

**Cognition of Korean-English Secondary School
Teachers about Intercultural Dimension in EFL teaching**

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ABSTRACT

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The importance of intercultural competence in education has been recognized in order to promote students' tolerance and empathy towards others in the globalized world. Being the first and foremost foreign language subject in Korea, English classroom is considered to be the right place to address different cultures and the intercultural competence. Then, how English teachers understand intercultural competence would be important since it would greatly affect their teaching.

The aim of this study is to investigate how Korean-English secondary school teachers understand intercultural dimension in EFL teaching in relation to their teaching context; and how their reported practices look like. 37 teachers participated in online survey (Google Forms) with closed and open questions.

The quantitative data were used to describe teachers' general understanding, and analyzed together with the qualitative data by means of thematic analysis. The findings suggest that secondary Korean-English teachers have high appreciation and desire of integrating intercultural dimension in English teaching, but the gap exists between the cognition and the reported practice due to some constraining factors.

This study tries to connect teacher cognition of culture teaching, national curriculum, intercultural dimension, their reported practice, and the contextual factors that affect teaching practices, in order to provide the overall and comprehensive picture of English education in Korea. Some suggestions were also made for better future of our English education; regarding culture teaching in English classroom, teacher education and training, the need for teachers' active attitude in teaching, and the assessment system.

Key words: Intercultural competence, Foreign language teaching, Culture teaching, Teacher cognition, Korea, Secondary school

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So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets. (Matthew 7:12, NIV)

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1 INTRODUCTION

The world has become so close to us. Globalization is not a special word anymore; it is not only a matter of political or business area but also is exerting a great influence on personal life. As a middle school English teacher in Korea, where English is a foreign language, how to motivate my students to place themselves in this globalized world has been a pending task for me. In every first lesson of the semester, I tried to help the students to see English as one of many languages, not as an academic subject. However, it was not easy to open their eyes beyond the immediate test-oriented situation, only having a sense of duty but being not sure about how to.

Learned and faced with the idea of integrating intercultural communicative competence in English teaching, I started to look back my previous teaching practice and realized that the cultural activities that I tried were no more than transferring the facts or knowledge about other countries. It was an eye-opening experience for me to know that cultural aspect of language in English classrooms should be covered beyond the facts or knowledge of English-speaking cultures or other cultures, reaching to the attitude of tolerance and empathy towards others.

Even though the current 2009 revised curriculum and coming 2015 revised curriculum are already addressing intercultural competence as one of the goals of education, it seems that it is not well recognized in English teaching practice in schools (Park, 2010; Kim, 2010; Cha, 2014). I also came to think about how many challenges English teachers have in order to do such things in present context of Korean English education. Since then, I became curious about how other 'ordinary' Korean secondary English teachers like me generally would think about bringing the intercultural competence to their teaching and how their actual teachings might look like. Nevertheless, there are not many studies on how teaching intercultural competence is implemented practically in certain subjects (including English) or how much teachers are aware about intercultural competence in their teaching.

This research, therefore, is hoped to show how secondary English teachers in Korea recognize intercultural competence and how their reported practices are, in consideration of some contextual factors that teachers might be commonly situated in. It could be the good starting point for developing ideas of teaching and learning intercultural competence in secondary English classrooms.

2 THEORETICAL BACKGROUND OF THE STUDY

2.1 Intercultural Dimension in Foreign Language Teaching

2.1.1 The need for intercultural competence in foreign language classroom

Korea has been known as quite a homogeneous society, but it is more myth than reality. The number of foreigners living in Korea is estimated as 1,741,919 at the moment, which is 3.4% of the total population. It has tripled during the past 10 years, showing that Korea is increasingly becoming a multicultural society (Ministry of Government Administration and Home Affairs, 2015). Each individual possibly has more chances to have intercultural encounters in daily life nowadays.

As the society is becoming increasingly international and multicultural, it seems that we are facing more problems in dealing with those differences, foreignness, and heterogeneity. In Korea, a strong ethnic nation (Shin, 2006), it has been reported that racism, prejudice, discrimination and inequalities towards foreigners exist across different areas and those negative attitudes are causing some serious social conflicts and problems (cf. Shin, 2012). It was also reported that Koreans show hierarchical nationhood, where rights, benefits and opportunities are distributed based on position in the hierarchy (Seol & Skrentny, 2009; p. 162) that has been shaped mainly in terms of economic interests. This phenomenon desperately calls for the need to teach how to respond to differences and what is right attitude towards them. The importance of peace education and international understanding at all levels of education and in all school subjects should be recognized (Kaikkonen, 2001). Education

today is required to strive for equipping students with intercultural communicative competence in all subjects in a variety of ways, in order to enable them to avoid conflicts coming from differences but to understand and tolerate towards each other.

Many researchers of intercultural competence speak about the inevitability of teaching intercultural competence in foreign language classroom. For example, Kaikkonen (2001) puts this, "As we express ourselves very much through the language we use, personal growth towards intercultural competence is not possible without encountering and learning a foreign language and the foreignness it entails. Personal contacts with a foreign culture and the study and use of the language of that culture are essential elements in intercultural learning (p.85)." In the center of the discussion of globalization and intercultural competence, there is English, which has been the first and foremost foreign language in Korea. With the current lingua franca status of English, teaching intercultural competence would not be a choice but an essential part of English language teaching in Korea as well. Especially students in Korea, where the society has just started becoming multicultural, it would become very important that English classroom should be the place where the students can learn the right attitude towards foreign cultures as global individuals as well as language skills well enough to communicate with people from other cultures.

2.1.2 English as a Lingua Franca (ELF) and World Englishes (WEs)

For many decades, English has been enjoying its popularity as a language the most commonly used among international contacts. Even though it seems that numerous historical, political and economic reasons have made what English is now, the status and influence that English has in the world and in our life cannot be overlooked. The total number of people who speak English¹ is estimated to be around 1,400 million including the first- and second-language speakers (around 400 million each) (Crystal, 2004). Also, over 80% of interactions conducted in English take place in the absence of a native speaker

¹ "At the level that one can hold a reasonable conversation in English (Crystal, 2004; p. 29)"

(Graddol, 1997). Naturally, the ownership of English has been questioned, and the terms such as English as a Lingua Franca (ELF), English as an International Language (EIL) or World Englishes (WEs) have emerged to describe the current status of English. Even though there have been many controversies over the legitimacy of such terms, I would like to make a clear distinction of the two terms that I will use: English as a Lingua Franca and World Englishes. As Jenkins (2006) puts them, for English as a *Lingua Franca* (ELF), the 'global status' of English seems to be more emphasized. In its purest form it refers to a contact language used only among non-mother tongue speakers, but generally any intercultural communication is included in ELF whether native English speakers are involved or not. World Englishes sounds more like localized or indigenized Englishes like so-called new Englishes in Africa, Asia, and the Caribbean (Kachru's outer circle) when it is defined in a narrower sense (cf. Jenkins, 2006; p. 159).

Korea falls into the expanding circle according to Kachru's model (1985), where English is being taught as a foreign language. Thinking about these terms would have a significant meaning for English teachers in Korea, since English which is being used in Korea or which Koreans are using in any intercultural contacts could be regarded as ELF. Also, English that Koreans use would be very much under the influence of Korean language in the view of WEs. However, before bringing these terms to the front, the unique status of English within Korea should be first considered.

In Korea, English is not an official language or a language that people use at a daily basis; rather a language being studied as a foreign language while there is a strong mother tongue and culture. English has been recognized as a kind of 'qualification' that proves a person's ability to do something, not much as a communication tool. Park (2010) summarized the roles of English in Korea as follows: 1) A standard to assess the extent of academic achievement², 2) A tool for learning or exploring professional knowledge in many fields, 3) A tool for evaluating people's potentials and for discriminating them when they apply

² For example, as a school mid- or final term or an important part of CSAT (College Scholastic Aptitude Test) which are very high-stake tests.

for a job except for few people who are practically doing the international work (p. 110). These roles of English are still prevailing in Korea, having so much influences on the society in general. Koreans also seem to have strong native-speakerism in terms of fluency and pronunciation. They tend to see themselves lower than native English speakers, only because of their lack of English proficiency. Park (2010) explains the reason behind this Koreans' attitude toward English: Korea has been sticking to a single variety of English (e.g., American or British English) and has been giving the prestige to that variety and those cultures. She also refers to Holliday (2005) to describe how Korean's native-speakerism looks like. Holliday (2005), focusing on the ideological aspect of native-speakers, pointed out the negative meaning implied in 'non-native speakers,' which is deficient, non-professional, lacking confidence. In other words, even if the communication is taking place in English as a lingua franca (mediated language), because of the unequal status of native speaker and non-native speaker, the possibility of having equal position in the communication seems to be far-off (Park, 2010).

In this situation, thinking about lingua franca status of English and varieties of English would be greatly important for English teachers. Understanding ELF and WEs at a pedagogical level would help them to address these issues more practically in the classroom. First, ELF can serve as a minimum standard that school English teaching should be aiming for in an EFL context. Test-oriented English teaching causes too much focus on reading and grammar, which are too far from the use of English for communication. ELF concept could encourage teachers to deal more with the communicative use of English: having the fact that "anyone participating in international communication needs to be familiar with certain forms (phonological, lexicogrammatical, etc.) that are widely used and widely intelligible across groups of English speakers from different first language backgrounds (Jenkins, 2006; p. 161)." Also, bringing WEs into English classroom would be able to make a breakthrough and a challenge of native-speakerism (Holliday, 2005; cited from Park, 2010) still governing in Korea. English teachers should recognize the varieties of English that already exist around us and have critical

and balanced view on this phenomenon. They could help students to be aware that the influence of Korean on their English is not necessarily a negative thing. The issues with power relations, weaker languages and their cultures, cultural identities should also be considered and dealt with in English teaching. The emergence of new trend of English requires significant change in the current ways of English teaching in Korea, calling for the need of teaching intercultural competence. I will address more about the situation of English education in Korea later (see 3.3.1 English Education in Korean Context).

2.1.3 What is intercultural communicative competence?

Current English language teaching in schools around the world seems to be generally based on Communicative Language Teaching approach, proposed by Canale and Swain in 1980, since it has been highly recognized that communicative competence should be the purpose of language teaching. Communicative competence was first coined by Hymes (1972), who argued that ‘linguists wishing to understand *first language acquisition* need to pay attention the way in which not only grammatical competence but also the ability to use language appropriately is acquired (Byram, 1997; p. 7, my emphasis).’ This concept of communicative competence was directly transferred to foreign language teaching, and resulted in the idea that native speakers are experts and the models of that language (Byram et al., 2002). Therefore, the implicit aim in English language teaching based on Communicative Language Teaching approach has been “to imitate a native-speaker in linguistic competence³, in knowledge of what is ‘appropriate’ language, and in knowledge about a country and its culture (Byram et al., 2002; p. 5).”

This native-speaker-based concept of communicative competence has been questioned by many researchers (Byram, 1997; Kramsch, 1997; Alptekin, 2002). Among them, Alptekin (2002) gives a critical insight into the need for changing the existing view of the communicative competence. He suggests that existing

³ Linguistic competence in this study refers to the part of intercultural communicative competence that Byram described (see Figure 1); the ability to apply knowledge of rules of a standard version of the language to produce and interpret spoken and written language (Byram, 1997; p. 48), which also would include grammatical competence.

concept of communicative competence should be replaced with the new notion of communicative concept which is based on the perspective of English as an international language, or lingua franca. He points out if foreign language learners are expected to learn the language and the culture of the target language perfectly; foreign language teaching becomes a process of *enculturation* (p. 58). The existing view of communicative competence is said to be *utopian* (p. 59) because native speakership is a linguistic myth and it portrays a monolithic perception of the native speaker's language and culture. The concept of communicative competence is also *unrealistic* (p. 60) because it fails to reflect the lingua franca status of English, where non-native vs. non-native speaker interactions are rapidly increasing today; so there can be no more relevant to the native speakers' cultural norms in those interactions. It ignores the foreign language learners' own cultures, *constraining* (p. 61) the learner and teacher autonomy by associating the concept of authenticity with the native speakers' social milieu. Considering that foreign language learners are already multicomponent language learners, would it then be effective to teach them with a model of a monolingual view? They should be taught based on the fact that they are bilinguals, having their own cultural background. Therefore, the definition of communicative competence should be modified and expanded towards 'intercultural communicative competence.'

Intercultural communicative competence can be broadly defined as one's ability to ensure a shared understanding by people of different social identities, and the ability to interact with people as complex human beings with multiple identities and their own individuality (Byram et al., 2002). Byram (1997) first explains that the concept of intercultural communicative competence in foreign language teaching consists of partial competences; linguistic competence, sociolinguistic competence, discourse competence, and intercultural competence, which have significant connections between them (p. 49). Then, he proposes a descriptive model of intercultural competence, which specifies the notion with knowledge, skills, and attitudes that are comprised of 5 *Savoirs* as seen in Figure 1. This model was designed and developed in order to help foreign language teachers to include intercultural competence in their

pedagogical aims, by specifying the ‘objectives’ that can be used in planning teaching and assessment (Byram, 2009).

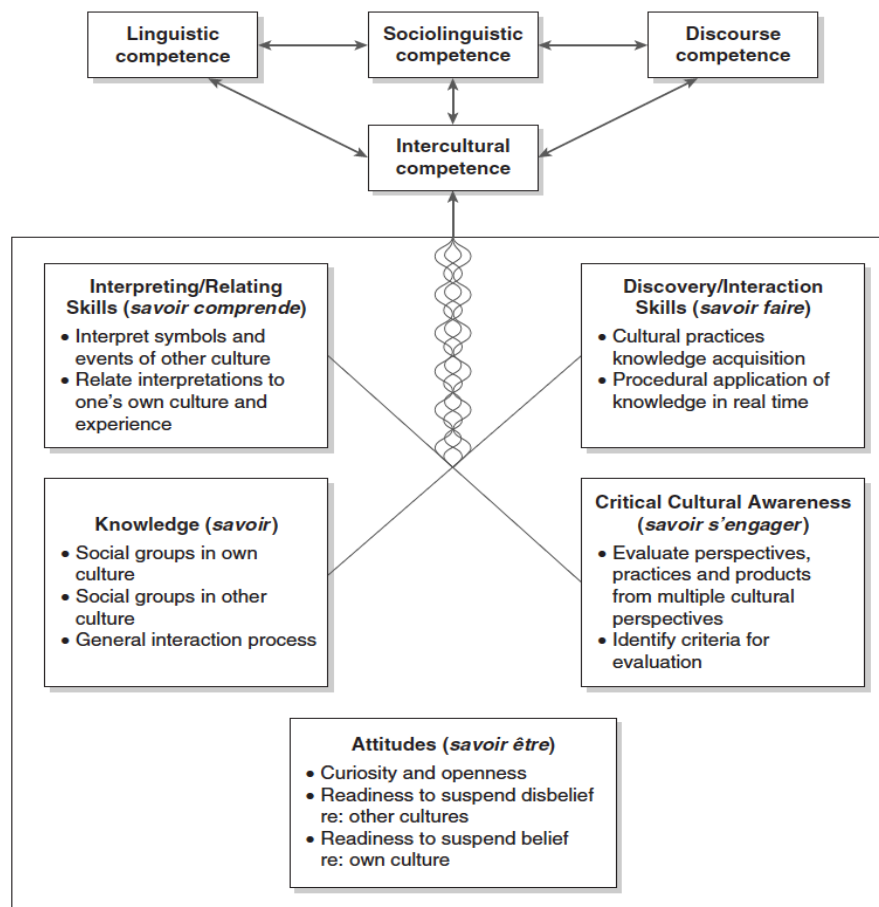


Figure 1 Intercultural competence model (Byram, 1997)

First, taking intercultural ‘attitudes’ as the foundation of intercultural competence (Byram et al., 2002), he defines *savoir-être* as ‘curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own’ (Byram, 1997, p. 57). *Savoirs* is defined as ‘knowledge of social groups and their products and practices in one’s own and in one’s interlocutor’s country, and of the general processes of societal and individual interaction’ (Byram, 1997, p. 58). According to Sercu (2006), *saviors* here includes both culture-specific (of one’s own and foreign cultures) and culture general knowledge, as well as the knowledge regarding the many ways in which culture affects language and communication. *Savoir-comprendre* is defined as ‘the ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one’s own’ (Byram 1997, p. 61). It can be called the skills of comparison or interpreting and relating in the situation of communication

conflicts. *Savoir-apprendre/faire* is the 'skill of discovery and interaction: 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. 61). *Savoir s'engager* is described as 'critical cultural awareness/political education: 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 (Byram, 1997, p.63), which relates intercultural competence to "education for intercultural citizenship" in his more recent writings (cf. Byram, 2008).

His model has significant meaning in that it suggests that the knowledge, attitudes, and skills to be learnt are directed towards communication with members of other cultures in general, not limited to the specific target culture (Larzén, 2005). In addition, it brings the importance of 'values' into language teaching, putting language teaching in broader educational dimension of 'democratic education (Byram et al., 2002)⁴.' It strengthens the need for teaching intercultural competence in foreign language teaching, together with other competences that have been emphasized in the existing English education.

2.1.4 Culture and foreign language teaching

In order to bring the idea of intercultural competence to English language teaching, how 'culture' in English classroom has been addressed should be discussed. The dichotomy of language and culture, i.e. the four skills 'plus culture,' is an entrenched feature of language teaching around the world. Culture is often seen as mere information conveyed by the language, not as a feature of language itself. Often culture itself becomes an educational objective in language class, being likely to be separate from language (Kramch, 1993).

The evolution of teaching culture in language education is illustrated more in detail by Crozet et al. (1999). Traditionally teaching culture was mainly done by teaching literature, which was regarded high culture but decontextualized at the same time. Then it was replaced by culture as learning 'about' countries as a

⁴ "There is nonetheless a fundamental values position which all language teaching should promote: 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. 9)

background knowledge of learning a language. For example, in Korea, knowing about history, geography, or customs of English-speaking countries (mainly US or UK) was regarded as cultural part of language teaching. The third paradigm of teaching culture was 'culture as practices.' Here culture is seen as a 'collective way of acting through language,' which is more likely to typify a certain culture. It surely is a huge change of view but has been criticized for possibilities of stereotyping the target culture and seeing culture as static and homogeneous.

The recent new paradigm, they call it 'intercultural language teaching (ILT),' aims at "supporting the development of intercultural competence through the learning of foreign languages and by extension through the learning of how language and culture connect in one's first and target language (p. 11)." They also claim that foreign language can be the most complete and versatile tool for intercultural language teaching. In line with that, they suggest three fundamental aspects of Intercultural Language Teaching: the teaching of a linguaculture⁵; the comparison between learners' first language/culture and target language/culture; intercultural exploration (p. 11). The difference between the third and fourth paradigm is that the latter brings learners' first language and culture into culture teaching in foreign language classroom. Moreover, Crozet et al. (1999) put this kind of language education as the teaching of peace (p. 13) in the description of intercultural exploration, which "involves more than understanding the dynamics of cross-cultural encounters at the level of language and culture, and also involves a choosing harmony/peace orientation over conflict/war orientation (p. 13)."

The advent of new paradigm would not mean that the previous view of culture teaching disappeared. The four paradigms seem to exist and appear in a mixed and complex way in today's language classrooms. It is shown in Larzén (2005)'s doctoral study about cognition of Finland-Swedish comprehensive school teachers of intercultural dimension in EFL teaching. Based on interviews of 13 teachers, she presented three orientations of culture teaching: cognitive, action-related, and affective orientation. It might be seen that these three

⁵ The term linguaculture coined by Attinasi and Friedrich(1988) encapsulates *the inseparability between language and culture* (Crozet et al., 1999; p. 20).

orientations correspond to the second, third and fourth paradigm described above by Crozet et al. (1990). This distinction also echoes to Byram's Knowledge, Skills, and Attitude (Larzén, 2005; p. 35). With three research questions and three orientations, nine categories were made in order to represent teachers' conceptions of the intercultural dimensions emerged in the interview data, as seen in Table 1.

