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THEORIZING AND ANALYZING INTERCULTURAL COMMUNICATIVE COMPETENCE IN SECOND LANGUAGE TEACHER EDUCATION: BELIEFS, CONCEPTUALIZATION AND PRACTICES

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THEORIZING AND ANALYZING INTERCULTURAL COMMUNICATIVE COMPETENCE IN SECOND LANGUAGE TEACHER EDUCATION: BELIEFS, CONCEPTUALIZATION, AND PRACTICES

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ABSTRACT

In this dissertation, it was aimed to design and apply an inventory to examine English Language Teaching (ELT) student teachers' beliefs about Intercultural Communicative Competence (ICC). In line with this main aim, it was attempted to investigate ELT teacher educators' beliefs on the importance of ICC in ELT. Besides, the ELT curriculum was analyzed to find out the place of ICC in pre-service English teacher education. Integration of quantitative and qualitative research method was adopted to collect data. Beliefs about ICC Inventory (BICCI) were developed as the main data collection tool. The quantitative data obtained from the inventory were analyzed using descriptive and inferential statistics. A total of 430 ELT student teachers across Turkish state universities participated in this study. This subject group was selected with convenience sampling. As qualitative data, the ELT teacher educators were interviewed to get a deep understanding of ICC to contribute to the development of ICC among the Turkish ELT student teachers. The results of the quantitative data revealed that most of the participants perceived themselves as the most competent in *"ICC attitudes"* and *"ICC awareness*" dimensions. Results also indicated that male student teachers held stronger beliefs about ICC skills and awareness than female participants did; however, such differences were not observed in the other dimensions of ICC. The qualitative findings indicated that ELT teacher educators envision the development of ICC as an important aspect in pre-service teacher education. Moreover, the data obtained from document analyses disclosed that ELT curricula have been paid little attention to the development of ICC. Moreover, this research study concluded with the sets of recommendations to ELT departments, teacher educators, and further research.

Key Words : Intercultural Communicative Competence, pre-service English teacher education, validity and reliability, teachers' beliefs
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YABANCI DİL ÖĞRETMENİ EĞİTİMİNDE KÜLTÜRLERARASI İLETİŞİM YETERLİKLERİNİN KURAMSALLAŞTIRILMASI VE ANALİZİ: İNANÇLAR, KAVRAMLAŞTIRMA VE UYGULAMALAR

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ÖZ

Bu tezde İngilizce öğretmeni adaylarının Kültürlerarası İletişim Yeterliliği (KİY) hakkındaki inançlarını incelemek için bir envanter tasarlanmış ve uygulanmıştır. Bu ana amaç doğrultusunda İngilizce öğretmeni eğitmenlerinin İngilizce öğretmenliği programındaki KİY'nin önemi konusundaki inançları analiz edilmiştir. Ayrıca İngilizce öğretmen eğitiminde KİY'in yerini belirlemek için İngiliz dili eğitimi lisans programlarının müfredatları analiz edilmiştir. Veri toplamak için nicel ve nitel araştırma yönteminin entegrasyonu benimsenmiştir. İCC Envanteri, inançlara dair ana verileri toplama aracı olarak geliştirilmiştir. Envanterden elde edilen nicel veriler, tanımlayıcı ve çıkarımsal istatistikler kullanılarak analiz edilmiştir. Türkiye devlet üniversitelerinde toplam 430 İngilizce öğretmen adayı bu çalışmaya katılmıştır. Bu odak grubu uygun örnekleme ile seçilmiştir. Nitel veriler ise, KİY yeterliklerinin İngilizce öğretmeni adaylarına etkili bir biçimde kazandırılması odağıyla İngiliz Dili öğretmen eğitimcileri ile görüşmeler yapılmıştır. Nicel verilerin sonuçları katılımcıların çoğunun kendilerini "KİY tutumları" "KİY farkındalığı" boyutlarında yetkin olarak gördüklerini ortaya koymuştur. Sonuçlar aynı zamanda erkek öğretmen adaylarının KİY becerileri ve farkındalığı hususunda kadın katılımcılara göre daha güçlü inançlara sahip olduğunu göstermiş, ancak KİY'nin diğer boyutlarında bu farkındalılıklar gözlenmemiştir. Nitel bulgular öğretmen eğitmenlerinin KİY gelişimini öğretmen adayı eğitiminde önemli bir unsur olarak öngördüğünü göstermiştir. Ayrıca doküman analizlerinden elde edilen veriler, İngiliz dili ve eğitimi müfredatının KİY'in geliştirilmesine çok az önem verildiğini ortaya koymuştur. Bu araştırma İngilizce öğretmenliği bölümlerine, öğretmen eğitmenlerine ve araştırmaya yönelik öneriler dizisi sunmaktadır.

Anahtar Kelimeler : Kültürlerarası İletişim Yeterliliği, hizmet öncesi İngilizce öğretmeni eğitimi, geçerlik ve güvenirlik, öğretmenlerinin inançları
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LIST OF ABBREVIATIONS

ICC	Intercultural Communicative Competence
BICCI	Beliefs about Intercultural Communicative Competence Inventory
EFA	Exploratory Factor Analysis
ELT	English Language Teacher Education
CFA	Confirmatory Factor Analysis
RMSEA	Root Mean Square Error of Approximation
SRMR	Standardized Root Mean Square Residual
SLTE	Second Language Teacher Education
GFI	Goodness-of-Fit Index
AGFI	Adjusted Goodness-of-Fit Index
NFI	Normed-fit index
NNFI	Non-normed-fit Index
CFI	Comparative Fit Index

CHAPTER I

INTRODUCTION

1.0 Introduction

It is increasingly clear that a language is a tool for communication and the ultimate goal of teaching a foreign language is to enable communication among individuals. Without knowing the cultural background of the person, it is not always easy to go through clear communication. The integration of cultural dimensions is one of the most significant changes over the past few decades in language teaching studies (Byram, 1997). Alptekin (2002) stated that communicative language teaching based on the model of communicative competence is far from meeting the needs of English language speakers in the world today. His explanation for this is that English is no longer solely associated with its native speakers, due to its becoming an international language. Alptekin (2002) drawn attention to the fact that English does not reflect a specific culture anymore, but rather it is a language "whose culture becomes the world itself" (p. 62). A new pedagogic model is urgently needed to accommodate the case of English as a means of international and intercultural communication (Alptekin, 2002).

Byram (1997) defines ICC as the 'individual's ability to communicate and interact across cultural boundaries' (p. 7). Byram (2008) further defines "the intercultural speaker (IS) as someone who, being aware of cultural differences and similarities can function as a mediator between distinct cultures and diverse sets of beliefs, values, and behaviors" (p. 78). In a similar way to Byram, Fantini (2000) presents a general characterization of ICC that involves three domains of ability: "1) the ability to develop and maintain relationships; 2) the ability to communicate effectively and appropriately with minimal loss or distortion; and 3) the ability to attain compliance and obtain cooperation with others" (p. 27). Most of this definition suggests that being interculturally competent requires effective communication with members of other cultures.

Deardoff (2006) carried out a Delphi study with intercultural scholars and concluded that ICC is "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (pp. 247-248). This is the reason why intercultural communicative competence has become an important aspect of communication. Therefore, developing an ICC is needed for successful communication and interactions with people of other languages and cultures (Baker, 2012).

The Common European Framework of Reference for Languages promoted by the Council of Europe (2001) gives importance to the development of intercultural competence in language teaching. By becoming plurilingual, the language learner is supposed to develop not only linguistic but also cultural competence that fosters interculturality. Therefore, it is important to know about both the beliefs of professors and teacher educators towards importance of ICC and the perceptions of student teachers regarding the different cultures before implementing ICC teaching into EFL. A great many studies focus on the integration of the cultural dimension and ICC into foreign language curricula (Atay et.al, 2009; Byram, 1997; Corbett, 2003; Czura, 2016; Deardorff, 2006). Only a relatively handful of studies have specifically examined the attitudes, perceptions, and beliefs of the lecturers and learners regarding the ICC, (Sercu, 2006; Younga & Sachdev, 2011; Kılıç, 2013). Sercu (2005) conducted a study on European foreign language teachers from seven countries to investigate the intercultural aspects of language teaching. The study aimed at exploring foreign language teachers' beliefs and practices regarding intercultural competence. The findings showed that for the issue of objectives of foreign language teaching instructors support language learning objectives and general skills learning objectives rather than culture teaching objectives.

