At the same time, the learners were encouraged to adopt an open and unprejudiced attitude towards other cultures and their members during this process.

Table 5.3: Conditions for Effective IC

Sociolinguistic Awareness:

- awareness that other peoples' languages may express shared ideas in a unique way or express unique ideas difficult to access through one's own language(s), and awareness of the fact that people of other cultural affiliations may follow different verbal and non-verbal communicative conventions which are meaningful from their perspective *

- awareness of the cultural differences in levels of formality
- awareness of the cultural variation of non-verbal communication
- awareness that linguistic competence is not enough for effective IC

Awareness of Ethnocentrism

- awareness of the underlying causes of ethnocentric positions
 - self-awareness of taking one's own culture for granted
 - awareness of the influence of culture on its members' perception
- awareness of the consequences of ethnocentrism

Awareness of Stereotypes

- awareness of the complex nature of identity
- awareness of one's own and other people's stereotypes
- awareness that stereotypes are inaccurate and mostly negative
- awareness of how stereotypes develop inductively
- awareness of the effects of stereotypes on IC
- awareness of the distinction between stereotypes and cultural generalisations which allow for individual differences
- awareness of how to avoid stereotyping

Skills: *

- skills in interpreting other cultural practices, beliefs and values and relating them to one's own
- skills in critically evaluating and making judgements about cultural beliefs, values, practices, discourses and products, including those associated with one's own cultural affiliations, and being able to explain one's views
- multiperspectivity
- ability to act as a mediator in intercultural exchanges

(Table continues on the next page.)

Attitudes: *

- being open to, curious about and willing to learn from and about people who have different cultural orientations and perspectives from one's own
- being willing to empathise with people who have different cultural affiliations from one's own
- being willing to question what is usually taken for granted as 'normal' according to one's previously acquired knowledge and experience

* Adopted from Barrett et al., 2014

The learners' awareness of the conditions for effective intercultural communication, which form the building blocks of critical cultural awareness, was checked through the pre- and post-questionnaires and reflection papers. Table 5.4 given below presents the framework for integrating the findings derived from the analysis of these two data sets regarding the learners' awareness of the conditions for effective IC.

Table 5.4: Framework for Integrating the Findings from the Analysis of the Quantitative and Qualitative Data Regarding the Learners' Awareness of the Conditions for Effective IC

| Conditions for Effective IC | Findings from the Questionnaires | Findings from the Reflection Papers |
|------------------------------------|--|--|
| <i>sociolinguistic awareness</i> | (2) A good knowledge of grammar and vocabulary guarantees successful intercultural communication. | Reflection Paper I Reflection Paper II |
| <i>awareness of ethnocentrism</i> | (8) Some cultures are better than other cultures. | Reflection Paper IV Reflection Paper V Reflection Paper VI End-of Course Reflection Paper |
| <i>awareness of stereotypes</i> | (5) Cultural stereotypes help us communicate effectively with people from other cultures. (11) In intercultural communication situations, cultural stereotypes are barriers to mutual understanding. (9) Each person is representative of a national identity in an intercultural situation. | Reflection Paper VII Reflection Paper VIII Reflection Paper X Reflection Paper XI Reflection Paper XII End-of Course Reflection Paper |

In the following sections, the principal results regarding the learners' sociolinguistic awareness, and their awareness of stereotypes and ethnocentrism derived from the merged findings are presented and discussed.

5.3.1. Sociolinguistic Awareness

The aim of the first two weeks of the study was to enhance the learners' sociolinguistic awareness, which extends beyond the knowledge of the linguistic forms, and which requires "an understanding of the social context in which language is used: the roles of the participants, the information they share, and the function of the interaction" (Savignon, 2001, p.18). According to Byram (1997), cross-cultural variation of styles and levels of formality and nonverbal communication need to be addressed in the foreign language classroom to achieve this goal.

The objective of the first week of the study was to raise the learners' awareness that language use is influenced by the social context, and intercultural communication is affected by people's expectations regarding the appropriate levels of formality (see Section 4.2.2.1 for a short description of Week I and see Appendix A for Week I). At the end of the lesson, the learners were assigned to write their first reflection paper, which requires critical evaluation of a critical incident, and which investigates the learners' ability to transfer their learning to new contexts. The first prompt in the reflection paper encouraged the learners to reflect on the reason for the communication breakdown between Julie, a Swedish exchange student at a university in Turkey, and Dr. Günay, the course instructor (see Appendix R for the reflection prompts). The findings from the learner's reflection papers show that all the learners (n=20) were able to identify the reason for the conflict by referring to the different levels of formality in Swedish and Turkish. The second prompt in the reflection paper asked the learners to reflect on the conclusions that could be drawn from the communication breakdown that had taken place between Julie and Dr. Günay, even though Julie could form grammatically correct sentences in the Turkish language. The findings indicate that a great majority of the learners (n=18) were able to critically evaluate the incident, underlining the importance of using language in socially and culturally appropriate ways in intercultural communication. Above all, these

learners also reached the conclusion that a good knowledge of grammar rules and rich vocabulary are not enough for effective intercultural communication.

The objective of the second week of the study was to raise the learners' awareness of the cultural variation of NVC, which may cause misunderstandings in intercultural communication (see Section 4.2.2.1 for a short description of Week II and see Appendix B for Week II). At the end of the lesson, the learners were asked to reflect on their learning in terms of NVC (see Appendix R for the reflection prompts). One learner did not hand in her second reflection paper, and one learner reflected only on the knowledge she had gained about some nonverbal cues in Turkish culture. In addition, four learners stated that they had already been aware of the variation in NVC across cultures and the possible consequences of misinterpretation of a nonverbal sign. On the other hand, the findings from the analysis of the 14 learners' reflection papers indicate that they learned that the NVC plays a significant role in intercultural encounters, and it is necessary to know about the cross-cultural differences in NVC to avoid communication failures. Taken together the findings from the first and the second reflection papers imply that the learning initiatives raised a majority of the learners' sociolinguistic awareness.

Additionally, the second item in the pre- and post-questionnaires "A good knowledge of grammar and vocabulary guarantees successful intercultural communication" checked whether the learning initiatives had had an impact on the learners' awareness that linguistic competence is not enough for successful intercultural communication. The findings from the pre-questionnaire indicate that before the study, six learners were already aware that a good knowledge of grammar and vocabulary does not guarantee successful intercultural communication. On the other hand, the analysis of the learners' responses to the same item in the post-questionnaire show that the number of the learners who showed this awareness increased to 19 at the end of the study. The findings from the post-questionnaire also indicate that over the course of time, over half of the learners (n=13) became aware that people need more than linguistic competence for an effective intercultural interaction.

When the findings from the quantitative and the qualitative data are integrated, it can be stated that the findings correlate fairly well, and the findings from the qualitative data lend support to those from the quantitative data. As a result, it can be inferred that the learning initiatives helped over half of the learners to gain awareness that verbal and non-verbal communicative conventions vary across cultures and that this variation may cause misunderstandings in intercultural communication.

5.3.2. Awareness of Ethnocentrism

Ethnocentrism is the belief that one's own way of life is superior to others, and it forms one of the barriers to successful intercultural communication (Jandt, 2001; Lustig & Koester, 2010). The underlying causes of ethnocentric perspectives and the consequences of ethnocentric positions were addressed in the classroom in the fourth, fifth and sixth weeks of the study.

The objective of the fourth week of the study was to heighten the learners' awareness of people's tendency to be more critical towards other cultures while they take their own culture for granted (see Section 4.3.2.2.2 for a short description of Week IV and see Appendix D for Week IV). In their fourth reflection papers, the learners were asked to evaluate the conclusions that could be drawn from a critical incident. The findings indicate that all the learners (n=20) were able to critically evaluate the given incident and through their reflection on the situation, they deduced that people are more eager to criticise other cultures rather than question their own culture, as they take their own culture for granted. In the fifth week of the study, some culturally bound symbols from Turkish and German culture were integrated into the teaching to heighten the learners' self-awareness through making them question whether they take their own culture for granted (see Section 4.3.2.2.2 for a short description of Week V and see Appendix E for Week V). At the end of the lesson, the learners were asked to reflect on their learning. One learner did not hand in her reflection paper and four learners' reflections on their learning did not suggest a deeper understanding and a critical evaluation of the learning materials. On the other hand, the findings from the analysis of the other 15 learners' fifth reflection papers indicated that they had explored the necessity for people to critically question their own culture.

More importantly, nine of these learners stated that the learning initiatives made them aware that they had taken their own culture for granted and they realised that they had never questioned their own cultural practices or values. Furthermore, the findings from the learners' final reflection papers, where they were asked to reflect on the ways in which the course raised their intercultural awareness, indicate that slightly over half of the learners (n=11) became aware that they had taken their own culture for granted. Together, these findings suggest that in the course of the study, around half of the learners gained self-awareness that they had taken their own culture for granted and their reflections also imply that they developed the attitude of being willing to question what is usually taken for granted as normal in their own culture.

In the sixth week of the study, a critical incident was used to increase the learners' awareness of the influence of culture on its members' perception and to raise their awareness of the consequences of ethnocentric positions (see Section 4.3.2.2.2 for a short description of Week VI and see Appendix F for Week VI). At the end of the lesson, the learners were assigned to write their sixth reflection paper consisting of two prompts, the second of which encouraged the learners to think critically about the effects of an ethnocentric perspective on intercultural communication (see Appendix R for the reflection prompts). Two learners did not hand in their sixth reflection papers; however, the findings from the analysis of 18 other learners' reflection papers indicate that they viewed ethnocentrism as a barrier to effective intercultural communication, since they argued that it makes people unwilling to communicate, makes people devalue their communication partners and makes people intolerant towards cultural differences. Furthermore, the findings from the learners' final reflection papers indicate that in the course of the study, nearly half of the learners (n=8) gained awareness that ethnocentric positions hinder effective intercultural communication. When these findings are integrated, it can be inferred that in their sixth reflection papers, nearly all the learners showed an awareness of the negative effects of ethnocentrism on intercultural communication and according to the findings from the final reflection papers, nearly half of these learners attained this awareness in the course of the study.

Additionally, the findings from the sixth reflection papers show that a majority of the learners (n=15) also reflected on how ethnocentrism could be overcome, underlining the importance of having an open and unprejudiced attitude towards other cultures. Moreover, the findings from the end-of-course reflection papers indicate that during the course of the study, a majority of the learners (n=15) concluded from their learning experiences that they should be open towards other cultures, and they should be curious and willing to learn about other cultures and their members. Although it is difficult to ascertain from these findings that they developed an open-minded attitude, these findings can be seen as an indication of the learners' willingness to be open and non-judgemental towards members of other cultures.

With regard to ethnocentrism, the fifth item in the pre- and post-questionnaires "Some cultures are better than other cultures" checked whether the learners had thought that some cultures were superior to others. The findings from the analysis of the learners' responses to the item in the pre- and post-questionnaires indicate that slightly over half of the learners (n=11) had already believed in the equality of cultures prior to the study. On the other hand, nearly all the learners who had agreed that some cultures are better than others (n=3) and those had been undecided in the pre-questionnaire (n=5) showed strong disagreement with the statement at the end of the study. These findings suggest that nearly half of the learners (n=8) adopted the perspective that cultures cannot be classified as superior or inferior. Furthermore, the findings from the learners' final reflection papers also indicate that nearly half of the learners (n=8) gained awareness that ethnocentrism is a barrier to effective intercultural communication.

The findings from the reflection papers and the questionnaires can be said to be in close agreement with each other. Moreover, the integration of the findings shows that the findings from the qualitative data not only lent support to those from the quantitative data, but they also provided a deeper insight into how the learners' awareness of ethnocentrism had increased gradually over the course of time.

As a result, it can be deduced that the learning initiatives and encouraging the learners to think reflectively and critically about the ‘self’ and about ethnocentric positions helped around half of the learners to

- gain cultural self-awareness,
- attain awareness of the underlying causes of ethnocentrism and its negative effects on intercultural communication.

In addition, critical reflection on the ‘self’, on their own learning, on the learning materials, and on the critical incidents provided the impetus for a majority of the learners to think critically about the ways in which ethnocentrism could be overcome. At the end of this process, they reached the conclusion that we should be open, curious, and non-judgemental towards other cultures and their members.

5.3.3. Awareness of Stereotypes

In today’s world, a person’s cultural or national identity does not provide complete and reliable information about that person (Jandt, 2001), since increased globalisation, migration and immigration have led to “the formation of plurilingual and pluricultural personalities” (Neuner, 2003, pp.55-56). For this reason, one of the goals of the intercultural approach to foreign language teaching is to train learners as intercultural speakers who are aware of multiple identities and of the danger of stereotypes in an intercultural communication situation. Intercultural speakers therefore avoid stereotyping and perceiving someone as a representative of a cultural/national identity (Byram, et al., 2002).

In the 8th, 10th, 11th and 12th weeks of the study, the unpleasantness of being stereotyped, the characteristics of stereotypes, deductive and inductive stereotypes, the effects of stereotypes on intercultural communication, and how to avoid stereotyping were addressed. The objective of the eighth week of the study was to raise the learners’ awareness of outsiders’ simplified views of their own culture so that “they can better understand the unpleasantness of being presented in a stereotyped manner, which might challenge their own simplifications of the foreign culture” (Camilleri et al., 2000, p. 210).

Thus, some examples of how the practice of splitting the bill at restaurants in Germany is perceived by some members of other cultures and how some Germans reacted to their comments were presented to the learners (see Appendix H for Week VIII). After the lesson, the learners were asked to write their eighth reflection paper, which asks for their opinion about some comments, criticising friends and couples for splitting the bill at restaurants in Germany and claiming that ‘Germans are a bit stingy’. Secondly, the learners were asked to reflect on the conclusion(s) they reached from these comments (see Appendix R for the reflection prompts). The findings from the learners’ eighth reflection papers indicate that nearly all the learners (n=18) objected to the outsiders’ claim that Germans are a bit stingy, while only a small number of the learners (n=2) partly accepted this view. Secondly, having felt the unpleasantness of being presented in a stereotyped manner, a great majority of the learners (n=16) concluded that different cultures have different values, practices, and perspectives, which make sense in their cultural context, and which should not be viewed as something bad. Moreover, a majority of the learners (n=14) reached the conclusion that it is wrong to make broad generalisations, such as ‘Germans are stingy’. It can be deduced from these findings that experiencing the unpleasantness of being stereotyped stimulated the learners to challenge negative attitudes towards cultural differences and overgeneralisations.

In the 10th week, Black Sea jokes in Turkey and East Frisian jokes in Germany were used to heighten the learners’ awareness that stereotypes are generally negative, and they are inaccurate, since they assume that all the members of a culture think or act the same. At the end of the lesson, the learners were asked to reflect on the ways in which the portrayal of the people in these jokes raised their awareness of stereotypes (see Appendix J for Week X and Appendix R for Reflection Paper X). In the 11th week, an e-mail written by an American tourist in Istanbul was studied to present some stereotypes about Turkish people and to discuss how stereotypes are formed deductively and inductively. The learners were then asked to write down stereotypes about different cultures/nations in order to elicit their own stereotypes. In addition, in order to encourage classroom discussion, two cartoons from German and British tabloids depicting the stereotypic images of British and German holidaymakers in Mallorca were presented to the learners. Finally, they were asked to

reflect on their learning experiences regarding the characteristics of stereotypes, how stereotypes are formed, and how they affect intercultural communication (see Appendix K for Week XI and Appendix R for Reflection Paper XI). Finally, in the last week of the study, two letters written by two Turkish exchange students who were in Germany to study for one semester were used to talk about how stereotypes develop inductively, and to discuss the distinction between cultural generalisations (which express possibility and potential) and stereotypes (which indicate that all the members of a culture share the same characteristics) (see Appendix L for Week XII). At the end of the lesson, the learners were asked to reflect on what they had learned regarding how stereotypes develop and how to avoid stereotyping (see Appendix R for the reflection prompts).

As has been discussed in detail in section 4.3.2.2.3, the findings from the learners' 10th, 11th and 12th reflection papers suggest that the learning initiatives helped

- a majority of the learners (n=14) to gain awareness that cultural stereotypes are inaccurate and mostly negative;
- a majority of the learners (n=15) to gain awareness of how cultural stereotypes are formed inductively
- a majority of the learners (n=14) to gain awareness that stereotypes hinder effective intercultural communication;
- nearly half of the learners (n=9) to gain awareness that stereotypes may lead to prejudice;
- a majority of the learners to gain awareness that in order to combat stereotyping they must avoid making generalisations that reflect absolute certainty about other cultures and their members (n=14), they must be open-minded (n=15) and they must be critical towards stereotypes (n=14).

In addition, the findings from the learners' end-of-course reflection papers indicate that during the course of the study, a majority of the learners (n=14) became aware that stereotypes impede effective intercultural communication and that overgeneralisations based on personal experience with small number of people from another culture must be avoided. Moreover, the findings suggest that a majority of the learners (n=15) gained

awareness that they must be unbiased and open towards other cultures and their members. Taken together, the findings from the learners' 10th, 11th and 12th reflection papers and those from the final reflection papers can be said to be consistent.

Furthermore, the fifth item in the pre- and post-questionnaires "Cultural stereotypes help us communicate effectively with people from other cultures", and the reversed-worded eleventh item "In intercultural communication situations, cultural stereotypes are barriers to mutual understanding" checked whether the learners viewed stereotypes as a facilitator of or as a barrier to intercultural communication. This reversed item was used to investigate the consistency of the learners' responses to both items. When the learners' responses to the fifth and eleventh items were compared and contrasted, it was discovered that the findings were consistent with each other. Accordingly, prior to the study, less than half of the learners were of the opinion that stereotypes are a barrier to effective intercultural communication. Nearly half of the learners were not sure about the negative effects of stereotypes on intercultural communication, and a small number of the learners seemed to be of the opinion that stereotypes help us communicate effectively with members of other cultures. The findings from post-questionnaire indicate that nearly all the undecided learners and the learners who were of the opinion that cultural stereotypes facilitate intercultural communication changed their responses and agreed that cultural stereotypes impede effective intercultural communication. When the findings from the questionnaires and the reflection papers regarding the effects of stereotypes on intercultural communication are integrated, they can be said to correlate fairly well. It can be inferred from the integration of the findings that in the course of study, over half of the learners gained awareness that cultural stereotypes hinder effective intercultural communication.

The study also aimed to heighten the learners' awareness of the complex nature of identity through addressing the diversity within cultures in the seventh week of the study and through addressing stereotypes in the 10th, 11th and 12th weeks of the study (see section 4.2.2.2 for a short description of Week VII and Appendix G for Week VII). As has been presented in section 5.2.2, after synthesising the findings from the questionnaires and the reflection papers, it was concluded that around half of the learners gained awareness of

the internal diversity within cultures. Moreover, as has been previously underlined, the findings from the learners' reflection papers suggest that majority of the learners (n=14) attained awareness of the inaccuracy of the assumption that all the members of a cultural group act or think the same.

The ninth item in the pre- and post-questionnaires "Each person is a representative of a national identity in an intercultural situation" checked the learners' awareness of complex nature of identity. In the pre-questionnaire, slightly over half of the learners (n=11) were of the opinion that each person represents a national identity in an intercultural communication situation. Meanwhile, five learners were undecided, while a small number of the learners (n=4) can be said to have been aware that seeing someone as a representative of a national identity in intercultural communication can be misleading. On the other hand, the findings from the post-questionnaire show that nine learners who agreed on the item and three learners who were undecided in the pre-questionnaire changed their responses and showed disagreement with the item in the post-questionnaire. These findings suggest that in the course of the study, over half of the learners (n=13) gained awareness that a person should be seen as an individual in intercultural communication, who embodies multiple identities rather than as a representative of a national identity. When the findings from the reflection papers and the questionnaires are brought together, they can be said to be in close agreement with each other. Thus, it can be deduced that a majority of the learners gained awareness of the complex nature of identity in the course of time.

As a result, the findings from the analysis of the quantitative and qualitative data regarding the learners' awareness of stereotypes and their awareness of the complexity of identities can be said to be consistent with each other. It can therefore be concluded that during the course of the study, over half of the learners attained awareness that stereotypes hinder effective intercultural communication, and a majority of the learners became aware of the complex nature of cultural identities in contemporary societies.