Table 1 Teachers' conceptions of the intercultural dimension in EFL-teaching (Larzén, 2005; p. 102)

Orientation Focus	Cognitive orientation	Action orientation	Affective orientation
	Quantitative view		Qualitative view
1. WHAT? (Teachers' conceptions of "culture")	a. Factual knowledge	b. Skills	c. Bi-directional perspective
2. WHY? (Teachers' beliefs about cultural objectives)	a. Providing general background information	b. Preparing for future intercultural encounters	c. Promoting tolerance and empathy
3. HOW? (Teachers' classroom practice)	a. Pedagogy of Information ⁶ ----- Teacher in center	b. Pedagogy of Preparation ----- Teacher and pupil in center	c. Pedagogy of Encounter ----- Pupil in center

In cognitive orientation, culture teaching is seen as taking place through the presentation of facts by the teacher, depending primarily on the learners' cognitive skills and their ability to "acquire, preserve and transfer the information" presented into useful knowledge of foreign cultures (p. 101). Within the action orientation, cultural issues are discussed with respect to concrete behavior in intercultural encounters. Culture teaching is seen as giving the learners the ability to perform "adequate, culturally appropriate" actions (p. 101). This view takes students in count, but is still quantitative in that students are expected to have as *much* knowledge as possible to avoid cultural conflicts (p. 101, my emphasis). Within the affective orientation, cultural issues are discussed in terms of influencing the *learners'* attitudes, thus "taking not only his intellect but also his *emotions* into account (p. 101)." Larzén relates it with Holistic Approach (Jensen, 1995), which tries to contribute to the personal

⁶ Kaikkonen, P. (2004b). Vierauden keskellä: Vierauden, monikulttuurisuuden ja kulttuurien-välisen kasvatuksen aineksia. Jyväskylä: Jyväskylän yliopiston opettajankoulutuslaitoksen julkaisutoimikunta.

growth of the whole learner (p. 101, my emphasis). Therefore, the affective orientation is regarded as qualitative view of culture teaching.

In Table 2, I made a brief summary of Larzén's findings using Table 1 as a frame. Focus 1, 2, and 3 are the research questions. Her interview data about each Focus were analyzed based on the three orientations. The features of each category are listed in order to show the main ideas, which will be closely connected with my findings.

Table 2 The features of each category (summarized based on Larzén's findings, 2005)

Orientation	Cognitive orientation	Action orientation	Affective orientation
Focus	Quantitative view		Qualitative view
1. WHAT? (Teachers' conceptions of "culture")	a. Factual knowledge i. Realia ii. Cultural products iii. Traditions and ways of life iv. Modes of thought <div style="border: 1px solid black; padding: 5px; width: fit-content; margin: auto;"> THEY (C2) </div>	b. Skills i. Social conventions (non-verbal) ii. Socio-linguistic conventions (verbal) <div style="border: 1px solid black; padding: 5px; width: fit-content; margin: auto;"> WE → THEY (C1 → C2) </div>	c. Bi-directional perspective i. Awareness of one's own cultural background ii. Taking a dual perspective <div style="border: 1px solid black; padding: 5px; width: fit-content; margin: auto;"> WE ↔ THEY (C1 ↔ C2) </div>
2. WHY? (Teachers' beliefs about cultural objectives)	a. Providing general background information i. "To get to know certain things" ii. Frustration of not knowing enough about TC and lacking experience in TC	b. Preparing for future intercultural encounters i. "When in Rome, do as Romans do!" ii. Appropriacy and adequacy	c. Promoting tolerance and empathy "We are all equal!" i. Working against stereotypes and prejudices ii. Learning to respect others iii. Students' attitudes, feelings, and personal development
3. HOW? (Teachers' classroom practice)	a. Pedagogy of Information i. Teacher-centered transmission of facts ii. Student-centered search for facts ----- Teacher in center	b. Pedagogy of Preparation i. Anecdotes ii. Teacher-made dialogues iii. Student-made dialogues ----- Teacher and pupil in center	c. Pedagogy of Encounter i. Simulated encounters ii. Authentic encounters iii. Reflection and discussion ----- Pupil in center

For the first question (Focus 1. What?), 'How do teachers interpret the concept "culture" in EFL teaching?', teachers answers were categorized as Factual knowledge, Skills, and Bi-directional perspective. In the second question (Focus 2. Why?), 'How do they specify the cultural objectives of their teaching?', the categories were: providing general background information; preparing for future intercultural encounters; promoting tolerance and empathy. For the third question (Focus 3. How?), 'What do they do to attain these objectives?', Larzén brings Kaikkonen (2004)'s concepts to describe teachers' classroom practice; Pedagogy of Information, Pedagogy of Preparation, and Pedagogy of Encounter.

Not to say this is an exhaustive model, it seems to be very comprehensive and elaborate enough to describe general language teachers' cognition of culture teaching even though it is based on 13 teachers' interviews. That is why I chose Larzén's model as a theoretical background for the questionnaire and the layout of my data analysis. Table 2 will be connected with my data in detail in Findings section.

2.1.5 New professional demands for foreign language teachers

As language teaching has been charged with new goals of an intercultural perspective, the need for defining new professional demands upon language teachers (Sercu, 2006; Larzén, 2005; Kramch, 2004) has been recognized. It seems that they are faced with mainly two challenges: of embracing new qualities that language teachers should possess; and of shifting their focus of teaching.

First, foreign language teachers are expected to possess certain qualities as intercultural persons with a pedagogical insight, in order to be able to teach intercultural competence. Sercu (2006), suggesting that foreign language teachers today are required new professional identity by the need for including intercultural dimension in their teaching, gives a professional profile that foreign language teachers should possess to teach intercultural competence, in relation to the concepts of Byram (1997): knowledge, skills, and attitude. This profile seems to imply that foreign language teachers today should be able to respond sensitively and timely to the students they teach, in terms of students' own/foreign culture and their perception/attitude towards those cultures. Yet

her description is missing language teachers' *savoir s'engager*, the critical cultural awareness, which is one of the most important features of Byram's intercultural competence.

Kramersch (2004) proposes that language teachers are challenged to have more critical, socially, culturally, and politically aware knowledge-base than just content knowledge, such as grammar, vocabulary or pedagogical knowledge (Kramersch, 2004; p. 40). She also used Byram and Zarate (1994)'s work, rather focusing on *saviors*, to describe what-a-language-teacher-needs-to-know in terms of six different *saviors* that would make up 'intercultural teachers (Kramersch, 2004; p. 45).'

- a body of theoretical knowledge or *savoir*,
- a linguistic, interactional competence or *savoir dire/faire*,
- an interpretive and relational competence or *savoir comprendre*,
- a methodological competence or *savoir enseigner*,
- intercultural attitudes and beliefs or *savoir être*,
- a critical cultural stance or *savoir s'engager*.

Referring language teachers as 'professional go-betweens (2004)', Kramersch explains that *savoir s'engager* is refracted through all the other competences as they make "life-long endeavor to explore their own identity as language teachers, their relationship to the language and its speakers, and what they hope to achieve by teaching it (p. 47)." In that process, reflective practice, classroom inquiry, and ongoing professional development on the teachers' side would be needed (Freeman & Johnson, 1998; p. 412). All the discussions of intercultural teachers call teachers' attention for the need of a new kind of pedagogical sense that enables teachers to 'adjust' and 'work with' the concept of intercultural competence into their students, the subject matter (foreign language teaching) and the educational context.

Along with foreign language teachers' new professional identity, the focus of teaching would need to be shifted as well. Basically, foreign language teachers are required to continue to help students to acquire the linguistic competence needed to communicate in speaking or writing, to describe what they want to say/write with correct and appropriate words. At the same time,

they also need to develop students' intercultural competence that goes beyond mere communicative competence (Byram et al., 2002).

Kaikkonen (2001) says, 'intercultural foreign language education is different from traditional models because it focuses on learners as individuals and on their relation to languages and other individuals. The idea of intercultural learning through foreign language education is based on treating the learner as a feeling, knowing, thinking and interacting person; working and studying in the classroom are no exception (p.67-68).' Intercultural understanding of foreign language teaching can be seen as 'holistic approach' to foreign language teaching, where learning means that the *whole personality* of the learner is involved in every learning situation, which makes foreign language teaching more cross-disciplinary area beyond the traditional borders of linguistics (Lundgren, 2002⁷; cited from Larzén, 2005; my emphasis). Furthermore, language classrooms can become the ideal space for cultural, political, and ideological issues of language, power and identity to be discussed and addressed (Reagan, 2002; cited from Kramsch, 2004), being an arena for democratic education (van Lier, 2004). This idea goes in the same vein with Byram (2008)'s education for intercultural citizenship, and intercultural language teaching as teaching of peace (Crozet et al., 1999). It is found that teaching intercultural competence in foreign language teaching considerably deals with affective aspect such as addressing students' attitude and cultural identity; developing empathy and tolerance; challenging students to think critically as an integration in all teaching and learning activities, not just as helping tools for developing linguistic competence.

In spite of its importance, the affective domain has not been properly addressed and emphasized in English education in Korea, let alone intercultural competence. Test-oriented teaching and learning environment seems to have made teachers focus more on cognitive domain of language learning. English, which is 'foreign' language to Korean students, is basically about 'different' language from 'different' cultures. That is, English classroom

⁷ Lundgren, U. (2002). Interkulturell förståelse i engelskundervisning – En möjlighet. Malmö: Forskarutbildningen i pedagogik, Lärarutbildningen.

would be the right place to talk and learn about dealing with differences, respecting otherness and developing a non-ethnocentric perception and attitude (Larzén, 2005). In this sense, integrating intercultural competence might be a great challenge for teachers in terms of their professional knowledge and critical insights, because it would require greater subjectivity and effort of teachers than in traditional ways in dealing with individual student and in defining objectives and selecting teaching methods, materials, assessment, etc. The new professional demands that were discussed so far naturally bring us to think about how great teachers' influence might be in language classroom.

2.2 Teacher Cognition

No matter how excellent (or poor) the educational policies and curriculum are, it is the teachers who implement them and affect the learners directly. Teachers are at the very position where they can amplify or reduce the given curriculum, adjust and revise them according to their learners' needs and the educational contexts. It thus can be said how teachers think, what teachers know, and what teachers believe all influence what teachers do in the classroom (Borg, M., 2001; Borg, S., 2003). Researchers, including Cooper (1990) and Dreher (2002), claim that teachers' attitudes correlate with teachers' behavior and decision-making in classrooms, and ultimately affect students' learning outcomes (Cheng, 2012). Pajares (1992) also stated, "Beliefs are far more important than knowledge in determining how individuals organize and define tasks and problems and are stronger predictors of behavior (p. 311)." Therefore, studying teacher cognition has a significant importance in educational research.

Different terms such as cognition, belief, attitude have been used to describe how teachers think⁸, but I would like to stick to "cognition," which refers to the cognitive processes and structures which influence, and are influenced by, what teachers do (Larzén, 2005). It can be an umbrella term of the unobservable cognitive dimension of thinking, including beliefs, knowledge,

⁸ Borg (2003) described this conceptual ambiguity and listed a range of different labels in language teacher cognition research, calling it a 'definitional confusion' (Eisenhart, Shrum, Harding & Cuthbert 1988).

principles, theories, and attitudes, as well as the thoughts and reflections teachers have before, during and after teaching (Larzén, 2005).

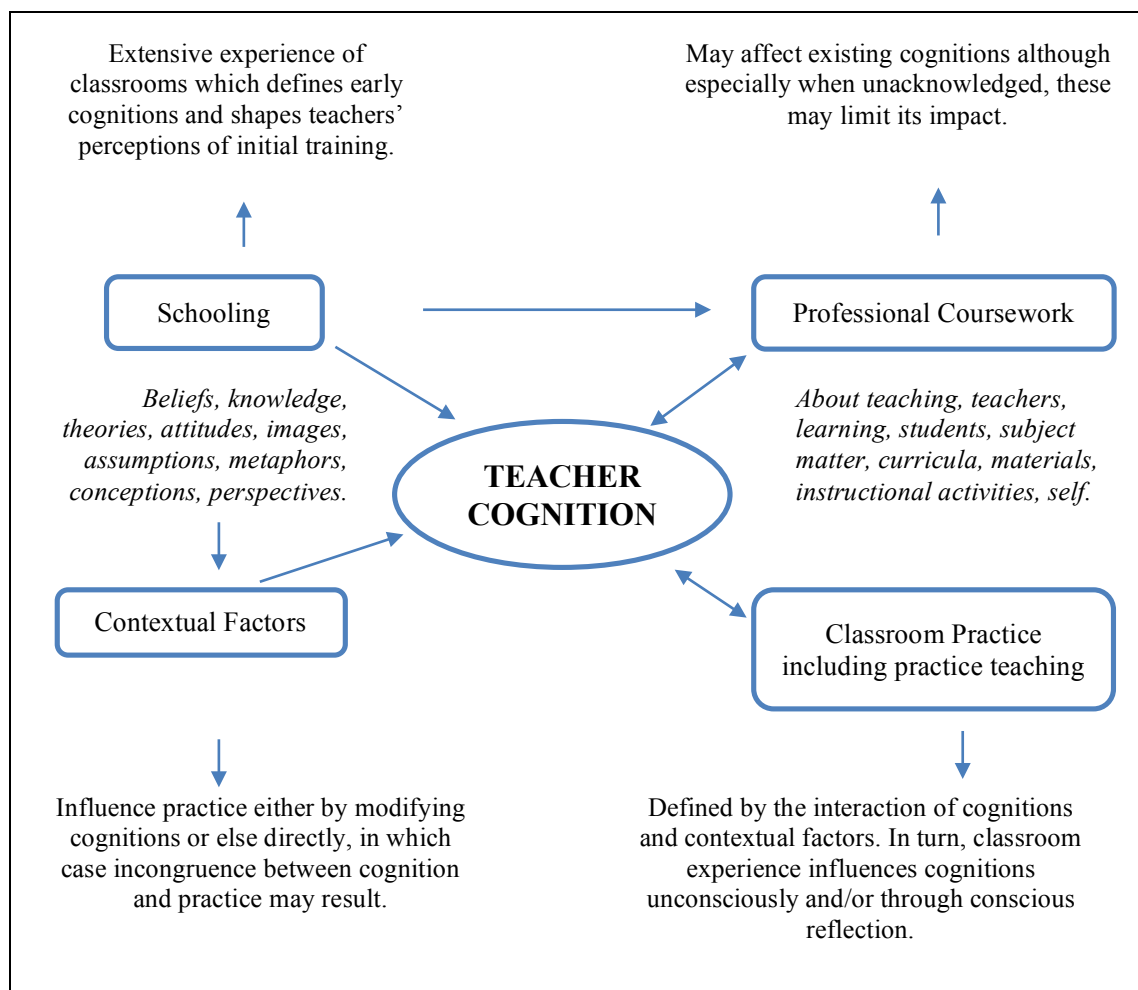


Figure 2 Teacher cognition, schooling, professional education, and classroom practice (Borg, 2003)

As seen in Figure 2, 'teacher cognition' as a concept is highly multidimensional (Larzén, 2005), and all notions are connected and have influence on each other. It has been acknowledged that *teachers' experiences as learners* can inform cognitions about teaching and learning which continue to affect teachers throughout their career (Borg, 2003; my emphasis). Research has also shown that teacher cognitions and practices are mutually informing, with *contextual factors* playing an important role in determining the extent to which teachers' practices are consistent with their cognitions (Borg, 2003; my emphasis). In sum, teachers' experience as learners, plus their experience as teachers I would say, and contextual factors affect their teaching practice; and all those practices become their experiences in return, which make continual interaction and revision between their cognition and teaching practice happen.

2.3 Previous Research

Since 1990s, there has been large volume of research and theories regarding intercultural education and culture teaching in language education. However, as Larzén (2005) points out, relatively little attention has been paid to how the intercultural dimension is perceived by teachers.

At the international level, researches on teacher cognition have varied through quantitative surveys with the large number of teachers (e.g., Byram & Risager, 1999; Sercu, 2006) to qualitative studies with a small number of teachers (e.g., Larzén, 2005). Those researches seem to focus more on teachers' side; their understanding of cultural dimension in foreign language teaching and how teachers' understanding matches their practices. The results show that even though teachers were very much aware of the importance of integrating culture in language classroom, they were not sure about the effective ways of promoting intercultural competence.

In Korea, teaching culture in English language teaching has been continually studied and established stable area of research, and developing intercultural competence in English language teaching is increasingly getting popular as a research topic. However, teacher cognition of intercultural/cultural aspect of English classroom has not been much dealt with as a main topic. Research on culture teaching, across elementary and secondary levels, are generally grouped as textbook analysis, developing assessment tools, designing culture instructional models and materials, and developing intercultural competence (e.g., intercultural sensitivity) as seen in the Table 3. Among them, textbook analysis takes up the most, since teachers in Korea generally follow the textbooks in their teaching, so textbooks are the most influential teaching material and regarded as realizing the curriculum the most. Studies on textbook analysis generally show how much and to what extent culture is dealt with in English language teaching. Korean English textbooks mainly are reported to deal with universal cultures and culture of English-speaking countries, with relatively less of comparative culture or non-English-speaking cultures (Kim, 2014; Park, 2013). Developing culture assessment tools are also popular because the current national English curriculum does not

present specific assessment criteria for culture even though language and culture are suggested as two main goals in English education (Jeon, 2013; Park, 2010). By developing assessment tools in their studies, teachers seem to be appealing a desperate need for them. There were some studies on instructional model of intercultural competence in English classroom, in which specific teaching methods and materials were suggested; but very few were dealing with the attitude aspect of intercultural competence.

Table 3 Previous studies about teaching culture / intercultural competence in South Korea

Research topics	Common features of contents <i>Study examples</i>
Textbook Analysis	<ul style="list-style-type: none"> ➤ Curriculum analysis ➤ Comparative textbook analysis ➤ The amount and kinds of the contents of culture ➤ Survey from teachers and students about teaching/learning culture in English class and culture parts of textbooks ● Kang Ji-yeong (2015). <i>Elementary English Textbook analysis on cultural material for developing intercultural communicative competence</i> ● Kim Joung-hyun (2014). <i>An Analysis of the Cultural Contents in the First Grade Middle School English Textbooks: Based on the 2009 Revised Curriculum</i>
Assessment tools for culture / intercultural competence in ELT	<ul style="list-style-type: none"> ➤ Curriculum analysis ➤ Needs analysis through survey from teachers and students ➤ Developing rubrics ➤ Piloting and revising ● Jeon Ji-hye (2013). <i>Developing the assessment tools of intercultural communicative competence in elementary English class</i> ● Kwak Soon-ran (2009). <i>Developing the assessment tool of intercultural communicative competence: focused on 1st graders of high school</i>
Instructional model	<ul style="list-style-type: none"> ➤ Curriculum and textbook analysis ➤ Need analysis through survey from teachers and students ➤ Developing instructional model and materials ➤ Piloting and revising ● Cheong Da-un (2013). <i>Developing a culture instruction model in elementary school English based on intercultural communicative competence</i> ● Park Jin-hee (2010). <i>Development Secondary School English Curriculum Model for Teaching Culture: for 1st graders of high school</i>
Others	<ul style="list-style-type: none"> ➤ How to promote intercultural competence: Using drama, cultural task-based approach ● Kim In-yeong (2015). <i>(The)effects of culture learning and teaching based on process drama on intercultural communicative competence and intercultural sensitivity in primary English</i> ● Hwang Hyeon-sil (2015). <i>Developing intercultural communicative competence(intercultural competence) through using cultural-based task activities in the primary classroom</i>
	<ul style="list-style-type: none"> ➤ Developing Intercultural sensitivity ● Park Min-suk (2015). <i>The Effects of Multicultural Education on Intercultural Sensitivity in Elementary School English Classes</i> ● Cho Seon-hee (2012). <i>The Effects of Teaching English Literary Texts on Middle School Students' Intercultural Sensitivity</i>

As seen in Table 3, it was found that studies on each topic had similar features in their contents with slightly different target groups or materials. Most of the researches were done by in-service teachers, which were likely to make the research more practical and applicable based on the theoretical background and teaching practices. The research findings show that the researchers tried to reflect the actual teaching and learning situation through the survey and piloting process. Because they are in-service teachers, they are in the best position to institute data-driven improvements in practice immediately (Suter, 2011). Therefore, it can be said these studies show what is really important and what we really need in teaching intercultural competence in English teaching.

However, previous studies are not without limits. Most of them have quantitative view of culture teaching, so there are not many studies on developing affective or attitudinal side of intercultural competence except very few on intercultural sensitivity (See Table 3). When dealing with teacher cognition, the scope of survey is limited to purely 'teaching culture' in English classroom, not comprehensively in relation to educational context in Korea. Also, they are emphasizing how to develop learners' intercultural competence but failing to show how teacher cognition of intercultural competence affect their teaching practice and students' learning. Therefore, this research is trying to put more emphasis on teachers' cognition of teaching culture and intercultural competence, in consideration of the influence of various educational contexts that teachers are facing.