In their research article, Young and Sachdev (2011) examined the beliefs and practices of experienced teachers in European countries (USA, UK, and France). The data of the study were gathered through diaries, focus groups, and questionnaires. The study discussed a lack of support in testing, in textbooks, and institutional syllabi, for effective and appropriate approaches to 'culture learning' and interculturality. The study also indicated that the teachers mostly supported the belief that intercultural competence is necessary to become successful teachers and learners.

In another, quantitative study, Kılıç (2013) conducted a survey, which indented to investigate English lecturers' beliefs regarding intercultural language teaching. The research indicated that the lecturers are not very clear about how to include intercultural competence in their courses. Apart from these and other similar studies, there are not any other research studies

focusing on teachers' beliefs about ICC, which may contribute to ELT program curricula to improve the ICC of Pre-Service teachers.

All these studies show not only the importance and advantages of the teaching ICC but also the beliefs and behavior of teachers, which depend on their knowledge and experiences. An intercultural approach in EFL not only helps students to better understand other cultures, but it also makes them aware of the distinctness of their own. Becoming a teacher of the English language or teaching the English language to foreign students is not an easy process, because the teachers' approach to language teaching and the choice of teaching techniques and materials they apply to depend to a large extent on their beliefs (Pajares, 1992). Borg (2001) defines the belief "as a mental state, which has as its content a proposition that is accepted as true by the individual holding it, although the individual may recognize that alternative beliefs may be held by others" (p.187). He also argues that beliefs have an important impact on the way a teacher behaves. Furthermore, William and Burden (1997) emphasized that teachers' beliefs affect their actions taken in the classroom; thus, it is essential to know that what do the teachers know, do, and believe while teaching a foreign language. Because of the widespread use of English as a lingua franca (ELF) in the globalized world, the beliefs and practices in English education have been changing.

Although much of the research studies focused on foreign language teachers' perceptions of the intercultural dimension of EFL, the beliefs of the student teachers and professors towards ICC has not been fully embraced and implemented enough in Turkey. Therefore, the present study attempts to contribute to the ELT program curricula by exploring the student teachers' and professors' beliefs about ICC. Besides, it is aimed to develop an ICC inventory.

1.1 Statement of the Problem

According to Kachru's (1992) three-circle model of World Englishes, Turkey is an example of an EFL context in the Expanding Circle, where English has no official status but is increasingly used as a language of wider communication with other Europeans and the rest of the world. The countries of the expanding circle are not the former colonies of the inner circle and English is not used as a second language within the country but as a foreign language for international communication (Kachru, 1992). Therefore, the development of ICC has become an important part of language education and international communication among cultures (Alptekin, 2002; Byram, 1997, 2012; Byram et al., 2001, Sercu, 2006).

Some research studies (Sifakis & Sougari, 2005; Jenkins, 2006) proposed that teacher training in Expanding Circle settings should promote awareness of issues related to EIL and argued that teacher education could focus more on intercultural communication and less on what native-speakers do. Thus, it is important to increase the ICC of student teachers from different language and cultural backgrounds, and EFL student teachers should be equipped with ICC (Alptekin, 2002).

English as an international language (EIL), in part through the inclusion of varieties of World Englishes. However, examination of English language teaching (ELT) practices in Turkey reveals that English is still being taught as an inner-circle language, based almost exclusively on American or British English, and textbooks with characters and cultural topics from the English-speaking countries of the inner circle. When non-native interlocutors from different cultures meet, they bring experiences and knowledge based on their cultural background into the interaction. The central issue of the intercultural-speaker model is to master this interaction, but as every such encounter is unique there is no final goal. Intercultural experience is continually expanded by bringing these experiences into ever-new encounters. Alptekin (2002) argues that "communicative competence, with its standardized native-speaker norms, fails to reflect the lingua franca status of English: social and economic globalization has necessitated the use of an international means of communication in the world" (p.60).

Turkish pre-service teachers need to understand as wide a variety of cultures as possible for effective intercultural interactions. In Turkey, National Qualification Framework for Higher Education (NQFHE) (2011) maintains that "knowing about different national and international cultures" should be regarded as one of the main objectives of pre-service teachers' competence (p.6). It is essential to raise pre-service teachers' awareness of what is needed to identify and teach EIL classrooms.

Because of the dearth of research on English used among its non-native speakers, the majority of published materials on an ICC, whether theoretical or for classroom use, tend to focus exclusively on ICC for the native rather than the non-native speaker. Thus, it is important to define the concept of an ICC correctly for transferring the use of ICC norms in EIL. Pre-service teacher education programs need to identify the use of ICC norms in an expanding circle. Thus, the teachers of EIL should incorporate instructional materials and activities rooted in local as well as international contexts that are familiar and relevant to language learners' lives (Alptekin, 2002).

Bayyurt (2006) believes that the more critical English language teachers become about the involvement of culture in their English language teaching, the more they equip their students with the necessary linguistic and cultural resources to be able to communicate with people from other cultural and linguistic backgrounds. When English is commonly and extensively used between people in the expanding circle countries where effective communication is the goal instead of native-speaker behavior. English teachers should learn and know how to be interculturally competent in ELT and then help their learners develop ICC effectively. The problem identified by the researcher is that teaching ICC and developing cultural competence of student teachers in EIL and ELF context is crucially important. Although there are many effective research studies on ICC, SLTE programs in Turkey have not been analyzed in terms of whether and to what extent they have student teachers acquire ICC and related competencies such as cultural competence, ELF, and EIL. Consequently, while teaching ICC, student teachers should also be informed about ELF and EIL.

Firstly, the concept of ICC should be defined in terms of using it in expanding circles. Demands of globalization today continue to increase pressure on educators, teacher practitioners, and educational leaders to change and modernize their methods to help learners meet the growing needs for intercultural communication and cultural awareness. Secondly, the concept of ICC should be taught in pre-service teacher education programs where English is used as an international language. Students come to university with "firm and rigid beliefs and attitudes" in that they tend to regard American or British English as correct language varieties, lack awareness of other English varieties, and associate English proficiency with sounding like native American or British speaker (Bayyurt & Altınmakas, 2012, p.171).

According to Bayyurt (2013), educational policies should be developed following the international status of English because the worldwide status of English today makes it a necessity to teach English as an international language (EIL) and develop appropriate materials. Common European Framework of Reference for Languages: Learning, Teaching, Assessment, has an objective, which states that the aim of teaching modern languages is to promote "mutual understanding and tolerance, respect for identities and cultural diversity through more effective international communication" (p.3). Thus, it is essential to raise the awareness of student teachers in terms of intercultural communicative competence. Thirdly, an ICC should be practiced after learning the importance of using ICC where English is used

as lingua franca. Integrating ICC into the teaching practices is crucial to increase ST's awareness about the role of ICC.

In sum, understanding the meaning of culture and cultural differences in intercultural communication can substantiate and magnify the need for acquiring ICC to enable EFL learners to interact and communicate with people from other cultures effectively and appropriately. The reason for investigating the role and defining the concept of ICC in ELT arises from the fact that the National Qualification Framework for Higher Education pays attention to an Intercultural competence of pre-service teachers. According to NQFHE (2001), the objective of teachers is to develop students' ability to use English in a well-rounded way, especially in listening and speaking, so that in their future studies and careers as well as social interactions they will be able to communicate effectively. At the same time, enhance their ability to study independently and improve their general cultural awareness to meet the needs of Turkey's social development and international exchanges. Therefore, it can be argued that whether and how to integrate ICC in ELT programs rests primarily on the shoulders of instructors as they design their courses and select teaching materials. Consequently, if EFL teachers are to achieve significant change or/and development in their classroom practices, the researcher has to explore their beliefs about the teaching-learning process and their perception of the concepts of culture and ICC.

1.2 Purpose of the Study

The primary purposes of this research are (1) to develop an ICC inventory, (2) to identify the beliefs of student teachers and professors about ICC in the context of ELT programs in Turkey. This study also intends (3) to analyze the pre-service ELT program curricula by using content analysis methodology.