5.3.4. Integration of the Principal Findings Regarding the Learners' Critical Cultural Awareness with those from the Interviews

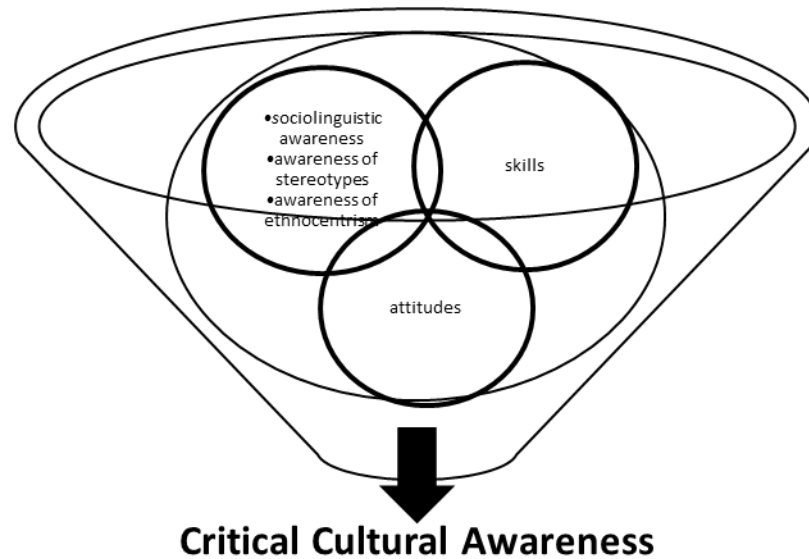
The principal findings derived from the integration of the results from the pre- and post-questionnaires and the reflection papers regarding the learners' awareness of the conditions for effective IC indicate that in the course of the study

- over half of the learners gained awareness that language use may express social rules;
- over half of the learners gained awareness that verbal and non-verbal communicative conventions may change across cultures;
- over half of the learners gained awareness that successful IC requires more than linguistic competence;
- nearly half of the learners gained cultural self-awareness;
- nearly half of the learners attained awareness of the underlying causes of ethnocentrism and the negative effects of ethnocentric positions on IC;
- over half of the learners attained awareness that stereotypes impede effective IC;
- a majority of the learners became aware of the complex nature of cultural identities in IC situations; and
- a majority of the learners became aware of the necessity of being non-judgemental and open-minded towards other cultures and their members.

Moreover, these principal findings imply that when the learners who had already been aware of the conditions for effective IC and those who gained awareness of these conditions in the course of time were put together, at the end of the study, a great majority of the learners had an awareness of these factors that influence the effectiveness of IC.

As maintained by Barrett et al. (2014), people may possess knowledge, skills and attitudes, but this does not make them interculturally competent if they do not apply their intercultural knowledge, skills, and attitudes in new contexts. Figure 5.1 on the next page demonstrates that sociolinguistic awareness, awareness of stereotypes and ethnocentrism and intercultural skills, and attitudes are interrelated. Moreover, they form the building blocks of critical cultural awareness. In order to explore the impact of the learning

initiatives on the learners' critical cultural awareness, their actions, as detailed in Table 5.3, were investigated through the semi-structured interviews and the open-ended items in the pre- and post-questionnaires.



*-critically evaluating and making judgements about cultural beliefs, values, practices, discourses, and products, including those associated with one's own cultural affiliations, and being able to explain one's views**

- *identifying the reason for conflicts in intercultural encounters*
- *multiperspectivity and mediating in situations of cultural conflicts*
- *expressing opposition when there are utterances conveyed from an ethnocentric perspective*
- *showing awareness of the negative effects of ethnocentrism on intercultural communication*
- *expressing opposition to overgeneralisations*
- *showing awareness of the negative effects of stereotypes on intercultural communication*

-avoiding stereotyping by making cultural generalisations

* Adopted from Barrett et al., 2014

Figure 5.1: From Awareness of the Conditions for Effective IC to Critical Cultural Awareness

Furthermore, the findings derived from the analysis of the questionnaires and the reflection papers were integrated with those from the open-ended items in the questionnaires and from the interviews to gain a better understanding of the impact of the learning initiatives on the learners' critical cultural awareness. Table 5.5 on the next page

presents the framework for integrating the findings from the pre- and post-questionnaires, reflection papers, and semi-structured interviews.

Table 5.5: Framework for Integrating the Findings Regarding the Learners' Critical Cultural Awareness

| Critical Cultural Awareness | Principal Findings and Findings from the Reflection Papers | Findings from the Questionnaires and Interviews |
|---|--|--|
| (1) identifying the reason for conflicts in intercultural encounters | <ul style="list-style-type: none"> •Reflection Paper I •Reflection Paper II •Reflection Paper IV •Reflection Paper VI •Reflection Paper VIII | Interview Part II Interview Part III |
| (2) multiperspectivity and mediating in situations of cultural conflict | <ul style="list-style-type: none"> •Reflection Paper I •Reflection Paper IV •Reflection Paper VI •Reflection Paper VIII | Interview Part II Interview Part III |
| (3) expressing opposition when there are utterances conveyed from an ethnocentric perspective | <ul style="list-style-type: none"> • nearly half of the learners gained awareness of the influence of culture on self-perception and perception of others •nearly half of the learners attained awareness of the underlying causes of ethnocentrism and the negative effects of ethnocentric positions on IC | Interview Part III |
| (4) showing awareness of the negative effects of ethnocentrism on IC | <ul style="list-style-type: none"> •nearly half of the learners attained awareness that ethnocentric positions hinder effective IC •Reflection Paper VI | Interview Part III |
| (5) expressing opposition to overgeneralisations | <ul style="list-style-type: none"> • a majority of the learners became aware of the complex nature of cultural identities in IC situations •Reflection Paper XI •Reflection Paper XII | Interview Part II |
| (6) showing awareness of the negative effects of stereotypes on IC | <ul style="list-style-type: none"> • over half of the learners attained awareness that stereotypes hinder effective IC •Reflection Paper XI | <i>Interview Part II</i> |
| (7) avoiding stereotyping by making cultural generalisations | <ul style="list-style-type: none"> • a majority of the learners became aware of the complex nature of cultural identities in IC situations •over half of the learners attained awareness that stereotypes impede effective IC •Reflection Paper XII | Open-ended items in the Pre- and Post-Questionnaires |

5.3.4.1. Identifying the Reason for Conflicts in Intercultural Encounters

Critical incidents are valuable tools, which provide learners with opportunities to practice communicating and negotiating with people from different cultural backgrounds (Nugent & Catalano, 2015). Furthermore, critical incidents help learners to find their own strategies to deal with conflicts and cultural differences, and become more open-minded in real life (Engelkind, 2018). In this study, critical incidents designed by the researcher were used to encourage the learners to decentre from their own cultural frame of reference and to critically evaluate the reason for the conflicts by drawing on their own intercultural knowledge, skills, and attitudes. Thus, critical incidents were used in the second and third parts of the interview to explore the learners' ability to identify the reason for the conflicts, their ability to take other people's perspectives into consideration, and their ability to act as intercultural mediators.

In the second part of the interview, the first question checked the learners' ability to identify the reason for the conflict - i.e., a misunderstanding due to misinterpretation of a hand gesture. Cultural differences in NVC were addressed in the second week of the study. As has been presented in section 4.3.2.2.1, one learner did not hand in her second reflection paper and one learner's reflection on her learning did not suggest a deeper understanding that cultural differences in NVC may cause conflicts in intercultural communication. However, the findings suggest that a small number of the learners (n=4) were already aware of the variation in NVC across cultures and the possible consequences of misinterpretation of a nonverbal sign, while a majority of the learners (n=14) explored the significant role that cultural differences in NVC play in intercultural encounters. The findings from the second part of the interviews show that all the learners were able to identify the reason for the conflict in the critical incident. When the findings from the reflection papers are brought together with those from the first part of the interview, it can be inferred that all the learners who had learned about the significance of knowing cross-cultural differences in NVC to avoid communication failures and the learners who had already had an understanding of these points were able to transfer their knowledge to a new context and identify the reason for the conflict.

In the third part of the interview, the learners were also asked to explain the reason for the conflict in a critical incident. The findings indicate that a great majority of the learners (n=17) were able to identify the reason for the conflict in the critical incident - i.e., different attitudes to punctuality. Half of the learners (n=10) evaluated the conflict by comparing Germans' and Americans' attitudes towards punctuality. This can be said to be an indication of their critical cultural awareness, since they were able to interpret the conflict by integrating different attitudes to time in both cultures. Furthermore, nearly half of the learners (n=7) evaluated the conflict without referring to the nationalities of Lisa and Susan and the landlord, and they argued that the problem stemmed from different attitudes to punctuality on a personal level. It can therefore be inferred that these learners possessed a higher level of critical cultural awareness and a higher degree of the ability to reflect on incidents and contextualise them, since they did not view the people in the critical incident as representatives of different nations, but as individuals who had their own attitude towards punctuality. However, a small number of the learners (n=3) claimed that the problem stemmed from Lisa and Susan's lack of knowledge about the Germans' attitude to time and that they should have known that Germans were very punctual. This finding indicates that having cultural knowledge was the only way for these learners to avoid communication failures in intercultural encounters. Thus, they can be said to have been at a very early stage of intercultural competence.

Consequently, during the course of the study, critical incidents were used to heighten the learners' critical cultural awareness, which requires the ability to identify particular problems, misunderstandings and conflicts that occur due to the cultural differences, ideological positions, or idiosyncratic perspectives that people bring to an intercultural communication situation (Apedaile & Schill, 2008; Starkey, 2003). Taken together, the findings from the learners' first, fourth, sixth and eighth reflection papers indicate that a great majority of the learners were able to critically evaluate the conflicts, perspectives, practices in the critical incidents. The findings from the second and third parts of the interviews show that a great majority of the learners were able to apply their intercultural knowledge, skills, and attitudes in new contexts and identify the reasons for the conflicts in the critical incidents.

5.3.4.2. Multiperspectivity and Mediating in Situations of Cultural Conflict

Intercultural speakers have ‘multiperspectivity’, which refers to “the ability to decentre from one’s own perspective and to take other people’s perspectives into consideration in addition to one’s own” (Barrett et al., 2014, p.20). In addition to their ability to analyse and interpret different perspectives, intercultural speakers act as mediators who manage communication between people from different cultures (Aguilar, 2007; Barrett et al., 2014). Therefore, teachers should design activities that expose learners to various perspectives and contrasting opinions in order to develop their skills of observation, interpretation, and decentring (Barrett et al., 2014; Neuner, 2012). In this study, critical incidents were used in the classroom and in the reflection papers to promote the learners’ multiperspectivity and their ability to act an intercultural mediator in conflict-ridden situations. As has been presented in the previous chapter, the findings from the learners’ first, fourth, sixth and eighth reflection papers indicate that a great majority of them were able to integrate multiple perspectives while evaluating the incidents. By drawing upon their intercultural learning, they discussed the culturally determined perceptions, interpretations, and behaviours of the people involved in these critical incidents. At the end of their evaluation, a majority of the learners reached the conclusion that it is necessary (1) to learn how to use a language in socially and culturally appropriate ways, (2) to attain cultural self-awareness, (3) to be open towards other cultures and their members, and (4) to be open and respectful towards cultural differences.

In order to investigate the learners’ multiperspectivity and their ability to act as mediators, in the second and third parts of the interviews, the learners were asked who was right in the critical incidents and they were then asked to explain the reason for their answer. When the findings from the second and third parts of the interview are brought together, it can be deduced that a very small number of the learners evaluated the critical incident from one perspective (see Sections 4.3.3.1 and 4.3.3.2 for a detailed discussion of the findings). For these learners, Lucas was wrong because he should have familiarised himself with English culture, and the Americans were wrong, since they should have known that Germans value punctuality. These findings imply that these learners did not develop the

skill to approach an intercultural dialogue from multiple perspectives. Furthermore, the findings suggest that they were still very much focused on the acquisition of objective knowledge about other cultures to be able to communicate effectively with their members rather than being open, flexible and taking multiple perspectives into account. Therefore, these learners can be said to be at a very early stage of intercultural competence.

On the other hand, while discussing the problem in the critical incidents and deciding who is right or wrong, a great majority of the learners were able to evaluate the conflicts from the perspectives of the people involved. Hence, a great majority of the learners can be said to have developed the ability to integrate multiple perspectives in an intercultural communication situation. Moreover, around half of the learners discussed how the people involved in the critical incidents should have behaved to prevent the conflict. This indicates that they were able to make an evaluative analysis of the incident and attain the role of an intercultural mediator to prevent or resolve the conflict.

5.3.4.3. Expressing Opposition When There are Utterances Conveyed from an Ethnocentric Perspective and Showing Awareness of the Negative Effects of Ethnocentrism on IC

Ethnocentrism is a great barrier to effective intercultural communication (Jandt, 2001; Lustig & Koester, 2010). For this reason, foreign language education needs to promote learners' awareness of the influence of culture on its members' self-perception and their perception of others in order to minimise ethnocentric attitudes. Furthermore, the learners need to attain awareness that there are many ways of looking at things, many ways of doing and expressing things, and they should adopt an attitude of tolerance towards the practices of other cultures (Byram et al., 2002; Liddicoat & Scarino, 2013; Rivers, 1981).

In the sixth week of the study, the influence of culture on its members' perception was addressed. As has been presented in section 5.2.1, the merged findings from the questionnaires and the reflection papers indicate that in the course of the study, nearly half of the learners gained awareness of the influence of culture on the way its members judge people from other cultures. In addition, the merged findings presented in section 5.2

suggest that during the course of the study, nearly half of the learners attained awareness of the underlying causes of ethnocentrism and its negative effects on intercultural communication. Moreover, when the learners who were assumed to already possess this awareness and those who gained this awareness over the course of time are put together, at the end of the study, a great majority of the learners can be said to have been aware of the influence of culture on its members' perception and the negative effects of ethnocentrism on intercultural communication.

In the third part of the interview, the third question asked the learners if they would also say that their culture was better if they were Lisa. In other words, this question checked the learners' position on ethnocentrism. In response, all the learners (n=20) stated that they would not say that their culture was better. When the learners were asked to explain the reason for their opinion, they argued that it was wrong to say that a culture was better or worse than another culture because every culture had its own merits, own perspectives, own values, and own traits.

The fourth question asked the learners about the ways in which Lisa's ethnocentric perspective would affect her relationship with people from other cultures. As we can see, this question checked the learners' awareness of the consequences of ethnocentrism. The findings from the analysis of the learners' responses show that all the learners (n=20) were of the opinion that Lisa would be prejudiced towards other cultures and their members. Additionally, nearly half of the learners (n=7) emphasised that Lisa would never be open towards new cultures with this mindset and she would never be interested in getting to know people from other cultures. Taken together, these findings indicate the learners' awareness that ethnocentric individuals can never have effective communication with members of other cultures.

As a result, it can be concluded that all the learners expressed opposition to an utterance conveyed from an ethnocentric perspective in the interviews and they showed awareness of the negative effects of ethnocentrism on intercultural communication.

5.3.4.4. Expressing Opposition to Overgeneralisations

Regarding how stereotypes develop, Bennett (1998) makes a distinction between deductive and inductive stereotypes. Deductive stereotypes develop when people assume that cultural generalisations apply to every single individual in a culture, while inductive stereotypes develop as a result of overgeneralising cultural patterns from a small sample in a cross-cultural encounter (p.4). According to Bennett (2013), a generalisation is likely to be inaccurate when it is based purely on personal experience; and when they are applied to all members of a group, they become stereotypes.

Deductive and inductive stereotypes were addressed in the 11th and 12th weeks of the study. However, more emphasis was placed upon inductive stereotypes, since overgeneralisations about other cultures and their members based on personal experiences are often used in casual speech. The findings from the learners' 11th and 12th reflection papers indicate that the learning initiatives raised awareness in a majority of the learners that stereotypes develop through making broad generalisations which are based on personal experience with a few members in another culture. Furthermore, the analysis of the learners' 12th reflection papers revealed that a majority of them (n=14) stressed the inaccuracy of absolute claims made about all the members of a culture. Additionally, from the integration of the findings from the reflection papers and the questionnaires, it was concluded that over the course of time, a majority of the learners gained awareness of the complex nature of identity. The second part of the interview checked whether the learners were able to transfer their awareness into action and express opposition to overgeneralisation.

Initially, the learners' reaction towards stereotyping was identified in their responses to the first question in the second and third parts of the interview (see Section 4.3.3.2 and Section 4.3.3.3 for a detailed discussion of the interview findings). Having discussed the reasons for the conflicts in the critical incidents, nearly half of the learners (n=8) expressed their disapproval of the overgeneralisation made in the critical incidents in the second and third part of the interview. These findings can be said to be an indication of the learners'

sensitivity towards stereotyping and their awareness of the invalidity of overgeneralisations.

In fact, the third question in the second part of the interview checked the learners' disposition towards generalisations that indicate absolute certainty about members of other cultures. In the critical incident, after having a conflict with a barman in London, Lucas tells his friends in France that Englishmen are very aggressive and rude. The learners were asked whether they would make the same generalisation if they were Lucas and then they were asked to explain the reason for their answer. As has been presented in section 4.3.3.2, all the learners (n=20) stated in the interviews that they would not make such a broad generalisation, asserting that Lucas based his generalisation purely on personal experience and he made absolute claims about Englishmen. This finding shows that all the learners expressed opposition to cultural generalisations that do not allow for individual differences.

On the other hand, it should also be noted that the researcher is fully aware that the presence of the observer/investigator tends to influence the informant's speech. This situation is called 'observer's paradox', which is a sociolinguistic term coined by Labov (1972). Labov maintains that "the aim of linguistic research in the community must be to find out how people talk when they are not being systematically observed; yet we can only obtain this data by systematic observation" (Labov, 1972, p.209). According to Labov (1972, 1978, as cited in Wilson, 1987), it is not possible to overcome the observer's paradox completely, however, it is possible to devise methodologies in order to reduce the possible effects of the paradox (p. 161). In this study, a mixed methods design was employed in order to minimise the observer's paradox effect. In other words, the principal findings in this study were not only derived from one set of data. It was ensured that there were also questions in the questionnaires that addressed the same issue to document a certain degree of the learners' critical disposition towards stereotypes and cultural generalisations. As has been discussed in section 4.3.1.2, the analysis of the second part of the post-questionnaire revealed that three learners made oversimplified descriptions of people based on their ethnicity. However, in the interviews, all the learners expressed

opposition to generalisations that do not allow for individual differences. As is underlined by van Dijk (1984), “if delicate beliefs or opinions are involved, people simply will not always ‘say what they mean’” to avoid negative attributions, such as being intolerant or prejudiced which would be made by their listeners (p.46). Instead of expressing their real opinions, especially negative ones, they resort to strategic tactics, such as positive self-presentation or face-keeping to make a good impression on the interviewer (van Dijk, 1990, p.170). This inconsistency in the findings therefore implies that these three learners did not express their real opinions in order to make a good impression on the interviewer.

5.3.4.5. Showing Awareness of the Negative Effects of Stereotypes on IC

One of the learning objectives in the study was to enhance the learners’ awareness that stereotypes are barriers to successful intercultural communication. As Bennett (1998) argues, regardless of whether they are positive or negative, stereotypes will pose problems in intercultural communication, since they are generally only partially accurate and since they can become self-fulfilling prophecies, where we observe our communication partners in selective ways, which confirm our prejudice.

In their 11th reflection papers, the learners were asked to reflect on the possible effects of these stereotypes on intercultural communication. Furthermore, in the pre- and post-questionnaires, two items checked whether the learners thought stereotypes facilitate intercultural dialogue, or impede effective intercultural communication. The principal findings, which were derived from the integration of the results from these two data sets, suggest that in the course of the study, over half of the learners attained awareness that stereotypes hinder effective intercultural communication, while less than half of the learners already possessed this awareness.