3 THE SETTING OF THE STUDY

3.1 English Education in Korean Context

English has been enjoying its special prestige as an important tool for academic and social success, as it was pointed out above (see 2.1.2). Accordingly, English has been the first and the most important foreign language taught in public schools in Korea. Korea is in EFL (English as a Foreign Language) setting, belonging to 'expanding circle' referring to Kachru's (1985) term, where

students do not have much opportunity to use English outside the classroom. Therefore, the quality of English class in school is very important to students.

Since early 1990s when English has been recognized as a global language and the need for international communication has rapidly increased, the government has been introducing policies to provide quality English education putting astronomical money. They did contribute to the development of English education in Korea in some ways (more external ways, I would say). However, most of them could not last long because every time the government changed, the educational policies also changed (Lee, 2015).

Among this inconsistency of English education policies, one thing that has continually existed without change is Korean College Scholastic Aptitude Test (CSAT afterwards). It has been a very high-stake test⁹, which almost determines the university regardless of how a student's school life was. The university is directly connected to the future job, i.e., social status. Thus, CSAT in Korea exerts the actual influence on all levels of English education (Lee, 2015).

In Korea, English education in schools officially starts in the third grade of primary school, but many children begin to learn English much earlier, for example, from 3 to 4 years old at kindergarten or private institutions. In primary school listening and speaking are likely to be emphasized more. Students do not take official written exams so teachers have more freedom to try various activities focused on communicative skills. Students start experiencing high-stake tests even from middle school; every semester, students have mid-term and final exams that are very important for their future high schools. Even if teachers try to do something practical and useful for students' English communication skills, they end up hurrying to cover the textbook before the tests. Things that are not related to exams are usually regarded as extra. In high school, it might be no exaggeration to say that high school English is all about the College Scholastic Assessment Test (CSAT). High school English teachers usually try to adjust their instruction to the form and format of the questions on the CSAT (Madaus, 1988). Students encounter more

⁹ High-stakes tests are tests whose results are seen – rightly or wrongly – by students, teachers, administrators, parents or the general public, as being used to make important decisions that immediately and directly affect them. (Madaus, 1988)

difficult and complicated vocabularies and texts not to make any mistake on the test. In addition, this competitive way of assessment provides a good environment for private education sectors. It was reported that 95.2% of 598 middle school students and 97.9% of 392 high school students in Seoul area were getting private English education, mainly because of tests, grades, and CSAT (Jung & Cha, 2014).

In line with CSAT and its impact on English education, it would be worth looking at more closely how school assessment of English subject actually looks like. Assessment of English subject in secondary schools are mostly done in the same way¹⁰: each semester, students have twice written tests (consisted of multiple choice questions) and the performance assessment (done in the middle of the semester). In the overall grade, the result of the written test is calculated into 70% and that of the performance assessment is calculated into 30%. Written tests consist of multiple choice questions often with 20% of so-called 'constructed response questions¹¹.' The performance assessment is basically where teachers can evaluate the students' performance in various ways other than paper test, such as speaking activities, project activities, process writing, and so on. It can be understood as an effort to avoid giving too much emphasis on reading and grammar. There might be some teachers who use the constructed responses and performance assessment for improving students' communicative skills in creative ways. However, much of constructed responses in school tests have turned out to be testing memorized knowledge in the forms of short closed answer or completion, not requiring students' own thinking process and answer (Ryu, 2012; Cho, 2011; Kim, 2012). In doing performance assessment, it was reported that teachers generally prefer the ways of assessment that can be easily evaluated, take less time, and have visible and objective criteria (Lee, 2009). Also, the performance assessment has been used more for getting students' outcome to make grades rather than helping students' learning process (Song, 2007). These research results show that the overall

¹⁰ In some special type of schools which do not follow the main stream education, it can be different.

¹¹ As broadly defined, a constructed response is any question requiring the examinee to generate an answer rather than select from a small set of options (Ward & Bennet, 2012). Since 2009 revised curriculum was introduced, constructed-response questions are supposed to be included more than 20% in the written test (Kang et al., 2015).

assessment system have been made and meant well, but they are not actually being used in right ways because of the importance of the outcome itself rather than the process.

Lee (2015) points out that Korean English education is centered too much around the assessment, i.e., school tests and CSAT, bringing about the patterns of low efficiency and high expenditure and limiting teachers' autonomy in teaching. As students learn English longer, they have less chance to use it. They recognize English as more a subject matter, not as an additional language in their life to communicate with people from other cultures. Even though children learn English for over 10 years in school and out of the school, they are still afraid of using it. This test/success-oriented English education context has been a good reason to exclude cultural aspects from English teaching, giving more emphasis on reading and grammar. In English classroom there seem to be no room for discussing how the students will actually use English and what kind of attitude they should have when they face other cultures. It might not be what the national curriculum recommends teachers to do.

3.2 2009 Revised National English Curriculum

National curriculum in Korea has been being revised quite often according to the principle of constant revision. Yet the proposition of English education has not been changed since the seventh revision in 1998; developing basic communication skills and understanding foreign cultures which will be the foundation of developing students' own culture and introducing it to foreigners. Specifically, the core goals for all school levels are as following: "1. To motivate students to have continuous interest in learning English as lifelong learners, 2. To promote basic communication skills about general topics in everyday life, 3. To develop the ability to understand and use a variety of information about foreign countries, 4. To promote the understanding of other cultures so that students can recognize their own culture and have balanced mind and attitude (p. 4)."

Looking closely at cultural objectives in the chapter that describes the missions of English education, they are shown like this: “educating a person who runs one's own quality life based on the understanding of diverse aspects of values and cultural knowledge, and a person who is able to communicate with the world as a citizen, and to take part in the growth of the community with the spirit of consideration and sharing (p. 1).”

Based on those missions, the curriculum also mentions that “English is the most commonly used language internationally, enabling people to understand others with different cultural background and languages, to communicate and unite with them,” which is emphasizing that English is beyond the mere international language, being a tool for communication among people with different culture and language backgrounds (p. 2-3). The curriculum also illustrates that “Together with basic communication skills, English education should pay attention to building students' upright personalities and creative thinking skills, promoting a mature sense of citizenship and a community spirit (p. 3).” It shows that English education also includes teaching the qualities required to be a world citizen, which would mean culture teaching in English classrooms can cover not only the cognitive aspects but also affective aspects such as changing attitude.

In 2009 revised curriculum (Ministry of Education, Science, and Technology, 2011), the subject matters of culture teaching are expanded from cultures of English-speaking countries to all cultures (including cultures of non-English speaking countries). The specific contents are suggested, such as the factual knowledge of other cultures, linguistic and cultural differences between the mother culture and other cultures, and also topics that develop students' own cultural identity. It is noteworthy that it also recommends teachers to include topics that promote democratic and global citizenship such as democratic ways of life, human rights, equality, and global etiquettes.

In 'Teaching and Learning Methods' chapter, teachers are required to design activities that “promote understanding diverse cultures of English and non-English speaking countries.” Specifically, in terms of culture teaching, it is recommended to teach in a way that it: “1. fosters the respecting attitude

towards different cultures; 2. improves students' understanding of different cultures through experiential learning activities; 3. encourages students to explore cultures of English and non-English speaking countries using ICT and various learning materials (p.19).” It shows that the national English curriculum emphasizes the importance of intercultural competence by recommending teachers to cultivate global citizenship and the attitude of openness and respect towards different cultures in EFL teaching.

To summarize, the national English curriculum clearly puts English language proficiency and developing intercultural competence at the same level as main goals, and it provides good foundation for Korean English education to officially integrate intercultural competence in English classroom. Nevertheless, it ends up with showing the general idea as for intercultural dimension, whereas it suggests the teaching and learning methods in detail regarding the four skills. Also, the achievement standards which are the basis of assessment are only dealing with the four skills – listening, reading, speaking and writing – but nothing is mentioned about assessment of culture (Jeon, 2013; Park, 2010). In Korean educational context where assessment matters the most, teaching without assessing could not be expected to be much effective and powerful. If the curriculum is supplemented by adding guide for assessing culture, it will enable teachers to implement intercultural competence teaching more practically.

4 METHODOLOGY

4.1 Aim and Research Questions

This research is aiming at portraying how Korean English teachers in secondary school understand culture teaching and intercultural dimension of English teaching in relation to Korean national English curriculum. It also wants to see how this understanding is actually related to their reported teaching practice and what kind of constraints are conceived as implementing their beliefs. The research questions are formulated as follows:

1. How do secondary English teachers in Korea understand the intercultural dimension in English teaching?
2. How is Korean secondary English teachers' understanding of teaching culture connected with their reported practices in the classroom?

4.2 Research Method

The data were collected by means of online survey via Google Forms, designed to profile Korean secondary English teachers' cognition of culture teaching and intercultural competence in EFL teaching and their reported practice. Online survey was chosen as a data collection method in order to get more general picture about culture teaching and intercultural competence in English education in Korea through having more participants. Since there are not many previous studies about English teachers' cognition in secondary schools, having general picture is hoped to serve as a starting point for further studies raising critical awareness of some issues regarding teaching intercultural competence in Korean English education. The survey has both closed and open questions in order to add teachers' voice behind the scene.

Google Forms provided the participants and the researcher with very accessible and handy environment, since the questionnaire was also available on mobiles. It enabled global reach in obtaining the data at a low cost, as well as provided speed and timeliness (Evans & Marthur, 2005): I was able to get Korean teachers' responses within a very short period of time¹² in Finland without flying back home. I was able to employ diverse types of questions (ranking, scales, multiple-choice) according to my intentions. Google Forms has a function that automatically counts the responses in online spreadsheet and provides up-to-date brief analysis as charts based on different question types. However useful and powerful tool it was, Google Forms is also not without its limitations. There were some missed responses when teachers had to read many statements in one question, and there was no way to find out whether it

¹² It took about 2 months to get all data because of selecting the participants and waiting for the right timing to ask teachers to participate. In most cases, teachers gave responses within couple of days after they agreed to.

was intentional or by mistake. Also, one participant was not familiar with the online survey, so I had to send the survey as a word file via e-mail.

4.3 Data Collection and Questionnaire

This section outlines how the questionnaire was structured and the thinking behind each other questions. Open questions were included to provide the participants with as much space as possible to share their own understanding and experience. The data were collected for about 2 months considering that the participants are in-service teachers with a variety of schedules. Following the research questions, the questionnaire was developed into two parts: the first part is about how teachers think, that is, teachers' cognition of culture teaching and intercultural competence in English teaching; and the second part is about how teachers actually do, in order to see how their reported practices are related to their cognitions and if there are any discrepancies between the cognition and the practice. The questions were mainly based on Sercu (2006)'s web-based questionnaire. I redesigned the questionnaire and added more questions according to the context of my research. The questions addressed various facets of culture teaching and intercultural competence in English teaching. In addition, questions about general English education and curriculum were also included, in order to see how the environmental factors would affect teachers' cognition of intercultural competence in EFL teaching. The questionnaire is included in the Appendix 1.

The questions regarding participants' personal information were asked first such as sex, the number of years of teaching experience, the regions they are working in, and the level of school.

The questions in the first part inquired into how teachers think. The first question was about the most important goals of English education perceived by teachers. They were asked to choose three options and prioritize them. It was hoped to show to which objectives the teachers would like to pay attention more and whether they would include culture teaching or developing intercultural competence in their objectives. The second question was

specifically concerned with the objectives of culture teaching in EFL classrooms. The options were arranged based on Larzén's three orientations of culture teaching (See 2.1.4.): cognitive (option 1-4), action-based (option 5-7) and affective orientation (option 8-10). Here teachers were also asked to choose five and prioritize them in order to see teachers' understanding of culture teaching. Then, the teachers were required to answer whether they would like to devote more time to culture (and language) teaching but somehow never get around it. Some possible reasons were suggested for those who chose 'very much so' and 'up to a certain extent.'

Next questions from 4-5, the national curriculum and the world Englishes were covered, because they were assumed to affect teachers' cognition of culture teaching and intercultural competence. Question 4 is to see whether teachers understand what the curriculum requires of them especially in terms of culture teaching, and also how they perceive its influence on their teaching practice. Textbooks are made based on the national curriculum, so most teachers are probably following the national curriculum whether they understand it or not. The curriculum clearly states culture teaching as a main objective English education, and it also includes intercultural aspects in the objectives. If teachers fully understand and try to meet them, it would mean that the national curriculum really influences on the teaching practice into the classroom. In question 5, teachers were requested to answer whether they recognize English as *lingua franca*, not belonging to English-speaking countries (Inner Circle according to Kachru) such as USA or UK. It might show whether teachers are pursuing native-like English as their pedagogical model or rather accepting the varieties of English.

Question 6 is specifically focused on the culture teaching and intercultural competence. Twenty-one statements are investigating teachers' cognition of developing intercultural competence in EFL teaching, raising cultural identity of students, intercultural competence and affective aspect of learning, how to address culture, and so on.

The second part is dealing with how teachers do. Question 1 might give a brief description of how much culture teaching is presented in their lesson.

Question 2 is asking if teachers have been to abroad. It is based on the assumption that teachers' own experiences of intercultural encounters would have influence on teachers' cognition and their teaching practices. They were also asked to describe whether their experience abroad had any impact on their attitude and thought towards English teaching. Question 3 aimed to document teachers' culture teaching practices, investigating both contents of their teaching and techniques used to teach culture or to promote the acquisition of intercultural competence. The last question was hoped to describe how English teachers consider themselves to be language AND intercultural competence teacher as they respond to the demand of the globalizing society where our students are more likely to live.

4.4 Participants

Thirty-seven Korean secondary teachers of English participated in the online survey. The teachers were purposefully selected according to their teaching experiences and the level of school (middle school, high school and foreign language high school). Purposeful sampling is based on the assumption that the investigator wants to discover, understand and gain insight, by selecting a sample who has experienced the central phenomena and from which the most can be learned (Merriam, 1988; Creswell, 1994). They can be considered as representative of the Korean population of teachers of English at the secondary school level. I added 'foreign language high school' category, because foreign language high schools are specialized in languages so they have more various language subjects (e.g. literatures, cultures, etc.) and freedom in organizing their curriculum than normal high schools. I wanted to find out whether English teachers in foreign language high schools pay special attention on the cultural aspects and how different their cognition from teachers of general schools. I tried to have equitable numbers of teachers in each level of school and age category, and also tried to include as many regions as possible. Nevertheless, these divisions are to avoid biased result due to a certain feature

of participants, not to mainly analyze based on the categorization. The participant status is shown in Table 4.

Table 4 Participant status

Category	Sub-categories	Number (Percentage)
Gender	Male	9 (24.3%)
	Female	28 (75.6%)
Teaching Experience	1~5 yrs	13 (35.1%)
	6~15 yrs	21 (56.8%)
	16~ yrs	3 (8.1%)
Level of school	Middle school	12 (32.4%)
	High school	19 (51.4%)
	Foreign Language High school	6 (16.2%)

4.5 Methods of Analysis

The questionnaire consists of both closed and open-ended questions. Some closed questions were followed by open questions to investigate the ideas or reasons behind the teachers' choices and to give teachers the space to share their understanding and experiences. Most questions were asked to describe how teachers think about culture teaching and intercultural competence and how they are actually doing. In addition to them, some questions were included to find out the contextual information that presumably affect the formation of teacher cognition, such as questions about the national curriculum, English as a lingua franca, and teachers' experiences abroad.

This research is hoped to get overall understanding of teachers' cognition of intercultural dimension and to relate it with the context of Korean education, not to get specific statistics; so any statistical tools were not used to analyze the data other than Google Forms and Microsoft Excel. The automatic data entry and analysis function that Google Forms provided helped me to draw a rough picture about my data even while collecting them and guided me to develop my ideas further.

For the analysis of the quantitative part, I used 'description' rather than listing the numbers and percentages; because what I try to do with this quantitative data is to "pick out the key points to identify the characteristics

(Newby, 2010; p. 518)" of teachers' cognition and their practice. This type of approach to processing quantitative data is called 'descriptive analysis,' where numerical statements can be used to summarize the appearance of the data and the relationships in the data (Newby, 2010). With this approach, it is considered that different types of data (interval data and data counts) require different approaches to calculating descriptive measures and they give much more flexibility in selecting data for analysis (Newby, 2010). Based on this, the quantitative data were analyzed by hand and by Microsoft Excel in different ways according to the question types (ranking, multiple-choice, and scales) and the different focus of analysis. The way I analyzed quantitative data is illustrated in the findings of each question or in the appendix if it is too long.

Then, the quantitative and qualitative (written responses) data were analyzed altogether by means of the thematic analysis, which is a method for identifying, analyzing and reporting patterns (themes) within data (Braun & Clarke, 2006). Even though thematic analysis is widely used in qualitative research, it is poorly demarcated as a method in its own right (Boyatzis, 1998; Roulston, 2001). Thematic analysis is different from other 'named' analysis methods such as narrative analysis or grounded analysis, in that it has theoretical freedom, providing a flexible and useful research tool, which can potentially offer a rich and detailed, yet complex, account of data (Braun & Clarke, 2006). However, when using this method, one should be careful to avoid potential pitfalls that might result in a poor analysis. Therefore, it is important that the theoretical framework and methods match what the researcher wants to know, and that they acknowledge the decisions on their theoretical positions and values, and recognize them *as* decisions (Braun & Clarke, 2006). I used both inductive (data-driven) and theoretical approach¹³ in identifying themes, by which I would be able both to highlight unique features of teachers' opinions or understanding and to connect the emerging themes of teachers' idea to the existing theoretical framework for giving theoretical significance or relevance to my data. I tried to be *active* in identifying the

¹³ An **inductive analysis** is a process of coding the data without trying to fit it into a pre-existing coding frame, or the researcher's analytic preconceptions whereas **theoretical thematic analysis** would tend to be driven by the researcher's theoretical or analytic interest in the area (Braun & Clarke, 2006).

patterns/themes when reporting the result, which means that I tried to interpret the data beyond the way they were presented superficially, creating links and significances by relating the data from different questions. In this sense, this research can be seen more as a qualitative research.

4.6 Ethical Issues

Before I started collecting the data, I tried to contact the teachers through personal contacts and e-mail, in order to obtain voluntary participation. Once agreed, I sent them Google Form links through e-mails which included brief informed consent, questionnaire, and definitions of the terms that I used in the questionnaire (e.g., intercultural communicative competence). I tried to keep the participants' anonymity as possible when referring the quotes from teachers' responses. I had to mention teachers' gender, years of teaching, and level of schools in order to contextualize responses, otherwise, information identifying teachers' personal privacy were not reported.

As an insider myself, a secondary English teacher in Korea, there is a possibility that my subject view was somehow reflected in designing the questionnaire and analyzing the data. In order to avoid the pitfall of being an insider, I designed the questionnaire based on theories and previous studies (e.g., Larzén 2005 and Sercu 2006). I also tried to keep objective perspective on the research topic and the data by drawing reliable literatures, which would support that I am actually participating in the professional conversation on this topic. I also used 'I' pronoun to indicate that the statement clearly comes from my opinion.

This study seems to have been useful for my participants as well. As Larzén (2005) states, there should be reciprocity in what is given and what is gained (p. 95). Some teachers reported that they had a chance to reflect their own teaching and started to think about how to bring culture in their English teaching. I hope that this research could raise teachers' awareness of intercultural competence and its importance in English teaching.

5 FINDINGS

5.1 How Teachers Think

5.1.1 The goals of English language teaching

To begin with, the overall goals of English teaching were asked in order to see what teachers think the most important in their English teaching and whether cultural objectives are included in their priorities. Teachers selected three most important goals out of eight, and prioritized them. To analyze the result, I gave the first priority 3 points, the second 2, and the third 1. Then, the added-up points were converted into a percentage in order to show the distribution of the priorities more clearly. The number in the bracket is the percentage that each goal gained as a priority.