Intercultural communication occurs in intercultural contact settings. These settings, and the types of people who may be involved, can be very variable. For example, they could involve students who go overseas to study and who thus interact with local students and staff and perhaps with students from other countries; To explore the pre-service teachers' beliefs regarding the ICC, there is a need for the questionnaire. The questionnaire is the best tool to answer attitudinal questions that are used to find out what people think. The belief is a subcategory that has stronger factual support than opinions (Dörnyei, 2003). A review of the literature showed that no questionnaire measures the beliefs of pre-service teachers regarding

the ICC where English is used as Lingua Franca. In this respect, this research study intended to develop the questionnaire.

Second, there is no doubt that the goal of foreign language instruction is to help the learners to develop competence to use the foreign language for communication with people of different cultural backgrounds. Therefore, English language teachers' beliefs are of great importance for the promotion of intercultural competence in EFL classes. In this research study, student teachers' beliefs regarding intercultural communicative competence, which are considered important for creating a global language-learning atmosphere and increasing awareness towards becoming a world minded citizen, were explored. As was mentioned, a belief system plays the role of a personal guide that helps people identify and understand the world and themselves (Pajares, 1992). Moreover, Zheng (2009) pointed out that teachers' beliefs are significant ideas in comprehending teachers' thought processes, teaching methods, and learning to teach. Teacher beliefs are significant subjects in teacher education that have been designed to help teachers develop their thought and principles. Third, it was expected to reach the factors regarding the ICC while analyzing pre-service ELT program curricula referring to the qualitative data to be gathered in this study. The pre-service teacher education program curricula and syllabus were analyzed. The results of this qualitative research were examined to reach rich data in terms of understanding the role of ICC in pre-service teacher education.

In line with the objectives stated above, the following research questions were investigated, as follows:

RQ1: What are the beliefs of ELT student teachers about ICC with regards to teaching English as a foreign language in expanding circles?

RQ2: Do professors/teacher educators of ELT in Turkey integrate ICC in their courses (if so, how, to what extent, and which aspect(s) of ICC)?

RQ3: What aspects of ICC (if any) are included in the curricula of ELT programs across Turkey?

1.3 Importance of the Study

Teaching materials occupy an important place in the development and establishment of a new model based upon intercultural communicative competence. In Byram's opinion (1997), ICC must be integrated into the curriculum, and include political education and critical

cultural awareness. This study will be helpful for teachers to make wise decisions to improve student teachers' ICC. It is hoped that the results of the study will provide valuable insights into the effectiveness of the pre-service ELT program.

In view of previous literature, it can be stated that importance of ICC in foreign language education has been studied from different aspects, but this is still a lack of relevant research studies on integrating ICC into student teachers' pre-service teacher education program. Accordingly, this dissertation may contribute ELT teacher education by revealing more about the beliefs of student teachers and teacher educators on ICC. Consequently, this research study may have a significant role in terms of bringing considerable gains to ELT teachers, policymakers, curriculum designers, and material developers. In this respect, the importance of the current study is to contribute to the literature by revealing the student teachers' and professors' beliefs towards learning and teaching ICC.

1.4 Assumptions

Following the research aims, this research study was carried out at the state universities, English Language Teaching (ELT) Program in Turkey. Firstly, it is assumed that the ELT student teachers have background knowledge about ICC. From this perspective, student teachers are expected to understand the entire data collection tool and respond honestly to the items in the inventory. Secondly, the next assumption is related to the ELT teacher educators' interview responses, it is assumed to get truthful opinions and frankly participation in the interview sessions. Thirdly, it was posited that this mixed-method study would contribute to the literature thanks to the findings came from different data collection tools.

1.5 Limitations

The limitation of the study arises from the number of participants. The research was limited to the student teachers of ELT Programs in Turkey. Thus, the researcher did not aim at generalizing the findings to all universe concerned, nor did the study imply the observed behaviors of student teachers represent a universal pattern.

1.6 Operational definitions

Beliefs: Beliefs refer to "attitudes and values about teaching, students, and the educational process" (Pajares, 1993; cited in Borg, 2006, p.36).

Culture: refers to "a pattern of learned, group-related perceptions – including both verbal and nonverbal language, attitudes, values, belief systems, disbelief systems, and behaviors – that is accepted and expected by an identity group" (Singer, 1987, p. 34).

> Porter (1972) refers to culture as "'knowledge, experience, meanings, beliefs, values, attitudes, religions, concepts of self, the universe and self-universe, relationships, hierarchies of status, role expectations, spatial relations, and time concepts' accumulated by a large group of people over generations through individual and group effort. 'Culture manifests itself both in patterns of language and thought, and informs of activity and behavior'" (as cited in Novinger, 2001, p. 14)."

Lingua franca: is ''a way of referring to communication in English between speakers with different first languages'' (Seidlhofer, 2005, p. 339).

Native Speaker: refers to "a person who learned the language in childhood, as a dominant language and continued using it in adulthood regularly and has reached a certain level of proficiency...it is a construct with social-political, personal and geographical implications denoting a perceived advanced level of language expertise" (Mora, 2006, p.18).

Intercultural Competence: is "an ability to interact in native language with people from another country and culture, drawing on knowledge about intercultural communication, attitudes of interest in otherness and skills of interpreting, relating and discovering" (Byram, 1997, p.71).

> "Intercultural competence shows itself in the ability to recognize, respect, value and use productively –in oneself and others- cultural conditions and determinants in perceiving, judging, feeling and acting to create a mutual adaptation, tolerance of incompatibilities and development towards synergistic forms of cooperation, living together and effective orientation patterns concerning interpreting and shaping the world" (Thomas, 2003, p. 143).

Intercultural Communicative Competence: ''Deardoff (2006) defined the ICC as "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (pp. 247-248). According to Byram's well-developed model (1997) intercultural communicative competence requires certain attitudes, knowledge, and skills in addition to linguistic, sociolinguistic, and discourse competence.''

Pre-service Teacher Education: It refers to the four-year undergraduate education and training provided to student teachers before they have undertaken any teaching.

Target Culture: It refers to the culture whose language is targeted.

CHAPTER 2

REVIEW OF LITERATURE

2.0. Introduction

This chapter, review of literature, was assigned to discuss the major theories, approaches, and research studies on the beliefs about ICC and the SLTE in Turkey. The following parts of the review of the literature will explore these major issues in a detailed discussion by referring to different perspectives and views. Second Language Teacher Education (2.1) section provides a review of the second language teacher education so we may provide a theoretical framework and rationale for this dissertation. The section English as a Lingua Franca (2.2) presents one of the theoretical pillars of this research by analyzing the status of English in Turkey and introduces the literature of English in Inner Circle, Outer Circle, and Expanding Circle. The following section of this chapter, Intercultural Communicative Competence (2.3) provides a review of the components of ICC in English language teacher education. Teachers' Beliefs (2.4) is the final section in which the related research studies on beliefs are discussed.

2.1. Second Language Teacher Education

Second language (L2) teacher education describes the field of professional activity through which individuals learn to teach L2s. In terms commonly used in the field, these formal activities are generally referred to as teacher training, while those that are undertaken by experienced teachers primarily on a voluntary, individual basis, are referred to as teacher development. On the other hand, teacher education refers to the sum of experiences and activities through which individuals learn to be language teachers. Those learning to teach - whether they are new to the profession or experienced, whether in pre- or in-service contexts - are referred to as teacher-learners. The 21st century is an “age of communication” and a

language is a vital tool for communication. Language is not only a means of communicating thoughts and ideas, but it builds friendships, economic relationships, and cultural ties.