In the second part of the interviews, the learners were asked how Lucas’s oversimplified image of Englishmen would affect his communication with English people. Therefore, this question aimed to elicit data regarding the learners’ awareness of the effects of stereotypical assumptions on intercultural communication. The analysis of the learners’ responses indicate that all the learners (n=20) maintained that Lucas would be prejudiced

against English people. In addition, a majority of the learners (n=15) additionally argued that Lucas would not be open towards Englishmen, and a small number of the learners (n=5) also asserted that Lucas would avoid communicating with English people. From these findings, it can be inferred that all the learners showed awareness of the negative effects of having rigid ideas about members of other cultures on intercultural communication in the interviews.

5.3.4.6. Avoiding Stereotyping by Making Cultural Generalisations

Intercultural speakers are aware of the complex nature of identity and the internal diversity within cultures; therefore, they avoid stereotyping, which involves categorising all the members of a cultural group, usually in a negative way (Byram et al., 2002). The learners' ability to put their diversity awareness into practice and avoid stereotyping was checked through the open-ended items in the pre- and post-questionnaires.

In the second part of the pre- and post-questionnaires, the learners were asked to give a description of a Turkish woman and a Turkish man regarding their physical appearance, personality, level of education, lifestyle, and belief system. As has been discussed in detail in section, 4.3.1.2, the findings from the pre-questionnaire show that a great majority of the learners viewed a Turkish woman and a Turkish man through a single identity, while a small number of the learners avoided making oversimplified descriptions. Conversely, the analysis of the learners' responses to the same open-ended items in the post-questionnaire demonstrate that a great majority of the learners (n=17) avoided making absolute claims about a Turkish woman and a Turkish man at the end of the study. This finding can be said to be an indication of their awareness of the diversity within cultural groups as well as an indication of an awareness that a person's national identity does not provide complete and reliable information about that person, as remarked by Jandt (2001). When this result is integrated with the principal findings, it can be inferred that all the learners who were already aware of the complex nature of identity and who gained this awareness in the course of the study were able to put their awareness into practice, since they avoided making absolute claims about people based on their ethnicity.

Secondly, the open-ended items in the pre- and post-questionnaires checked whether the learners avoided stereotyping by making generalisations that express potential and possibility. As Bennett (2013) emphasises, generalisations which assume that all the members of a cultural group think or act the same must be avoided. However, cultural generalisations which express potential and possibility should not be avoided, since generalisations are essential for us to make sense of the world; they can help us to anticipate outcomes and actions or interpret situations (Bennett, 2013). Therefore, it is important for learners to attain the ability to draw the line between absolute claims, which do not allow for individual differences, and more particular claims, which express general tendencies of other cultures (Apedaile & Schill, 2008; Bennett, 1998, 2013; Guest, 2002; Lustig & Koester, 2010; Welsch, 2011). For this reason, the distinction between stereotypes and cultural generalisations were addressed in the 12th week of the study in order to raise the learners' awareness that cultural generalisations can be made without stereotyping. In their twelfth reflection papers, the learners were asked to reflect on what they learned regarding how to avoid stereotyping. Three learners did not hand in their reflection papers, while three other learners stated in their reflection papers that they had already been aware that stereotyping could be avoided by making cultural generalisations that expressed tendency rather than certainty. On the other hand, the findings show that a majority of the learners (n=14) learned that they must avoid making generalisations that reflect absolute certainty about other cultures and their members.

The open-ended items in the pre- and post-questionnaires investigated the learners' ability to put their learning into practice and avoid stereotyping by making cultural generalisations, which express tendency rather than certainty. As has been previously stated, a small number of the learners (n=3) made stereotypical descriptions of a Turkish woman and a Turkish man in the post-questionnaire, while a great majority of the learners (n=17) avoided stereotyping. The findings from the analysis of these learners' responses reveal that they either refused to make any generalisations at all or made generalisations that allowed for individual difference. Furthermore, the number of learners who avoided making any generalisations was just as large as (and sometimes a lot larger than) the number of learners who made generalisations that do not indicate absolute certainty. These

learners stated that the physical appearance, personality, level of education, lifestyle, and belief system of a Turkish woman and a Turkish man varied. Moreover, a fair share of these learners (n=7) specified that it was not possible to describe or identify characteristics of people as far as ethnicity was concerned. The findings concerning the learners who refused to make any generalisations at all suggest that these learners developed a better awareness of cultural diversity and stereotypes in the course of the study. However, they did not learn how to attain a critical reflective disposition towards stereotypes and generalisations.

As a result, the findings from the open-ended items in the pre-questionnaire indicate that before the study, a great majority of the learners were not aware of the diversity within cultures nor of the complex nature of identity. Moreover, they were not aware that their choice of words may increase or reduce stereotyping. On the other hand, the findings from the post-questionnaire imply that over the course of time, a great majority of the learners explored the internal diversity within cultures and the complexity of identity, since they avoided stereotyping either by making cultural generalisations that allow for individual differences or by refusing to make any generalisations at all. Around half of the learners did not make any cultural generalisations, emphasising cultural variety and individual differences. Nevertheless, this total rejection of generalisations suggests that these learners' critical constructive disposition towards stereotypes and generalisations needs to be furthered.

5.4. Concluding Remarks

This chapter has integrated the findings from the analysis of the quantitative and qualitative data and discussed the extent and the ways in which the two sets of findings converge and relate to each other. In addition, this chapter has presented the principal findings derived from the integration of the results to gain a more complete picture of the impact of experiential learning on the learners' critical cultural awareness.

Chapter 6 will incorporate an overview of the study and discussion of the conclusions. Furthermore, it will present pedagogical implications, describe the limitations of the study, and make suggestions for further research.

CHAPTER 6 CONCLUSIONS

6.1. Introduction

This chapter provides an overview of the study and presents the conclusions derived from the integrated findings. Additionally, the pedagogical implications that can be inferred from the study are outlined and the limitations of the study are explained. Finally, this chapter concludes with suggestions for further research.

6.2. Overview of the Study

This mixed methods case study investigated the impact of incorporating an intercultural dimension into the teaching of Turkish as a foreign language through adopting an experiential learning approach on A1 Level learners' awareness and perceptions of culture and on their critical cultural awareness. The study consisted of two phases: course design and evaluation. The first phase of the study initially involved determining the goals and objectives of the course. The development of intercultural competence in the language classroom is a process which starts with deepening the learners' understanding of culture (Aguilar, 2007; Apedaile & Schill, 2008; Baker, 2012; Barrett et al., 2014; Byram, 2012; Hu, 2009; Jandt, 2001; Kramsch, 2004; Lussier et al., 2007; Lustig & Koester, 2010; Neuner, 2003; Nugent & Catalano, 2015; Scarino & Liddicoat, 2009; Seelye, 1993; Starkey, 2003; Tomalin & Stempleski, 1993). For this reason, the first goal of the course was to heighten the learners' cultural awareness which is conceived as

- a deeper understanding of culture as a complex, dynamic, hybrid, internally diverse entity, embracing all aspects of human life which are shared to varying degrees by its members (Baker, 2012; Barrett et al., 2014; Byram, 2003; Corbett, 2003; Neuner, 2012; Ramsey, 1996; Risager, 1998, 2009; Taylor, 2007),
- an awareness of the influence of culture on its members' practices, behaviours, self-perception, perception of the world, and their communication with members of other cultures (Barrett et al., 2014; Baker, 2012; Neuner, 2003; Tomalin & Stempleski, 1993).

The second goal of the course was to develop the learners' critical cultural awareness, which requires the ability (1) to critically evaluate and make judgements about cultural beliefs, values, practices, discourses, and products, (2) to identify ethnocentric perspectives in text or speech, and explain their origins and consequences, (3) to avoid stereotyping and perceiving a person through a single identity, (4) to decentre from one's own cultural frame of reference and take other people's perspectives into consideration, (5) to identify the reason for conflicts in intercultural communication, and (6) to act as intercultural mediators in conflict-ridden situations (Barrett et al., 2014; Byram, 1997, 2012; Byram et al., 2002; Hu, 2009; Kramsch, 2004; Lussier et al., 2007; Nugent & Catalano, 2015; Starkey, 2003). Therefore, the next step in the first phase of the study involved determining and prioritising the conditions for effective intercultural competence, which form the building blocks of critical cultural awareness. Then the learning objectives regarding the intercultural knowledge, skills, and attitudes to be addressed within the parameters of the course were defined. Byram's (1997) Model of Intercultural Competence and his later works, complemented with an emphasis on the dynamic nature of culture, cultural diversity and hybrid identities (Barrett et al., 2014; Byram, 2003, 2007, 2008a, 2009b, 2009, 2012, 2013, Byram et al., 2002; Hu & Byram, 2009) guided this process.

Achieving these goals and objectives requires a classroom environment which is learner-centred, engaging, interactive, participatory, cooperative, and reflective (Barrett, et al., 2014; Byram et al., 2002; Council of Europe, 2001). Experiential learning can be said to have the potential to facilitate intercultural competence through giving learners autonomy and control over their own learning and developing their metacognition. In addition, experiential learning enhances the transferability of intercultural knowledge, skills, and attitudes with its emphasis on critical reflection, and promotes learners' critical cultural awareness (Byram, 1997). For this reason, an experiential learning approach was adopted in this study in order to heighten the learners' cultural awareness and critical cultural awareness. Thought-provoking learning activities and critical incidents were designed, and various authentic materials that align with the learning objectives were compiled. The

learning activities and materials were also improved until the course content was coherent and unified.

Each learning process was divided into experiential phases. The learners were actively involved in the learning activities, and they were allowed to draw on their linguistic and cultural resources to carry out the cognitive tasks. After each session, the learners were asked to reflect on what they had learned to encourage them to construct meaning from their learning experiences and reach conclusions regarding the concept of culture and the conditions for effective intercultural communication. Finally, the learners were provided with opportunities to apply their learning in new contexts through critical incident related tasks, simulations, and role-plays.

For the second phase of the study, the research design was determined, and the data collection tools were developed. A mixed methods case study design was employed in this study. The quantitative and qualitative data sets were brought together in order to overcome the shortcomings of a single-method approach, to provide more robust results, and to develop a more complete understanding of the case being investigated. Furthermore, a case study design was chosen for this research project, since case studies provide a detailed description of learners' own perceptions and perspectives and grant valuable insights into language pedagogy and curricula (Cohen et al., 2007; Deardorff, 2006; Mackey & Gass, 2005; Merriam, 1988; Miller, 1997; Yin, 2003). As remarked by Bassey (1981), if case studies are conducted "systematically and critically, if they are aimed at the improvement of education, if they are relatable, and if by publication of the findings they extend the boundaries of existing knowledge, then they are valid forms of educational research" (p.85). By providing a thorough description of the research process in this mixed methods case study, the researcher aimed to inform the readers sufficiently about the case so that they can make judgements about the extent to which the research implications may be transferred to their own work. Moreover, with its case study construct, with its systematic and critical data analysis and data presentation, and with its rich and significant insights into the impact of experiential learning on language learners' critical cultural awareness development, this research highlights the importance of mixed methods case study design in second language acquisition research.

The study was conducted with 20 A1 Level TFL learners in the Winter Semester of the academic year 2014-2015 at the University of Education Schwäbisch Gmünd (Pädagogische Hochschule Schwäbisch Gmünd) in Germany. The impact of the learning initiatives on the learners' awareness and perceptions of culture, and on their critical cultural awareness were explored through pre- and post-questionnaires, reflection papers, and semi-structured interviews. The pre-questionnaire was administered to the learners before the study. The learners were asked to write a reflection paper after each lesson during the course of the study. At the end of the study, the post-questionnaire was administered, and semi-structured interviews were conducted with the learners. The quantitative data from the questionnaires and the qualitative data from the open-ended items in the questionnaires, reflection papers, and the interviews were analysed separately and independently. The findings from these two data sets were then brought together; they were compared, contrasted and synthesised. Finally, inferences drawn from the merged findings were presented.

The overall findings of the study indicate that the learning initiatives enhanced cultural awareness in a majority of the learners who already had an understanding of culture and its influence on its members' perception. The findings also suggest that around half of the learners gained cultural awareness and their perceptions of culture changed in the course of the study. There is evidence that these learners started to view culture as being complex, internally diverse, and dynamic. In addition, the findings indicate that nearly half of the learners gained cultural self-awareness that they had taken their own culture for granted and had never questioned their own cultural practices and values. Moreover, the interview findings show that a great number of the learners who gained cultural awareness during the course of the study were able to transfer their knowledge to a new context. However, the findings derived from the analysis of the first part of the interviews also revealed two unexpected findings. Although more than half of the learners were already aware of the dynamic nature of culture, only two of them were able to apply their knowledge in a new context. Secondly, none of the learners evaluated the symbols in the text, referring to the invisible aspects of culture, which are essential for cultural understanding. These unexpected findings imply that the learners needed more opportunities to apply their

knowledge of the dynamic and symbolic nature of culture in different contexts during the course of the study. Thus, these unexpected findings point to the importance of providing learners with regular opportunities to put their knowledge, skills, and attitudes into practice.

Furthermore, the principal findings suggest that the learning initiatives promoted critical cultural awareness in the learners who had been assumed to have some degree of intercultural competence and helped around half of the learners to gain critical cultural awareness during the course of the study. According to the findings from the interviews, a great majority of the learners were able to identify the reasons for the conflicts in the critical incidents and evaluate the problems from the perspectives of the people involved in the incidents, by drawing on their intercultural knowledge, skills, and attitudes. Additionally, around half of the learners acted as intercultural mediators, discussing the ways to prevent or resolve the conflicts in the critical incidents. With regard to ethnocentrism and stereotypes, all the learners expressed their opposition to utterances conveyed from an ethnocentric perspective and to generalisations that make absolute claims about members of other cultures. Moreover, all the learners can be said to have shown an awareness of the negative effects of ethnocentric positions and stereotypes on intercultural communication.

Nevertheless, the findings also imply that around half of the learners did not learn how to have a balanced critical disposition towards stereotypes and generalisations in the course of the study. It also needs to be emphasised that according to the merged findings, a very small number of the learners can be said to have been at a very early stage of intercultural competence at the end of the study. These learners showed opposition to stereotyping in the interview; however, integrated findings indicate that they viewed culture as a homogeneous and fixed entity to be learned and copied. Furthermore, they still assumed that all the members of a culture think or act the same in an intercultural communication situation, and each person is a representative of an externally ascribed identity.

6.3. Pedagogical Implications

The present study has several empirical and practical implications that might contribute to the research on the development of critical cultural awareness in classroom contexts and guide teachers in their classroom practices.

To begin with, this study provides significant insights into the impact of experiential learning on language learners' development of critical cultural awareness in a classroom setting. In the study, the learning activities encouraged the learners to observe, think, categorise, hypothesise, and reach conclusions about the concept of culture and the conditions for successful intercultural communication. The learners were therefore viewed as explorers. They actively participated in the activities, and constructed meanings from their learning experiences. Furthermore, critical reflection through which the learners communicated their internal processing and perspectives about their learning experiences can be said to have facilitated the learners' cognitive skills which are essential for critical cultural awareness. Critical reflection can also be said to have promoted the learners' metacognitive awareness, since the reflection papers encouraged them to monitor their thinking, check their own progress, and make decisions about the strategies they would use in new contexts to communicate effectively with people from other cultures. Taken together, the principal results show that integrating an intercultural dimension into foreign language teaching through adopting the key principles of experiential learning contributed to a majority of the learners' critical cultural awareness. Thus, teachers who aim to develop their learners' intercultural competence with an emphasis on criticality can design lessons using these principles which underscore learners' active involvement in the learning process, self-reflection, construction of knowledge, and transfer of knowledge to new contexts. A further implication is that although experiential learning is well known in informal learning settings, such as work and study assignments, international student exchange, and volunteer programs (Kohonen, 2007), it is possible to apply the principles and practices of experiential learning in foreign language classroom contexts to promote learners' critical cultural awareness.

Secondly, the results of the study provide evidence that it is possible to incorporate intercultural competence raising initiatives into foreign language teaching and develop criticality in lower-level language learners from the very beginning of the language instruction, instead of working on the language first, and then integrating an intercultural dimension into language teaching. The principal findings indicate that (1) intensive use of projected visuals, authentic materials, and critical incidents that align with the learning objectives and (2) allowing the learners to use their plurilinguistic and pluricultural repertoires to carry out cognitive tasks increased the learners' motivation and participation in the classroom and contributed to their critical cultural awareness development. Taken as a whole, these findings show that language teachers can promote their learners' intercultural knowledge, skills, attitudes, and criticality despite their limited command of the target language structure. Projected visuals and authentic materials as motivational factors should be used as much as possible in this process to bridge the gap between the classroom and the outside world. More importantly, teachers should allow learners to draw upon their linguistic and cultural resources to enable them to communicate their opinions and reflect on their learning experiences.

Thirdly, the study findings reveal that the authentic materials which showed the learners oversimplified descriptions of their own culture motivated them to challenge stereotyping and their own oversimplifications about members of other cultures. These findings point to the importance of authentic materials in furthering learners' critical cultural awareness by presenting how learners' cultural practices, values, and behaviours are seen from the perspectives of people from other cultures.

Fourthly, in this study, the intercultural dimension was incorporated into the teaching of the foreign language in sequential steps, which can be said to have helped the learners to gain cultural awareness and the awareness of the conditions for effective intercultural communication. In addition, this systematic approach helped them to retain and retrieve most of the knowledge when needed. Hence, it can be stated that sequential integration of the intercultural dimension into foreign language teaching is essential for developing critical cultural awareness in learners. Furthermore, the unexpected findings of the study indicate that while developing critical cultural awareness in foreign language teaching,

equal emphasis should be placed on the learning objectives and the learners should be given frequent opportunities to apply their knowledge in different contexts.

Moreover, contrary to expectations, the findings suggest that during the course of the study, around half of the learners did not learn how to have a balanced critical disposition towards stereotypes and generalisations. One possible explanation for this result may be that the learning initiatives in this study placed more emphasis on the challenges involved with stereotypes. Thus, while designing learning activities, teachers should keep in mind that it is not enough to heighten learners' awareness of stereotypes. Intercultural awareness raising initiatives in language teaching also need to promote learners' critical constructive disposition to get them to a point where they appreciate cultural generalisations as long as one keeps a critical reflective disposition towards them.

Lastly, the findings provide additional support for the importance of critical incidents in developing critical cultural awareness in learners, which has indeed been underlined by various scholars (Apedaile & Schill, 2008; Byram et al, 2002; Corbett, 2003; Engelkind, 2018; Guest, 2002; Ho, 2009; Kramersch, 1993; Lebedko, 2013b; Nugent & Catalano, 2015). The findings of this study point to the effectiveness of critical incidents in promoting learners' ability to decentre, mediate, and negotiate across cultures. As Byram (2002) maintains, another significant outcome of critical incident related tasks is that they help learners to reflect on, analyse, and learn from their own experiences. For the purposes of this study, after discussing the critical incidents in the class, the learners were also asked to reflect on similar experiences they had had. Moreover, in the second part of the interviews, nearly half of the learners reflected on similar conflict situations they had experienced. As has been discussed in detail in section 4.3.3.2, these learners evaluated the same experience by reconsidering their attitudes, assumptions, and judgements. They compared what the experience meant to them back then and now, which is an indication of their criticality and metacognitive awareness. These findings suggest that teachers who adopt an intercultural approach to foreign language teaching should make sure that their learners can critically reflect on the conflict-ridden situations in real life as they can learn from these experiences.

6.4. Limitations of the Study

This study has three main limitations. The first limitation involves the components of intercultural competence and the intercultural communication learning objectives that were addressed in the study. As has been explained in detail in section 2.3.6 in the second chapter, Byram's (1997) model of Intercultural Competence and his later works complemented with a focus on the hybrid and fluid nature of cultures and identities, and heterogeneous societies guided the process of setting goals and objectives in the study in order to help the learners to become effective intercultural communicators. Byram (1997) states that each component in his model is of equal importance, underlining the fact that the components of intercultural competence are interrelated, and acknowledging that intercultural learning objectives of some of the components overlap. On the other hand, he suggests that some components may be given less emphasis, or some may be ignored, depending on the context or circumstances, which excludes the notion of giving equal emphasis to all the components. He further explains that equal status can be given to different combinations of competences or objectives within components or may be prioritised or excluded within ICC (Byram, 1997). Later, Byram also states that his ICC model does not suggest a didactic ordering of which aspects or competences should be taught prior to others (Byram, 2009a). In order to explore the impact of the learning initiatives on the learners' critical cultural awareness in this study, the researcher designed lessons prioritising specific aspects of intercultural competence within the parameters of an A1 Level TFL course due to time constraints. Thus, not all of the components of intercultural competence and the intercultural communication learning objectives proposed by Byram (1997) were addressed in the study.