Table 5 The most important goal of English teaching

Rank	Goals of English Teaching
1	Promote the acquisition of a level of proficiency in English that will allow the learners to use English for practical purposes (34.3%)
2	Assist my pupils to communicate and behave appropriately with the people from English-speaking countries (21.7%)
3	Motivate my pupils to have continuous interests in learning English (18.2%)

As seen in Table 5, teachers' main interest in their teaching appears to be to improve students' linguistic competence (goal 1; Byram, 1997). The secondly ranked goal can be seen as a cultural objective (goal 2), which echoes to the action-based orientation of culture teaching referring to Larzén (2005). It shows that teachers tend to connect English with English-speaking countries in defining main goals of English language teaching. Maintaining students' interest in learning English is also recognized quite importantly, since it is one of the most challenging part in teaching teenagers that requires a lot of energy and efforts. Goals related to culture teaching in terms of 'attitude' were not included in the top three, but 'promote the acquisition of an open mind and a positive disposition towards unfamiliar people and cultures' took 4th place (15.9%; see Appendix 2). It might mean that quite many teachers recognize English teaching as a chance for teaching culture and attitude. Preparing the

students to get higher score in CSAT was followed (10%; see Appendix 2), in which eight teachers included it as the third main goal of English language teaching. Only two teachers chose ‘developing the understanding of students’ own identity and culture’ in their priorities, indicating that teachers do not consider it as a main goal of English teaching.

5.1.2 The goals of culture teaching in English language teaching

More specifically, teachers were asked to prioritize the goals of culture teaching in English classroom. The goals were purposefully suggested according to the three orientations of culture teaching (Larzén, 2005; See 2.1.4). The responses were calculated in the same way with 5.1.1., but this time the first priority was given 5 points, the second 4, the third 3, the fourth 2, and the fifth 1. Then, the added-up points were converted into a percentage as in Table 6.

Table 6 The most important goals of culture teaching

Rank	Goals of culture teaching	Orientation of Culture Teaching (Larzén, 2005)
1	Promote students’ skills that students can communicate with people in different culture in socially appropriate manners and standards (20.7%)	Action-based
2	Develop attitudes of openness and tolerance towards other peoples and cultures (19.5%)	Affective
3	Promote the ability to handle intercultural contact situations (13.3%)	Action-based
4	Promote the ability to empathize with people living in other cultures (10.9%)	Affective
5	Provide experiences with a rich variety of cultural expressions (literature, music, theatre, film, etc.) (9.1%)	Cognitive
	Promote reflection on cultural differences (9.1%)	Affective

In the light of Larzén’s three orientations, the participants generally seem to relate culture teaching to ‘preparing students’ future intercultural encounters (Action-based orientation)’ or ‘promoting tolerance and empathy (Affective orientation)’ rather than ‘providing background information (Cognitive

orientation).’ It shows that many teachers do not regard culture in English language teaching as only knowledge anymore, but as something practical, authentic and attitudinal. It might be a good sign that there are more possibilities for teachers to implement teaching intercultural competence in their own classroom, which does not necessarily mean teachers are actually willing to though. Promoting increased understanding of students’ own culture did not get much attention (5.2%) as it did similarly in 5.1.1. These results would reflect teachers’ partial understanding of intercultural competence. Having intercultural competence means both understanding and respecting other cultures *and* understanding one’s own culture and identity. It is rather ‘bi-directional perspective (Larzén, 2005; See Figure in 2.4.2.),’ which brings a mutually enriching relationships (Larzén, 2005), not undermining either side.

5.1.3 Cognition of national English curriculum

When teachers were asked whether they have literally ‘read’ the national curriculum, 29 teachers out of 37 answered they have read while 8 teachers have not. As Figure 3 shows, about 78% of teachers answered that they have read the curriculum, but ironically, it appeared that 60% of teachers do not understand the cultural objective in the curriculum well.

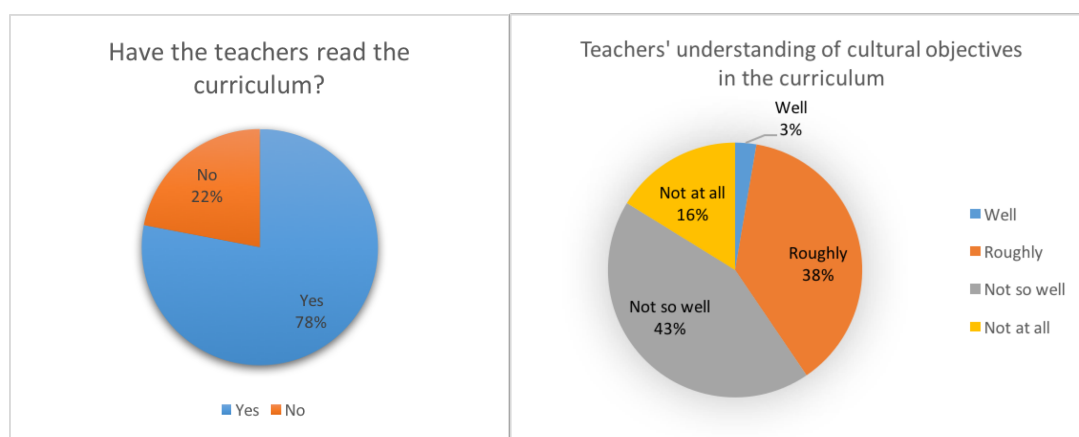


Figure 3 Teachers cognition of the national curriculum

Even though teachers are not aware of what the curriculum says, they seem to have no problem with teaching. It can be seen in two ways: teachers do not refer to the curriculum in their teaching but depend much on materials they use, for example, textbooks or workbooks; or, teachers are the agents who design

and implement their own curriculum regardless of the national one. Those two views are almost the opposite; the former shows passive ways of teaching, while the latter, active. From the result of written response, it becomes clear that our teachers are closer to the former view. In the open question to know whether the national curriculum affects teachers' teaching practice, the responses were generally categorized like in Table 7.

Table 7 Teachers' opinion about the influence of curriculum on their teaching

Influence of national curriculum		Reasons	Number of mention
Yes	Positively influence	Serving as a minimum standard to bring lower students to a certain level	1
	Neutrally influence	Frame of overall teaching <ul style="list-style-type: none"> - teaching objectives - assessment criteria - vocabulary scope - teaching hours 	12
		Because textbook reflects the curriculum well	2
	Negatively influence	Limiting diversity and creativity of teaching	2
		Too much contents to deal with	1
		Limiting assessment and teaching contents	1
No	Different from reality (in terms of the way of assessment, including CSAT)	17	
	Greater influence of individual teacher	5	

Teachers who think the curriculum affects their teaching had different reasons. One teacher (1-5 yrs, female, middle school) responded the curriculum has a positive influence on her teaching because it provides the minimum standard to bring all students to a certain level, so she can take care of the lower level students more. In the neutral perspective, twelve teachers mentioned the role of 'frame' that curriculum has, which defines general goals, methods, topics, assessment criteria, teaching hours, and so on. Whether it affects in good or bad

ways, somehow it regulates the overall teaching practice. Other two teachers said that the curriculum has influence on their teaching through textbooks because mostly textbooks reflect the curriculum well. Some teachers viewed the curriculum has a negative impact on teaching because it confines their teaching practice. They said it impedes the diversity and creativity, giving limited teaching contents and assessment criteria.

Twenty-two teachers thought that the curriculum does not affect their teaching, which is quite surprising result. Seventeen teachers mentioned that the curriculum is too different from reality. Even though the curriculum is theoretically based on Communicative Language Teaching approach and encourages teachers to teach communicative skills, it is difficult for them to implement it because what they should assess is not students' communicative skills. This situation is well described in teachers' written responses.

"However the curriculum is revised, unless the way of assessment is changed, it does not affect teachers' way of teaching." (6-15 yrs, female, middle school)"

"... the curriculum is actually used, but just formally (for papers), and it is far away from real teaching." (1-5 yrs, female, high school)

"It happens to teach language for the test, not real language. Teaching is done for the test, and naturally it is more focused on grammar and reading, which leads the students to be demotivated." (1-5 yrs, female, high school)

"... Especially in high schools, where washback effect of CSAT is extremely great, teachers were (implicitly) recommended to make the school test similar to CSAT. However, the national curriculum, especially the newly introduced standard-based assessment lacks the consistency with CSAT system, which brings bigger discrepancy between the curriculum and the teaching practice. Experiencing the inconsistency between the teaching goals and my teaching practice, I often felt discouraged about my value and ability as a teacher." (6-15 yrs, female, high school)

This results suggest that the actual every day lessons are led by the regular school tests or CSAT, not by the curriculum. In many high schools, teachers usually use materials for preparing CSAT, rather than textbooks which are made based on the curriculum. Therefore, it is difficult for teachers to bring the curriculum into their classes fully. In fact, in this question, 8 teachers directly

mentioned the problem of CSAT system in carrying out the curriculum. Teachers seem to be in trouble due to the discrepancy between the ideal and the reality. They are requesting the close connection between the curriculum and the assessment, that is, the radical change of the CSAT system. Teachers' responses clearly show that the negative aspects of high-stake tests appear in English education in Korea: making teaching 'inordinately skewed toward test preparation (Madaus, 1988; p. 36); causing teachers' defensive teaching act; actually harming the curriculum; as a result, bringing distortion to teaching and testing (Madaus, 1988).

On the other hand, five teachers put more importance on teachers' role than on the curriculum and system. Three of them were foreign language high school teachers, where teachers are allowed to design their own curriculum freely. One of them emphasized, "... basically I focus more on what I think my students need to know rather than what the curriculum says (6-15 yrs, female, foreign language high school)." One middle school teacher also wrote, "... mostly teaching practice is influenced by an individual teacher's competence and willingness not by the curriculum itself (6-15 yrs, female, middle school)."

In conclusion, it was shown that teachers do not recognize the curriculum well. Since they are bound to the assessment too much, there seems to be little possibility that the teaching objectives in the curriculum would be realized in actual teaching practice. It was shown that teachers also do not recognize the objectives of culture teaching well, therefore, culture teaching is likely to be done according to an individual teacher's judgment, willingness and competence against the realistic difficulties.

5.1.4 Cognition of English as a lingua franca

97% of teachers agreed upon the lingua franca status of English as seen in Figure 4. It seems to have been recognized that English has become the most powerful language at the international level, and the curriculum also explicitly states it. However, only 55% of teachers believed that lingua franca status of English would actually change English education in Korea.

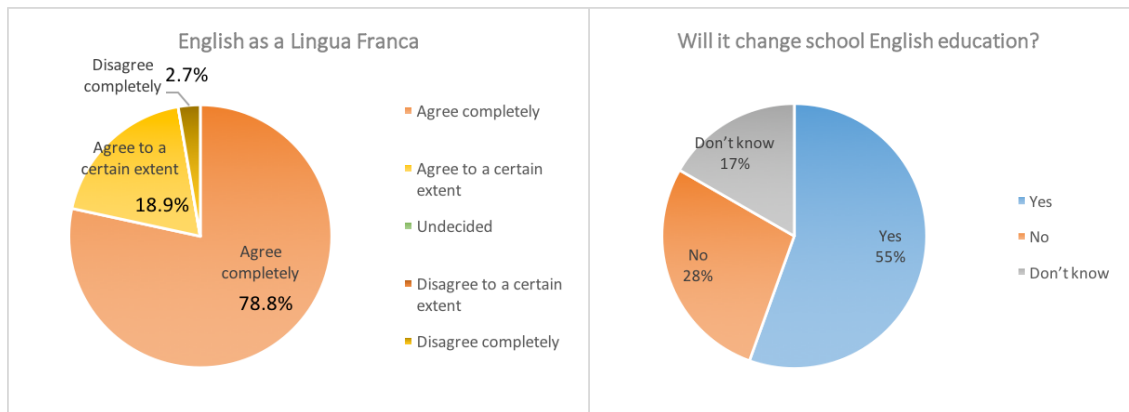


Figure 4 Teachers' general opinion about English as a Lingua Franca

Teachers who thought English as a lingua franca would bring change to English classrooms in Korea were asked to give their opinions about the possible changes as an open-ended question. The answers emerged to have 4 themes as seen in Figure 5.

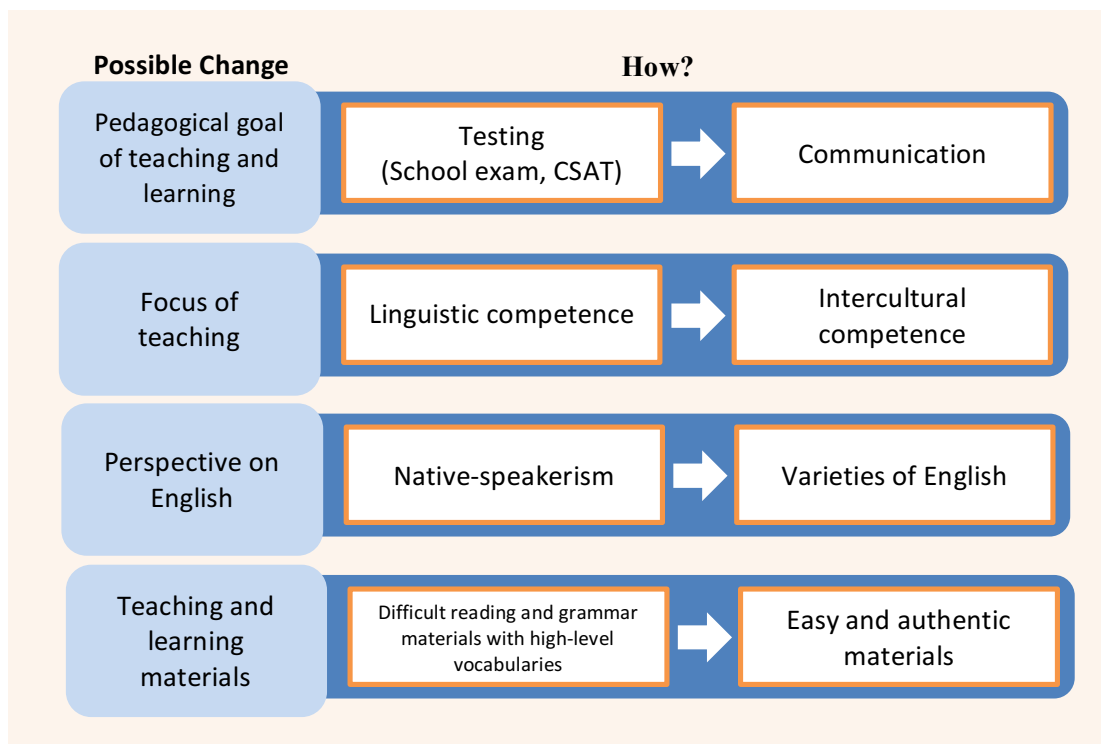


Figure 5 Teachers' opinion about the changes that ELF would bring to English education in Korea

First, the lingua franca view of English was expected to change the practical goal of English teaching: from preparing tests to developing genuine communicative skills. Accordingly, the focus of teaching would move from linguistic competence where accuracy matters to intercultural competence on which attitude is more focused. It might be the counterevidence that English lessons today are not actually based on communicative language teaching, even though the curriculum has been based on 'communicative language teaching' approach for over a decade. In the same vein with the previous section about the curriculum (5.1.3.), lessons centered around tests and CSAT would not be able to reflect the English as a lingua franca. Therefore, for teachers in Korea, the lingua franca status of English would give more reasons for developing students' intercultural competence and practical language skills in their everyday lessons.

Secondly, teachers thought that English as lingua franca will help English education in Korea to step out of the native-speakerism that has been dominating. Especially regarding pronunciation, there were opinions that varieties of English will be recognized, so the intelligibility and communicability will gain more importance than native-like accuracy. Interestingly, two teachers mentioned teachers' confidence: *"Through recognizing English as a lingua franca, rather than focusing on American or British English, teachers can introduce a variety of English around the world. Also, teachers themselves can have a confidence in their own use of English (6-15 yrs, male, high school)."* These opinions are supported by many studies that suggest non-native English teachers impose negative self-image because of the perception that they are not the native-speakers of English (Butler, 2007a; Kamhi-Stein, 2000; Norton & Tang, 1997; Pavlenko, 2003). Further, some teachers pointed out that lingua franca status of English will help getting rid of cultural toadyism in English teaching which have been giving superiority to cultures of English-speaking countries, through bringing diverse cultures equally.

Third, teaching materials were expected to be changed. Current teaching materials, especially in high schools, are generally very difficult texts with complex grammar. Some teachers mentioned that teaching materials should be

easier and more authentic to teach the students at the level of English as a lingua franca.

Some teachers who thought lingua franca status of English would not bring any change also gave their reasons. They thought English as a lingua franca is already widely recognized without changing anything in teaching practice. Especially, it was pointed out that unless the assessment system is changed recognizing English as a lingua franca is meaningless. Other teachers mentioned that only few of their students would use English in their future life in EFL setting like Korea, so lingua franca status of English does not affect English teaching any way.

5.1.5 Cognition of intercultural competence in English teaching

Question 6 had 21 sub-questions to investigate teachers' cognition of culture teaching and intercultural competence in English classroom. The results showed that teachers generally had similar thoughts, but concerning with practical matters the responses were varied. According to the result, I was able to draw a big picture of teacher cognition, by grouping the sub-questions of which responses tell the same stories into 5 categories:

- 1) Language and culture are inseparable.
- 2) Teaching intercultural competence is important in English classroom.
- 3) It is possible to develop affective area through English teaching.
- 4) Teachers will exert influence on students' learning.
- 5) Realistic view: teachers' ambivalence about teaching culture

Tables with detailed numbers and percentages are included in the Appendix 2. The numbers from 1 to 5 in the tables indicate; 1 - Agree completely, 2 - Agree to a certain extent, 3 - Undecided, 4 - Disagree to a certain extent, 5 - Disagree completely. Columns that indicate teachers' general (or stronger) opinion are colored to show the choice of the majority of teachers.

1) Language and culture are inseparable.

Teachers appeared to believe that language and culture cannot be separate in language classroom. Over 80% of teachers agreed that culture is as important

as language, so they should be taught in an integrated way. About 78% of teachers think that misunderstandings will arise due to the cultural differences as well as language problems. It seems that language and culture are no more recognized as dichotomy as they were in traditional way of language teaching. It is a desirable thing as a starting point of bringing intercultural dimension into language classroom.

2) Teaching intercultural competence is important in English classroom.

Teachers appeared to have positive disposition towards teaching intercultural competences. Over 85% of teachers answered that they would like to teach intercultural competence through their English teaching. About 97% agreed upon the idea that English teachers should have both language-related knowledge and knowledge about different cultures and intercultural competence. Based on the results from other questions (such as 5.1.4., 5.1.6., and 5.2.1.), it seems that teachers highly recognize the increasing possibilities of intercultural encounters and the fact that in many those encounters English will be involved. It can be inferred that teachers implicitly or explicitly take teaching intercultural competence as a part of their responsibility according to the new professional demand in more and more globalizing society.

3) It is possible to develop affective area through English teaching.

Teachers generally believe that they can or should develop affective area through their English teaching and intercultural education would have an effect on students' attitude change. Over 70% of teachers agreed that English teaching should promote and deepen students' understanding of their own culture, which clearly belongs to affective area of intercultural competence requiring bi-directional/dual perspective on culture (Larzén, 2005). It was not given much priority (only 5.2%) among other cultural objectives in 5.1.2. The reason of this inconsistency of responses could be the influence of the type of question where they have to tick at least one, or the position of the statements in the middle of the others. Yet it has its own significance: on the one hand, it is positive that many teachers did agree upon this idea, but on the other hand, around 15-20% teachers who were not sure about this idea might show that students' mother

culture is still not fully recognized as what English language teaching should address.

About 89% of teachers agreed that teaching intercultural competence would help their students to get rid of fear in trying out speaking English. As outlined in 3.1., native-speaker norm is still so strong in Korea that people are afraid of speaking English. Test-oriented English education makes it even worse, not giving much opportunities to practice and use English inside the classroom. However, intercultural competence basically questions the native-norm of the existing communicative competence, requiring a new norm based on the lingua franca status of English (Alptekin, 2002). This new notion of communicative competence will enable English teachers to set realistic goals for their students who are EFL learners, and will give possibilities to lower students' affective filter in speaking English.

Around 97% of teachers believe that providing additional cultural information will make students more tolerant towards other cultures and people. Having cultural knowledge, one can understand 'why' behind people's behavior and thoughts more easily and further, suspend their disbelief about different cultures (Byram et al., 2002). In that sense, cultural knowledge can be very useful in developing tolerance, unless the knowledge does not remain as knowledge itself. In the same vein, around 85% of teachers think that intercultural teaching would enable them to readjust students' already existing stereotypes of other peoples and cultures. Stereotype is usually a negative labelling or categorizing of particular groups of people on the assumption that all the members of that group will think and behave identically (Byram et al., 2002). Stereotypes, together with prejudice, might be the foremost factor that hinder successful intercultural communication. Teachers clearly showed their belief that teaching intercultural competence would help them working against stereotypes; but more important thing is 'how' they do it. It is suggested that teachers need to challenge stereotypes and prejudices, since they are more based on feelings not on thoughts, in a way that students could acquire skills of critical analysis on the texts or images in the materials (Byram et al., 2002).