Richards (2008) states that the recognition of second language teacher education as an emerging field is relatively new, dating back to the 1960s when methodologies such as Audiolingualism and Situational Language Teaching came out into view and the language teacher training programs were designed to give student teachers practical classroom skills. Richards (1987) coined the term Second Language Teacher Education and put that "the intent of second language teacher education must be to provide opportunities for the novice to acquire the skills and competencies of effective teachers and to discover the working rules that effective teachers use" (p. 226). Therefore, teacher education programs play an important role in training a highly qualified teaching workforce, which is necessary to support the development of a complex 21st-century society. Within the new paradigm of professionalism, Richards (2008) holds that "becoming an English language teacher means becoming part of a worldwide community of professionals with shared goals, values, discourse, and practices, but one with a self-critical view of its practices and commitment to a transformative approach to its own" (p. 3). Richards and Nunan (1990) underline that for the second language teacher education to progress, there should be:

> ''a movement away from a training perspective to an education perspective and recognition that effective teaching involves higher-level cognitive processes, which cannot be taught directly;
> the need for teachers and student teachers to adopt a research orientation to their classrooms and their teaching;
> less emphasis on prescriptions and top-down directives and more emphasis on an inquiry-based and discovery-oriented approach to learning (bottom-up);
> a focus on devising experiences that require the student teacher to generate theories and hypothesis and to reflect critically on teaching;
> less dependence on linguistics and language theory as a source of discipline for second language teacher education, and more of an attention to integrating sound, educationally-based approaches; '
> use of procedures that involve teachers in gathering and analyzing data about teaching (p. 2).''

More recently, SLTE has been influenced by principles drawn from sociocultural theory or social interactionism and the field of teacher cognition (Johnson, 2009; Richards, 2008). According to Vygotskian Sociocultural Theory, innate capacities transform themselves with the help of "socioculturally constructed mediational means" (Vygotsky, 1979, as cited in Zuengler & Miller, 2006, p. 39), as a result of which development occurs. In other words, learning occurs "through social interaction" (Hawkins, 2004, p. 5).

2.1.1. Pre-service Teacher Education in Turkey

Teachers are potentially the single most influential factor in achieving the aspiration of a learned society. Therefore, the concept of pre-service education has altered and gained more popularity in recent years. Many thousands of prospective English language teachers are trained around the world each year. Preparing them very effectively depends on the education standards and policies that regulate teacher education programs. It also depends on the teacher educators and how they approach the preparation of these teacher candidates. Teacher education programs become the cornerstone for the full-preparation of effective teachers. Through teacher education institutions, candidates of the teaching profession are taken into a process in which they are furnished with certain skills and knowledge to be able to graduate as a teacher ready to work at schools. Kennedy (1999) argues that "pre-service teacher education is to provide students with knowledge which develops their own ideas and thinking that will lead them in their profession" (p.55). Darling-Hammond (1999) points out that "teachers who have had formal preparation are better able to use teaching strategies" (p.14). Nowadays teachers are the major contributors to students' academic success, therefore they gets more attention (OECD, 2011).

Eret (2013) explains that "the politicians, teacher educators, and educational researchers in Turkey have been in constant struggles to reform or to restructure teacher education for better and more quality preparation of teachers" (p.38). These efforts are evaluated as being very necessary for the current century not only by Turkey but also by many countries in the world. Within this respect, in Turkey, there have been some major developments and restructuring efforts concerning teacher education. Students enrolled in teaching programs have four years of education in Turkey. The graduates mostly become teachers in schools. Besides, some programs accept teacher candidates at the graduate level. Students graduating from different departments of universities apply to these graduate-level programs to become teachers.

The two-year post-baccalaureate program enables those candidates to teach in the subject areas related to their fields. According to the 2015-2016 statistics published by MoNE, currently, 993.794 teachers are working at the K-12 schools in Turkey (MoNE, 2016), which means that English teachers are in high demand as well. Therefore, English teacher education programs in Turkey deserve a great deal of attention.

The first article appeared on the evaluation of ELT programs in Turkey in 1998 and it was written as a review for the ELT programs by Altan (1998). He presented information about the situation of those years as a teacher educator and he made some suggestions about the program. One of his criticism was that the program was not flexible in terms of courses. In those years, the program was recently changed and put into practice by the Higher Council of Education. He proposed that the program should meet the needs of future education; and this was not the case in those years as he mentioned. He mostly focused on the educational policies of the country and he highlighted that all reforms and changes in the program were not working in the long term. Throughout the article, he criticized and proposed a change in the program.

Higher Education Council (HEC) is accountable for the organization, planning, recognition, and supervision of all higher education institutions. SLTE programs in Turkey comprise mainly three categories of courses, i.e. language teaching, culture, and mainstream education (Çepik & Polat, 2014). These courses cover subjects such as basic language skills, linguistics, language acquisition, language teaching methodology, communication, educational sciences, and practicum. Coşkun and Daloğlu (2010) conducted a study in which they analyzed the curriculum of the ELT program. The results indicated that 68% of the curriculum consists of courses aiming for the development of pedagogical competence of STs while 32% is made up of courses related to linguistic competence. It means that from the 4th semester on, language teaching methodology courses such as Teaching Language Skills I and II, Special Teaching Methods I and II, Teaching English to Young Learners I and II, Materials Evaluation and Design, Testing and Evaluation take precedence over other courses. The assessment in most courses in the ELT program is based on a mid-term and a final exam. After graduating successfully from the program, graduates have multiple stages that they can pass through. For example, potential English teachers can take the Public Personnel Selection Examination, which is a nationwide exam, and it is obligatory. If the person passes the exam, he or she becomes a teacher at a public school.

2.1.2. Major Models of Teacher Education

Many countries are striving for providing quality teacher education and building up powerful models for educating their future teachers. There has been much controversy about how teachers learn to teach and how models of teacher education influence language teacher education design. The two major models of teacher education and their implications for second language teacher education (SLTE) help to provide English teachers with very effective teacher education. The following chapters will discuss these major models of teacher education.

2.1.2.1. Curricular Models

Today, the role of the teacher has changed significantly due to the rapid development of information and communication technologies, and school governance reforms. It is well known that teachers have been educated in many different ways in different countries and the various models are suggested by educators and researchers to be used in teacher education. Two models of initial teacher training are common in educating teachers: concurrent and consecutive. In the concurrent model, the academic subjects are presented together with the educational and professional studies while teacher candidates firstly complete another degree in any discipline then have the pedagogical course and teaching courses in the consecutive models. Sometimes, both of them are used in teacher education, however, they are found to have extra costs for the country. Also, the length of the education for primary school teacher education is mostly three years in many countries; and secondary school teacher education lasts four years or longer.

The concurrent model is the main one when students get individual subject training as well as pedagogical subjects and a certain amount of practical activity credits at school. The scope of the Bachelor's degree curriculum is 240 ECTS credits (it includes pedagogical studies 60 ECTS module: 30 credits of pedagogy, didactics, and psychology, and 30 credits of teacher field placement). Full-time studies take 4 years whereas part-time studies – 5 years. Qualification acquired: a bachelor's degree in a certain subject and teacher's professional qualification. The consecutive model of teacher training is relevant for those graduates that have a subject degree but have no teaching qualification. The qualification is required in one year (60 ECTS), after studying 30 credits of pedagogy, subject didactics, psychology and 30

credits of teacher training practice. Qualification acquired: teacher's professional qualification (Dėl pedagogų rengimo..., 2012).

2.1.2.2. Instructional Models

Wallace (1991) identifies three models of teacher education that have characterized both general teacher education and teacher education for language teachers, which he calls the craft model, the applied science model, and the reflective model.

The craft model

The Craft Model is the oldest form of professional education and is still used today in ESL teacher education, albeit rather limitedly. Its conceptual basis, however, is widely utilized in practicum courses in which students work with classroom teachers, often called cooperating teachers. Its use in one course in a program of ESL teacher education cannot be regarded as a model for an entire program.

The basic assumptions underlying this model are as follows:

- In its most basic form, Craft Model consists of the trainee or beginner working closely with the expert teacher.
- The practitioner is supposed to learn by imitating all the teaching techniques used by the experienced teacher.
- Knowledge is acquired as a result of observation, instruction, and practice.

While the craft model may have worked very well for the past static societies that did not witness a constant change; in this globalized constantly changing world, it has lost its effectiveness. Stones and Morris (1972) state that teachers were trained according to this model until about 1945: "The master teacher told the students what to do, showed them how to do it and the students imitated the master" (in Wallace 1991, p. 6). Stones and Morris further point out that "it is a conservative technique and depends on essentially static society" so it is not able to reflect the progress and developments in all the areas connected with teacher education. Moreover, it needs to be questioned that how anyone can assure the expert teacher is effective in teaching, and s/he is qualified in conveying his/her knowledge to another person.