The second limitation of this research is the limited generalisability of the findings. As noted by Griffiee (2012), one of the limitations of a single case study is the claim that it cannot represent the phenomenon under investigation. In the same vein, Mackey and Gass (2005) state that researchers need to be cautious about drawing generalisations from a study, but particularly so when it comes to case studies, which often employ small-scale research. For this reason, caution should be exercised when making generalisations from

a classroom and projecting them onto the larger population of second language learners (p.172). Due to the nature of this case study and the small number of participants involved, its results cannot be treated as being fully representative of the phenomenon under investigation. However, this study does provide rich and significant insights into the impact of the learning initiatives on the learners' critical cultural awareness from the first day of the teaching and learning process. This study therefore has the potential to serve as the basis for future research on developing students' criticality in higher education as is detailed in the following section.

The third limitation concerns the absence of a reliability analysis for the Likert scale used in the questionnaires. As has been thoroughly discussed in section 3.5.1.1 in the Methodology Chapter, there are different types of reliability tests, such as test-retest, split-half and Cronbach's Alpha that are used to ensure the reliability of a questionnaire. It was not possible in this study to assess the test-retest reliability of the Likert Scale in the pre- and post-questionnaires, given the likelihood that the learners' responses to the items would differ from their responses to the same items even a week later because the learners were in the process of intercultural learning from the first week of the study. Secondly, the reliability of the Likert scale could not be tested through the split-half method, since the scale consists of 11 items, and it measures two areas: learners' cultural awareness and their awareness of the conditions for effective IC. Lastly, sample size plays an important role in assessing the reliability of a scale by using the Cronbach's Alpha. If the sample size is too small, internal consistency measures of reliability will produce imprecise reliability coefficients and will lack power (Bonett, 2002). As a result, Cronbach's Alpha was not carried out, since statistical tests would have low power to detect significant or reliable results due to the limited number of students in this study. However, for the purposes of this study, the Likert scale was used for a valid reason despite its lack of a reliability analysis. Initially, as maintained by Creswell and Plano Clark (2011), qualitative data provide an in-depth understanding of a problem, while quantitative data generate a more general understanding of a particular phenomenon. In the study, the quantitative data gathered from the scale provided an overall understanding of the learners' initial dispositions towards culture, stereotypes, ethnocentrism, and the

complexity of identities. Furthermore, integrating the learners' initial and final dispositions towards these issues provided valuable insights into the effects of the interventions, materials, and the learning opportunities on the learners' critical cultural awareness. In addition, the Likert scale can be said to be an essential component of the research, complementing the qualitative data gathered from the reflection papers and the interviews. Thus, significant conclusions can be said to have been drawn from the analysis of the data gathered from the Likert scale, which might impact second language teaching and learning.

6.5. Suggestions for Further Research

The following suggestions are proposed for further research on the basis of the findings and the limitations of the study.

This is a small-scale case study; however, this study provides a thorough description of the case, of the data collection, and of the analysis process. In addition, the research findings suggest that the learning initiatives enhanced a majority of the learners' critical cultural awareness. In a different educational context, a similar study with a larger sample size, and which is more quantitatively oriented could be carried out over a longer period, employing the same learning cycle, learning initiatives, and data collection measures. Such a further study would allow researchers to compare the results and provide support for the contributions of experiential learning to the learners' critical cultural awareness development.

As has also been mentioned in section 6.3, the learning activities and authentic materials that encouraged the learners to question the beliefs, behaviours, and values that they had taken for granted; plus, those that confronted them with stereotypical descriptions of Germans and German culture were very interesting for the learners. More importantly, these activities and materials enhanced the learners' self-awareness and their criticality towards stereotypes and prejudice. A longitudinal study could therefore be conducted by carrying out particular learning initiatives that focus more on learners' internal processing

and which deeply explore the learners' journey from self-inquiry to self-exploration, and their journey from being a citizen to becoming a critical global citizen.

In addition, further research could be undertaken in view of the recent initiatives which highlight the notions of mediation and plurilingual/pluricultural competence in the field of language teaching and learning that were introduced by the Council of Europe in the CEFR/CV (Council of Europe, 2018) and later in the CEFR/CV which updated the 2018 version in 2020. The CEFR/CV (Council of Europe, 2018) completed the CEFR 2001 with a redefined pedagogical vision, new descriptors and scales for mediation and plurilingual/pluricultural competence at all CEFR levels (p.23). To begin with, the CEFR/CV broadened the scope of language education by viewing language users/learners as social agents who “fully participate in social and educational contexts, achieving mutual understanding, gaining access to knowledge and in turn further developing their linguistic and cultural repertoire” (Council of Europe, 2018, p.157). Secondly, the CEFR/CV promotes the implementation of an action-oriented approach, underlining the necessity of learning languages in collaborative tasks which reflect real-life situations, and using the target language(s) in meaningful ways to prepare the learners to engage in a linguistically and culturally diverse society in order to enhance intercultural dialogue, social inclusion and democracy (p.157). Thirdly, the Companion Volume promotes building on the learners' plurilingual repertoire, plurilingual comprehension and pluricultural repertoire and provides descriptors for each of these areas at levels from A1 to C2 (pp.157-162). In terms of mediation, a broader approach is taken in the CEFR/CV, compared to mediation presented in the CEFR (Council of Europe, 2001). In the CEFR/CV, mediation is introduced as one of the four modes of communication in addition to reception, interaction and production. Moreover, in language use, mediation combines reception, interaction and production in communicative language activities. Furthermore, mediation in the Companion Volume is not limited to acting as an intermediary either in one language or across languages. It also incorporates mediation involving communication and learning as well as social and cultural mediation (Council of Europe, 2018, pp.33-34). In mediation, the user/learner acts as a social agent who builds bridges and helps to construct or convey meaning, and sometimes within the same language,

sometimes from one language to another. The focus is on the role of language in processes like creating the space and conditions for communicating and/or learning, collaborating to construct new meaning, encouraging others to construct or understand new meaning, and passing on new information in an appropriate form. The context can be social, pedagogic, cultural, linguistic, or professional. (Council of Europe, 2018, p.103). In addition, the CEFR/CV points out that mediation can be addressed in three main ways in foreign language classrooms: mediating a text, mediating concepts and mediating communication. Mediating a text, involves “passing on to another person the content of a text to which they do not have access, often because of linguistic, cultural, semantic or technical barriers” and mediating concepts refers to “the process of facilitating access to knowledge and concepts for others, particularly if they may be unable to access this directly on their own.” Finally, mediating communication requires the ability “to facilitate understanding and to shape successful communication between users/learners who may have individual, sociocultural, sociolinguistic or intellectual differences in standpoint” (pp. 106-107).

The learning initiatives that were carried out in this study can be said to align with the plurilingual vision of language education documented in the CEFR/CV (Council of Europe, 2018). The aim of this study was to enhance the learners’ criticality, cultural self-awareness, multiperspectivity, and their ability to mediate between different perspectives in order to promote peaceful and inclusive societies. The learning activities encouraged the learners to critically evaluate real life situations and construct meaning from their learning experiences to allow them to integrate into today’s linguistically and culturally diverse societies. It can therefore be stated that the learners were also viewed as social agents in this study. Moreover, the learners’ linguistic and cultural repertoires were of great value. Various authentic materials in Turkish, English and German were used for the purposes of the study, the learners were allowed to draw upon their plurilinguistic and pluricultural repertoires, and they alternated between languages when necessary. Furthermore, the points and the key concepts that were taken into consideration in the development of the descriptors for building on the learners’ pluricultural repertoire (Council of Europe, 2018, p.158) were also addressed during the course of the study. This

process can be said to have helped the learners to expand their plurilingual and pluricultural repertoires and furthered their critical cultural awareness. Future studies could investigate how the descriptors for mediation, plurilingual and pluricultural competence in the CEFR/CV (Council of Europe, 2018) could be drawn on and integrated into foreign language teaching and learning initiatives.

Lastly, the learning initiatives that were carried out in this study could provide a foundation for another longitudinal research study which investigates language learners' transcultural competence development. The limitations of Byram's (1997) Model of Intercultural Competence have been documented in this dissertation (see section 2.4.3.7). It has also been emphasised that this study extends beyond the self/other binary, since it places greater focus on the fluid, hybrid and heterogeneous nature of cultures as well as on the complexity of identities. The researcher is aware that according to the critics of interculturality, the prefix 'inter' refers to the "notions of bi-directionality, stasis and separation", whereas the prefix 'trans' describes "a sense of multidirectional movement, flow and mixing" (Thompson, 2011, p.207). For this reason, they favour the term 'transculturality' which accounts for hybridity and complexity of cultures and identities (Viebrock, 2018). Welsch (2001), for example, argues that interculturality describes cultures as "islands or spheres" (p.66). Welsch further asserts that cultures are no longer homogeneous, and no clear boundaries exist between them. He then emphasises that cultures are characterised by "mixing and permeations" (p.67). Hence, transcultural learning, which places explicit emphasis on "heterogeneous societies, hybrid identities, and post-colonial discourses" (Viebrock, 2018, p.78), has been promoted by the critics of intercultural learning. As a result, alternative models have been put forward. For example, in their 'Inter-/Transcultural Communicative Competence Model', Blell and Doff (2014), complement ICC with a transnational dimension, while Plikat (2017) rejects the concept of inter- and transcultural learning and then puts forward an alternative construct 'Foreign Language Discourse Awareness'. Hu (2018) maintains that Plikat's discourse concept is extremely ambiguous and very academic; thus, it would be difficult to apply in foreign language teaching. She further expresses her doubt that the concept of culture can be ignored in language teaching. She argues that whatever ideas of culture or cultures, the

need for cultural localization and identity is anchored in everyday language and thus also in the minds of the students, which must be reflected upon (p.129). For this reason, one of the goals of this study was to promote learners' skills of critical evaluation of stereotypes, stereotyping, prejudice and ethnocentric perspectives in discourse. Hein et al. (2021) also highlight these recent developments in the academic discourse, and they suggest that inter- and transcultural learning should be combined, and intercultural competence can be considered as a basis for the development of transcultural competence (p.92). This research can therefore serve as a base for future studies on transcultural competence development in foreign language classrooms.

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APPENDICES

Appendix A: Week I

Objectives:

- Students will learn that language use is influenced by the social context and intercultural communication is affected by people's expectations regarding the appropriate level of formality.
- Students will gain awareness that linguistic competence alone does not guarantee effective intercultural communication.
- Students will be able to decentre from their own perspective and to take other people's perspectives into consideration, while analysing an intercultural communication situation where a conflict occurs due to sociocultural factors.

Procedures followed:

In the first week, greetings, partings, how the students can introduce themselves and other people in Turkish were practised through dialogues and role-plays. In addition, the levels of formality in the Turkish language were introduced to the students. With regard to the levels of formality, it is important to state that the T–V distinction is strong in the Turkish language. In informal contexts, people address each other using the second-person singular 'sen', and generally, adults use 'sen' to address minors. On the other hand, in formal contexts, the plural second person 'siz' is used. Another significant point to underline is the fact that teachers mostly address their students by their first name and use the second-person singular 'sen'. This is often the same at universities. However, students are expected to converse formally with their teachers, instructors and/or professors using the second person plural 'siz', and students never address them by their first name. At schools, students address their teachers as 'öğretmenim' meaning literally 'my teacher'. At universities, students generally address their course instructors and professors as 'hocam' which can be translated literally as 'my master' or they use the instructors' and professors' first name before 'hocam', such as *Ali Hocam* or *Esra Hocam*.

In order to show the students how different styles in language use indicate levels of familiarity, politeness and social distance, conversations (1) between two friends, (2) between two strangers, (3) between a teacher and a student and (4) between a professor and a university student were acted out and analysed.

The language use is informal in the first dialogue, and formal in the second one, between two strangers. In the last two dialogues provided below with their English translations, the students use formal language and do not address the teacher and the university professor by their first name, while the teacher and the professor call their students by their first name.

| <u>Diyalog 3</u> | <u>Dialogue 3</u> |
|---|--|
| <ul style="list-style-type: none">• <i>Elif ilkokulda öğrencidir.</i> <i>Semra öğretmendir.</i> <p>Elif: Merhaba öğretmenim. Nasılsınız?</p> <p>Semra: Merhaba Elif. İyiyim. Teşekkür ederim. Sen nasılsın?</p> <p>Elif: Teşekkür ederim, ben de iyiyim.</p> | <ul style="list-style-type: none">• <i>Elif is a student at a primary school.</i> <i>Semra is a teacher.</i> <p>Elif: Hello, <i>my teacher</i>. How are you?</p> <p>Semra: Hello Elif. I am fine. Thank you. How are you?</p> <p>Elif: Thank you, I am fine, too.</p> |

In dialogue 3, Elif addresses Semra as *öğretmenim* meaning *my teacher*, and she uses formal language. (*Nasılsınız?* = formal) On the other hand, Semra addresses Elif by her first name and uses informal language. (*Sen nasılsın?* = informal)

In the fourth dialogue, as a student, Can converses formally with his professor, and he addresses the professor as *hocam*. The professor, on the other hand, calls the student by his first name and converses informally with him.

| | |
|---|---|
| <p><u>Diyalog 4</u></p> <ul style="list-style-type: none"> • <i>Can üniversitede öğrencidir. Güven üniversitede profesördür.</i> <p>Can: Merhaba hocam. Nasılsınız?</p> <p>Güven: Merhaba Can. Teşekkür ederim. İyiyim. Ya sen?</p> <p>Can: Teşekkürler. Ben de iyiyim.</p> <p>Güven: Hoşça kal, Can.</p> <p>Can: Hoşça kalın.</p> | <p><u>Dialogue 4</u></p> <ul style="list-style-type: none"> • <i>Can is a student at a university. Güven is a professor at a university.</i> <p>Can: Hello <i>my master</i>. How are you?</p> <p>Güven: Hello Can. Thank you. I am fine, and you?</p> <p>Can: Thanks. I am fine, too.</p> <p>Güven: Goodbye, Can.</p> <p>Can: Goodbye.</p> |
|---|---|

Finally, after reading and acting out the dialogues, the learners examined the information provided in the table given below, and they filled in the blanks. They were then asked how students and teachers address each other in Germany, and they were encouraged to compare how teachers are addressed by their students across cultures.

| | |
|---|--|
| <p>Japonya: Öğretmenin soyadı + Sensei Örnek: Takahaski Sensei</p> | <p>Japan: Teacher's surname + Sensei Example: Takahaski Sensei</p> |
| <p>Rusya: Öğretmenin adı + baba adı Örnek: Anna Ivanovna (Ivan'ın kızı Anna)</p> | <p>Russia: Teacher's name + father's name Example: Anna Ivanovna (Anna Ivan's daughter)</p> |
| <p>Tayland: Ajarn (öğretmen) + öğretmenin adı Örnek: Ajarn Kanjana</p> | <p>Thailand: Ajarn (means teacher)+ teacher's first name Example: Ajarn Kanjana</p> |
| <p>İsveç: Öğretmenin adı Örnek: Maria</p> | <p>Sweden: Teacher's first name Example: Maria</p> |
| <p>Almanya:</p> <p>Örnek:</p> | <p>Germany:</p> <p>Example:</p> |
| <p>Türkiye:</p> <p>Örnek:</p> | <p>Turkey:</p> <p>Example:</p> |

At the end of the lesson, students were asked to write their first reflection paper.

Appendix B: Week II





Objectives:

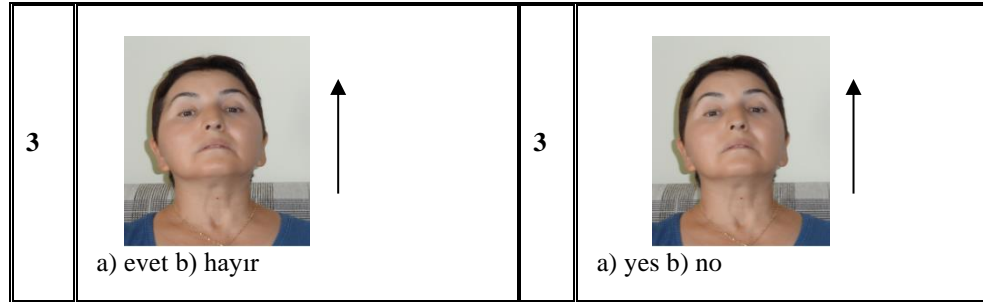
- The students will learn that nonverbal communication varies greatly across cultures, and cultural differences in non-verbal communication may cause misunderstandings or communication breakdowns.
- Students will gain awareness that linguistic competence alone does not guarantee effective intercultural communication.

Procedures followed:

Kinesics as nonverbal aspects of communication was integrated into the teaching in the second week of the course, while studying common daily life expressions as one of the subtopics of the lesson.

After learning common daily life expressions, the students were asked to guess whether the following gestures mean 'yes' or 'no' in Turkey. Each of these gestures was also demonstrated to the learners.

| <i>Evet mi? Hayır mı? Tahmin edin.</i> | | <i>Yes or no? Please, make a guess.</i> | |
|--|---|---|---|
| 1 |  a) evet b) hayır | 1 |  a) yes b) no |
| 2 | a) evet b) hayır  | 2 | a) yes b) no  |



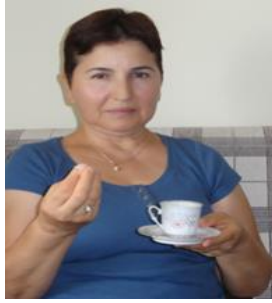
(Photographed by Evrim Buse and used in the dissertation with the consent of the person in the photographs)

‘Yes’ and ‘no’ head gestures in Turkey are said to be the most confusing ones for people from other cultures, and they are often misinterpreted. In the first picture, a sharp downward nod of the head means ‘yes’, and it is often misinterpreted as ‘no’. In the second picture, shaking your head to the sides means ‘no’, which also indicates ‘no’ in English speaking countries and in Germany. Thirdly, as is demonstrated in the last picture, raising the chin and at the same time moving the eyebrows up means ‘no’. This gesture may also be accompanied by clicking the tongue against the roof of the mouth, which is the most confusing, and the most difficult gesture for members of other cultures to adopt.

After learning these gestures, the students were asked to demonstrate ‘yes’ and ‘no’ gestures in their culture. Next, the students read the dialogue given on the next page. They practised some of the expressions and gestures they learned as they acted out the dialogue, and with this dialogue, they learned a new gesture.

Aşağıdaki diyalogu okuyun.

Garson: Günaydın!
Aslı: Günaydın!
Garson: Ne alırsınız? Çay ya da kahve?
Aslı: Kahve, lütfen.
Garson: Tamam.
3 dakika sonra
Garson: Buyurun!
Aslı: Teşekkür ederim.
Garson: Bir şey değil.
Aslı: Mmm, kahve çok güzel!



Please, read the following dialogue.

Waiter: Good morning!
Aslı: Good morning!
Waiter: What would you like to have? Tea or coffee?
Aslı: Coffee, please.
Waiter: OK.
3 minutes later
Waiter: Here you are!
Aslı: Thank you
Waiter: You're welcome.
Aslı: Mmm, the coffee is very nice!

(Photographed by Evrim Buse and used in the dissertation with the consent of the person in the photograph)

At the end of the dialogue, the customer tastes the coffee and says, “Mmm, the coffee is very nice” accompanied with the hand gesture shown in the picture. In Turkey, when one brings his fingers in, toward the thumb and swings one’s hand up and down, it is a compliment, which means ‘very nice’ or ‘very beautiful’.

After reading the dialogue, the students were asked if they were familiar this gesture, if they had seen this gesture in another culture, and if so, what this gesture meant in that culture. After the students read and acted out the dialogue, and after they learned the meaning of this gesture in Turkish culture, the picture on the next page was presented to the students in order to demonstrate how one single gesture’s meaning varies across cultures.