4) Teachers will exert influence on their students' learning.

About 94% teachers turned out to believe that their way of teaching would have great influence on students' learning. It was also indirectly observed through other statements; teachers seem to consider their own intercultural competence important in teaching it to their students. 97% of teachers agreed that intercultural competence is necessary for today's English teachers. Also, teachers' own experience and the way they present other cultures were expected to have impact on students' learning.

For example, Teachers (77%) thought that it would be better if they can have more experiences abroad as teacher training courses than hiring native speakers. Non-native teachers, as EFL learners themselves, are endowed with the privilege of bilingualism, as their experience of switching back and forth from their own language to the target language enhances their understanding of the demands of the learning situation (Kramsch, 1997). They have better expertise in guiding their students than native-speakers, knowing what linguistic difficulties and cultural differences their students might face in learning English (cf. Llorca, 2004). They also have the advantage of seeing a culture from a distance, and then taking the perspective of that other culture to look back on their own, if their culture teaching is accompanied with teaching analytical skills rather than just facts (Byram et al., 2002). In this sense, non-native teachers are possibly rich sources and environment of language and intercultural learning for students; therefore, providing teachers with a variety of intercultural experiences would be very important.

5) Realistic view: ambivalence about culture teaching

Whereas teachers almost unanimously supported that language and culture are inseparable and teaching intercultural competence is important, they showed ambivalence or conflicts about practical matters, weighing between the ideal and the reality. Harrist (2006) puts ambivalence as a psychological state often experienced by people during decision-making, which might mean that 'both sides are strong' or 'both sides have their own worth' (p. 91). Luk (2012) identified this feeling of ambivalence in the analysis of teachers' reported practice in teaching culture in EFL from the interviews. According to her, ambivalence appeared 'when individual informants described their

uncertainties, feelings of insecurity, and conflicting experiences in integrating culture with EFL teaching (p. 254).’ Notwithstanding the differences of methods between the interview and the survey, the similar patterns were seen in teachers’ choices of item in this study as well.

83% of teachers agreed that teaching culture is as important as teaching language, but on the contrary, 75% chose that they would rather focus on language teaching if they have limited time. Actually this result corresponds with teachers’ reported practice, where 78% of teachers indicated that language teaching is more importantly dealt with (see 5.2.2.). It shows the great gap between the ideal and the reality, which would probably create much tensions and conflicts when a teacher tries to integrate culture fully in the current system.

Most teachers appeared to believe that students can develop intercultural competence especially with attitudinal change as seen above, but ironically 40% agreed and 46% disagreed upon this statement: “In the foreign language classroom pupils can only acquire additional cultural knowledge. They cannot acquire intercultural skills.”. It seems that uncertainties about what intercultural skills are and how they can help their students to develop them other than providing cultural knowledge cause teachers to have ambivalent feeling.

When teachers were asked if they agree that it is desirable to deal with cultures mainly from English-speaking countries in English classroom, 43% of teachers agreed while 35% did not. Teachers show the ambivalence here: for example, on the one hand, ‘assisting students to communicate and behave appropriately with the people from English-speaking countries’ took the second place of the most important goals of English language teaching, showing that they relate English language more with English-speaking countries when it comes to teaching English; on the other hand, many teachers questioned the ownership of English according to the lingua franca status of English, and claimed that diverse cultures should be brought equally into English classroom (see 5.1.4. and 5.2.1.).

There are a variety of factors that generate teachers’ ambivalence about integrating culture and intercultural competence in English language teaching: for example, EFL setting where English is more linked to English-speaking

countries; the test-oriented teaching and learning environment with limited amount of time; lack of knowledge about how to address holistic approach to English language teaching, etc. It is promising that teachers do recognize the differences between what is desired and what the limits are. The ability to tolerate contradictory feelings is needed, which would enable teachers to view issues and people 'in a more integrated and realistic way (Harrist, 2006),' and in a more positive way as well.

5.1.6 About being an English language teacher 'AND' intercultural competence teacher

Teachers were invited to respond openly to the question about whether English teachers today should perceive themselves as both language teachers AND intercultural competence teachers. The idea of this question came from Sercu (2006), where she claimed that foreign language teachers today are required to have new professional identity as intercultural competence teachers as well. Since her profiles were pre-specified beforehand the survey, they might describe limited or superficial level of understanding. However, this open-ended question gave teachers more space to share on which they personally put importance. Thirty-four teachers out of thirty-seven agreed, forming a common ground that since the goal of language teaching is to enable the students to communicate with people from different cultures, the understanding of the cultural dimension is prerequisite for successful intercultural communication. They also thought that having only good linguistic competence does not guarantee successful intercultural communication. Also, some teachers wrote that English teachers have more opportunities to experience foreign cultures and foreign people than other subject teachers, so they are in the right position to teach intercultural competence.

From those who explained why they think they should be both language AND intercultural competence teachers, teachers' different views of culture teaching appeared in three categories broadly. They were inferred based on the words or phrases that teachers used in consideration of the context within the text. First, ten teachers wrote that they need to teach intercultural competence

because students will need it in more globalized society than now, and there the language the students are the most likely to use is English. These teachers were commonly emphasizing the lingua franca status of English. If they are to teach English, then they also need to prepare their students for the interactions with the people from all around the world rather than only focusing on English-speaking people.

Five teachers specifically emphasized the knowledge aspect of culture and value system in which the interlocutor belongs to. They used the phrases like 'knowing well about *the interlocutor's culture* (1-5 yrs, female, middle school),' 'understanding *their culture and the way they think* (1-5 yrs, female, high school),' 'learning *each country's culture* should be preceded other than learning English (1-5 yrs, male, high school),' 'if you communicate with them being familiar with *their culture or social conventions* (6-15 yrs, female, foreign language high school).' These teachers are more oriented towards knowledge than skills or attitude, and towards the other's side than both sides, showing limited understanding of intercultural competence. While many researchers emphasize having 'dual' perspective in developing intercultural competence (cf. Byram, 1997; Kaikkonen, 2001; Larzén, 2005), Sercu (2006) directly describes what kind of knowledge 'intercultural competence teachers' should possess: in addition to having just culture-specific knowledge as my participants more sounded like, knowledge would include understanding teachers' own culture and typical stereotypes, as well as how to address them in a more balanced and critical way. Teachers also should have culture-general knowledge that will enable them to easily recognize the similarities and differences of cultures.

On the other hand, seven teachers clearly gave the attitudinal reasons for teaching intercultural competence. One teacher mentioned, "*Korean students do not have much opportunities to communicate with foreign people. In English class, if they do not learn the right attitude or mindset towards foreign people but only learn English language skills, it would be meaningless. Basically, a language connects 'human beings'* (1-5 yrs, female, high school)." Other teachers put it as '*... because it is important to be able to empathize with and care for other people* (6-15 yrs, female, foreign language high school),' '*... raising curiosity about other cultures and*

promoting global mind (6-15 yrs, female, middle school), '... *communicative skills based on the understanding and tolerance of foreign cultures (6-15 yrs, female, high school),* 'openness is necessary in multicultural society (6-15 yrs, male, foreign language high school),' *'helping the students to have balanced view of their own culture and foreign cultures (6-15 yrs, female, middle school).'* According to Sercu (2006), teachers should be favorably disposed towards the integration of intercultural competence teaching in foreign language education and actually willing to work towards achieving that goal with respect to attitude (p. 64). In this sense, most of my participants were favorably disposed towards teaching intercultural competence and they also showed the willingness to do it to some degree through making choice of given statements as shown in 5.1.5. However, the written responses above mean more than that: it is seen that these teachers are able to look at teaching of culture as a reciprocal, dialogic process where the students' own culture and the foreign cultures are taken into account as well as changes in perspectives are made possible (Larzén, 2005).

5.2 How Teachers Think They Do

5.2.1 The influence of teachers' experiences abroad in their teaching

Teachers in Korea relatively have ample opportunities to go abroad personally using their vacation time, or through teacher training programs organized by the local office of education or the government. The participants of this study also had experiences abroad before becoming teachers through language studies, exchange student programs, and so on. In the past, English teachers were expected to have much knowledge about cultures of English-speaking countries, and they were regarded as better teachers with experiences there. Yet this is not the case today, since many people are traveling around the world, or if not, the media is showing every corner of the world. In teaching English, having been in the target culture is not an absolute must. Byram et al. (2002) claim that teaching the intercultural dimension is not the transmission of information about a foreign country; and a teacher does not have to know

everything about 'the target culture,' because it is impossible and a language involves many cultures in it.

Nevertheless, in this question, it was assumed that if teachers have any experiences abroad (in any forms), they might have brought some practical changes of their cognition, especially of English and perspectives of foreign cultures. It was thus expected to see how those changes are related to teachers' cognition of teaching culture and intercultural competence. 95% of teachers answered that they had experiences abroad in various ways as seen in Figure 6. Some teachers had more than one type of experiences.

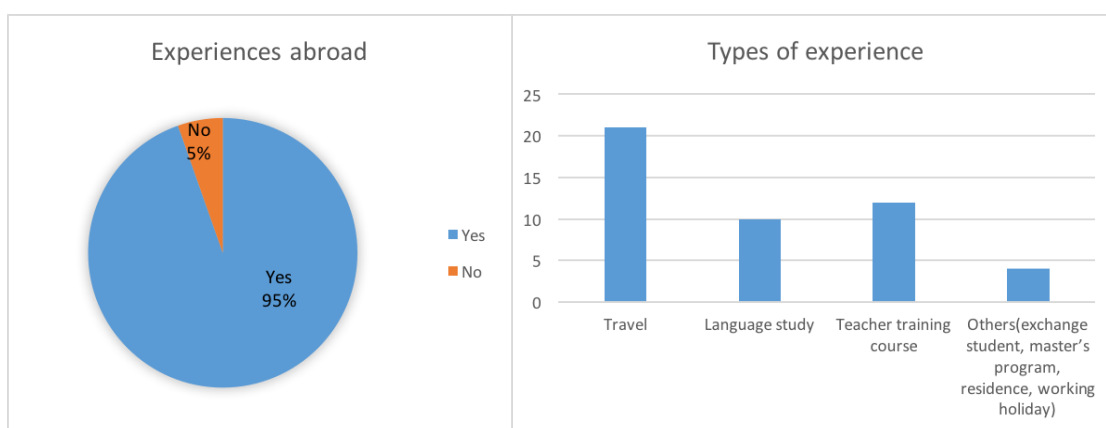


Figure 6 Teachers' experiences of foreign culture

Teachers were asked to write how their experiences abroad changed their thoughts or attitudes towards English and foreign cultures in detail. The responses showed certain themes as follows.

1) Confidence and motivation of teaching and learning English

Eleven teachers mentioned that the experiences abroad provided them with motivation of learning English as well as confidence in communicating in English. As it was pointed out in 5.1.4. concerning English as a lingua franca, as non-native speakers and EFL learners themselves, teachers might have had negative self-image and lack of confidence, for there is always a pressure or expectation from others (parents, students, etc.) that English teachers should possess native-like proficiency. Norton & Tang (1997) mention that social attitudes towards non-native teachers' English proficiency level shape teachers'

identity, which often result anxiety or fear. However, it is not easy for them to keep their communicative skills updated, especially when they do not have to use English in their teaching and do not have other chances to use English outside the classroom.

Through experiencing that they can communicate with people from different cultures with their own English, teachers were motivated and became more confident about themselves. One teacher wrote, *"I realized that ... I only need easy and simple English to communicate with people. (6-15 yrs, female, high school)"* Another teacher put it as *"I was thankful for English to be a tool of communicating with people around the world. I became much more confident. (1-5 yrs, male, high school)"* Teachers also wrote that having direct experiences of different cultures, or having more stories to share in other words, broadened their eyes of teaching cultures. Teachers' self-confidence and their experience of overcoming the feeling of inadequacy would be rich sources of motivating their students as well as one of the advantages that non-native English teachers would have (cf. Kramsch, 1997; Byram et al., 2002; Llorca, 2004).

2) Experience of English as a lingua franca and varieties of English

Ten teachers reported that they were able to experience the lingua franca status of English through communicating with people from all around the world. Accordingly, they were also able to experience the varieties of English directly in intercultural communications without native English speakers, where native-like norm of English is no longer needed (cf. Graddol, 1997). One teacher wrote, *"I recognized the various forms of English pronunciation, so I could accept my own (non-native) pronunciation (6-15 yrs, male, high school)." Also, another teacher said, "I thought we should be able to respect varieties of English in teaching English (6-15 yrs, female, middle school)." Recognition of English as a lingua franca would be closely connected to the next theme, the importance of communicative skills, in that lingua franca status of English has more highlighted the role of English as a communication tool across the world.*

3) The importance of communicative skills

Six teachers wrote that they found the importance of communicative skills more important than before. Most teachers might have learned and already known that promoting communicative skills should be the most important goal of teaching English. Textbooks are also made based on the communicative language teaching approach. However, as it was shown in 3.1., test-oriented teaching and learning environment makes it difficult for teachers to do according to what they believe. In reality teachers are teaching more reading and grammar than communicative skills as seen in 5.1.2. and 5.1.3. One teacher directly wrote, *“I thought our students might have difficulty in communicating in English in foreign countries because English education in Korea is too much focusing on reading (6-15 yrs, female, high school).”* The experiences abroad made teachers be aware of the problem of the absence of communicative skills in their teaching; in other words, they led teachers to reflect their own teaching more critically (cf. Freeman, 1993)¹⁴.

4) Attitude change towards other cultures

Six teachers described that their experiences brought their own attitudinal change towards other cultures, using phrases like ‘having open-mindedness, recognizing differences, acknowledging diverse cultures, discovering stereotypes,’ etc. One teacher wrote, *“I found that there are various ways of life and cultures. Seeing people having different cultures, I came to see them not as ‘wrong’ things, but as ‘different’ things (6-15 yrs, female, middle school).”* It is a very important step of developing intercultural competence, towards becoming more tolerant of differences and being able to ‘decenter (Byram, 1997).’ Another impressive response was, *“I could recognize a foreign person, (not as a ‘foreign’ person), as **an individual** (6-15 yrs, female, high school),”* which reminds the definition of intercultural competence by Byram et al. (2002), “the ability to interact with people as complex human beings with multiple identities and their own individuality.”

¹⁴ Freeman (1993) suggests that teachers can reconstruct their experiences through renaming them, since ‘renaming is a crucial feature of the process whereby the teachers renegotiated the meaning of their actions and thus constructed different, more critical, ways of understanding what they were doing in their classrooms (p. 486).’

5.2.2 Teachers' reported practice of culture activities

When teachers were directly asked how they distribute teaching time for language teaching and culture teaching (Figure 7), only five teachers answered that language and culture both present 100% in their teaching. It appeared that 78% of teachers think language teaching is more important and they sometimes deal with cultural contents. 81% of teachers think that they want to devote more time on culture teaching but they never get around to it.

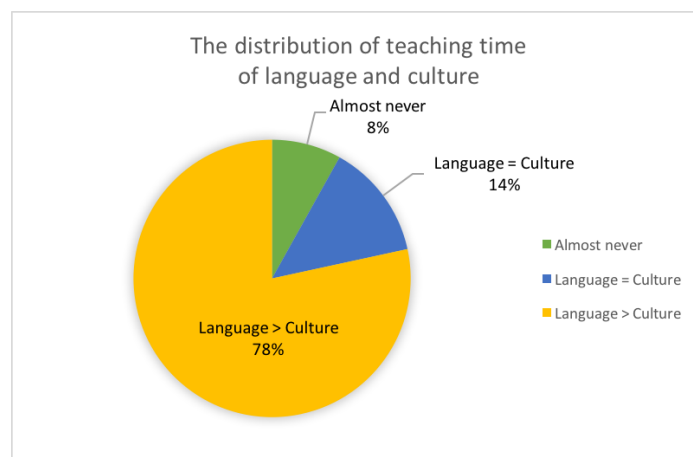


Figure 7 The distribution of teaching time of language and culture

They were invited to choose more than one reason for their answer out of seven. As Figure 8 shows, the main reasons were that culture teaching is not directly related to assessment and teachers do not have enough time to cover culture. Concerning the assessment, the national curriculum it does not guide how to assess intercultural competence even though it states promoting intercultural competence as one of the main goals. One teacher additionally wrote, *“English classes in my school are more focusing on reading and grammar, so tests are also covering them, and because relatively we do not deal with cultural aspects in the tests, students think them as extra. (1-5 yrs, male, high school)”*



Figure 8 The reason of not being able to devote more time on culture teaching

Lack of time and materials can be enough reason for excluding culture in their teaching considering that teachers in Korea have too much workload and burn-out. According to TALIS (2013), lower secondary school teachers in Korea scored the highest in spending working hours on general administrative work among OECD countries, which is over four times more than Finland (TALIS, 2013; p. 388). It might reflect that no matter teachers recognize the importance of culture teaching, it is difficult for them to make it happen unless there are realistic necessities.

According to these results, asking about cultural activities that they are doing in scales might be seen meaningless; because if the questions are already given and teacher are only to choose one, the scales might not represent their actual teaching practice in terms of the frequency and the effectiveness of activities. In spite of this limitation, I argue that it was worth taking a look at, since the responses are portraying teachers' general tendency of selecting culture activities. Teachers were given twenty statements that describe types of culture activities, and they were invited to choose how often they do that type of activity in their teaching. The scale 1 to 4 represented as Often- Once in a while- Rarely- Never respectively. The numbers and percentages are included in the Appendix 2, and there, results that show teachers' strong tendency were shadowed. Based on the result, I grouped the statements that were emerged to

have a same theme. I could draw four conclusions about teachers' reported practice of culture teaching.

1) Teachers tend to relate their own experiences or thoughts regarding foreign cultures with culture teaching.

Teachers' responses were strongly positive about sharing their experiences and thoughts in teaching culture. Teachers gave their preference for the statements that include 'I tell my pupils...' or 'I talk to my pupils...', showing at least over 80% of choice. The importance of teachers' experiences and their influence on their teaching have been highlighted and emphasized throughout the findings in this paper. Having experiences might be connected with teachers' confidence as seen in 5.2.1., which can explain why teachers prefer these activities. And it was proved that teachers are favorably disposed towards using their experiences in integrating culture in their teaching.

However, if sharing their experiences takes the form of transmitting cultural knowledge in teacher-centered way, the effect of it might be limited no other than giving interesting stories as a sweetener or additional information about other cultures. Teachers' talk about their experiences should be able to provide students with intercultural awareness in a way that they can offer critical eyes to see cultural issues and also can be closely related and empathized with students' possible difficulties in the future intercultural communication. Moreover, sharing teachers' experiences can be developed into open discussions or other activities that engage students to promote their intercultural competence.

2) Cultural contents in textbooks or other teaching materials provide good opportunities to deal with culture in English classroom.

Teachers answered that they deal with cultural contents that appear in the teaching materials. About 80% of teachers answered that they often comment on the way in which the foreign culture is represented in the materials they use. In Korea, generally textbooks are the main teaching materials especially in middle schools and in the first grade of high school. In case of second and third graders of high school, many are using the materials for preparing CSAT. I also

included the statement 'I ask my pupils to compare an aspect of their own culture with that aspect in the foreign culture' in this category because it was assumed that textbooks themselves contain these comparative cultures according to what the curriculum recommends. Textbooks are supposed to include cultural contents such as universal culture, comparative culture, English-speaking and non-English speaking cultures, etc. They can be presented as the main reading texts, and also in the 'culture sections' which is mostly at the end of each chapter. Whatever teaching materials teachers use, it is clear that those materials provide good opportunities for teachers to talk about culture, and teachers are generally using them. The scales do not specifically show how the teachers are dealing with the foreign culture. Teachers need to be careful in commenting on the foreign cultures presented in the materials; the approach should always be critical in a way that teachers challenge the students with providing various sources that present contrasting views, being aware of the context and intention of those materials (Byram et al., 2002).

3) Teachers relate culture teaching with values and attitudes.