Applied Science Model

The applied science model is also called "technical rationality" by Schön (1987) or the "technical-rational approach" by Sarsar (2008, p. 4). He describes it as "a behavioral approach to teacher education based on "a front-end loading" model in which professionals were taught knowledge and skills" by experts" for them to be effective". Followers of this model (Stones &Morris, 1972) believed that all problems can be solved by applying empirical science to the desired objectives.

Wallace (1991) states that this model derives from the achievements of empirical science. It is a one-way model. The trainee studies a body of theoretical and practical knowledge under the supervision of the expert teachers. Then s/he applies the knowledge, techniques s/he acquired in a real classroom context. The applied science model is the traditional and probably still the most prevalent model underlying most training or education programs for the teaching profession. Although the applied science model has taken the growth of scientific knowledge in recent times into account, not only the researchers in the knowledge or experimental base, but also the classroom teachers themselves, can establish the changes in knowledge. Researchers give weight to scientific basis; however, the teachers to experience. It devalues classroom teacher's expertise derived from class experience. The third approach, the reflective model, proposes a solution to this dilemma.

Reflective Model

The roots of the notion of reflection date back to Dewey (1933) and he makes a differentiation between routine action and reflective action. Routine actions are those guided by tradition, impulse, and authority. Dewey (1933) describes reflection as "active, persistent and careful consideration of any belief or supposed form of knowledge in the lights of the grounds that support it and the further conclusions to which it tends" (p.6). According to him, states of perplexity, hesitation, and doubt are guiding factors in the process of reflection. Building on the work of Dewey, Schön (1983) developed his understanding of the reflective practice. He differentiates between reflection-on-action (before and after the lesson), and reflection-in-action (in the course of teaching). The former refers to the action of reflection occurring before or after an event and the latter occurs while a person is on the job. Akbari (2007) clarifies reflection-in-action as "the real-life, online reflection that teachers get engaged in as they confront a problem in the classroom while teaching" (p. 194).

Wallace (1991) proposed the 'reflective model' of professional education/development by linking theory with practice. Oriented to both pre-service and in-service education, the

process of professional education is composed of two stages and it regards professional competence as the goal of the model.

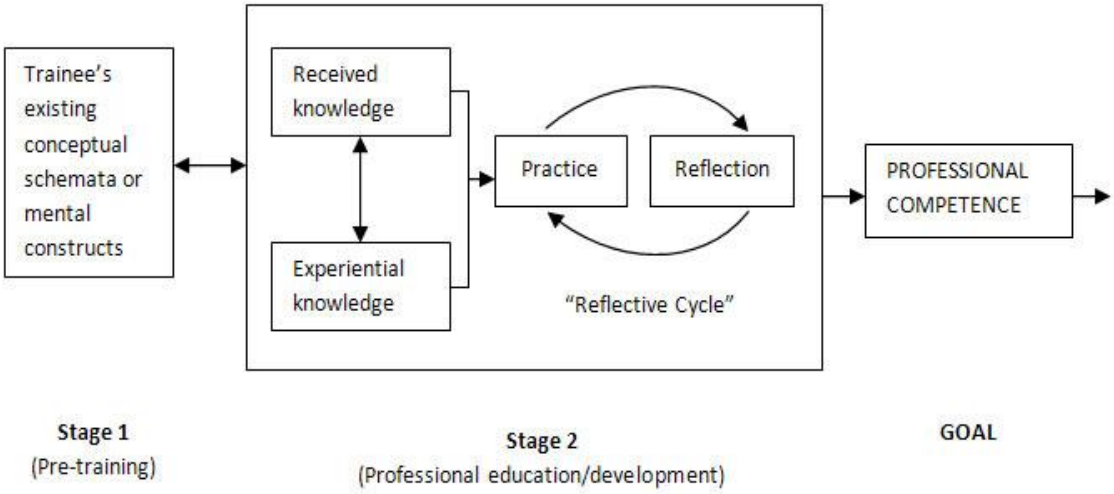

Figure 1. Wallace's reflective model

In the pre-training stage, the question of 'what trainees bring to the training/development process" comes to the fore. In stage 2, two types of knowledge are emphasized: 'received knowledge' and 'experiential knowledge'. While the former is related to facts, data, and theories; the latter is obtained through practical experience of the profession. As can be seen in the figure, the continuing arrow from professional competence indicates that it is not the final point. Wallace (1991) claims that if professional competence is considered as important as initial competence (certificates), a secondary goal of teacher training programs should be to equip them with the techniques that allow them to go developing competence. All in all, reflective practice has provided an approach to the development of professional praxis that allows us to explore the experience of craft learning and intellectual learning in mutually interpenetrative ways (Loughran, 1996).

2.2. English as a Lingua Franca

English as an international language is a new orientation in English language teaching, which results from the growing acceptance of the international status of English, through its use within and across Kachruvian concentric circles1 for international as well as international communication. This new orientation has paved the way for a paradigm shift in ELT by rejecting the long-standing notion that native speaker models should inform ELT pedagogy and research. English as a lingua franca (ELF) has been defined in various ways by different researchers (e.g., Firth, 1996; Jenkins, 2006, 2007, 2009; Mauranen, PerezLlantada, &

Swales, 2010; Seidlhofer, 2005). Seidlhofer (2005) described this term, ELF, as 'a way of referring to communication in English between speakers with different first languages' (p. 339). Jenkins (2009) extended Seidlhofer's definition by describing English as a lingua franca as the preferred language by the people who come from different linguacultural backgrounds. According to Firth (1996), a lingua franca is "a ‘contact language’ between persons who share neither a common native language nor a common (national) culture, and for whom English is the chosen foreign language of communication". Today, people who speak English as a first language are outnumbered by those who utilize English as an additional language to their mother tongue (Graddol, 2006; Seidlhofer, 2011). These people do not necessarily need English to communicate with any of its native speakers, and some of them may never communicate with native speakers. There is a great discrepancy in the needs and goals of language learners as well as in the skill and proficiency with which the global community of users utilizes English. Functioning as an international language, English is more likely to be used for communication, trade, and tourism. Nowadays, the term English as a lingua franca (ELF) is often used when it is chosen as a target language of communication and considered to be a medium of intercultural communication between speakers with different first languages (Seidlhofer, 2010). It can be assumed that the main aim of an ELF speaker is to communicate with other nonnative speakers whereas EFL, which means that the foreign language learners should develop their intercultural competence to accomplish this aim. To become interculturally competent, English language learners need to develop an understanding of cultural knowledge and awareness that meet the needs of local contexts (; Baker, 2008; Dogancay-Aktuna, 2005; Laopongharn & Sercombe, 2009; Pagram & Pagram, 2006).The English language is widely used as a lingua franca all over the world. Therefore, knowing more than just the cultures of English-speaking countries it is not enough for successful communication. If we only focus on cultures of English speaking countries, we will get in trouble while communicating with people from other cultures, because they will bring their own cultural beliefs and values to the communication and interaction even if they speak the same language. The most widely known version of intercultural competence stems from the work of Michael Byram (1997), a British educational linguist and researcher whose framework for intercultural communicative competence has influenced the objectives put forth in the Common European Framework for Languages (2001). Like the model of communicative competence, Byram’s model of intercultural communicative competence includes the linguistic, sociolinguistic, and discourse components, but adds a fourth: intercultural competence. His description of this

component resembles a holistic rubric, in which the key factors involved stem from three general categories: knowledge, attitude, and skills.

ELF has its behavior, and it differs between speakers from different circles under different circumstances because of two linguistic processes: acculturation and nativization (Kachru, 1996). Therefore, Burns and Coffin (2001), for instance, identified that native and nonnative English speakers accommodated and resisted the different linguistic attitudes towards English use when it was being utilized as a lingua franca. Proper ELF behavior is noticed when contrasted with English as a foreign language (EFL). Jenkins (2006) and Kirkpatrick (2007) suggested that EFL belonged to modern foreign languages, which implied its distinction from the norms of native speakers, and different deviations were seen as errors. On the other hand, ELF is part of the World Englishes paradigm, and deviations are not conceived as errors, but as native close production. While for EFL, fossilization is understood as short native-like competence, in ELF the absence of the native's norm causes English to be used as an evolving contact language. Finally, code-mixing and switching have different scopes; in EFL, both are seen as interference errors, but in ELF, they are seen as bilingual resources.