As we can see below, the same hand gesture in Italy means ‘What do you want?’, while it means ‘small’ or ‘little in the Congo. In Turkey, it means ‘nice, good,’ while, on the other hand, it means ‘Be patient’ in Egypt (Koehl, 2012).







(from Koehl, 2012)

The students were then asked to act out the following dialogue through which they had the opportunity to practise the gestures they had learned.

| | |
|---|---|
| <p><i>Aşağıdaki diyalogu parantez içindeki sözcükleri vücut diliyle aktararak canlandırın.</i></p> <p>A: Hoş geldin, <i>Serap</i>. B: Hoş bulduk, <i>Aylin</i>. A: Ne içersin? B: Bilmiyorum. Soğuk bir şey iyi olur. A: Kola? B: (<i>Hayır</i>) A: Portakal suyu? B: (<i>Evet</i>) A: Tadı güzel mi? B: (<i>Çok güzel</i>)</p> | <p><i>Please, act out the following dialogue using body language for the words in parentheses.</i></p> <p>A: Welcome, <i>Serap</i>. B: Thank you, <i>Aylin</i>. A: What would you like to drink? B: I don't know. Something cold would be good. A: Coke? B: (<i>No</i>) A: Orange juice? B: (<i>Yes</i>) A: Does it taste good? B: (<i>Very nice</i>)</p> |
|---|---|

Lastly, two taboo gestures in Turkish culture, the OK sign and fig sign, were presented to the students in order to show that while one gesture is acceptable or positive in one culture, it may be taboo in another, and thus may cause misunderstanding and hinder communication in intercultural situations.

| | |
|--|---|
|  <p>ABD'de → tamam Türkiyede → hakaret (Bu işaret sen homoseksüelsin demektir.)</p> |  <p>In the USA → OK In Turkey → offensive (This gesture means you are a homosexual.)</p> |
|  <p>Brezilya'da → İyi şanslar! Türkiye'de → hakaret (orta parmak işareti gibi)</p> |  <p>In Brazil → Good luck! In Turkey → offensive (like middle finger gesture)</p> |

(The hand gestures were photographed by Evrim Buse)

Finally, the students were asked to demonstrate some gestures in Germany, which may be misinterpreted by people from other cultures. They were then asked to reflect on what they had learned regarding nonverbal communication.

Appendix C: Week III

Objectives:

- Students will learn that culture is not solely equated with the great achievements of a group of people or visible aspects
- Students will learn that invisible aspects of culture make up most of what culture is and they are essential for cultural understanding.

Procedures followed:

After the students learned plural nouns, they were asked what came to their minds when they heard the word *culture*, and they were then asked to say these words in plural form. With the help of their dictionaries, they gave answers, most of which consisted of observable aspects of culture. They were then asked whether these concepts could be seen or not. After that, they made the nouns plural in the exercise given below.

Kültür nedir?

(What is culture?)

A. Sözcükleri çoğul yapın.

(Please, make the nouns plural.)

tören (ceremony) _____

inanç (belief) _____

müzik (music) _____

değer (value) _____

kural (rule) _____

yemek (food) _____

düşünce (thought) _____

sanat (art) _____

algı (perception) _____

görgü kuralı (etiquette) _____

edebiyat (literature) _____

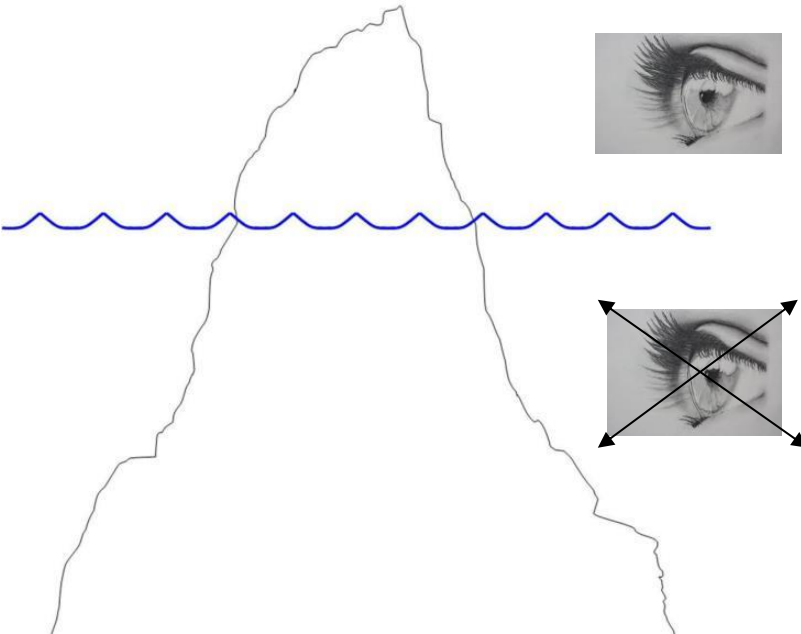
norm (norm) _____

kıyafet (clothes) _____

dünya görüşü (worldview) _____

In Exercise B, the students were asked to check the elements of culture in Exercise A, and to write the visible elements above the water line and the invisible ones below the surface.

B. Alıştırma A'daki kültürü oluşturan öğelerden görülebilir olanları su seviyesinin üstüne, görülemeyenleri ise su seviyesinin altına yazın.



(Adopted from <http://learndat.tech.msu.edu/resources/iceberg-intercultural>)

Finally, some examples of how the invisible elements help us better understand the visible ones were given. The students were then asked to give some more examples. At the end of the lesson, the students were asked to reflect on what they learned about culture.

Appendix D: Week IV

Objectives:

- Students will gain awareness of people's tendency to be more critical towards other cultures while they take their own culture for granted.
- Students will be willing to question what is usually taken for granted as 'normal' according to their previously acquired knowledge and experience.

Procedures followed:

Many Turkish given names are inspired by nature, such as 'Yağmur' (rain) and 'Toprak' (soil). During her four-year experience of teaching Turkish in Germany, the researcher observed that in every A1 Level TFL class, students found this strange and giggled when they came across such given names. In response, she would ask the students what their given names meant, but to date only one person has stated that she knows the meaning of her name, even though most German given names also have a meaning.

In the fourth week of the study, a dialogue between *Eylül* (which means *September*, a common name for girls) and *Güneş* (meaning *the Sun*, a unisex name) was prepared and integrated into the course. Since the students had learned the months of the year and weather-related vocabulary, these given names again caused the same expected reaction among the students. The researcher asked the students what 'Eylül' and 'Güneş' meant as the students had also learned to ask and answer the Turkish phrase for "What does it mean in German?" The researcher then asked the students what their names meant. As expected, almost all the students shrugged and said that they did not know. Having checked and noted down the meanings of some of the students' names before the class, the researcher gave some examples like Vanessa means 'butterfly', Franziska means 'from France or free'. The giggles then turned into "Ah, I see."

At the end of the lesson, students were asked to write their fourth reflection paper, where they were asked to evaluate a critical incident, which the researcher herself witnessed as taking place between her friends, and which made a great starting point for the students to reflect on their intercultural learning.

Appendix E: Week V

Objectives:

- Students will be willing to question what is usually taken for granted as ‘normal’ according to their previously acquired knowledge and experience.
- Students will gain self-awareness through questioning whether they take their own culture for granted.

Procedures followed:

In the fifth week, one of the topics covered was the names of colours in Turkish. Two cultural symbols in Turkish culture were initially presented to the students, while practising the new vocabulary through projected visuals. The first one was ‘evil eye beads’. After asking the colour of the evil eye beads shown in the pictures, the students were asked whether they knew anything about them. It was then explained that in Turkish culture, it is the most commonly used amulet for protection against jealous looks or negative energy. Blue beads date back to the times when Shaman Turks, in the Central Asia, believed that blue was a holy colour and blue beads protected against evil spirits. Some pictures which featured Turks wearing the beads as jewellery or having them in their cars or houses for protection were shown to the students. Finally, it was claimed that many Turks did not know or never questioned the origins of the evil eye beads.

The second culturally bound symbol that was presented to the students was the red ribbon band worn by many new mothers in Turkey. Firstly, students were shown pictures of new mothers wearing a red ribbon band and they were asked what colour of it was. It was then briefly explained that the origins of the red ribbon band date back to Shaman Turks who lived in the Central Asia and who believed that this band protected new mothers from an evil spirit called ‘Red Lady’, since this spirit disliked the colour red. At the end of this exercise, it was again claimed that many new mothers followed this practice without questioning its origin.



(Photographed by Evrim Buse and used in the dissertation with the consent of the person in the photograph)

After talking about these two cultural symbols in Turkey, some pictures of the Easter Bunny and Easter eggs were presented to the students as cultural symbols in Germany. Initially, the students were asked what the colours of the Easter eggs and those of the Easter Bunny in the pictures were. Finally, the students were asked what the Easter eggs and Easter Bunny symbolised in their culture, and what their origin was.

The students, who were surprised when they heard that many people in Turkey do not know the origins of some of their cultural practices, looked at each other and shrugged. They also expressed their surprise that they had never thought about it. Finally, importantly, an iceberg picture was shown to the students with evil eye beads, red ribbon band, the Easter eggs, and the Easter Bunny placed above the surface while beliefs, values, and superstitions were placed below the water line. This vividly and visually presented that it is not possible to make full sense of these cultural symbols without understanding the invisible, underlying elements from which they originate.

At the end of the lesson, students were asked to write their fifth reflection papers.

Appendix F: Week VI

Objectives:

- Students will gain awareness of the influence of culture on its members' self-perception and perception of others.
- Students will gain awareness of the underlying causes of ethnocentrism and the consequences of ethnocentric positions.
- Students will be able to decentre from their own cultural frame of reference and to take other people's perspectives into consideration in addition to their own.
- Students will be able to mediate in situations of cultural conflict.

Procedures followed:

In order to address the objectives of the sixth week of the study, a critical incident was designed and integrated into the course. There are two characters in the critical incidents: Gamze and Annika. Gamze is from Turkey, and she is an exchange student at a university in Germany. Gamze and Annika are classmates. Annika invites Gamze to her flat. She only serves Gamze coffee and some cookies. Gamze feels disappointed as she expected Annika to serve her more food and to insist that she drinks more coffee because in Turkish culture, guests are often served a variety of food and drinks. Furthermore, hosts tend to insist that guests eat and drink more. Gamze thinks Annika is a bad host and her culture is better because she thinks that Turkish people are more hospitable.

The critical incident is given below with its English translation.

| | |
|---|---|
| <p><i>Gamze 19 yaşında, Mersinli ve Türkiye'de bir üniversitede öğrenci. Gamze Erasmus öğrencisi olarak üç haftadır Almanya'da. Gamze ve Annika arkadaşlar. Gamze bugün Annika'nın evine davetli. Şimdi saat 3 ve Gamze kapıda.</i></p> <p>Annika: Hoş geldin.</p> <p>Gamze: Hoş bulduk. Çiçekler senin için.</p> <p>Annika: Çok güzeller. Teşekkür ederim. Haydi, içeri gel.</p> <p>Gamze: Tamam. Teşekkürler.</p> | <p><i>Gamze is 19 years old. She is from Mersin, and she is a student at a university in Turkey. Gamze has been in Germany for three weeks as an Erasmus student. Gamze and Annika are friends. Today, Gamze is invited to Annika's flat. It is now 3 pm and Gamze is at the door.</i></p> <p>Annika: Welcome.</p> <p>Gamze: Thanks. The flowers are for you.</p> <p>Annika: They are beautiful. Thank you. Come on in.</p> <p>Gamze: Okay. Thanks.</p> |
|---|---|

| | |
|--|--|
| <p>Annika: Ne alırsın? Filtre kahve ya da çay?</p> <p>Gamze: Kahve, lütfen.</p> <p>Annika: Süt ve şeker?</p> <p>Gamze: Süt, lütfen.</p> <p>-----<i>Annika kahve ve kurabiyelerle gelir</i>-----</p> <p>Annika: Tamam. Kahve hazır.</p> <p>Gamze: Teşekkür ederim. *Gamze kendi kendine söyleniyor: „İnanamıyorum! Sadece kahve ve kurabiye var. Başka bir şey yok“*</p> <p>-----10 dakika sonra-----</p> <p>Annika: Tekrar kahve alır mısın?</p> <p>Gamze: Hayır, teşekkürler.</p> <p>Annika: Tamam.</p> <p>Gamze: (şaşkın)?!?</p> <p>-----<i>Ertesi gün Gamze Türkiye’ den bir arkadaşıyla telefonlaşıyor ve Annika’ ya yaptığı ziyaret hakkında konuşuyor</i>-----</p> <p>Gamze:Annika beni evine davet etti. Ama hiç hazırlık yapmamış. Sadece kahve ve kurabiye ikram etti. Bana bir şey yemem ve içmem konusunda ısrar etmedi. Ne kötü bir ev sahibi! Ama biz çok misafirperveriz değil mi? Bizim kültürümüz daha iyi!.....</p> | <p>Annika: What would you like to drink? Filter coffee or tea?</p> <p>Gamze: Coffee, please</p> <p>Annika: Milk and sugar?</p> <p>Gamze: Milk, please.</p> <p>-----<i>Annika comes with coffee and cookies</i>---</p> <p>Annika: OK. Coffee is ready.</p> <p>Gamze: Thank you. * Gamze says to herself, “I can’t believe it! There is only coffee and cookies. Nothing else” *</p> <p>-----10 minutes later-----</p> <p>Annika: Do you want another cup of coffee?</p> <p>Gamze: No, thanks.</p> <p>Annika: OK.</p> <p>Gamze: (surprised) !!?</p> <p>-----<i>The following day Gamze phones her friend in Turkey and talks about her visit to Annika’s flat</i>-----</p> <p>Gamze:Annika invited me to her flat. But she didn’t make any preparations beforehand. She only served me coffee and cookies. She didn’t insist that I should drink or eat more. What a bad host! But we are very hospitable, aren’t we? Our culture is better!.....</p> |
|--|--|

This critical incident was a great tool to show that culture influences its members’ self-perception (Gamze thinks she is hospitable), perception of others (Gamze thinks Annika is a bad host because in Gamze’s culture after being offered foods and drinks, a guest may refuse politely as a sign of modesty; however, a host is often expected to insist that the guest eats and drinks more).

After making sure that the students understand the situation through vocabulary study and comprehension questions, the students were asked the following questions.

| | |
|---|---|
| <p>1. Gamze neden üzgün?</p> <p>2. Aşağıdakilerden hangisine katılıyorsunuz?</p> <p>a) Gamze haklı. Annika kötü bir ev sahibi.</p> <p>b) Gamze haksız. Annika kötü bir ev sahibi değil.</p> <p>3. Gamze sizin arkadaşınız ve size bu durumu anlatıyor. Ona ne dersiniz?</p> | <p>1. Why is Gamze sad?</p> <p>2. Which of the following do you agree with?</p> <p>a) Gamze is right. Annika is a bad host.</p> <p>b) Gamze is wrong. Annika is not a bad host.</p> <p>3. Gamze is your friend, and she is telling you this situation. What would you say to her?</p> |
|---|---|

Students answered the first two questions in Turkish, while they were allowed to answer the last question in German so that they could express themselves better while mediating between cultures.

Furthermore, the students were also asked if they had experienced something similar. One student explained that she was once a guest at her Turkish friends' home. Her friends were constantly offering her food and drinks, and at the same time they were insisting that she should eat and drink more, which made the student feel uncomfortable. On the other hand, the hosts thought they were being hospitable. This critical incident experienced by the student was also a good example to demonstrate the importance of integrating multiple perspectives into intercultural interaction, along with an awareness that a behaviour may be perceived and interpreted differently by the communication partners.

Lastly, at the end of the lesson, the learners were asked to reflect on what they had learned about culture and on the possible effects of *Gamze's belief that her culture is better* on her communication with people from other cultures.

Appendix G: Week VII

Objectives:

- Students will gain awareness of the internal diversity within cultures.
- Students will gain awareness of the complex nature of identity.

Procedures followed:

A video of a Turkish folk song 'Uzun İnce Bir Yoldayım' was used as an authentic audio-visual material in order to address the objectives of the seventh week of the study. (Available at: <https://www.youtube.com/watch?v=2UcbHrcFN7c>) The video shows various musicians singing and playing the folk song by Aşık Veysel, a highly regarded poet in Turkish folk literature. One can easily see that the singers or musicians have different styles, different appearances, and they are from different cultural backgrounds.

Before watching the video, brief information about the poet, Aşık Veysel, was given. The students then listened to the song twice without watching the video and they did gap filling exercise. The students watched the video after the language study. The names and hometowns of the musicians appear on the screen while they are performing in the video. This enabled the researcher to show where these musicians come from on the map of Turkey and to demonstrate the cultural variety in Turkey.

Google Earth satellite images, zooming into Turkey step by step, were then used to illustrate metaphorically that at a first glance, we generally assume that there is unity in a culture or in a country. Thus, when we meet an individual from that culture, we tend to think that that individual is like everyone else in that culture. However, closer we get and the more we learn about this culture, the more we realise that there is a great diversity.



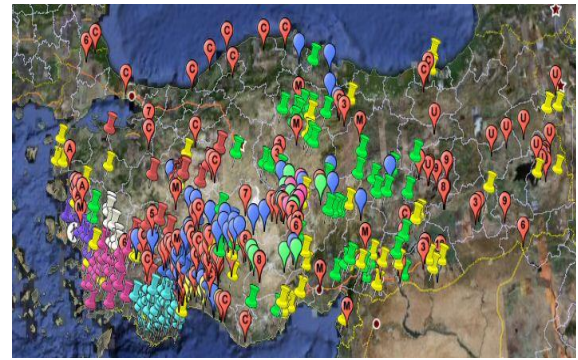
1



2



3



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(Source: Google Earth)

The rhetorical questions then followed. Turks? Where in Turkey? Or Turks living abroad? Cultural background? Level of education? Social status? After that, a map of Germany was shown to the students, and the same questions were asked about Germans.

At the end of the lesson, the students were asked to write their seventh reflection paper.

Appendix H: Week VIII

Objectives:

- Students will gain awareness of the outsiders' oversimplified views of their own culture.
- Students will question what is usually taken for granted as 'normal' according to their previously acquired knowledge and experience.
- Students will be able to decentre from their own cultural frame of reference and take other people's perspectives into consideration in addition to their own.
- Students' skills in critically evaluating and making judgements about cultural beliefs, values, practices, discourses, and products, including those associated with their own cultural affiliations will be enhanced.

Procedures followed:

In Week VIII, eating out and paying the bill in Turkey and in Germany as part of normal everyday experience were first practised through dialogues in order to encourage the students to discuss similarities and differences in how they are practised in both countries. The first dialogue, which is provided below with its English translation, takes place at a restaurant in Turkey. The students acted out the dialogue after studying the vocabulary and making sure that they understood the dialogue through comprehension questions.