Teachers appeared to be able to relate culture teaching with values and attitudes, i.e., affective area of the students' language learning. The globalization and the lingua franca status of English give the possibilities English teachers to deal with the issues of World Englishes, cultural differences, stereotypes and prejudices, and so on. Over half of teachers answered that they introduce the varieties of English, and around the same amount of teachers reported that they invite the students to think about the image of foreign culture that the media promote of. These activities can raise critical questions explicitly or implicitly about the ownership of English and the false image of certain cultures through media. Other activities in the statements 7, 8, 19, and 20¹⁵ where teachers showed strong positive responses also allow the teachers to

¹⁵ The activities stated are: 7) I ask my pupils to think about what it would be like to live in the foreign culture; 18) I talk with my pupils about stereotypes regarding particular cultures and countries or regarding the inhabitants of particular countries; 19) I ask pupils' opinion about certain cultural aspects of foreign countries; 20) I use value-oriented words like 'respect, prejudice, equality, tolerance, empathy' in my class. See Appendix 2 for more detailed numbers and percentages.

raise students' intercultural awareness. This result show teachers' positive disposition and possibilities to bringing attitude aspect of intercultural competence, if the activities are more elaborated and designed with the purpose of raising students' critical thinking and intercultural awareness.

Explaining students' own culture in English can be a way of developing their cultural identity, but it appeared that it is not done much in English classrooms. It shows that teachers' cognition is reflected in their practice as seen in 5.1.1. and 5.1.2., where most teachers did not include promoting students' own cultural identity in their priorities of teaching goals; teachers are not likely to consider important to deal with students' own culture in their actual teaching. Contrastively, it was reported that students are interested in learning to introduce their own culture in English (Cha, 2014; p. 90). It seems that teachers themselves need to deepen their understanding of culture teaching to the point of bringing their own culture to the equal level with other cultures (Bi-directional perspective, see Table 1; Larzén, 2005), going beyond the traditional way such as transmitting knowledge or teaching native-like behaviors (Factual knowledge and Skills, see Table 1; Larzén, 2005).

4) Activities that takes effort and time are done less than those that are relatively passive such as explanation, presenting materials, or talking.

Whereas teachers gave strong positive response in the activities that were described as 'talking, asking, showing' something, they were relatively negative on the activities that require much effort and time, such as inviting somebody, bringing something into classroom, role-playing, decorating classroom as such. For example, about 80% of teachers gave 'Rarely' or 'Never' to 'I ask my pupils to participate in role-play situations in which people from different cultures meet.' 84% of teachers answered that they do not decorate their classrooms with posters illustrating particular aspects of the foreign cultures. English teachers showed the same pattern in Park (2013) in the questionnaire asking about the appropriate culture activities for culture section in the textbooks. In her study, reading authentic materials (newspaper, magazines, etc.) and using games and quizzes were the most preferred whereas role-plays, pair/group discussion and

decorating classroom were the least chosen. It is explained that teachers seem to prefer easy and simple way of teaching culture, to activities that are more educational but take time and effort (Park, 2013; p. 82).

Finally, to have more examples other than the scales, an open question was asked for teachers to describe freely the cultural activities that they are doing. Twenty-four teachers gave written answers, and six out of them honestly wrote that they are almost not doing cultural activities, seemingly in a sense that they are not doing purposefully designed cultural activities. Included those who did not give written answer, twenty teachers out of thirty-seven turned out to be not doing cultural activities. Some of them additionally mentioned that they actually had a chance to look back their own teaching through this questionnaire.

Many teachers wrote that they deal with culture usually when they have culture-related contents especially concerning with language in the textbooks or when there is a recent global issue, through sharing personal experiences or using media. Other teachers gave specific examples, even though there were not many but worth mentioning: listening practice through movies and sitcoms (spoken in English); adapting movies for group role-plays; making advertising posters with perspectives of foreign countries; finding cultures seen in literatures and their relationship with social and historical situations; activities for understanding the varieties of English as such. One teacher shared a very interesting experience; a connecting classroom with Thai students where Korean and Thai middle school students shared English curriculum and communicated to each other. She wrote that she was surprised with the fact that her students did not know about their own culture than about American culture. She also explained, *“At the beginning of the activity, my students showed lack of respect towards Thai students. But through studying together and developing their friendship, they came to understand Thai students better and grow together.”*

Overall, teachers did not give rich answers to the open question asking cultural activities they are doing, but rather they reported they are not doing much. The result of this question indicates that teachers do deal with cultural contents, but usually when they have them in teaching materials by means of

talking to the whole class or using related Internet sources, not much by doing various activities or experiential learning. It seems that teachers are not familiar with activities that can develop students' intercultural competence, which might be natural considering the situation of English education in Korea and how teachers think about their situation (See 3.1 and 5.1.3.).

5.3 Overall Picture of Teacher Cognition of Intercultural Dimension in English Teaching and Their Reported Practice

It is time to answer my research questions:

1. How do secondary EFL teachers in Korea understand the intercultural dimension of EFL curriculum?
2. How is Korean secondary EFL teachers' understanding of teaching culture connected with their reported practices in the classroom?

Most teachers included cultural objectives as the main goals of English language teaching. They appeared to think that they need to teach intercultural competence through their English teaching, and they also would like to become both English language AND intercultural competence teachers. Teachers' high appreciation of intercultural competence seems to have been strengthened by the globalization, the lingua franca status of English, and their direct experiences abroad. To get an overall picture of teacher cognition about intercultural dimension and their practices, the whole results were seen in in two different perspectives: 1. how teachers' general orientations appear with respect to three focuses—conception of culture, cultural objectives, and their practices based on Larzén's model; and 2. how much gap exists between individual teachers' 'Desired (to integrate intercultural dimension)' and 'Done (reported practice in the classroom).'

5.3.1 Teachers' general orientation towards intercultural dimension

The first research question, "How do secondary EFL teachers in Korea understand the intercultural dimension of English teaching?" can be answered

through looking at my results with lens of Larzén's three orientations illustrated in 2.1.4. It was assumed that teachers' choices of the items and the words they used in their written texts throughout the whole questions would indicate teachers' orientations to culture teaching and intercultural competence.

Teachers' cognition is illustrated with the curves in Figure 10, 11, and 12 below, showing how teachers' orientation appeared in each focus at a general level not an individual level. There are two reasons that I used curves to describe teacher cognition: first, while most teachers showed more than one orientation, they showed a certain stronger orientation in each focus. Second, three orientations were seen not separately, but 'in-between stages' of orientations also did appear.

The conception of culture (Focus 1. WHAT?) was not directly asked, but was inferred based on teachers' responses. As seen in Figure 9, all the three orientations did emerge, and teachers generally seem to regard culture in English teaching as something more than 'Factual knowledge.' Most teachers' conception of culture seems to be located in between 'Skills' and 'Bi-directional perspectives, slightly more disposed towards the latter.

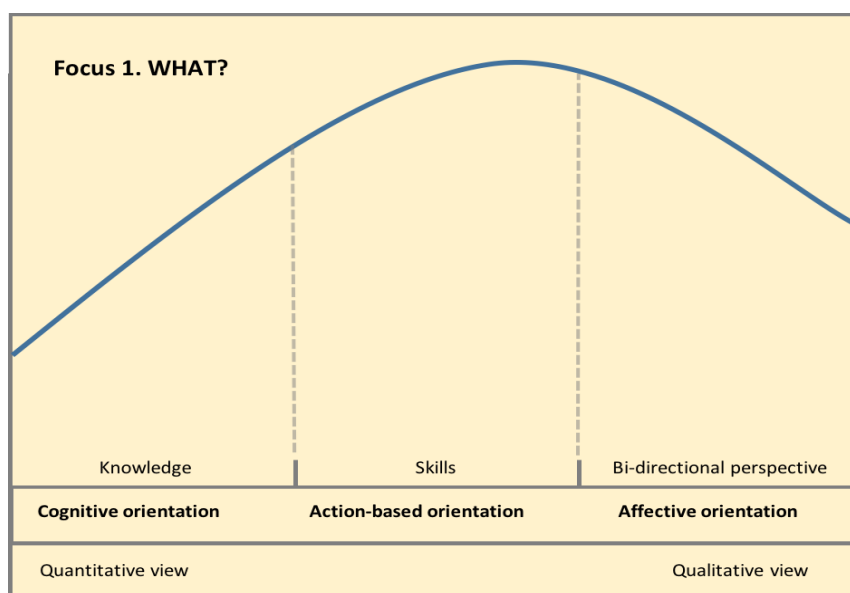


Figure 9 Teacher cognition about the conception of culture

Larzén (2005) explains 'Skills' as 'differences between behavioral patterns in students' own culture and the foreign culture are focused, with the underlying idea that students' own cultural behaviors should be *adapted to suit* the foreign

culture if intercultural encounters are to succeed (p. 109, my emphasis).’ ‘Bi-directional perspectives’ is described as ‘what contains *the awareness of students’ own culture* and how this might be perceived from the horizon of other cultures in general and the target culture(s) in particular, which involves taking a *dual perspective* (p. 110, my emphasis).’ Many teachers chose the statements that includes words such as ‘tolerance, openness, empathy,’ etc. in the closed questions, and some of them also used the same terms in the context of ‘multicultural society, intercultural encounters’ in their written responses, showing that they appreciate these qualities. However, the reason why it cannot be the full bi-directional perspective is that most teachers showed the lack of awareness of their own and students’ cultural identity. Only one teacher consistently showed the awareness of the importance of emphasizing the students’ own culture. Terms such as tolerance, openness, and empathy should be well-understood because if they are emphasized more in the sense of “WE->THEY” not “WE<->THEY,” teaching intercultural competence might end up with emphasizing one-sided understanding of intercultural competence.

Concerning the cultural objectives (Focus 2. WHY?), teachers were asked to select 5 most important cultural objectives out of 10 in their opinion and prioritize them. Each objective represented one of the three orientations: Providing general background information; Preparing for the future encounters; Promoting tolerance and empathy. As Figure 10 shows, it was found that most teachers were oriented towards ‘preparing for students’ future intercultural encounters.’

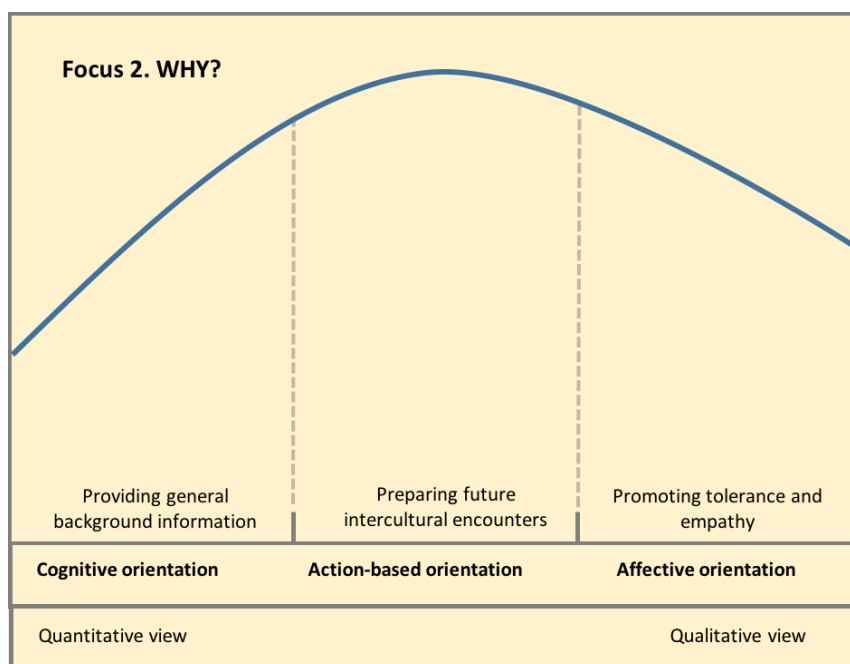


Figure 10 Teacher cognition about cultural objectives

Even though teachers included more affective oriented objectives in numbers within the top five, most teachers gave the priority to the action-based oriented objectives such as 'promote students' skills that students can communicate with people in different culture in socially appropriate manners and standards (See 5.1.2.).' It seems that teachers do not ignore knowledge aspect of intercultural competence as well. According to the analysis of individual teacher's response, 30 teachers included at least one goals of 'providing general background information' even though they placed them in lower priorities, mostly as 4th or 5th. It shows that teachers' cognition of cultural objectives is not much biased towards just one side, having possibilities of balancing three orientations.

While teachers are likely to perceive intercultural dimension in more action-based and affective oriented way, their reported practice turned out to be more cognitively oriented (Figure 11), showing that they do not reflect their cognition much in teaching. It was found that teachers generally deal with culture by talking initiated by the teacher in the form of sharing their thoughts or experiences, when they have related topics in the textbook or other teaching materials. Not many teachers appeared to do purposeful activities for developing students' affective side of intercultural competence.

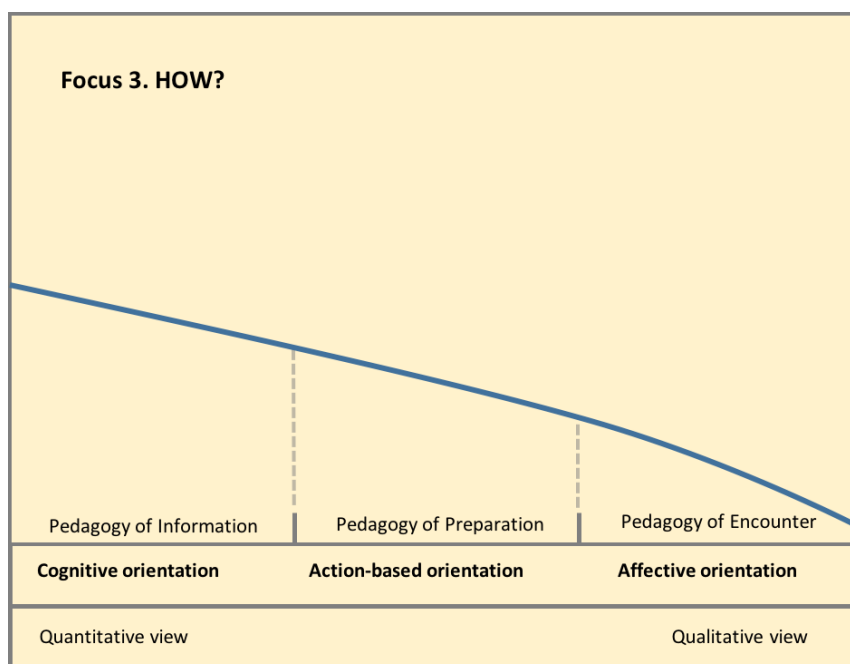


Figure 11 Teacher cognition about their teaching practice

Looking into how teachers are doing cultural activities in the classroom, they either seem to transmit the cultural knowledge related to the text or language they are dealing with (Pedagogy of Information), or to share some anecdotes to highlight some cultural issues in order to prepare the students for acting appropriately in future intercultural situations (Pedagogy of Preparation, Larzén, 2005; p. 119). 'Pedagogy of Encounter' was rarely shown in the result, possibly a teacher's experience of connecting classroom with Thai students illustrated in 5.2.2. would be an only example.

Larzén's model is very useful to describe teachers' general orientations in that it covers mostly possible teachers' cognitions about intercultural dimension in EFL teaching. In spite of about 10 years' time gap, much of teachers' cognition could be explained through her categories probably because Finland and Korea are both EFL setting. However, it was almost impossible to 'fit' my participants into the categories; while few teachers had clearly strong and consistent orientation, most teachers' individual orientation towards culture and culture teaching showed more complexity and varieties. Larzén (2005; p. 82) clearly stated that her research ambition was not to generalize her findings to all Finish-Swedish comprehensive school teachers; but to identify qualitatively different cognitions through in-depth interview of 13 teachers. However, in my

research, it was more possible to draw general (not exhaustive) picture of teachers' cognition, their ambivalence, and some constraints of integrating intercultural dimension in English education in Korean context, having more participants from different levels of school and regions, and having both quantitative and qualitative data.

5.3.2 Gap between 'Desired' and 'Done'

Taking a different standard on the results, it was examined how an individual teacher's desire to integrate intercultural dimension into their teaching matches his or her practice. Through teachers' responses, I could find that teachers do want to bring intercultural competence in their teaching. Especially, I used the data from the scales about teachers' cognition about intercultural competence in English language teaching (see 5.1.5), in order to figure out individual teacher's desire to teach intercultural competence (the vertical axis, 'Desired'). Teachers' choices in the scales of statements are supposed to describe teachers' positive or negative disposition towards teaching intercultural competence. The horizontal axis illustrates how much teachers actually do cultural activities in practice ('Done'; see 5.2.2). For the detailed description of how I came up with this figure based on the result is included in the Appendix 2.

In Figure 13, it is seen that teachers in the colored area more or less have a certain gap between their desire to teach intercultural competence and their practices. There were four teachers whose desire matched with their practice. One teacher exceptionally turned out to do much cultural activities without any desire. This figure considerably matched with individual teacher's responses; the more a teacher was seen to be engaged in this topic, the bigger the gap turned out to be.

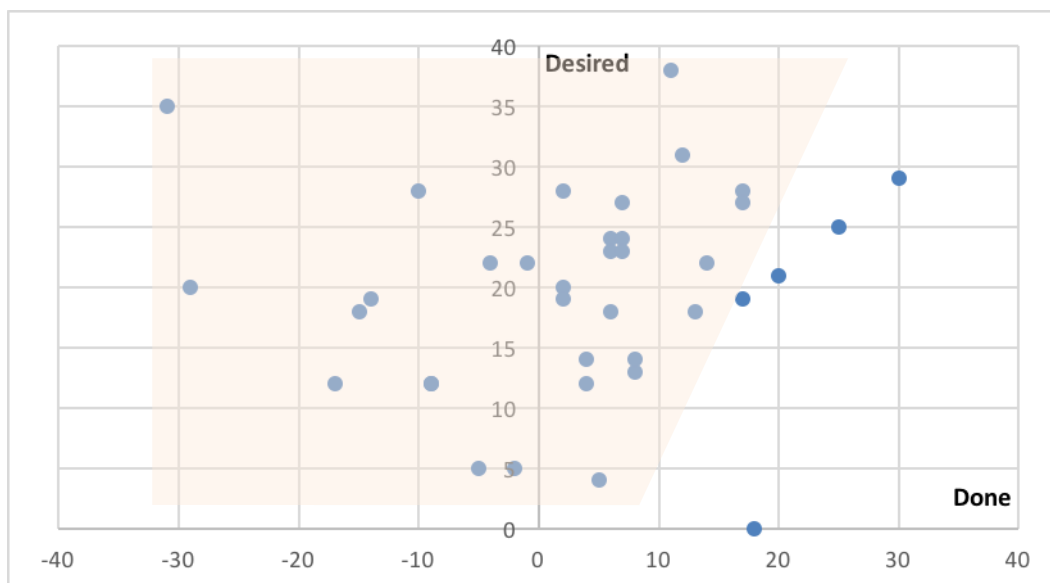


Figure 12 Gap between 'Desired' and 'Done' in integrating intercultural dimension

Many researchers are giving the same stories with respect to the gap between teacher cognition and practice in teaching culture. In Sercu (2006)'s large quantitative study, teachers' high conviction and willingness about integrating intercultural competence in foreign language teaching were not reflected in the way they shape their teaching practice and define their teaching objectives. She takes a possible reason for this, as Larzén (2005) also mentioned, that even though teachers showed great understanding and awareness of culture, their approach to teaching culture lacked the systematicity and consistency. In understanding Hong Kong English teachers' conception of culture and the integration of cultures in language teaching through the interview, Luk (2012) brought out an interesting feature of teachers' reported practice; the feeling of 'ambivalence.' It was found that this ambivalence came from the conflicting situation where what teachers believed right and what they had to do were different, and also teachers' uncertainty or lack of knowledge about how to integrate culture. The existence of gap might indicate that teachers more or less appreciate 'how things should be' but there are things that hinder them from bridging the gap. It leads us to the question of what those constraining factors would be.

5.3.3 Constraining factors

Some constraining factors that generate such gap in teachers' practice of teaching culture and intercultural competence emerged from the results. First, lack of alignment between the curriculum and the assessment is the biggest problem. Teachers do not deal with culture much in their teaching because it is not directly related to the assessment. As it was point out many times above, English education in Korea is focusing too much on the testing and CSAT, not allowing teachers to include cultural dimension, especially the attitudinal aspects and limiting their teaching to reading and grammar. Teachers also thought that this assessment system cannot reflect the lingua franca status of English.