As mentioned above, ELF is affected by acculturation and nativization (Kachru, 1996); these two processes might give this approach the possibility to see the classroom differently, from a centralized-standard perspective to an approach that could better understand the differences between learners. These differences could be described by what Pennycook (1999) called "language ecologies," where students might be aware of the diversity of the English language among different cultures and contexts. Furthermore, the Pennycook (1999) pointed out that new perspectives of teaching English could emphasize the learners' language rights to have education in the local languages, creating more multilingual and multicultural learning environments. Similarly, Seidlhofer (2010) called for the recognition that English not be understood as a threat to the L1, but instead could be seen as an opportunity to enhance the diversity in educational institutions. Moreover, the same author proposed a shift in the curriculum key concepts from models that promote 'correctness' to approaches that achieve 'appropriateness', and from models which aim to understand the native speaker to wide approaches that allow English learners to be mutually intelligible with Inner, Outer and Expanding Circle speakers.

Nevertheless, the pedagogical implications of the ELF approach deal with teachers' awareness of the global spread of English and their classroom practices towards this status.

Rather than just giving a series of techniques and strategies that teachers could apply to follow ELF principles, Jenkins (2012) implied that teachers and practitioners had the right to choose whether the ELF approach was relevant in their students' contexts; moreover, the learner also had the choice over what variety of English was most desirable. Additionally, Cogo (2012) aimed to give not only teachers the opportunity to explore different varieties of English, but to learners as well and allow them to choose the target variety they intended to learn to communicate with others in contexts they in which they would need to be immersed.

Crystal (2003) argued that the distinction between 'second' and 'foreign' should not be used to describe differences in fluency or ability because people from a country using English as a foreign language might be more competent than those who are from a country using English as a second/official language (p.6). There is also a problem with the word, 'foreign,' in that it has several negative connotations (Gika, 1997; Jenkins, 1996, 2000). Therefore, Jenkins (1996) suggested substituting the term 'English as a Lingua Franca' (ELF) to emphasize the role of the English language in international communication between non-native speakers to each other and their primary goal for learning English today (p.11).

At present, it would appear, ELF may provide neither a reference model, nor a target model. According to Jenkins it is still too early to say what will and what will not be codified in ELF (Jenkins 2009, p.202); whatever the result may be when that time comes, for the moment ELF is left without norms and 9 this poses a possible problem if ELF is to be taken as (the basis for) and educational model.

2.2.1. World Englishes

Most people understand the concept of dialects, but may not be familiar with the term "World Englishes," so it is essential to identify the distinction between these two concepts. Dialects are identified by different pronunciation, accent, lexical choice, grammar, and so on as utilized by people in particular areas. Dialects can also be identified by different ages, gender, and other sorts of groups (Kachru & Nelson, 2001). For instance, there are different dialects in English in the U.S. such as southern American English and eastern American English. However, it cannot be said that there are different dialects in the world such as American English, British English, and Canadian English. It should be rather said that there are different varieties of Englishes in the world. In other words, the regional differences are called dialects and the national differences are called Englishes (Brown, 2004, p. 318). For

that reason, the term "World Englishes" is best understood as a collective term for all the different varieties of Englishes worldwide. In this regard, it is clearer to utilize the term 'World Englishes' rather than 'World English.' Pluralism is an integral concept of World Englishes (Bhatt, 2001). Kachru (1992) modeled world Englishes in three concentric circles, classifying English: the inner circle, which includes traditional native speaker locations such as the USA, UK, Canada, Australia, and New Zealand, where English is the primary language of the population; the outer circle, referring to places where English serves as an important L2 in primarily multilingual communities (e.g., Malaysia, the Philippines, Nigeria, Pakistan); and the expanding circle, which includes locations that recognize the importance of English globally and where it is widely studied as a foreign language (e.g., China, Egypt, Russia, Turkey) (Crystal, 2003; Graddol, 1997; McKay, 2002). According to Kachru's (1992) three-circle model of World Englishes, Turkey is an example of an EFL context in the Expanding Circle, where English has no official status but is increasingly used as a language of wider communication with other Europeans and the rest of the world. The countries of the expanding circle are not the former colonies of the inner circle and English is not used as a second language within the country but as a foreign language for international communication (Kachru, 1992).

The Kachruvian Circles model is useful for describing English and is especially practical for researchers who need parameters. But critics point out the inability of the model to allow for intra-regional variation and claim that the Circles model stifles discussion regarding the legitimacy of new varieties of English (Görlach, 2002), which Crystal (2003) explains as "not all countries fit neatly into the model" (p. 60). Despite criticisms, the Kachruvian Circles have been influential to the World Englishes model, which overlaps (and contrasts) with ELF in various ways (Seidlhofer, 2011). At the same time, even though World Englishes does not necessarily prescribe a specific analytical framework, Kachru (1997) himself claims that his paradigm is more appropriate for describing the global spread and use of Englishes than are other competing models, like English as an International Language (EIL) or English as a Lingua Franca (ELF). Modiano (1999) proposed a revised World Englishes model. In his revised model, he argued that there is a "common core" in every variety of English, which he called English as an International Language (EIL), and anyone proficient in international English is included in the inner circle. Standards are not solely dependent on native speakers' norms. His revised model still has limitations: it is still

uncertain what EIL means and who should evaluate the proficiency levels of speakers of EIL.

In recent decades, it has been proposed by some (Alptekin, 2002; Byram, 1997; Kramsch, 1998; McKay, 2003; Ware & Kramsch, 2005) scholars that learners of an international language do not need to internalize the cultural norms of native speakers of that language since the ownership of an international language becomes denationalized. For WEes, target culture does not need to be American or British but should include a variety of cultures: in other words, "the world" itself (see Alptekin, 2002, pp. 62-63). Kachru (1992) points out that "English in the postmodern era represents a repertoire of cultures, not a monolithic culture" (p. 362). Rejecting a monolingual, monocentric view of language, Kachru, and other World Englishes researchers are interested in describing and understanding the different varieties, different norms, and different uses of English. What is most urgently needed here in preparing students from widely different L1 backgrounds to interact with each other with his/her English is to raise awareness of intercultural English, so students should be sensitive to the fact that people from different cultures tend to use English differently. Therefore, managing this difference is a responsibility for teacher educators who take part in the World Englishes community.

2.2.2. English as an International Language

English is defined as an international language (Alptekin, 2002; Crystal, 2003; Jenkins, 1998; Kachru, 1992; McKay, 2002; Widdowson, 1994) spoken all over the world. Perhaps 380 million have English as a first language but more than a billion people use it as a second (or additional) language, largely to communicate with other second language users with whom they do not share a cultural and linguistic background. As McKay (2002, p.5) points out, it is not the number of native speakers of English, but a large number of native speakers of other languages who speak it that makes English 'a language of wider communication', and therefore an international language. English has, without doubt, acquired international status and has become a truly international and a world language. Therefore, the focus of the field of English Language Teaching (ELT) has started to shift from the norms of native speakers of English to world Englishes (Brutt Griffler, 2002).

Sharifian (2009) conceptualizes the notion of EIL as a new paradigm for "thinking, research, and practice" (p. 2) by eloquently asserting that EIL represents "a paradigm shift in TESOL,

SLA, and the applied linguistics of English, partly in response to the complexities that are associated with the tremendously rapid spread of English around the globe in recent decades" (p. 2). EIL, in this sense, can be defined as a language for international and intercultural communication for people from different linguistic, sociocultural, and national backgrounds. McKay (2002) was among the pioneering scholars that first criticized traditional approaches and practices in ELT in response to "the global spread and linguistic and functional diversity of English in general as well as the use of English for international communication in particular" (Matsuda & Friedrich, 2011, p. 332).

Matsuda (2002) highlighted that EIL closely links the field of WE with ELT since EIL assumes that the contexts of EIL are social rooms in which speakers of English from different linguistic, sociocultural, and national backgrounds communicate with one another via different varieties of English that perform a variety of functions for effective communication. Xu (2017) suggested three meaningful EIL tenets that are based on the various discussions on EIL as the following:

> EIL, as a paradigm, has been developed alongside the glocalization, i.e., globalization and localization, of English;
> EIL is a multicultural lingua franca of various cultural conceptualizations for international and intercultural communication;
> EIL recognizes English variation and varieties, including different dialects of English and World Englishes (p. 708).