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| <p><i>Esra ve Mert Ankara'da küçük bir restorandalar.</i></p> <p>Garson: Merhaba. Hoş geldiniz.</p> <p>Mert: Hoş bulduk. -masaya oturduktan sonra -</p> <p>Mert: Menü, lütfen.</p> <p>Garson: Buyurun, menü.</p> <p>Esra & Mert: Teşekkürler. ___5 dakika sonra___</p> <p>Garson: Ne alırsınız, efendim?</p> <p>Esra: Ben domates çorbası, mevsim salatası ve su istiyorum.</p> <p>Mert: Kola ve mantı, lütfen.</p> <p>Garson: Tamam, efendim. ___15 dakika sonra___</p> | <p><i>Esra ve Mert are at a small restaurant in Ankara.</i></p> <p>Waiter: Hello. Welcome.</p> <p>Mert: Thank you. -after being seated-</p> <p>Mert: Menu, please.</p> <p>Waiter: Here you are, the menu.</p> <p>Esra & Mert: Thanks. ___5 minutes later___</p> <p>Waiter: What would you like to have?</p> <p>Esra: I'd like to have tomato soup, seasonal salad, and water.</p> <p>Mert: Coke and Turkish ravioli, please.</p> <p>Waiter: OK, sir. ___15 minutes later___</p> |
|---|--|

| | |
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| <p>Garson: Buyurun, yemekleriniz ve içecekleriniz. Afiyet olsun.</p> <p>Esra: Teşekkür ederim.</p> <p>Mert: Teşekkürler. ____30 dakika sonra____</p> <p>Mert: Affedersiniz. Hesap lütfen!</p> <p>Garson: Elbette, hemen getiriyorum.</p> <p>-Garson hesap defterini Mert'e verir ve gider. Öğle yemeği hesabı 60 liradır. Mert hesap defterine 100 lira koyar. Garson defteri alır ve para üstünü (40 lira) getirir. Mert 10 lira bahşiş bırakır.-</p> <p>Mert: Tekrar teşekkürler ve iyi günler.</p> <p>Esra: Hoşça kalın</p> <p>Garson: Güle güle.</p> | <p>Waiter: Here you are! Your food and drinks. Enjoy.</p> <p>Esra: Thank you.</p> <p>Mert: Thanks. ____30 minutes later____</p> <p>Mert: Excuse me, the bill, please.</p> <p>Waiter: Sure, right away.</p> <p><i>The waiter brings the bill in a bill holder and gives it to Mert. The lunch costs 60 lira. Mert puts 100 lira in the bill holder. The waiter takes it and then brings the change (40 lira) again in the check holder. Mert leaves 10 lira tip.</i></p> <p>Mert: Thanks again. Have a nice day.</p> <p>Esra: Goodbye</p> <p>Waiter: Goodbye.</p> |
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The second dialogue, given below with its English translation, takes place at a cafe in Germany. The students were first asked to put the dialogue here in the correct order and then they acted it out.

| | |
|---|--|
| <p><i>Nadine ve Ralf Düsseldorf'ta bir kafedeler.</i></p> <p>Garson: Merhaba! _1__</p> <p>Ralf: Teşekkürler. ____</p> <p>Garson: Ne alırsınız? ____</p> <p>Ralf ve Nadine: İyi günler. ____</p> <p>Garson: Birlikte mi yoksa ayrı mı ödeyeceksiniz? ____</p> <p>Nadine: Kahve ve çilekli pasta, lütfen. ____</p> <p>Garson: Buyurun, menü. ____</p> <p>Garson: Kahve ve pasta 6 avro, sizin bir kahveniz var; 2,50 avro. ____</p> <p>Ralf: Ben sadece kahve istiyorum. _7__</p> <p>Nadine: Buyurun, 7 avro. ____</p> <p>Garson: Tamam. _8__</p> <p>Ralf: Merhaba! ____</p> <p>Ralf: Ayrı, lütfen. ____</p> <p>Garson: Teşekkür ederim. _16__</p> <p>Ralf: Affedersiniz, hesap lütfen. ____</p> <p>Garson: Buyurun, kahveler ve çilekli pasta. Afiyet olsun. _</p> <p>Ralf: Buyurun, 3 avro. _17__</p> <p>Garson: Teşekkürler. İyi günler. ____</p> <p>Nadine: Menü, lütfen. ____</p> | <p><i>Nadine and Ralf are at a cafe in Dusseldorf.</i></p> <p>Waiter: Hello! _1__</p> <p>Ralf: Thanks. ____</p> <p>Waiter: What would you like to have? ____</p> <p>Ralf & Nadine: Have a nice day ____</p> <p>Waiter: Together or separately? ____</p> <p>Nadine: Coffee and strawberry cake, please. ____</p> <p>Waiter: Here is the menu. ____</p> <p>Waiter: Coffee and cake cost 6 euro, your coffee costs 2,50 euro. ____</p> <p>Ralf: I'd like to have coffee only. _7__</p> <p>Nadine: Here you are , 7 euros. ____</p> <p>Waiter: OK. _8__</p> <p>Ralf: Hello! ____</p> <p>Ralf: Separately, please. ____</p> <p>Waiter: Thank you. _16__</p> <p>Ralf: Excuse me, the bill, please. ____</p> <p>Waiter: Here you are. Coffees and strawberry cake. Enjoy!</p> <p>Ralf: Here you are, 3 euros. _17__</p> <p>Waiter: Thanks. Have a nice day. ____</p> <p>Nadine: Menu, please. ____</p> |
|---|--|

After that, the students were asked to compare and contrast the practice of paying the bill and tipping in Turkey and Germany. As one of the differences, a student stated that in the first dialogue, when the bill was asked for, the waiter did not ask the customers whether they would pay together or separately. It was then explained that generally in Turkey when there is a group of customers, the waiter asks if they would like pay together and separately. Next, it was explained that there is an idiom in Turkish, *Alman usulü*, which literally means *German style*. This idiom is used for *going Dutch* as Germans are famous for splitting their bills precisely.

Secondly, in order to encourage the learners to critically evaluate the outsiders' simplified views of their own cultural practices, some examples from how the practice of splitting the bill in Germany is perceived by people from other cultures were presented to the students. The students read some comments related to this topic on a traveller's blog. (<http://confessedtravelholic.com/2012/12/german-stereotypes-truths-lies-and-more.html>)

How others perceive the practice of splitting the bill in Germany:

Comment 1:

Aveline – January 18, 2013

The German guys I've been on dates with didn't even offer to pay the bill. Why? Are they stingy?

On dates with American men, they usually offer to pay. In rare cases, I asked a guy out and paid for the bill in United States. If an American guy offers to split the bill, this means he doesn't see you as a date or they don't like you.

Comment 2:

Sab - February 14, 2013

When German friends are having dinner in a restaurant, they won't just split the bill in the number of participants... NO NO, they will bring pen and paper and calculate exactly the amount that every single person has to pay. I would say, Germans are a bit stingy.

Comment 3:

Zoe- February, 17, 2013

I'm a woman and dating German guys can be frustrating. Of course we split the bill in the restaurant (I'm already used to that) ...but after we take a cab home and the guy wants to split the taxi bill again? Errgh. I'm done with the German Guys... Not for me!

After the students had read these comments, they were asked how they would respond to them. Additionally, in order to encourage classroom discussion, they were then asked to read the following responses given by two Germans to these comments on the same blog.

How Germans reacted to these comments:

Reply 1:

Rumi February 14, 2013

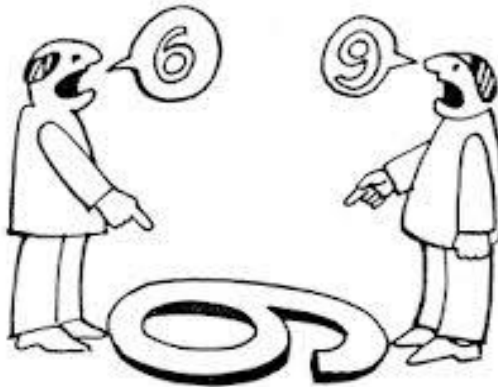
German men don't offer to pay because it might be insulting. And girls don't suggest it because they don't want to beg for money.

Reply 2:

Lisa February 17, 2013

...As a German woman myself on the first dates I don't want a guy to pay for me because I would feel less independent. Somehow this goes against my sense of equality. And I would feel like I owe something to him. If I don't want to see him again, it would feel forced anyway to meet up with him again.

Finally, the following cartoon was presented to the students, and they were asked to write their eighth reflection paper.



(Downloaded from <https://www.englishspectrum.com/lack-empathy-lot-problems/>)

Appendix I: Week IX

Objectives:

- Students will gain a deeper understanding of cultures' extending beyond borders and influencing one another
- Students will gain awareness of the dynamic nature of culture.
- Students' skills in critically evaluating and making judgements about cultural beliefs, values, practices, discourses, and products, including those associated with their own cultural affiliations will be enhanced.

Procedures followed:

In order to accomplish the objectives given above, a reading activity about New Year's Eve celebrations in Turkey was prepared by the researcher and various authentic visual materials were used.

Initially, the students were asked whether they had celebrated the New Year's Eve in Turkey before, and they were then asked how they celebrated New Year's Eve in Germany.

New vocabulary was clarified through projected visuals before reading the text. The most striking symbols of New Year's Eve celebrations in Turkey for the students were *Noel Baba*, meaning Santa Claus, and *yılbaşı ağacı*, which is identical to the Christmas tree.

The text is provided with its English translation on the next page.

| | |
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| <p><i>Türkiye’de Yılbaşı</i></p> <p><i>Türkiye’de birçok insan yeni yılı kutluyor. Sokaklar rengarenk oluyor. Çoğu mağazalar yılbaşı süsleri ve yılbaşı ağaçlarıyla dekore ediliyor. Bazı alışveriş merkezlerinde Noel Baba çocuklara hediyeler dağıtıyor.</i></p> <p><i>Oteller ve restoranlar yılbaşında özel eğlenceler düzenliyor. Bazı insanlar yılbaşında havai fişekleri izlemek için şehir merkezine gidiyor; bazıları da yılbaşını evde kutluyor.</i></p> <p><i>Biz genellikle yılbaşını evde kutluyoruz. Önce alışveriş yapıyoruz. Evimize yılbaşı ağacı alıyoruz ve onu süslüyoruz. Ailemiz ve yakın arkadaşlarımız için küçük hediyeler alıyoruz. Büyük yılbaşı çekilişi için piyango biletleri de alıyoruz.</i></p> <p><i>Akşam yemeğinde büyük bir aile ziyafeti oluyor. Ana yemek olarak genellikle hindi yiyoruz. Yemekten sonra tombala oynuyoruz. Televizyonda yeni yıl özel programlarını izliyoruz. Şarkı söylüyoruz ve dans ediyoruz. Gece yarısı olduğunda birbirimizi kutluyoruz ve birbirimize hediyeler veriyoruz.</i></p> | <p><i>New Year’s Eve in Turkey</i></p> <p><i>Many people in Turkey celebrate New Year’s Eve. Streets become colourful. Most stores are decorated with New Year’s ornaments and New Year trees. Noel Baba gives presents to children in some shopping malls.</i></p> <p><i>Hotels and restaurants offer special entertainment programs on New Year’s Eve. Some people go to the city centre to watch the fireworks, while others celebrate at home.</i></p> <p><i>We usually celebrate New Year’s Eve at home. First, we do shopping. We buy a New Year tree for our home, and we decorate it. We buy small presents for our family members and close friends. We also buy lottery tickets.</i></p> <p><i>There is a large family dinner in the evening. For the main course, we generally eat roast turkey. After dinner, we play bingo. We watch New Year television specials. We sing songs and dance. When the clock strikes midnight, we wish each other a Happy New Year, and we exchange gifts.</i></p> |
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Then various authentic visual materials related to New Year’s Eve celebrations in Turkey were used. One of them is provided on the next page.



'A New Year tree' decorated by a Turkish family.

(Photographed by Evrim Buse and used in this dissertation with the consent of the children's parents)

After reading the text and answering the comprehension questions, the students were told to read the following paragraph, and they were then asked to give an example of a celebration in Germany which was borrowed from another culture.

| | |
|---|--|
| <p><i>Türkiye'de yılbaşı ağacı ve Noel Baba, Batı kültüründen Türk kültürüne uyarlanmış olan yeni yıl sembolleridir. Dini sembol değildirler. Ancak, Türk kültürüne ait olmadıkları için bu sembollere karşı olan insanlar da vardır.</i></p> <p><i>Almanya'da da başka kültürlerden ödünç alınmış olan bir kutlama var mı?</i></p> | <p><i>In Turkey, the New Year tree and Santa Claus are borrowed from Western cultures as New Year's Eve celebration symbols. They are not religious symbols. However, there are also people who are against them, arguing that they are not part of Turkish culture.</i></p> <p><i>Is there also a celebration in Germany which was borrowed from another culture?</i></p> |
|---|--|

One student gave the expected answer: *Halloween*, which was adopted from the USA. Having been prepared for that answer, the following slide was shown to the students.

| | |
|--|--|
| <ul style="list-style-type: none">• Cadılar Bayramı - 31 Ekim• Bir Amerika geleneđi• 20 yıldır Almanya'da kutlanıyor.• Cadılar Bayramı Almanya'da çok popüler ama bazı Almanlar bu durumdan memnun deđil. <p>Onlar "Bu gelenek bizim kültürümüzün bir parçası deđil. Biz Amerikalı deđiliz, Almanız!" * diyorlar.</p> <p>(*http://www.spiegel.de/international/zeitgeist/rise-of-halloween-culture-sees-backlash-in-germany-a-931005.html)</p> | <ul style="list-style-type: none">• Halloween - October 31• An American tradition• It's been celebrated in Germany for 20 years.• Halloween is very popular in Germany, but some Germans are not happy about it. <p>They say, "It's not part of our culture. We are not Americans, we are Germans!" *</p> <p>(*http://www.spiegel.de/international/zeitgeist/rise-of-halloween-culture-sees-backlash-in-germany-a-931005.html)</p> |
|--|--|

At the end of the lesson, students were asked to write their ninth reflection paper.

Appendix J: Week X

Objectives:

- Students will gain awareness that stereotypes are generally negative, and they are also inaccurate in that they assume that all the members of a cultural group have the same characteristics.
- Students' skills in critically evaluating and making judgements about cultural beliefs, values, practices, discourses, and products, including those associated with their own cultural affiliations will be enhanced.

Procedures followed:


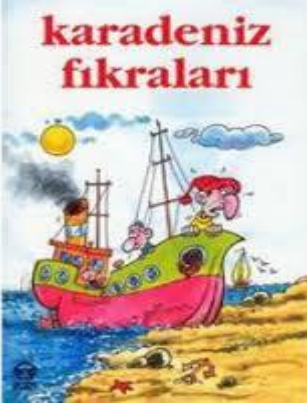
Since the students had learned the adjectives to describe personality and the present continuous tense in Turkish, it was possible to start talking about stereotypes in the tenth week. In order to address the objectives listed above, some regional jokes in both Turkey and Germany were used as authentic materials.

Firstly, the students were asked to read two jokes and fill in the correct form of the verbs in brackets.

| | |
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| A. Aşağıdaki Karadeniz fıkrasını okuyun. Fiillerin altını çiziniz ve bu fiillerin mastar halini yazın. | A. Read the Black Sea Joke below. Underline the verbs and write the infinitive form of these verbs. |
| <i>Temel İngiltere’de bir otelde kalıyor. Oda servisini arıyor: “TU Tİ TU TU TU TU,” diyor. Ama Temel’i anlamıyorlar. En sonunda bir çevirmen buluyorlar ve Temel’in ne istediğini öğreniyorlar: “İki çay (oda) 222’ye.”</i> | <i>Temel is staying at a hotel in England. He calls the room service and says: “TU TİZ TU TU TU TU” But they don’t understand him. Finally, they find an interpreter and learn what he means: “Two teas for (room) 222.”</i> |

| | |
|--|--|
| <p>B. Parantez içindeki fiilleri şimdiki zaman kipiyle çekimleyin.</p> <p><i>Temel Dursun'a küsmüş ve onlar konuşmuyorlar.</i></p> <p><i>Bir gün Dursun bir keçi ile yolda _____(yürümek). Temel Dursun'ü _____(görmek). "Sen bu eşek ile nereye _____(gitmek)?" diye _____(sormak). Dursun cevap _____(vermek): "Bu eşek değil, keçi." Temel _____(gülmek) ve "Ben seninle konuşmuyorum, keçi ile _____(konuşmak)," diyor.</i></p> | <p>B. Put the verbs in brackets into the present continuous tense.</p> <p><i>Temel is cross with Dursun, and they're not talking to each other. One day Dursun _____(walk) with a goat. Temel _____(see) Dursun. He _____(ask) "Where _____(you / go) with that donkey? Dursun _____(reply): "This is a goat, not a donkey" Temel _____(laugh) and _____(say) "I'm not talking to you, I _____(talk) with the goat.</i></p> |
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After the grammar practice, brief information about the Black Sea Jokes in Turkey was given and the students were then asked if there were also regional jokes in Germany.

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| <p><i>Karadeniz Bölgesi (Black Sea Region)</i></p> | <p><i>Temel (major character in Black Sea Jokes)</i></p> | <p><i>Black Sea Jokes</i></p> |
| <p><i>(Images downloaded from https://www.eren.com.tr/kitap/karadeniz-fikralari-p788164.html)</i></p> | | |
| <p>Türkiye’de Karadeniz fıkraları çok ünlüdür. Ana karakterler Temel, Dursun ve Fadime’dir. Onlar Karadenizlidir ve köylüdür. Bu karakterler fıkralarda bazen saf, bazen kurnazdır.</p> <p>Almanya’da da yerel fıkralar var mı? Lütfen, örnek verin.</p> <p><i>(Black Sea Jokes are very well-known in Turkey. The major characters are Temel, Dursun, and Fadime. They are from the Black Sea Region, and they are villagers. These characters are sometimes depicted as naive and sometimes as shrewd in these jokes.</i></p> <p><i>Are there also regional jokes in Germany? Please give an example.)</i></p> | | |

The students replied, “Yes, we do have. East Frisian jokes”. Having been prepared for this answer, it was presented again with the help of projected visuals that East Frisians in these jokes are villagers who are also portrayed either as naive or shrewd. The students were then asked to tell one of these jokes in German.



(Images downloaded from https://www.buecher.de/shop/kabarett/ostfriesen-witze/diverse/products_products/detail/prod_id/20823298/)

After talking about the similarities between Black Sea and East Frisian jokes, these jokes were used to exemplify regional stereotypes in Turkey and Germany. This revealed that most of the stereotypes are negative. The map given below, which illustrates regional stereotypes in Germany, was then presented to the students, and the students were asked for their opinions on these stereotypes. At the end of the lesson, students were asked to write their tenth reflection paper.



(Downloaded from <http://www.teamliquid.net/blogs/176649-germany-iii-stereotypes>)

Susan comes from the USA, and she is now in Istanbul. Susan is writing an e-mail to her friend. Please read the Turkish translation of her e-mail to Lisa and underline the verbs in negative form.

Hello Lisa,

I've finally found the time to write you. You know I arrived in Istanbul two days ago. Istanbul is a very beautiful city! There are many historical and touristic places. But at the same time, it's very crowded and unfortunately the traffic is really bad...

I'm currently sitting alone in a cafe and watching the people passing by. Strangely, I used to think that all Turkish men had dark skin and a moustache, while all the women covered their hairs with scarves. I now see Turkey is a mixture of everything, western and eastern, modern and traditional. And Turks don't just eat kebabs and drink tea! :) Turkish cuisine is very tasty and varied...

I just checked the menu here and I asked the waiter a question. He said something, but I didn't understand him. His English wasn't so good. I repeated my question. Then he tried to explain once more, but again I didn't understand anything. The waiter got frustrated. I couldn't believe it! The waiters in Turkey are very rude! I'm going to finish my coffee now and leave this place.

Anyway... I'm going to meet up with Emma. Emma is also an American. She is 38 years old, and she is a lawyer. We are staying at the same hotel, and we go sightseeing together. She is nice, but her behaviour can sometimes be embarrassing. She spends hours bargaining. She eats the cheapest meal at restaurants. She never leaves a tip. I mean she is stingy.

And how are you? How is your new job? Please, write to me soon.

Love,

Susan

After the grammar practice and the reading comprehension exercises, the students were asked to underline the stereotypes about Turkish people that Susan mentions in her e-mail. The students were then asked the following question and they were allowed to answer it in German to enable them to communicate their opinions.

At the café, after having a conflict with the waiter, Susan says that the waiters in Turkey are rude. However, she says "Emma is stingy"; she does not say "American lawyers are stingy." What is your opinion on this?

The answers to the first question revealed common stereotypes about Turkish people. On the other hand, the second question encouraged students to critically evaluate the tendency that when people experience something negative while interacting with a person from another culture, they tend to generalise/project it onto the entire population, but they do

not often make such overgeneralisations when they experience a conflict with a person from their own culture.

After this introduction to stereotypes, the students were asked to write down stereotypes about different nations including Germans in order to elicit their own stereotypes.

| | |
|---|---|
| <p><i>Kalıp yargılar hakkında konuşalım.</i></p> <p>Farklı uluslara yönelik kalıp yargılar neler? Boşluklara yazın.</p> <p><i>Amerikalılar:</i> _____</p> <p><i>Fransızlar:</i> _____</p> <p><i>İtalyanlar:</i> _____</p> <p><i>Türkler:</i> _____</p> <p><i>İngilizler:</i> _____</p> <p><i>Almanlar:</i> _____</p> | <p><i>Let's talk about stereotypes.</i></p> <p>What are the stereotypes about different nationalities? Write them in the blank spaces below.</p> <p><i>Americans:</i> _____</p> <p><i>French:</i> _____</p> <p><i>Italians:</i> _____</p> <p><i>Turks:</i> _____</p> <p><i>British:</i> _____</p> <p><i>Germans:</i> _____</p> |
|---|---|

Some of the cultural stereotypes listed by the students are given below. As we can see, most of these stereotypes are negative, and some of them contradict each other.