Accordingly, the national English curriculum has very little influence on teachers' practice, only serving as a structural frame of their teaching. The curriculum itself is flawed in that it encourages teachers to teach intercultural competences in its main goals without introducing how to integrate and assess intercultural competence. Also, the current assessment system is limiting how the curriculum is implemented.

Thirdly, lack of time was one of the constraining factors. Here, lack of time would either be teachers' personal time or classroom teaching time. Teachers in Korea are too busy with paper works which is not related to their teaching, so they do not have enough time to prepare their classes. They usually do not have time for reflection on their teaching and students. Also, the teaching contents they should deal with within limited amount of time are too much, which make teachers do mostly teacher-centered lessons rather than activity-based or student-centered lessons. Regarding resources for culture teaching,

Last but not least, teachers' lack of knowledge about how to integrate intercultural dimension in teaching should be mentioned other than systematic problems. Even though teachers highly recognize the importance of intercultural competence in English teaching, they seemed to be uncertain and unfamiliar about making it happen in terms of types of activities, use of resources in a critical way, methods of assessment, etc. It is assumed that

teachers might not have had chances to learn and think about such things through previous teacher education and in-service teacher training.

6 DISCUSSIONS

6.1 Highlighting Some Issues for Better Future

In the previous section (5.3), I summarized the findings by describing teachers' general cognition of integrating intercultural dimension based on Larzén's three orientation model, gap that appeared between individual teacher's 'Desired' and 'Done,' and the constraints that seem to prevent teachers from implementing what they believe. Based on that, I tried to map the interaction between teacher cognition and their practice in Figure 13. Teacher cognition of intercultural competence seems to be influenced by teachers' own experience and their own view of English as a subject and a language. According to personal experience and belief, teachers showed different orientations towards intercultural dimension in English teaching as illustrated in the findings. Teacher cognition is directly connected to teacher practice, but several factors seem to influence on the practice, mostly constraining. Assessment turned out to be the biggest factor; teaching materials, teachers' knowledge about how to teach culture appropriately, and their workloads also seem to affect teaching practice. Curriculum has very little influence on culture teaching. As a result, teacher cognition cannot be fully reflected in teaching practice, having a big gap between the ideal and the reality.

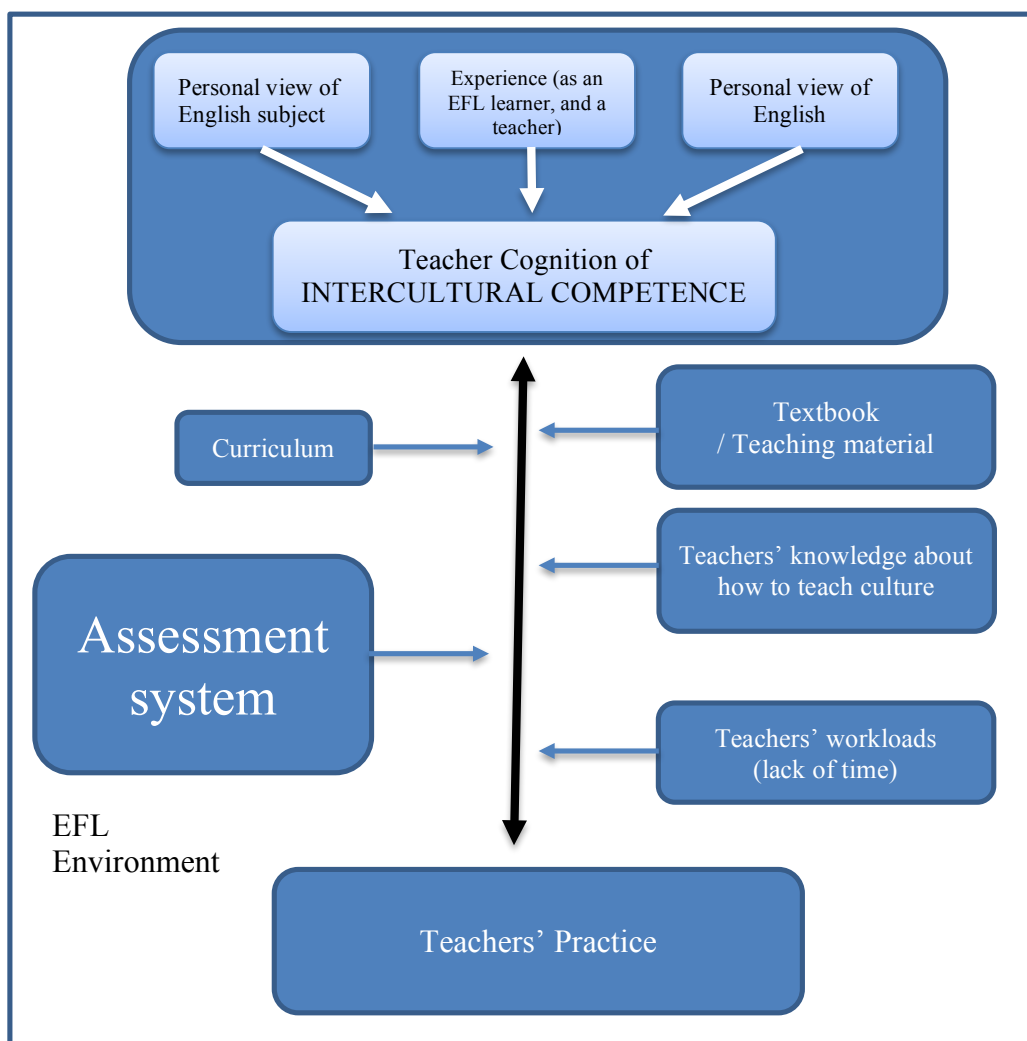


Figure 13 Korean secondary English teachers' cognition of intercultural competence

Based on the findings, I would like to highlight some issues to make suggestions for better future of our English education. First of all, teachers need more bi-directional perspective (Larzén, 2005) in their approach to culture teaching. Teachers in my research generally showed high appreciation of intercultural dimension in English teaching throughout the whole result, but they did not seem to be much aware of students' own culture and their cultural identity, rather tending to emphasize the other's perspective more. They might include comparison between Korean and foreign cultures more or less in their teaching because most textbooks are supposed to have such contents. However, even if teachers bring Korean cultures, there is a good chance that the comparison would be simply about differences about facts or phenomena. They seem to think that since they are English teachers, teaching cultures of English-

speaking countries or other foreign countries is more important so they do not need to deal with or think about Korean culture and their identity as Koreans. But they need to know that learning about and knowing about one's own culture is very important and seen as 'a prerequisite for relating the two to each other on equal terms (Larzén, 2005; p.108)' as it was also pointed out in 2.1.4 and by many other researchers (Kaikkonen, 2001; Byram et al. 2002; Sercu, 2006)

Therefore, teachers' cognition towards culture teaching should be developed towards a reciprocal and dialogic process (Larzén, 2005), where students' own culture and the other culture are both considered. Luk (2012) suggests 'culture pedagogy as interlingual and intercultural dialogues,' where there are more opportunities for 'interpreting, relating and seeking meaning open (Ryan, 1998; p. 151).' Activities such as role play, discussion, reflection are recommended for helping students to be aware of their own culture and cultural identity (Byram et al., 2002; Larzén, 2005; Lee, 2012). Teachers can also create 'dialogue' between students' own culture and other cultures by simply dealing with their teaching materials. As Kramersch (2013) states, 'dialogue, composed of utterances and responses, links not only two interlocutors in each other's presence, but readers to distant writers, and present texts to past texts (p.62).' Even though this remark is more about literature texts, it has a significant meaning in that texts themselves can be used to introduce students to new ways of thinking and expressing other than their mother tongue. Through seeing themselves from the outside, students can reflect their experience. As a result, they can take a 'third place' as a position of EFL learners, where they see themselves both from the inside and from the outside (Kramersch, 1993). It is true that EFL teachers and learners have some challenges of having limited chances of intercultural encounters as well as limited English proficiency. All those activities should happen more or less in the imagination of the teachers and learners. Even so, they will be worth trying if teachers take their roles as facilitators and pedagogical go-betweens (Kramersch, 2004; cf. Widdowson, 2012). This process will take teachers and students further to developing tolerance, respect and empathy towards others.

Second, the way to bridge the gap between the cognition and the teaching practice should be discussed. As it was mentioned in 5.3.3., my participants seemed to be uncertain about how to integrate intercultural dimension practically in their teaching, just as EFL teachers in other studies did (Larzén, 2005; Luk, 2012). When they had to describe their practice, their answers were quite poor compared to their description of what they think (see 5.2.2). It is assumed that integrating intercultural dimension in English teaching is a more and more big issue at researchers' level but still not at an individual teacher's level. Even though the constraints do exist, I suggest that teacher education and training would be the most essential and the foremost way to bridge the gap between teachers' cognition (theory) and practice. Widdowson (2012) states that theory and practice are inseparably fused together. All pedagogic practices presuppose theory of one kind or another (Widdowson, 1990; 2003), no matter how theoretical nature of the activities that English teachers introduce in the classes may not be always apparent. If teachers are not aware of this intrinsic relationship of theory and practice in their teaching, they cannot but to conform to the system, fashion, or whatever is not their own (Widdowson, 2012). This intrinsic relationship of theory and practice in English language teaching should be recognized and made 'explicit' so that the two can be integrated and the gap closes (Widdowson, 2012).

How can this happen? Here, teacher education and training could take a vital role. The importance of teacher cognition is increasingly being emphasized since teacher cognition affects a teacher's conception of specific teaching situation and teaching practice (Sercu, 2006; cf. Borg, 2003 and Lee, 2012). In teacher education, developing student language teachers' pedagogical content knowledge (Huttner and Smit, 2012) can be a way to enable them to apply linguistic and pedagogic theories into their own future teaching methods and contents. For instance, when student language teachers learn about theories of culture teaching in language classroom, they can also have time to think about how they can apply this theory into specific teaching situation. They can arrange discussions, simulations or teaching practices about this topic. In-service teacher trainings would need to provide a variety of channels where

teachers can reinvent theories and connect them to reflect their own teaching experiences 'critically.' Teachers can bring their classroom situation and see their culture teaching with a theoretical lens and then think about how to adapt the theory using their personal or previous teaching experiences according to their teaching contexts. Teachers also can build a network where they can share and discuss their ideas and methods of culture teaching either online or offline (cf. Hutterli and Prusse, 2012).

In this sense, teacher education and in-service training in Korea are not likely to provide meaningful spaces for pre- and in-service teachers to think about integrating intercultural dimension in English teaching. Looking through the curriculum of English education departments in eight most well-known universities, one has a course named 'Exploration of English-speaking cultures and multicultural society,' and another university has 'Development of English and World Englishes.' In the rest of schools, the curriculums are designed around mainly English linguistics, English language pedagogy, English and American literature and culture, and practical English courses, almost in the same way it was a decade ago. It cannot be proved by the curriculum itself that these universities are not dealing with culture teaching and intercultural dimension in depth in English education since it depends on the individual instructor, but it is clear that these topics are very peripheral at a curriculum level. How about in-service teacher training? Secondary teachers in Korea have twice compulsory teacher training as subject teachers; one is brand-new teacher training, and the other is in-service training program for the qualification of 1st grade secondary English teachers in the 4th year of teaching. The contents of those programs would represent the current focus of English education in Korea. I could not get much information about current training for brand-new or in-service English teachers, since not many local training institutions were providing information of their programs. Based on 3 cases within recent 3 years, most programs were dealing with recent teaching techniques or general English teaching pedagogies, but there were none about culture teaching or intercultural competence. As global citizenship education and multicultural education are very recently highlighted issues, there were some lectures with

this topic for all teachers. It can be assumed the lecture would be done at a general level, not providing teachers with time to reflect and apply what they learned in the subject-specific situation.

Thirdly, teachers are required to be more active in their own teaching. My participants tended to be passive in managing their lessons, dealing with the curriculums, and especially operating the assessment. Findings suggest that teachers feel restricted in putting what they believe into practice. Throughout their written responses, teachers gave reasons of constraints mainly about the environment, like the constraining system, the national curriculum, school schedule, lack of time, textbooks as such. It is true that Korean education system is quite rigid in a way that it has a lot of detailed regulations that teachers have to keep, and it also employs inspection in education sector. Especially regarding tests such as mid-term or final exam, there are so many top-down regulations of making test questions and criteria. The national curriculum itself also has very much elaborated assessment criteria. Considering that tests have huge influence on students' future (see 3.1) in Korea, teachers cannot but be very sensitive and careful about tests and accordingly, their daily lessons would have to focus more on preparing tests. If this pattern continues, teachers would gradually conform to the rigid system; doing what they are required of, and without taking risks or challenging the existing system.

However, would it be only the environment that limit teachers' pedagogical activities? Ruohotie-Lyhty (2015), questioning the role of environment, suggests that it might be teachers' own *construction* of their environment that really restrict their activities. In her study with newly qualified foreign language teachers, some teachers faced less constraints by actively constructing their environment as supportive, while other teachers tend to be dependent to the outside norms and feel restricted. Among my participants, there were teachers who tried something new to integrate culture in their teaching, even though this study does not show it in detail. Those teachers can be seen as exerting influence on their work in spite of the existing constraints and conflicts, given that teachers would be working more or less in the same environment. According to Borg (2003), teachers are "active, thinking

decision-makers who make instructional choices by drawing on complex, practically-oriented, personalized, and context-sensitive networks of knowledge, thoughts, and beliefs.” Based on this view, teachers are professionals who ought to be able to plan and implement the curriculum as meaningful learning experiences for both teachers and students (Kim & Kim, 2015). When teachers face conflicting and ambivalent situations, they need to have *willingness* to solve the problems (Kim & Kim, 2015), by having time to see the situation in a critical and professional way. Teachers should be able to conceive their environment as supportive (Ruohotie-Lyhty, 2015) so that they can find sources to back up and strengthen their own teaching.

There are some great tools that secondary English teachers in Korea can use to integrate intercultural dimension. First, Free Semester System¹⁶ would give a space for teachers to try various activities without burden of assessment. Even though there have been many discussions about pros and cons of this system, teachers can use it as a chance to do what they think helpful and meaningful for their students, e.g., experiential activities or project learning. Second, teachers can even bring intercultural dimension to the assessment using current system. Performance assessment (see also 3.1; Park, 2010) could be the right tool for it, since teachers have at least some autonomy in designing the type of assessment and criteria. In order to do it practically, there should be shared understanding, discussions, good plans and reflections about intercultural dimension among colleague teachers. In addition, teachers also can use extracurricular time to teach intercultural competence; through club activities, camps during the vacation time, or after-school classes. If teachers can see the opportunities they already have and make the most of it through careful planning and reflection, they will be able to make what they believe right happen and take a step for integrating intercultural dimension in their English teaching.

Teachers are not the only ones who are to take the responsibility for the change. The assessment system also needs to be changed. As it was discussed

¹⁶ Free Semester System enables middle schools to manage one semester without mid-term and final exam, with a variety of career guidance and counseling programs and experiential activities in search for students’ dreams and talents (Ministry of Education, 2013).

in 3.1, English education in Korea has been too much centered on high-stake testing, e.g., CSAT or regular paper tests in school, which have been bringing about many side effects. My participants also took this assessment system as a constraint of their teaching, especially in integrating intercultural dimension in English classes. It was also pointed out by my participants that the national curriculum has very little influence on their practice because of the discrepancy between the curriculum and the high-stake tests (see also 5.1.3). Since the implicit aim of these testing is to rank students according to the test scores, not to test their genuine English proficiency, testing itself has turned out to hurt instruction, curriculum design, and material development (Vernon, 1956; cited from Cho, 2008). Actually, even though the problems of high-stake English test have been recognized for a long time, the fundamental change has not been made. Several innovative policies have been attempted, but they did not last, more importantly, they did not change the existing competitive assessment system. The types of CSAT English questions have been more or less the same for almost two decades. Rather, because of short-sighted and careless policies, going to the university is becoming more and more complex, which make teachers and students suffer. Fortunately, the government recently announced that English test in CSAT will be changed from grading on a curve into criterion-referenced test from 2018 while other subjects will remain the same. The intention of this change is to reflect the need to alleviate the problems caused by the distortion of curriculum implementation in high schools, extreme competitive, and excessively increasing private education expenditure (Lee, 2015). This is a desirable change in that at least it started to break the long-standing practice. There are still a lot of things to be done, long way to go.

Along with this change, some suggestions could be made about things to be considered in changing the assessment system. First, educational policies should be developed in a long-term, consistent, and culturally appropriate way. Culturally appropriate way would mean that educational policies should be made based on the educational context; students, teachers, schools, the current system and policies and their emerging dynamics. As mentioned above, educational policies in Korea tend to be swayed a lot by political powers (see

also 3.1; Lee, 2015). It seems that educational authority would need more independence in designing and implementing policies in collaboration with educational researchers and schools. Second, assessment should be viewed as a way of promoting students' learning, not as a tool for selecting or ranking them. With the current testing system, teachers could focus more on students' learning by using positive washback effect of tests, such as using tests as chance of achieving goals or self-assessment (Cho, 2008). Teachers could develop process-oriented assessments, which would be more desirable as a grass-root movement of change. Yet ultimately it would call for the political and societal level of change. Third, the educational authorities should recognize the importance of teacher autonomy in the assessment area, and pay more attention to supporting their professional development. Fourth, when designing the curriculum and a policy, people in charge could consider the voice of teachers and students as well as educational researches or global trends.

6.2 Limitations

This study has some limitations in generalizing the result to all English teachers and teaching situations in Korea. First, the research method –online survey– itself has some limitations to deal with the research topic thoroughly. The questionnaire was made as simple as possible in order to get more samples. In addressing teachers' reported practice, the survey method with scales and some texts was not rich enough to relate teacher cognition with teachers' practice in a more holistic way. Also it was difficult to analyze texts without full context, for example, when a teacher wrote, "*understanding other culture,*" the orientation of culture that the teacher meant was sometimes not clear. In this case, I tried to infer from other answers the teacher made without exaggerating, based on the theory. Finally, since I used purposeful sampling from my connection, I was able to notice response biases, where some teachers tried to look nice or to show their deep understanding of the research topic.

6.3 Suggestions for Further Studies

This study would provide some implications for further studies, especially with respect to intercultural dimension in English education. Since this study is hoped to portray the overall picture of teacher cognition concerning intercultural competence using survey method, in-depth interviews could be done with classroom observations about how teacher cognition is connected to teachers' actual practice. Also, the way to define operational and concrete instructional cultural objectives (Schulz, 2007; cf. Byram, 1997) in Korean English language teaching context could be discussed at different school levels. It seems that affective approach to culture teaching should be more considered and studied in this research topic. It would be interesting to do a case study regarding how teachers' efforts appear in pursuit of integrating intercultural competence within the current system or in a certain context, specifically in terms of teaching methods, activities, and assessment. Then, the change of students' cognition of intercultural competence or their intercultural competence could be investigated in different ways. Finally, the way to deal with intercultural dimension in a monolingual (or homogeneous) context can be addressed. In the situation where students do not have many chances of intercultural communication, having strong mother tongue and national culture, the approach to intercultural dimension in English class might have distinctive features or necessary considerations that might be different from general view of intercultural language teaching.

The ideal English lessons that I believe would: provide students with ample chances to practice the language in their own way, letting them have their own voice; help them to situate themselves in a global world; get them ready to communicate with different people with different languages, background, values, and perspectives; and help them to value themselves as well as others (cf. Byram et al., 2002; p. 6). I believe that having awareness about the importance of intercultural competence in English teaching and of teacher cognition would open a way to reach the ideal. It is hoped that this study somehow showed the readers that foreign language class can be such a value-embedded teaching and learning space through integrating intercultural

dimension, where the teacher and students can grow together and be valued as a whole person, not just as a simple tool subject anymore.

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APPENDICE

Appendix 1. Questionnaire

This survey is to investigate secondary Korean-English teachers' cognition of Intercultural Communicative Competence. I would like to know your opinion about 'culture teaching' in English language teaching and 'Intercultural Communicative Competence.' Your answers will be used only for the academic purpose of this research and remain anonymous. Thank you for taking your precious time. It will be greatly appreciated if you could answer as honestly as possible.