Though many scholars have provided invaluable insights and demonstrated implications of EIL and WE for ELT, it remains the case that pedagogical and practical investigation of teaching EIL has been still at the abstract level (Matsuda & Friedrich, 2011; Xu, 2018). Moreover, several terms can be used to describe the new role English has taken up and the literature on ELF has shown (see, e.g., Seidlhofer, 2003; Gnutzmann, 2005) that when the focus is on "English used for cross-cultural communication", these particular labels may be used more or less interchangeably as synonyms to refer to the same concept, although they may regard the global status of English from slightly different perspectives.

Teacher educators and language teachers, especially teachers of EFL, have a special role in the shared leadership needed for this change as emphasized in recent calls to include the cultural dimension in the teaching of EFL (Byram, 2008). Numerous researchers and scholars have argued forcefully for the integration of intercultural knowledge and intercultural communicative competence into foreign language education (e.g., Byram, 1997, 1998, 2001, 2008; Corbett, 2003; Kramsch, 1993, 1998; Risager, 2006; Sercu, 2004, 2005, 2006). Because ICC treats the English language as a global language, which is not owned by a particular country or favors a particular culture or ideology.

Jenkins (2007) preferred to use ELF instead of EIL as she believed "International English or EIL" is far from reflecting the varieties of English used all over the world but native speaker Englishes only. As McKay pointed out, "EIL is a recognition of the fact that English no longer belongs to any culture" (2003, p.19). Therefore, "the users of EIL do not need to internalize the cultural norms of native speakers of that language" (p.3).

2.2.3. ELF and Pre-service Teacher Education

As it has been discussed until now that traditional teaching methods and approaches applied in ELT classrooms have mainly focused on conforming to native-speaker norms. These norms have consequently been taken for granted as the proper aim for learning, having never been questioned whether they are the most adequate. As a result, nativelike proficiency has been determined as the idealized target, while those who fall short of that fail to achieve the ultimate goal. ELF, on the contrary, suggests a new way of thinking about English and what implications it might have for how English as a subject may be defined.Regarding the status of English as a Lingua Franca (ELF), much discussion has focused on the issue of ELF and English language teaching (Jenkins, 2006, 2007; Deterding & Kirkpatrick, 2006; McKay, 2003; Seidlhofer; 1999).For instance, it is argued that,

> "Instead of speaking a monolithic variety of English, it is considered more important for World Englishes and ELF to be able to adjust their speech to be intelligible to interlocutors from a wide range of L1 backgrounds, most of whom are not inner circle native speakers".(Jenkins, 2006, p. 174).

Hence, the focus of ELT may be argued to be gradually shifting from the EFL approach to the ELF perspective, and consequently from EFL speakers to speakers of English as a lingua franca, whose major target is communicative competence and efficiency, rather than an orientation towards NS models. It follows that ELT is supposed to prepare speakers to adopt their language competence in completely different contexts, hence, for the most part, shifting to EIL or ELF rather than ENL use. Although the changing attitudes towards the role and place of English in intercultural communication have greatly influenced the current perceptions of approaches to English teaching, if not teaching itself, teaching material has not moved far from the description of English as L1.

Seidlhofer (2008) points out that the teachers should change their norm-based views with the help of ELF research although it might be a challenging process because of teachers' unwillingness to change (Matsuda, 2009). Moreover, Sifakis (2007) emphasize that there is a need for ELF based teacher education, which will enable language teachers to change their perspectives. To change teachers' beliefs, Sifakis (2007) suggests a transformative learning approach that refers to the process teachers experience while reshaping their assumptions in Standard English, roles of NESTs and non-NESTs, identities of language teachers and pedagogical decisions. The transformative approach aims to enable participants to question their beliefs, search for new approaches, try new roles, get knowledgeable about new plans, have self-confidence, and reshape their ideas through new perspectives. This approach in ELF teacher education provides teachers to take place in ELF research and corroborate as ELF users. Furthermore, Dewey (2012) put forwards a post-normative approach that aims teacher and teacher educators to be able to understand, accept, and integrate ELF in classroom practice. He also proposes some objectives in this approach:

1) It is significant to examine and highlight the particular place and context in which English will be used;

2) The focus should be how English is used in a global context instead of standard forms;

3) The language environment should include discussions about globalization and English varieties in the global world;

4) More focus should be on communication strategies than native norms of English;

In this approach, practitioners are purposed to generate location-based and classroom-oriented language models that are not related to the normative model.

Moreover, Bayyurt and Sifakis (2015, 2016) proposed ELF/EIL-aware teacher education model. They present what teachers experience during the whole process of this reflective journey. In this framework, teachers:

1) engage with the principles of ELF and WE;

2). are prompted to form their understanding of what these may mean for their teaching context;

3). design whole lessons or individual activities on that basis;

4). teach these lessons or activities;

5). evaluate the impact of the lessons or activities for their learners, themselves, and other stakeholders (Sifakis & Bayyurt, 2015, p. 474).

In their model, Bayyurt and Sifakis (2015) focused on the importance of making teachers conscious of their assimilated convictions about communication, literacy, teaching, learning, native and non-native speakers, and of their perceived role as custodians of Standard English.

Kirkpatrick (2007) lists several practical skills he views as key requirements for teacher programs in Outer and Expanding circles, of which particular emphasis is given to grasping the context of learners, presenting a suitable model for them, being able to assess the teaching materials used and evaluating the specific needs of students. In this respect, then Kirkpatrick believes teachers should:

- "be multilingual and multicultural and ideally know the language of their students and understand the educational, social and cultural contexts in which they are working;
- either be able to provide an appropriate and attainable model for their students or, if they speak another variety, understand that the local variety of English is an appropriate and well-formed variety that is not inferior to their own;
- understand how different varieties of English have developed linguistically and how they differ phonologically, lexically, grammatically, rhetorically and culturally;
- understand how English has developed in specific contexts and how it has spread across the world; - understand the role(s) of English in the community and how these interrelate with other local languages;
- be able to evaluate ELT materials critically to ensure that these do not, either explicitly or implicitly, promote a particular variety of English or culture at the expense of others;
- be able to evaluate the specific needs of their students and teach towards those needs; and
- be prepared to contribute to the extra-curricular life of the institution in which they are working" (Kirkpatrick 2007, p.195).

Seidlhofer (2004) argues that teacher education is crucial, especially in what concerns grasping the importance of language variation, identity, and intercultural communication in different educational contexts:

- "Such teacher education would foster an understanding of the processes of language variation and change, the relationship between language and identity, the importance of social-psychological factors in intercultural communication, and the suspect nature of any supposedly universal solutions to pedagogic problems" (Seidlhofer 2004, p. 228).

In this respect, there are no single strategies that can be applied in all learning situations, being this one of the major issues teacher education courses should focus on. Seidlhofer (2011) dedicated a section of her volume to ELF and teacher education, where several suggestions to enrich teacher education are put forth at both a macro- and micro-level. At a macro-level, for instance,

Seidlhofer refers to how there already exists a large amount of work on the description of language and communication that can be "drawn on and combined into truly 'empowering' teacher education curricula" (Seidlhofer 2011, p. 205), in addition to other relevant

publications dedicated as well to language awareness, language variation, and accommodation. The main point is not to review all of the published material, but to select and adapt those with particular pedagogical significance for a certain context. At a micro-level, there could be programs in which prospective educators are cultivated towards an understanding of how the language they are studying/will be teaching can be incorporated into a broader framework of communication. Thus, instead of focusing on the proficiency of language forms, preference can be given to developing an awareness of the nature of language itself and its creative potential.

2.2.3.1. ELF and Pre-service Teacher Education in Turkey

In the Turkish context, several studies have been carried out on exploring ELF in ELT. For instance, İnal and Özdemir (ini2015) conducted research investigating the perspectives of academia, pre-service, and in-service teachers regarding the concept of ELF and ELF-integrated teacher education programs. The results of the research revealed that pre-service teachers are much more motivated to question the traditional normative approach to language teaching than academia and in-service teachers. In a similar vein, Deniz, Özkan, and Bayyurt (2016) carried out a study with 42 pre-service teachers through interviews and a questionnaire to investigate their perceptions towards ELF-related issues. The study showed that participants were standard native speaker oriented because of their settled convictions and perceptions towards ELT.