Americans: *fat, lazy, uneducated, rude, selfish, friendly, greedy, loud*

French: *lazy, rude, polite; they don't speak any foreign languages, they drink lots of wine and smoke a lot*

Italians: *not punctual; they eat pizza and spaghetti very often, they don't speak any foreign languages, they speak loudly, Italian men are romantic and macho*

Turks: *hospitable, religious; they eat lots of kebabs and drink lots of tea, Turkish men have dark skin, have moustaches, they are macho, aggressive and lazy; Turkish women wear headscarves, friendly and reserved*

British: *polite, cold, arrogant, hooligans, they like tea and drink lots of beer*

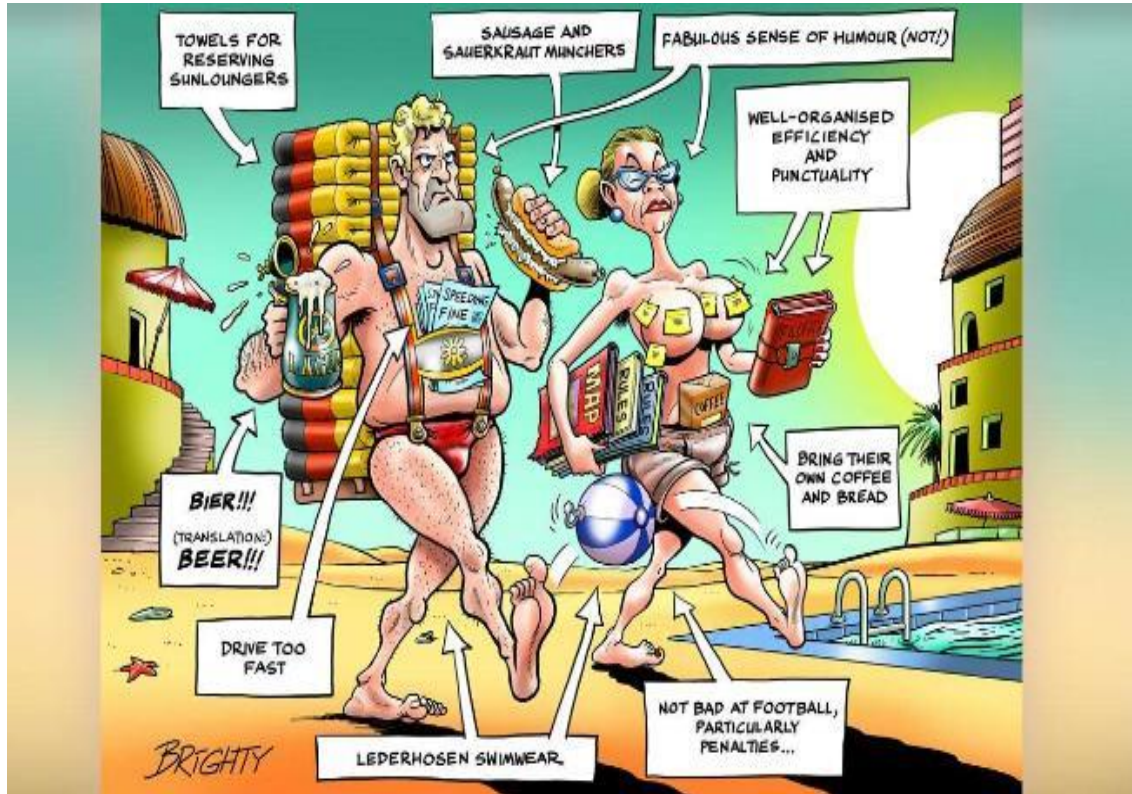
Before discussing the stereotypes about Germans, the students were first presented with a cartoon, published by the German tabloid Bild, ridiculing British holidaymakers in Mallorca.



(Downloaded from: <http://www.bild.de/news/ausland/bild-auf-malle/die-krankenakte-37007116.bild.html>)

After having a short discussion about the stereotypical description of British holidaymakers in the cartoon, the students were asked how people from other cultures stereotype Germans. They stated that Germans are hardworking, disciplined, and

punctual. The students were then shown the following cartoon published by the British tabloid the Sun.



(Downloaded from: <http://www.thesun.co.uk/sol/homepage/news/5796192/The-Sun-hits-back-at-German-cartoon.html>)

The students were encouraged to talk about the stereotypical portrayal of Germans in the cartoon. After that, the students were asked to discuss whether these stereotypes apply to them and everyone in their culture in order for them to question the accuracy of stereotypes.

Finally, students were asked to write their eleventh reflection paper.

Appendix L: Week XII

Objectives:

- Students will learn the distinction between cultural generalisations and stereotypes.
- Students will learn how to avoid stereotyping by making cultural generalisations, which express possibility and potential, and through being open minded towards other cultures

Procedures followed:

In the 12th week, the students were asked if they had taken part in an exchange program in a foreign country. The students who had studied abroad for extended periods were asked to describe the city they lived in and the people there.

The students then read two letters written by two Turkish exchange students who are in Germany to study for one semester. One of the students, Ceren, has spent some weeks in Norden, while the other, Nazlı, has been in Munich for a month. The exchange their opinions about Germany and Germans in their letters, but they overgeneralise their observations and experiences, and sometimes the students' overgeneralisations contradict each other. The letters are given below with their English translations.

Letter 1:

| | |
|--|---|
| <p>Ceren üç haftadır Erasmus öğrencisi olarak Almanya'da yaşıyor. O şimdi arkadaşı Nazlı'ya mektup yazıyor.</p> <p><i>Sevgili Nazlı,</i></p> <p><i>Üç haftadır Almanya'dayım. Şimdilik Norden'da bir arkadaşımda kalıyorum. Norden küçük ama güzel bir şehir. Hava şimdi soğuk, ama en azından yağmur yağmıyor.</i></p> <p><i>Almanya hakkında her gün yeni şeyler öğreniyorum. Örneğin Almanlar sabah, öğle ve akşam selamlaşırken 'moin' diyor. Ve inanmayacaksınız ama Almanlar çok çay içeriyor. Burada henüz arkadaşım yok. Çünkü Almanlar öyle dost canlısı değil. Az konuşuyorlar ve gülümsemiyorlar bile.</i></p> <p><i>Şimdilik benden bu kadar. Sen nasılsın? Münih nasıl? Bana en kısa zamanda yaz.</i></p> <p><i>Sevgiler,</i></p> <p><i>Ceren</i></p> | <p>Ceren is an Erasmus student in Germany. She has been in Germany for three weeks. She is now writing a letter to her friend Nazlı.</p> <p><i>Dear Nazlı,</i></p> <p><i>I've been in Germany for three weeks. For the time being, I'm staying at a friend's house in Norden. Norden is a small but beautiful city. The weather is cold, but at least it isn't raining at the moment.</i></p> <p><i>I learn new things about Germany every day. For example, Germans say 'moin' to greet each other in the morning, afternoon, and evening. And you won't believe it, but Germans drink lots of tea. I don't have any friends here yet because Germans aren't that friendly. They don't talk much, and they don't even smile.</i></p> <p><i>Well, that's all for now. How are you? How is Munich? Write to me soon.</i></p> <p><i>Love, Ceren</i></p> |
|--|---|

Letter 2:

| | |
|--|--|
| <p>Nazlı Ludwig- Maximilians Üniversitesinde deęişim öğrencisi ve bir aydır Münih'te yaşıyor.</p> <p>Nazlı şimdi Ceren'e mektup yazıyor.</p> <p><i>Sevgili Ceren,</i></p> <p><i>Bir aydır Münih'teyim. Münih çok güzel bir şehir. Ama maalesef çok pahalı! Bu yüzden, yurttta kalıyorum.</i></p> <p><i>Burada birçok Alman arkadaşım var. Almanya ve Almanlar hakkında her gün birçok şey öğreniyorum. Almanlar sıcakkanlı ve kibarlar. Almanya'da en popüler içecek bira. Almanlar hep bira içiyorlar. Almanya'da başlıca yemekler şinitzel, lahana turşusu ve sosis. Almanlar kahvaltıda hep beyaz sosis yiyorlar. Özel günlerde tüm Alman erkekler 'Lederhosen' (kısa deri pantolon) ve Alman kadınlar 'Dirndl' (geleneksel bir elbise) giyiyor.</i></p> <p><i>Şimdi mektubumu bitirsem iyi olur. Yarın erken kalkmalıyım. Lütfen, bana en kısa zamanda yaz!</i></p> <p><i>Kendine çok iyi bak!</i></p> <p><i>Nazlı</i></p> | <p>Nazlı is an exchange student at Ludwig-Maximilians University, and she has been living in Munich for a month.</p> <p>Nazlı is now writing a letter to Ceren.</p> <p><i>Dear Ceren,</i></p> <p><i>I've been in Munich for a month. Munich is a very beautiful city, but unfortunately, very expensive! That's why I am staying at a dorm.</i></p> <p><i>I have many German friends here. I learn many things about Germany and Germans every day. Germans are friendly and kind. The most popular drink in Germany is beer. Germans drink beer all the time. In Germany, the main dishes are schnitzel, sauerkraut and sausage. Germans always eat white sausage at breakfast time. On special days, all German men wear 'Lederhosen' (short leather trousers), and all German women wear 'Dirndl' (a traditional dress).</i></p> <p><i>I'd better end my letter now. I must get up early tomorrow. Please write to me soon!</i></p> <p><i>Take good care!</i></p> <p><i>Nazlı</i></p> |
|--|--|

After they had answered the comprehension questions, the students were asked to list the overgeneralisations made by Nazlı and Ceren about Germans and Germany. These overgeneralisations were written on the board in the classroom, and the students were asked for their opinions on some of these generalisations. The students were then provided with some examples of cultural generalisations which express tendency and potential. (see the table on the next page). This was used as a strategy to avoid stereotyping.

Finally, the students were asked to turn other overgeneralisations in the letters to generalisations by using qualifiers.

| <p style="text-align: center;"><i>Aşırı Genellemeler</i> (Overgeneralisations)</p> | <p style="text-align: center;"><i>Genellemeler</i> (Generalisations)</p> |
|---|---|
| <p><i>Tüm Alman erkekler özel günlerde kısa deri pantolon (Lederhosen) giyiyor.</i> (All German men wear 'Lederhosen' on special days.)</p> | <p><i>Çoğu Alman erkek <u>Bavyera</u>'da özel günlerde kısa deri pantolon (Lederhosen) giyiyor.</i> (<u>Most</u> German men wear 'Lederhosen' on special days in <u>Bavaria</u>.)</p> |
| <p><i>Almanlar kahvaltıda hep beyaz sosis yiyor.</i> (Germans always eat white sausage at breakfast.)</p> | <p><i><u>Bavyera</u>'da Almanlar kahvaltıda genellikle /sıklıkla beyaz sosis yiyorlar.</i> (Germans <u>generally/often</u> eat white sausage at breakfast in <u>Bavaria</u>.)</p> |
| <p><i>Almanlar dost canlısı değil.</i> (Germans aren't friendly.)</p> | <p><i><u>Burada tanıştığım Almanlar</u> dost canlısı değil.</i> (<u>The Germans I've met here</u> aren't friendly.) <i>Burada tanıştığım çoğu Alman / bazı Almanlar dost canlısı değil.</i> (<u>Most Germans / Some Germans I've met here</u> aren't friendly.)</p> |

At the end of the lesson, the students were asked to write their twelfth reflection paper.

Appendix M: Pre-Questionnaire

Intercultural Dimension in Turkish Course I

Dear Student,

I am conducting doctoral research on foreign language learners' intercultural competence development. I therefore kindly ask you to fill in the following questionnaire. Your responses to all the items across all the sections of the questionnaire will contribute a lot to the successful completion of this study.

All the information you provide will be used only for research purposes and will remain confidential.

Thank you very much in advance for your assistance.

Evrin Buse, M.A.

The questionnaire needs a code to preserve anonymity.

Before you start filling in the questionnaire, please create your code by using the following guidelines.

1. The first two letters of your mother's name.
2. The first two letters of your father's name.
3. The first two digits of your birthday (**dd** –mm-yyyy)

Example: **Helga**, **Hans**, **31** -08-1992

| | | | | | |
|----------------------|----------|----------------------|----------|-----------------|----------|
| H | E | H | A | 3 | 1 |
| <i>mother's name</i> | | <i>father's name</i> | | <i>birthday</i> | |

Please fill in your code below.

| | | | | | |
|----------------------|--|----------------------|--|-----------------|--|
| | | | | | |
| <i>mother's name</i> | | <i>father's name</i> | | <i>birthday</i> | |

Part I - Please indicate your level of agreement or disagreement with the following statements.

| | | strongly disagree | disagree | undecided | agree | strongly agree |
|-----|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 1) | The term 'culture' is synonymous with 'civilisation'. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2) | A good knowledge of grammar and vocabulary guarantees successful intercultural communication. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3) | Our own culture affects the way we judge the behaviour of people from other cultures. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4) | Culture is a static entity. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5) | Cultural stereotypes help us communicate effectively with people from other cultures. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 6) | There is uniformity within cultures. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7) | Our own culture influences how we perceive ourselves. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 8) | Some cultures are better than other cultures. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 9) | Each person is a representative of a national identity in an intercultural situation. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 10) | Cultures influence one another. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 11) | In intercultural communication situations, cultural stereotypes are barriers to mutual understanding. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

Part II- Please give a description of Turkish people in terms of gender classification.

1. Please describe a Turkish woman.

physical appearance : _____
personality : _____
level of education : _____
lifestyle : _____
belief system : _____

2. Please describe a Turkish man.

physical appearance : _____
personality : _____
level of education : _____
lifestyle : _____
belief system : _____

Part III - Please provide the following information by ticking (v) the boxes or writing your response in the space.

| |
|---|
| 1. Nationality: <input type="checkbox"/> German <input type="checkbox"/> Other: _____ (please specify) |
| 2. Age: _____ years old |
| 3. Gender: <input type="checkbox"/> female <input type="checkbox"/> male |
| 4. Education: <input type="checkbox"/> BA Student <input type="checkbox"/> MA Student <input type="checkbox"/> Other: _____ (please specify) |

Thank you for your cooperation!

Appendix N: German Version of the Pre-Questionnaire

Interkulturelle Dimension im Türkischunterricht I

Liebe Studierende,

im Rahmen einer Dissertation untersuche ich die Entwicklung der interkulturellen Kompetenz von Fremdsprachenlernenden. In diesem Zusammenhang möchte ich Sie herzlichst bitten den folgenden Fragebogen auszufüllen. Ihre Antworten auf alle Punkte in allen Abschnitten des Fragebogens tragen wesentlich zum erfolgreichen Abschluss dieser Studie bei.

Sämtliche Informationen werden vertraulich behandelt und für keinen anderen Zweck, als den oben beschriebenen, verwendet.

Vielen Dank für Ihre Unterstützung im Voraus.

Evrin Buse MA.

Um die Anonymität zu bewahren, benötigt jeder Fragebogen einen Code.

Bitte erstellen Sie Ihren Code unter den angegebenen Vorgaben, bevor Sie mit dem Fragebogen beginnen.

1. Die ersten zwei Buchstaben des Vornamens Ihrer Mutter.
2. Die ersten zwei Buchstaben des Vornamens Ihres Vaters.
3. Die ersten beiden Ziffern Ihres Geburtsdatums (d.h. den Tag des Monats)

Beispiel: Helga, Hans, Geburtsdatum 31-08-1992

| | | | | | |
|--------------------|---|--------------------|---|--------------|---|
| H | E | H | A | 3 | 1 |
| Vorname der Mutter | | Vorname des Vaters | | Geburtsdatum | |

Bitte tragen Sie hier Ihren Code ein.

| | | | | | |
|--------------------|--|--------------------|--|--------------|--|
| | | | | | |
| Vorname der Mutter | | Vorname des Vaters | | Geburtsdatum | |

Part I - Bitte geben Sie an, inwieweit Sie den folgenden Aussagen zustimmen bzw. nicht zustimmen.

| | | stimme gar nicht zu | stimme nicht zu | unentschieden | stimme zu | stimme voll zu |
|-----|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 1) | Der Begriff „Kultur“ ist synonym zu dem Begriff „Zivilisation“. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2) | Gute Grammatik- und Wortschatzkenntnisse garantieren eine erfolgreiche interkulturelle Kommunikation. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3) | Unsere eigene Kultur beeinflusst, wie wir das Verhalten von Menschen anderer Kulturen bewerten. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4) | Kultur ist etwas Statisches. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5) | Kulturelle Stereotypen helfen uns mit Menschen anderer Kulturen effektiver zu kommunizieren. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 6) | Es gibt Einheitlichkeit innerhalb der Kulturen. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7) | Unsere eigene Kultur beeinflusst, wie wir uns selber wahrnehmen. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 8) | Manche Kulturen sind besser als andere Kulturen. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 9) | In einer interkulturellen Situation repräsentiert jede Person eine nationale Identität. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 10) | Die Kulturen beeinflussen sich gegenseitig. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 11) | In interkulturellen Kommunikationssituationen sind kulturelle Stereotypen hinderlich für das gegenseitige Verständnis. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

Part II - Bitte beschreiben Sie die Türken anhand der Geschlechterzuordnung.

1. Bitte beschreiben Sie eine türkische Frau.

Erscheinungsbild : _____
Persönlichkeit : _____
Bildungsniveau : _____
Lebensstil : _____
Glaubenssystem : _____

2. Bitte beschreiben Sie einen türkischen Mann.

Erscheinungsbild : _____
Persönlichkeit : _____
Bildungsniveau : _____
Lebensstil : _____
Glaubenssystem : _____

Part III - Bitte markieren Sie das auf Sie zutreffende Kästchen und ergänzen die Antwort ggf. durch nähere Angaben.

| |
|--|
| 1. Staatsangehörigkeit: <input type="checkbox"/> Deutsch <input type="checkbox"/> Andere: _____ (bitte nähere Angabe) |
| 2. Alter: ____ Jahre |
| 3. Geschlecht: <input type="checkbox"/> weiblich <input type="checkbox"/> männlich |
| 4. Ausbildungsstand: <input type="checkbox"/> BA Student <input type="checkbox"/> MA Student <input type="checkbox"/> Andere: _____ (bitte nähere Angabe) |

Vielen Dank für Ihre Unterstützung!

Appendix O: Post-Questionnaire

Intercultural Dimension in Turkish Course II

The questionnaire needs a code to preserve anonymity.

Before you start filling in the questionnaire, please create your code by using the following guidelines.

- 1. The first two letters of your mother's name.*
- 2. The first two letters of your father's name.*
- 3. The first two digits of your birthday (dd-mm-yyyy)*

Example: Helga, Hans, 31-08-1992

| | | | | | |
|----------------------|----------|----------------------|----------|-----------------|----------|
| H | E | H | A | 3 | 1 |
| <i>mother's name</i> | | <i>father's name</i> | | <i>birthday</i> | |

Please fill in your code below.

| | | | | | |
|----------------------|--|----------------------|--|-----------------|--|
| | | | | | |
| <i>mother's name</i> | | <i>father's name</i> | | <i>birthday</i> | |

Full Name: _____ (optional)

Part I - Please indicate your level of agreement or disagreement with the following statements.

| | | strongly disagree | disagree | undecided | agree | strongly agree |
|-----|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 1) | The term 'culture' is synonymous with 'civilisation'. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2) | A good knowledge of grammar and vocabulary guarantees successful intercultural communication. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3) | Our own culture affects the way we judge the behaviour of people from other cultures. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4) | Culture is a static entity. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5) | Cultural stereotypes help us communicate effectively with people from other cultures. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 6) | There is uniformity within cultures. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7) | Our own culture influences how we perceive ourselves. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 8) | Some cultures are better than other cultures. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 9) | Each person is a representative of a national identity in an intercultural situation. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 10) | Cultures influence one another. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 11) | In intercultural communication situations, cultural stereotypes are barriers to mutual understanding. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

Part II- Please give a description of Turkish people in terms of gender classification.