Personal information

- Gender
- Teaching career
- Classification of school: middle school / high school / foreign language high school
- Region where they are working

Part 1. How Teachers Think

1. Which of the following are the most important goals of English education for you? Please choose THREE that are the most important to you and prioritize them.

1. Promote the acquisition of a level of proficiency in English that will allow the learners to use English for practical purposes
2. Motivate my pupils to have continuous interests in learning English
3. Promote the acquisition of learning skills that will be useful for learning other foreign languages
4. Assist my pupils to communicate and behave appropriately with the people from English-speaking countries

5. Help them to get familiar with cultures of English-speaking countries
6. Assist my pupils in developing a better understanding of their own identity and culture
7. Promote the acquisition of an open mind and a positive disposition towards unfamiliar people and cultures
8. Prepare them to get higher score in Korean SAT
9. Other (Typing)

2. What do you understand by 'culture teaching' in English teaching context?

Please choose FIVE that are the most important for you and prioritize them.

1. provide information about the history, geography and political conditions of the foreign culture(s)
2. provide information about daily life and routines
3. provide experiences with a rich variety of cultural expressions (literature, music, theatre, film, etc.)
4. support language learning as motivating materials
5. promote students' skills that students can communicate with people in different culture in socially appropriate manners and standards
6. promote the ability to handle intercultural contact situations
7. develop attitudes of openness and tolerance towards other peoples and cultures
8. promote reflection on cultural differences
9. promote increased understanding of students' own culture
10. promote the ability to empathize with people living in other cultures

3-1. Do you have the feeling that you would like to devote more time to 'culture teaching' during your English classes, but that somehow you never get round to it?

Yes, very much so - Yes, up to a certain extent - No, not particularly - No, not at all

3-2. If so, what would be the reason? (multiple choice)

1. Lack of time and material
2. Not enough experiences and knowledge about foreign cultures
3. Not related directly to assessment
4. Not sure about how to teach culture in an appropriate and up-to-date manner
5. Students' indifference to cultural aspects
6. Regarded as an improper topic for English classes
7. Other (Typing)

4-1. Have you read the 2009 Revised National Curriculum before?

Yes - No

4-2. Do you have an understanding of the objectives of cultural dimension in English curriculum in 2009 Revised National Curriculum?

Well - roughly - Not so well - Not at all

4-3. How do you think the National Curriculum affect your teaching practice?

(Typing)

5-1. Do you agree upon the idea that English is an international language, not belonging only to English-speaking countries like USA or UK, etc?

Agree completely - Agree to a certain extent - Undecided - Disagree to a certain extent - Disagree completely

5-2. Do you think the concept of English as an international language or World Englishes would/should bring the change to school English education in Korea?

Yes - No - Don't know

5-3. If so, what kind of change do you think it would bring to our English education? Please give your opinion in the area below.

(Typing)

6. Below are statements about culture teaching and intercultural communicative competence in English classroom. Please indicate the degree to which you agree with each statement.

* Intercultural (Communicative) Competence is defined as 'one's ability to ensure a shared understanding by people of different social identities, and the ability to interact with people as complex human beings with multiple identities and their own individuality.'

Agree completely - Agree to a certain extent - Undecided - Disagree to a certain extent - Disagree completely

1. In English language classroom, teaching culture is as important as teaching the foreign language.
2. Foreign language teaching should enhance pupils' understanding of their own cultural identity.
3. I think developing intercultural competence would help to get rid of pupils' fear in trying out speaking English inside and outside the classroom.
4. I would like to teach intercultural competence through my English teaching.
5. To develop English teachers' intercultural competence, organizing teacher trips/trainings to abroad should be more invigorated rather than hiring native speakers.
6. To promote intercultural competence will bring the positive effect to academic achievement in English subject.
7. Every subject, not just foreign language teaching, should promote the acquisition of intercultural skills.
8. Providing additional cultural information makes pupils more tolerant towards other cultures and peoples.
9. English teaching should not only touch upon foreign cultures. It should also deepen pupils' understanding of their own culture.

10. For English teachers today, not only English language –related knowledge but also knowledge about different cultures and intercultural competence is necessary.
11. I think the culture part of the textbook that I am teaching with is enough to develop students' intercultural competence.
12. A foreign language teacher should present a realistic image of a foreign culture, and therefore should also touch upon negative sides of the foreign culture and society.
13. I believe my way of thinking and teaching would exert great influence on pupils' attitude towards English and other cultures.
14. When you only have a limited number of teaching periods, culture teaching has to give way to language teaching.
15. In the foreign language classroom pupils can only acquire additional cultural knowledge. They cannot acquire intercultural skills.
16. Language and culture cannot be taught in an integrated way. You have to separate the two.
17. Intercultural education reinforces pupils' already existing stereotypes of other peoples and cultures.
18. Language problems lie at the heart of misunderstandings in international contacts, not cultural differences.
19. It is desirable that English classrooms deal with cultures mainly from English-speaking countries.
20. Realistically, it is impossible to develop pupils' affective area through English teaching.
21. Intercultural education would have no effect whatsoever on pupils' attitudes.

Part 2. How Teachers Do

1. How is your teaching time distributed over 'language teaching' and 'culture teaching'? Choose among the following statements the one that the best qualifies your teaching of language and culture.

1. I almost never have time to address any cultural issues in my class.
2. Language teaching is more important, but I sometimes deal with cultural contents.
3. Language and culture are inseparable dimensions of my language teaching and both present 100 %.

2-1. Have you ever been to abroad?

Yes - No

2-2. If yes, what kind of visit have you had? (multiple)

1. Tour
2. Language study
3. Teacher training held by the Office of Education
4. Any other (Typing)

2-3. How those experiences abroad have affected your thoughts/attitude about English? Please share brief insights you have got in the area below.

(Typing)

3. What kind(s) of culture teaching activities do you practice during classroom teaching time?

Below a number of possible culture teaching activities have been listed. Please indicate for each activity how often you practice it during classroom teaching time.

Often- Once in a while- Rarely- Never

1. I introduce various aspects of English around the world to my pupils.
2. I ask my pupils to think about the image that the media promote of the foreign country.
3. I tell my pupils what I heard (or read) about the foreign country or culture.
4. I tell my pupils why I find something fascinating or strange about the foreign culture(s).

5. I ask my pupils to independently explore an aspect of the foreign culture.
6. I use videos, CD-ROMs or the Internet to illustrate an aspect of the foreign culture.
7. I ask my pupils to think about what it would be like to live in the foreign culture.
8. I talk to my pupils about my own experiences in the foreign country.
9. I ask my pupils about their experiences in the foreign country.
10. I invite a person originating from the foreign country to my classroom.
11. I ask my pupils to describe an aspect of their own culture in English.
12. I bring objects originating from the foreign culture to my classroom.
13. I ask my pupils to participate in role-play situations in which people from different cultures meet.
14. I decorate my classroom with posters illustrating particular aspects of the foreign culture.
15. I comment on the way in which the foreign culture is represented in the foreign language materials I am using in a particular class.
16. I ask my pupils to compare an aspect of their own culture with that aspect in the foreign culture.
17. I touch upon an aspect of the foreign culture regarding which I feel negatively disposed.
18. I talk with my pupils about stereotypes regarding particular cultures and countries or regarding the inhabitants of particular countries.
19. I ask pupils' opinion about certain cultural aspects of foreign countries.
20. I use value-oriented words like 'respect, prejudice, equality, tolerance, empathy' in my class.
21. Please specify other activities you practice in the area below.

(Type)

4. Do you agree that English teachers today should have the identity as teachers of language AND intercultural communicative competence? Would you explain why you think so?

(Typing)

Appendix 2. Tables of survey results

5.1.1 The goals of English language teaching (The entire result)

Rank	Goals of English language teaching
1	Promote the acquisition of a level of proficiency in English that will allow the learners to use English for practical purposes (34.3%)
2	Assist my pupils to communicate and behave appropriately with the people from English-speaking countries (21.7%)
3	Motivate my pupils to have continuous interests in learning English (18.2%)
4	Promote the acquisition of an open mind and a positive disposition towards unfamiliar people and cultures (15.7%)
5	Prepare them to get higher score in CSAT (5.1%)
6	Assist my pupils in developing a better understanding of their own identity and culture (2.0%)
7	Promote the acquisition of learning skills that will be useful for learning other foreign languages (1.5%)
	Help them to get familiar with cultures of English-speaking countries (1.5%)

5.1.2 The goals of culture teaching (The entire result)

Rank	Goals of culture teaching	Orientations of culture teaching (Larzén, 2005)
1	promote students' skills that students can communicate with people in different culture in socially appropriate manners and standards (20.7%)	Action-based
2	develop attitudes of openness and tolerance towards other peoples and cultures (19.5%)	Affective
3	promote the ability to handle intercultural contact situations (13.3%)	Action-based
4	promote the ability to empathize with people living in other cultures (10.9%)	Affective
5	provide experiences with a rich variety of cultural expressions (literature, music, theatre, film, etc.) (9.1%)	Cognitive
	promote reflection on cultural differences (9.1%)	Affective
6	support language learning as motivating materials (6.0%)	Cognitive

7	provide information about daily life and routines (5.2%)	Cognitive
	promote increased understanding of students' own culture (5.2%)	Affective
8	provide information about the history, geography and political conditions of the foreign culture(s) (1.0%)	Cognitive

5.1.4 Cognition of English as a Lingua Franca

(5-1, Part 1) Do you agree upon the idea that English is an international language, not belonging only to English-speaking countries like USA or UK, etc?

English as a lingua franca	Agree completely	Agree to a certain extent	Undecided	Disagree to a certain extent	Disagree completely
Response	29 (78.4%)	7 (18.9%)	0 (0.0%)	0 (0.0%)	1 (2.7%)

(5-2, Part 1) Do you think the concept of English as an international language or English as Lingua Franca would/should bring the change to school English education in Korea?

Will it change school English education?	Yes	No	Don't know
Response	20 (55.5%)	10 (27.8%)	6 (16.7%)

5.1.5 Cognition of intercultural competence in English teaching

1-Agree completely, 2-Agree to a certain extent, 3-Undecided, 4-Disagree to a certain extent, 5-Disagree completely

1) Language and culture are inseparable.

Questions	1	2	3	4	5	Total
1) In English language classroom, teaching culture is as important as teaching the foreign language.	16 (43.2%)	15 (40.6%)	4 (10.8%)	2 (5.4%)	0 (0.0%)	37

16) Language and culture cannot be taught in an integrated way. You have to separate the two.	0 (0.0%)	3 (8.1%)	1 (2.7%)	15 (40.5%)	18 (48.7%)	37
18) Language problems lie at the heart of misunderstandings in international contacts, not cultural differences.	0 (0.0%)	4 (10.8%)	4 (10.8%)	20 (54.1%)	9 (24.3%)	37

2) Teaching intercultural competence is important in English teaching.

Questions	1	2	3	4	5	Total
4) I would like to teach intercultural competence through my English teaching.	21 (56.8%)	11 (29.7%)	5 (13.5%)	0 (0.00%)	0 (0.00%)	37
7) Every subject, not just foreign language teaching, should promote the acquisition of intercultural skills.	11 (30.6%)	13 (36.1%)	7 (19.4%)	3 (8.3%)	2 (5.6%)	36
10) For English teachers today, not only English language – related knowledge but also knowledge about different cultures and intercultural competence is necessary.	28 (75.7%)	8 (21.6%)	1 (2.7%)	0 (0.00%)	0 (0.00%)	37

3) It is possible to develop affective area through English teaching.

Questions	1	2	3	4	5	Total
2) Foreign language teaching should enhance pupils' understanding of their own cultural identity.	14 (37.8%)	13 (35.1%)	8 (21.6%)	2 (5.4%)	0 (0.0%)	37
9) English teaching should not only touch upon foreign cultures. It should also deepen pupils' understanding of their own culture.	17 (47.2%)	12 (33.3%)	6 (16.7%)	1 (2.8%)	0 (0.00%)	36
3) I think developing intercultural competence would help to get rid of pupils' fear in trying out	19 (51.4%)	14 (37.8%)	3 (8.1%)	0 (0.0%)	1 (2.7%)	37

speaking English inside and outside the classroom.						
8) Providing additional cultural information makes pupils more tolerant towards other cultures and peoples.	24 (64.9%)	12 (32.4%)	1 (2.7%)	0 (0.00%)	0 (0.00%)	37
17) Intercultural education reinforces pupils' already existing stereotypes of other peoples and cultures.	0 (0.00%)	3 (8.3%)	2 (5.6%)	14 (38.9%)	17 (47.2%)	36
20) Realistically, it is impossible to develop pupils' affective area through English teaching.	2 (5.4%)	6 (16.2%)	3 (8.1%)	16 (43.3%)	10 (27.0%)	37
21) Intercultural education would have no effect whatsoever on pupils' attitudes	0 (0.00%)	0 (0.00%)	4 (10.8%)	13 (35.1%)	20 (54.1%)	37

4) Teachers will exert influence on students' learning.

Questions	1	2	3	4	5	Total
5) To develop English teachers' intercultural competence, organizing teacher trips/trainings to abroad should be more invigorated rather than hiring native speakers.	15 (42.9%)	12 (34.3%)	2 (5.7%)	5 (14.3%)	1 (2.9%)	35
10) For English teachers today, not only English language – related knowledge but also knowledge about different cultures and intercultural competence is necessary.	28 (75.7%)	8 (21.6%)	1 (2.7%)	0 (0.00%)	0 (0.00%)	37
12) A foreign language teacher should present a realistic image of a foreign culture, and therefore should also touch upon negative sides of the foreign culture and society.	15 (40.5%)	19 (51.4%)	1 (2.7%)	2 (5.4%)	0 (0.00%)	37
13) I believe my way of teaching would exert great influence on pupils' attitude towards English and other cultures	16 (44.4%)	18 (50.0%)	2 (5.6%)	0 (0.00%)	0 (0.00%)	36

5) Realistic view: ambivalence about culture teaching

Questions	1	2	3	4	5	Total
14) When you only have a limited number of teaching periods, culture teaching has to give way to language teaching.	10 (27.0%)	18 (48.7%)	2 (5.4%)	5 (13.5%)	2 (5.4%)	37
15) In the foreign language classroom pupils can only acquire additional cultural knowledge. They cannot acquire intercultural skills.	1 (2.7%)	15 (40.5%)	2 (5.4%)	17 (46.0%)	2 (5.4%)	37
19) It is desirable that English classrooms deal with cultures mainly from English-speaking countries.	4 (10.8%)	16 (43.3%)	2 (5.4%)	13 (35.1%)	2 (5.4%)	37

5.2.2 Teachers' reported practice of culture activities

(3-1, Part1) Do you have the feeling that you would like to devote more time to 'culture teaching' during your English classes, but that somehow you never get round to it?

Yes, very much so	Yes, up to a certain extent	No, not particularly	No, not at all
15 (40.5%)	15 (40.5%)	7 (19.0%)	0 (0.00%)

(3-2) If so, what would be the reason?

The reason of not being able to devote more time on culture teaching	Number (Percentage)
1) Lack of time	14 (30.4%)
2) Lack of materials	5 (10.9%)
3) Not related directly to assessment	16 (34.8%)
4) Not enough experiences and knowledge about foreign cultures	8 (17.4%)
5) Students' indifference to cultural aspects	0 (0.0%)
6) Regarded as an improper topic for English classes	0 (0.0%)

7) Not sure about how to teach culture in an appropriate and up-to-date manner	3 (6.5%)
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(1, Part2) How is your teaching time distributed over 'language teaching' and 'culture teaching'?

Almost never	Language > Culture	Language = Culture
3 (8.1%)	29 (78.4%)	5 (13.5%)

5.2.2 Teachers' reported practice of culture activities

1-Often, 2-Once in a while, 3-Rarely, 4-Never

1) Teachers tend to relate **their own experiences or thoughts** regarding foreign cultures with culture teaching.

Statements	1	2	3	4	Total
3) I tell my pupils what I heard (or read) about the foreign country or culture.	18 (50.0%)	15 (41.7%)	2 (5.5%)	1 (2.8%)	36
4) I tell my pupils why I find something fascinating or strange about the foreign culture(s).	7 (18.9%)	23 (62.2%)	5 (13.5%)	2 (5.4%)	37
8) I talk to my pupils about my own experiences in the foreign country.	17 (47.3%)	13 (36.1%)	3 (8.3%)	3 (8.3%)	36
17) I touch upon an aspect of the foreign culture regarding which I feel negatively disposed.	4 (10.8%)	19 (51.4%)	8 (21.6%)	6 (16.2%)	37

2) Cultural contents in **textbooks or other teaching materials** provide good opportunities to deal with culture in English classroom.

Statements	1	2	3	4	Total
15) I comment on the way in which the foreign culture is represented in the foreign language materials I am using in a particular class.	10 (27.0%)	20 (54.1%)	3 (8.1%)	4 (10.8%)	37
16) I ask my pupils to compare an aspect of their own culture with that aspect in the foreign culture.	7 (18.9%)	21 (56.6%)	8 (21.6%)	1 (2.7%)	37

3) Teachers relate culture teaching with **values and attitudes**.

Statements	1	2	3	4	Total
1) I introduce various aspects of English around the world (e.g., American/British/Australian/Philippian/Indian English) to my pupils.	0 (0.0%)	22 (59.5%)	12 (32.4%)	3 (8.1%)	37
2) I ask my pupils to think about the image that the media promote of the foreign country.	1 (2.7%)	20 (54.1%)	11 (29.7%)	5 (13.5%)	37
7) I ask my pupils to think about what it would be like to live in the foreign culture.	4 (10.8%)	20 (54.1%)	9 (24.3%)	4 (10.8%)	37
18) I talk with my pupils about stereotypes regarding particular cultures and countries or regarding the inhabitants of particular countries.	3 (8.1%)	26 (70.3%)	4 (10.8%)	4 (10.8%)	37
19) I ask pupils' opinion about certain cultural aspects of foreign countries.	5 (13.5%)	24 (64.9%)	5 (13.5%)	3 (8.1%)	37
20) I use value-oriented words like 'respect, prejudice, equality, tolerance, empathy' in my class.	10 (27.0%)	20 (54.1%)	5 (13.5%)	2 (5.4%)	37
11) I ask my pupils to describe an aspect of their own culture in English.	3 (8.3%)	11 (30.6%)	9 (25.0%)	13 (36.1%)	36

4) **Activities that takes effort and time are done less** than those that are relatively passive such as explanation, presenting materials, or talking.

Statements	1	2	3	4	Total
10) I invite a person originating from the foreign country to my classroom.	0 (0.0%)	6 (16.7%)	10 (27.8%)	20 (55.5%)	36
12) I bring objects originating from the foreign culture to my classroom.	1 (2.7%)	10 (27.0%)	15 (40.6%)	11 (29.7%)	37
13) I ask my pupils to participate in role-play situations in which people from different cultures meet.	1 (2.7%)	6 (16.2%)	8 (21.6%)	22 (59.5%)	37
14) I decorate my classroom with posters illustrating particular aspects of the foreign culture.	0 (0.00%)	6 (16.2%)	7 (18.9%)	24 (64.9%)	37

5.3.2 Gap between 'Desired' and 'Done'

In order to investigate and visualize how much gap exist between teachers' cognition and their practice, I used two questions in my questionnaire and created the diagram (Figure 11) in 5.3.2.

For the vertical axis, 'Desired', the statements in Question 6 of Part 1 were used (see Appendix 1). The statements of five-point scales are supposed to show whether teachers are positively or negatively disposed towards culture teaching and intercultural competence. The statement 11, 'I think the culture part of the textbook that I am teaching with is enough to develop students' intercultural competence,' was excluded in the calculation since it does not tell me about the desire to integrate intercultural competence. From the statement 1 to 13 are positive statements, and from 14 to 21 are negative statements. Since the vertical axis would show how much teachers 'desire' to integrate culture, teachers' choices of the scales were given points as seen in the table below and added up.

Statements	Agree completely	Agree to a certain extent	Undecided	Disagree to a certain extent	Disagree completely
Positive statements (1~13, except 11)	2	1	0	-1	-2
Negative statements (14~21)	-2	-1	0	1	2

For the horizontal axis, 'Done', the statements in Question 3 of Part 2 were used (see Appendix 1). The 20 statements are supposed to show how much teachers are doing cultural activities based on the four-point scales, 'Often- Once in a while- Rarely- Never.' Teachers' choices of the scales were given points as seen in the table below and added up.

Statements	Often	Once in a while	Rarely	Never
Statements 1~20	2	1	-1	-2