1. Please describe a Turkish woman.

physical appearance : _____
personality : _____
level of education : _____
lifestyle : _____
belief system : _____

2. Please describe a Turkish man.

physical appearance : _____
personality : _____
level of education : _____
lifestyle : _____
belief system : _____

Thank you for your cooperation!

Appendix P: German Version of the Post-Questionnaire

Interkulturelle Dimension im Türkischunterricht II

Um die Anonymität zu bewahren, benötigt jeder Fragebogen einen Code.

Bitte erstellen Sie Ihren Code unter den angegebenen Vorgaben, bevor Sie mit dem Fragebogen beginnen.

1. Die ersten zwei Buchstaben des Vornamens Ihrer Mutter.
2. Die ersten zwei Buchstaben des Vornamens Ihres Vaters.
3. Die ersten beiden Ziffern Ihres Geburtsdatums (d.h. den Tag des Monats)

Beispiel: Helga, Hans, Geburtsdatum 31-08-1992

| | | | | | |
|--------------------|---|--------------------|---|--------------|---|
| H | E | H | A | 3 | 1 |
| Vorname der Mutter | | Vorname des Vaters | | Geburtsdatum | |

Bitte tragen Sie hier Ihren Code ein.

| | | | | | |
|--------------------|--|--------------------|--|--------------|--|
| | | | | | |
| Vorname der Mutter | | Vorname des Vaters | | Geburtsdatum | |

Name, Vorname: _____ (Angabe freiwillig)

Part I - Bitte geben Sie an, inwieweit Sie den folgenden Aussagen zustimmen bzw. nicht zustimmen.

| | | stimme gar nicht zu | stimme nicht zu | unentschieden | stimme zu | stimme voll zu |
|-----|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 1) | Der Begriff „Kultur“ ist synonym zu dem Begriff „Zivilisation“. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2) | Gute Grammatik- und Wortschatzkenntnisse garantieren eine erfolgreiche interkulturelle Kommunikation. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3) | Unsere eigene Kultur beeinflusst, wie wir das Verhalten von Menschen anderer Kulturen bewerten. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4) | Kultur ist etwas Statisches. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5) | Kulturelle Stereotypen helfen uns mit Menschen anderer Kulturen effektiver zu kommunizieren. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 6) | Es gibt Einheitlichkeit innerhalb der Kulturen. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7) | Unsere eigene Kultur beeinflusst, wie wir uns selber wahrnehmen. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 8) | Manche Kulturen sind besser als andere Kulturen. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 9) | In einer interkulturellen Situation repräsentiert jede Person eine nationale Identität. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 10) | Die Kulturen beeinflussen sich gegenseitig. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 11) | In interkulturellen Kommunikationssituationen sind kulturelle Stereotypen hinderlich für das gegenseitige Verständnis. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

Part II - Bitte beschreiben Sie die Türken anhand der Geschlechterzuordnung.

1. Bitte beschreiben Sie eine türkische Frau.

Erscheinungsbild : _____
Persönlichkeit : _____
Bildungsniveau : _____
Lebensstil : _____
Glaubenssystem : _____

2. Bitte beschreiben Sie einen türkischen Mann.

Erscheinungsbild : _____
Persönlichkeit : _____
Bildungsniveau : _____
Lebensstil : _____
Glaubenssystem : _____

Vielen Dank für Ihre Unterstützung!

Appendix Q: The Classification of the Items in the Pre- and Post-Questionnaires

The numbers in the parentheses below indicate the number of the items in the pre- and post-questionnaires.

Awareness of Culture

Part I:

1. (1) The term 'culture' is synonymous with 'civilisation'.
2. (4) Culture is a static entity.
3. (10) Cultures influence one another.
4. (6) There is uniformity within cultures.
5. (3) Our own culture affects the way we judge the behaviour of people from other cultures.
6. (7) Our own culture influences how we perceive ourselves.

Awareness of the Conditions for Effective IC

Part I:

1. (2) A good knowledge of grammar and vocabulary guarantees successful intercultural communication.
2. (9) Each person is representative of a national identity in an intercultural situation.
3. (5) Cultural stereotypes help us communicate effectively with people from other cultures.
4. (11) In intercultural communication situations, cultural stereotypes are barriers to mutual understanding.
5. (8) Some cultures are better than other cultures.

Part II:

1. Please describe a Turkish woman.

physical appearance : _____
personality : _____
level of education : _____
lifestyle : _____
belief system : _____

2. Please describe a Turkish man.

physical appearance : _____
personality : _____
level of education : _____
lifestyle : _____
belief system : _____

Appendix R: Reflection Prompts

Reflection Paper I

Julia, from Sweden, is an exchange student at Istanbul University in Turkey. Having learned Turkish for a year in Sweden, she is happy because she can practice her Turkish language skills. Today after the lesson, she wanted to talk to the course instructor Dr. Ceyda Günay. In Turkish, she said, "Ceyda, I need to talk to you. Do you have a minute?" Hearing this, Dr. Günay looked annoyed, and she left the class without giving a reply to Julia.

-The reason why the course instructor did not answer Julia's question could be

-Julia can express herself in Turkish, and she can form grammatically correct sentences. However, there is a communication breakdown between Julia and the course instructor. This shows that

Reflection Paper II

Today, I learned that non-verbal communication

Reflection Paper III

Today, I learned that culture

Reflection Paper IV

The following is a dialogue that takes place between two friends: Carsten, from Germany, and Jay, from Britain.

Carsten: It's so funny. You have a city called 'Reading' in the UK.

Jay: Yeah! Right, but you guys have a city named 'Essen'!

Carsten: (astonished) Oh, you are right! I've never thought of it that way.

-This short dialogue shows that

Reflection Paper V

Today, I became aware that

Reflection Paper VI

-Today, I became aware that culture,

-Gamze thinks her culture is better. The effects of this perspective on intercultural communication can be

Reflection Paper VII

- The video of the Turkish folk song shows that
- Today, I learned that culture

Reflection Paper VIII

- I read some comments in a traveller's blog which criticized friends and couples for splitting the bill in restaurants in Germany, and which claim that 'Germans are a bit stingy.' I think
- In the light of these, I reached the conclusion(s) that

Reflection Paper IX

Today I learned that culture

Reflection Paper X

The portrayal of people in the Black Sea jokes in Turkey and in the East Frisian jokes in Germany raised my awareness that stereotypes

Reflection Paper XI

- The cultural stereotypes we discussed today show that
- In terms of how stereotypes develop, I learned that
- In terms of the effects of stereotypes on intercultural communication, I became aware that

Reflection Paper XII

- In terms of how stereotypes develop, I learned that
- With regard to how to avoid stereotyping, I learned that

End- of- Course Reflection Paper

- Throughout the Turkish course, on "culture" I have learned that
- In terms of communicating with people from other cultures, the Turkish course has raised my awareness of

Appendix S: German Version of the Reflection Prompts

Reflexionspapier I

Julia ist eine schwedische Austausch-Studentin an der Universität Istanbul in der Türkei. Sie ist glücklich, denn, nachdem sie ein Jahr türkisch in Schweden gelernt hat, kann sie nun ihre Sprachkenntnisse anwenden. Nach dem heutigen Kurs wollte Julia mit der Kursleiterin Dr. Ceyda Günay sprechen. Sie sagte in Türkisch: „Ceyda, ich muss mit dir sprechen. Hast du eine Minute?“ Als Dr. Günay das hörte, schaute sie verärgert und verließ die Klasse ohne Julia eine Antwort zu geben.

- Der Grund, warum die Kursleiterin Julias Frage nicht beantwortet hat, könnte folgender sein
- Julia kann sich in der türkischen Sprache ausdrücken und sie kann grammatikalisch richtige Sätze formulieren. Dennoch gibt es einen Kommunikationszusammenbruch zwischen Julia und der Kursleiterin. Dies zeigt, dass

Reflexionspapier II

Heute habe ich gelernt, dass nonverbale Kommunikation.....

Reflexionspapier III

Heute habe ich gelernt, dass Kultur

Reflexionspapier IV

Der folgende Dialog findet zwischen zwei Freunden statt: Carsten, aus Deutschland, und Jay, aus Großbritannien.

Carsten: Das ist sehr lustig. Ihr habt eine Stadt namens ‚Reading‘ in Großbritannien.

Jay: Ja, das stimmt! Aber Ihr habt eine Stadt mit dem Namen ‚Essen‘!

Carsten: (erstaunt) Oh, Du hast recht! So habe ich es noch nie betrachtet.

- Diese kurze Dialog zeigt, dass

Reflexionspapier V

Heute ist mir bewusst geworden, dass.....

Reflexionspapier VI

- Heute ist mir bewusst geworden, dass Kultur.....

-Gamze denkt, dass ihre Kultur besser ist. Die Auswirkungen dieser Perspektive auf die interkulturelle Kommunikation können sein

Reflexionspapier VII

-Das Video des türkischen Volksliedes zeigt, dass.....

-Heute habe ich gelernt, dass Kultur

Reflexionspapier VIII

-In einem Reiseblog habe ich einige Kommentare gelesen, in denen kritisiert wird, dass sich Freunde und Paare in Deutschland die Rechnung in Restaurants teilen, und in denen behauptet wird, dass "die Deutschen ein bisschen geizig sind." Ich denke

-Unter Berücksichtigung des oben geschriebenen komme ich zu der Schlussfolgerung/den Schlussfolgerungen, dass

Reflexionspapier IX

Heute habe ich gelernt, dass Kultur

Reflexionspapier X

Die Darstellung von Menschen in den Schwarzmeerwitzen in der Türkei und in den Ostfriesenwitzen in Deutschland hat mein Bewusstsein dafür geschärft, dass Stereotypen

Reflexionspapier XI

-Die kulturellen Stereotypen, die wir heute besprochen haben, zeigen, dass

-In Bezug darauf, wie Stereotypen entstehen, habe ich gelernt, dass

-In Bezug auf die Auswirkungen von Stereotypen auf die interkulturelle Kommunikation ist mir bewusst geworden, dass

Reflexionspapier XII

-In Bezug darauf, wie Stereotypen entstehen, habe ich gelernt, dass

-In Bezug auf die Vermeidung von Stereotypisierung habe ich gelernt, dass

Abschließendes Reflexionspapier

-Während des Türkischkurses habe ich gelernt, dass Kultur.....

-In Bezug auf die Kommunikation mit Menschen aus anderen Kulturen hat der Türkischkurs mein Bewusstsein dafür geschärft, dass

Appendix T: Interview Schedule

1- Introduction:

-Greet the student, make a small talk, and give brief information about the interview format.

2- Interview Phase

PART I

Interviewer: *Here is the text. Please read it, and we will start when you are ready.*

Text:

In Germany, there are many different wedding traditions in different regions and villages. However, international wedding traditions are also becoming increasingly popular in this country. One of them is “*Something old, something new, something borrowed, something blue, and a silver sixpence in your shoe.*” This tradition dates back to the Victorian Era in England. Accordingly, the bride should wear or carry something old, something new, something borrowed, something blue, and she should also wear a sixpence in her shoe at her wedding. Something old represents continuity or the tie between the bride’s past and her family. Something new symbolises the new chapter in the bride’s life and the future she will spend with her spouse. Something borrowed usually comes from a happily married family member or a friend, and it is believed to bring good luck. The bride also wears something blue, since it is the colour of love, purity and faithfulness. Lastly, sixpence in the shoe is a symbol of prosperity and wealth for the couple.

(Adapted from <https://www.flairelle.de/etwasaltes-etwasneues/>)

Interview Questions

- 1) What do you think about this tradition?*
- 2) How do you see the term “culture” in this example?*
- 3) Which characteristics of culture do you see here?*

Part II

Interviewer: *Please read the first incident. Tell me when you are ready.*

Incident I

Joseph and Lucas are university students from France. Last week, they were in London for a short holiday. They went to a pub to have a couple of beers. The pub was very crowded and loud. Lucas went to the bar and asked for two beers. The barman didn't understand him as the music was too loud. Lucas then pointed to a beer bottle and made a "V sign" with his palm facing inward, meaning "two" to order two bottles of beer. The barman got very angry and started shouting at Lucas. Seeing that the barman was about to start a fight, Lucas ran back to Joseph, and they left the bar immediately. Back in France, Lucas told his friends that Englishmen were very aggressive and rude.

Interview Questions

- 1) What do you think is the problem here?*
- 2) In your opinion, who is right? Why?*
- 3) Lucas says, "Englishmen are very aggressive and rude." Would you also say the same? Why?*
- 4) How do you think Lucas's assumption that "Englishmen are very aggressive and rude" may affect his communication with English people?*
- 5) Have you also had a similar experience, or have you ever observed such an incident? If yes, could you please explain it briefly? When was it? How did you react? What did you think? Would you also react the same way today? What do you think about this experience now?*

Part III

Interviewer: Please read the second incident. I will then ask you a few questions related to the text.

Incident II

Susan and Lisa are two Americans who are currently working in Germany. They are looking for a new flat in Düsseldorf. Yesterday at 4 p.m., they had an appointment for an apartment viewing. They arrived at the meeting point ten minutes early. Instead of waiting outside, they rang the bell. The landlord opened the door but said in an unfriendly manner that the meeting was at 4 p.m., not at 3:50. Susan and Lisa apologised for that, and they left the building in shock. Lisa then said to Susan, “The people here are very unfriendly! This would never happen in America. We are friendly and kind. Our culture is much better.”

Interview Questions

- 1) What do you think is the problem here?*
- 2) In your opinion, who is right? Why?*
- 3) Lisa says, “Our culture is much better.” Would you say the same? Why?*
- 4) How do you think Lisa’s opinion about her own culture would affect her relationship with people from other cultures?*

3- Closing Statements

Interviewer: Is there anything else you would like to add about the Turkish course or about your intercultural learning experience in the Turkish course?

Thank you for your participation.

Appendix U: German Version of the Interview Schedule

1- Einführung

- Student begrüßen, einen kurzen Smalltalk führen und kurze Informationen über das Interviewformat geben.

2- Interviewphase

Teil I

Interviewer: *Hier ist der Text. Bitte lesen Sie ihn. Wir beginnen, wenn Sie bereit sind.*

Text:

In den verschiedenen Regionen und Ortschaften Deutschlands herrschen ganz unterschiedliche Hochzeitstraditionen. Aber auch internationale Hochzeitsbräuche werden hierzulande immer beliebter. Eine davon ist „Etwas Altes, etwas Neues, etwas Geliehenes, etwas Blaues und einen Glückspfennig im Schuh.“ Diese Tradition reicht bis in die viktorianische Zeit in England zurück. Dementsprechend sollte die Braut bei ihrer Hochzeit etwas Altes, etwas Neues, etwas Geliehenes, etwas Blaues tragen, und zudem auch noch einen Glückspfennig in ihrem Schuh. Etwas Altes steht für Kontinuität oder die Verbindung zwischen der Vergangenheit der Braut und ihrer Familie. Etwas Neues symbolisiert das neue Kapitel im Leben der Braut und die Zukunft, die sie mit ihrem Ehepartner verbringen wird. Etwas Geliehenes stammt normalerweise von einem glücklich verheirateten Familienmitglied oder einem Freund, und es wird angenommen, dass es Glück bringt. Die Braut trägt auch etwas Blaues, da es die Farbe der Liebe, Reinheit und Treue ist. Der Glückspfennig im Schuh ist ein Symbol für Wachstum und Wohlstand für das Paar.

(modifiziert von <https://www.flairelle.de/etwasaltes-etwasneues/>)

Interviewfragen

- 1) Was denken Sie über diesen Brauch?*
- 2) Wie sehen Sie den Begriff Kultur in diesem Beispiel?*
- 3) Welche Eigenschaften von Kultur sehen Sie hier?*

Teil II

Interviewer: Bitte lesen Sie über die erste Situation. Sagen Sie bitte Bescheid, wenn Sie damit fertig sind.

Situation I

Joseph und Lucas sind Studenten aus Frankreich. Letzte Woche waren sie für einen kurzen Urlaub in London. Sie gingen in eine Kneipe, um ein paar Bier zu trinken. Die Kneipe war sehr voll und laut. Lucas begab sich direkt zur Theke, um zwei Gläser Bier zu bestellen. Doch da die Musik so laut war, konnte der Barkeeper ihn nicht verstehen. Daraufhin zeigte Lucas auf eine Flasche Bier und machte dabei ein "V"-Zeichen mit der Handfläche zu ihm zeigend um 'zwei Flaschen Bier' sagen zu wollen. Der Barkeeper wurde sehr wütend und fing an Lucas anzuschreien. Als Lucas verstand, dass es zu einem ernststen Streit kommen könnte, rannte er zurück zu Joseph und beide verließen die Kneipe auf der Stelle. Zurück in Frankreich erzählt Lucas seinen Freunden, dass englische Männer sehr aggressiv und unhöflich sind.

Interviewfragen

- 1) Was denken Sie ist hier das Problem?*
- 2) Wer hat Ihrer Meinung nach Recht? Warum?*
- 3) Lucas sagt „englische Männer sind sehr aggressiv und unhöflich“; würden Sie das gleiche sagen? Warum?*
- 4) Wie, denken Sie, könnte die Annahme von Lucas „englische Männer sind aggressiv und unhöflich“ seine Kommunikation mit Engländern beeinflussen?*
- 5) Haben Sie auch schon mal eine ähnliche Erfahrung gemacht oder beobachtet? Wenn ja, können Sie ein bisschen erzählen? Wann war es? Wie haben Sie reagiert? Was haben Sie gedacht? Würden Sie heute immer noch so reagieren? Wie denken Sie heute darüber?*

Teil III

Interviewer: Bitte lesen Sie über die zweite Situation. Anschließend stelle ich Ihnen ein paar Fragen mit Bezug auf den Text.

Situation II

Susan und Lisa sind zwei Amerikanerinnen, die zurzeit in Deutschland arbeiten. Sie sind auf der Suche nach einer neuen Wohnung in Düsseldorf und hatten gestern für 16 Uhr einen Wohnungsbesichtigungstermin. Da sie sich frühzeitig auf den Weg gemacht haben waren sie schon 10 Minuten vor der verabredeten Zeit vor Ort. Statt zu warten, entschieden sie sich gleich zu klingeln. Der Vermieter öffnete die Tür, wies die beiden jedoch gleich in unfreundlicher Art und Weise darauf hin, dass der Besichtigungstermin nicht für 15:50 Uhr, sondern für 16:00 Uhr ausgemacht war. Daraufhin entschuldigten sich Lisa und Susan umgehend und verließen schockiert das Haus. Lisa zu Susan: „Die Menschen hier sind sehr unfreundlich! So etwas würde in Amerika nie passieren. Wir sind freundlich und höflich. Unsere Kultur ist viel besser.“

Interviewfragen

- 1) Was denken Sie ist hier das Problem?
- 2) Wer hat Ihrer Meinung nach Recht? Warum?
- 3) Lisa sagt „Unsere Kultur ist viel besser“ würden Sie das gleiche sagen? Warum?
- 4) Wie meinen Sie würde Lisas Schlussfolgerung über ihre eigene Kultur ihre Beziehungen zu Menschen anderer Kulturen beeinflussen?

3-Schlussworte

Interviewer: Möchten Sie noch etwas über den Türkischkurs oder Ihre interkulturelle Lernerfahrung im Türkischkurs hinzufügen?

Ich danke für Ihre Teilnahme. Vielen Dank.

Appendix V: List of the Symbols Used in Interview Transcription

| | |
|----------|---|
| (.) | Pause of about one second |
| (..) | Pause of two seconds |
| (...) | Pause of three seconds |
| (4) | A timed pause (number enclosed in brackets indicates the number of seconds) |
| (sound) | emotional, non-verbal utterances, such as laughter, giggling and sighs |
| / | discontinuation of sentences or abrupt stops within a word |
| // | overlapping speech |
| () | unclear word |
| EMPHASIS | emphasised words or utterances are capitalised |