The researchers concluded that extending awareness of teachers towards ELF is essential. In that respect, teacher education programs were seen as the initial places where teacher candidates can gain insights towards ELF awareness.

Sifakis and Bayyurt (2015) started an ELF-aware teacher education (ELF-TEd) project with a focus on Mezirow's (1978) transformative perspective, which was adopted as the theoretical base by Sifakis (2007). The participants were pre-service English language teachers from Turkey and in-service English language teachers from Turkey and Greece. The project was conducted at Boğaziçi University in Turkey. The main purposes of the project were to (a) make the participants aware of their convictions towards language teaching, (b) have them informed about ELF related literature, and (c) make them transform their EFL-based perspectives towards ELF-aware teaching. This project had some benefits such as positive effects on (a) seeing the overall picture of English in the world, (b) realizing

oneself as users of English, (c) focus on individual teaching setting, (d) reflective action of teachers.

2.3. Intercultural Communicative Competence

Intercultural language learning is a key development in language learning in the twenty-first century. This concept underpins CEFR (Common European Framework for References). However, before addressing ICC within the context of English language teaching, it is helpful to situate the relevant frameworks in the broader discourse on ICC. In a synthesis of definitions (Byram, 1997; Deardorf, 2006; Fantini, 2000) ICC refers to the capacity of a speaker to understand an interlocutor of a different culture on his or her terms and to relativize one's subject position visa verse this speaker. ICC is the key notion of my research and there are multiple definitions of this notion. An initial review of the literature to date regarding intercultural competence identifies a range of terms that have been used in the research as a synonym for intercultural competence including the following terms: cross-cultural adaptation, intercultural sensitivity, multicultural competence, transcultural competence, global competence, cross-cultural effectiveness, international competence, global literacy, global citizenship, cultural competence, and cross-cultural adjustment (Sinicrope , Norris & Watanabe, 2008).

Although there has been a variety of more or less related terms used in the literature by different researchers to describe IC, which also include intercultural understanding, such as "interpersonal communicative competence" 34 (Ruben, 1976), "transcultural communication", "cross-cultural adaptation" (Kim, 1994), "cross-cultural competence", "intercultural sensitivity" (Bennett, 1993), "intercultural effectiveness" (Stone, 2006, p. 338), "intercultural competence" (Deardorff 2006, p. 247), "intercultural literacy" (Heyward, 2002, p. 10), "global citizenship" and "global competence" (Hunter, White, & Godbey, 2006, p. 270), there has been scant consensus on how concepts related to IC should be defined (Deardorff, 2006).

Defining Intercultural Communicative Competence is a complex task. Deardorff (2004) has conducted a comprehensive study that includes the development of a definition of intercultural competence using the Delphi method. According to her definition of intercultural competence, which incorporates the knowledge and opinions of multiple experts in the field, the key components of intercultural competence start with Requisite

Attitudes as a critical initial point. Deardorff's (2008) model, based on the items that received 80 to 100% agreement of the top intercultural experts, highlights the iterative and cyclic features of the model. Deardorff (2008) noted that ICC begins with attitudes, such as respect, openness, curiosity, and discovery; it tends to move from the individual level to the interaction level with features such as internal adaptability, flexibility, and external communication ability in an intercultural situation. The degree of ICC depends on the degree of attitudes, knowledge, and skills.

Fantini (2012) also included the following components as part of ICC: (a) personal characteristics (e.g., tolerance of ambiguity, flexibility, open-mindedness); (b) motivation and options; (c) language proficiency; (d) intercultural areas (e.g., maintaining a relationship, communicating with the least distraction, and collaborating to accomplish a goal); and (e) intercultural abilities (knowledge, attitude, skills, and awareness). According to Fantini (2012), some of the characteristics mentioned in his definition, such as flexibility, humor, patience, openness, interest, and others, are hard to evaluate through the traditional assessment techniques in language learning.

Byram (1997 p. 70) draws an important distinction between Intercultural Competence and Intercultural Communicative Competence. Individuals can express Intercultural Competence while using their language. These individuals can prove themselves interculturally competent by showing a full understanding and appreciation of cultural difference, by using relevant skills and knowledge, and by enjoying intercultural interaction. On the other hand, ICC occurs when a person interacts with someone from another culture in a foreign language (Byram, 1997).

Of these several definitions, the current study follows the framework established by Byram (1997). Byram (1997) also built a model of intercultural communicative competence for teaching, assessment, and certification. The model includes factors involved in intercultural communication and relationships between factors. The model begins with a situation where a person interacts socially with someone from a different country. The primary focus of this model is on the interaction between native and non-native speakers or between two non-native speakers. Byram (1997) stated that such "intercultural speakers" (p. 32) bring to the communication their knowledge of the world to which they mainly belong and social identities rendered by the world. In setting the purpose of communication as "the effective exchange of information … establishing and maintenance of human relationships" (pp.32-33), he highlighted four important factors: (1) knowledge, (2) attitudes, (3) skills of

interpreting and relating, and (4) skills of discovery and interaction. Although knowledge and attitude are pre-conditional factors, those factors can be modified through the process in which each interlocutor brings different skills to the interaction. Also, while skills of interpreting and relating indicate "the ability to analyze data from one's own and from another country and the potential relationships between them,… skills of discovery and interaction can be operated in some circumstances independently" (p. 33). Furthermore, Byram's model emphasizes the integration of teaching for intercultural communication within the "philosophy of political education and the critical cultural awareness" (p. 33). From Byram's definition of intercultural competence (Byram, 1997), we derived the knowledge, skills, and attitudes, which a foreign language teacher should possess to be able to teach intercultural competence. That is why it is important to prepare student teachers to be an intercultural competence teacher.

Byram (1997), as one of the leading theoreticians in this field, defines ICC in terms of five abilities (savoirs):

- "1) Intercultural attitudes (savoir être): This factor deals with developing openness, curiosity, and readiness to hold one's disbelief about other cultures and beliefs about one's own.
- 2) Knowledge (savoirs): This factor refers to knowledge about the students' own culture as well as the target culture.
- 3) Skills of interpreting and relating (savoir comprendre): The objectives Byram (1997) listed under this factor refer to the ability to interpret an event or a document from another culture and relate it to events and documents from one's own culture. In particular, the intercultural speaker should be able to identify ethnocentric perspectives in a document; identify and explain behaviors and expressions that cause misunderstandings, and mediate between conflicting interpretations of a phenomenon by explaining sources of misunderstanding and finding common ground.
- 4) Skills of discovery and interaction (savoir apprendre/faire): These skills refer to the ability to acquire new knowledge of a culture and its practices.
- 5) Critical cultural awareness (savoir s'engager): This last factor of ICC involves the ability to evaluate critically and using clearly stated criteria the perspectives, practices, and products of one's own and other cultures and countries." (pp.50-53).

2.3.1. ICC and Pre-service Teacher Education

The role of intercultural communicative competence teaching has been widely recognized and documented in second and foreign language curricula and educational policies. For example, in Europe, the acquisition of intercultural competence has been addressed in the Council of Europe's (2001) Common European Framework of Reference for Languages: Learning, teaching, assessment. The framework provides a structure for intercultural competence development based on Byram's (1997) model. Therefore, teachers, today are expected to promote the acquisition of intercultural competence in their learners. Moreover,

teachers should know their own culture well and possess culture-general knowledge that can help them to explain similarities and differences between cultures to learners. They also should know how to select appropriate content; learning tasks and materials that can help learners become interculturally competent. Teacher educators need to equip their education students with adequate methodologies for intercultural learning and teaching as teachers in their classrooms (Walters, Garii, and Walters, 2009).

Lo Bianco et al. argue strongly that "learning a second language can certainly claim to be the most complete and versatile tool available to understand and to experience how language and culture shape one's and others' world views"(p. 11). Liddicoat et. al, (2005) stated that:

- "Professional learning is an essential part of the development of intercultural language teaching and learning and teachers have indicated that it is essential for the implementation of intercultural language teaching and learning in the classroom. For this to be effective intercultural language teaching and learning needs to be addressed in both pre-service and in-service professional learning programs" (p. 100).

Because of new challenges facing education today, language teachers need to assume a new role in a classroom. Unlike in the heyday of Communicative Approach, when the major goal of language teaching was developing native-like competence (Corbett, 2003), today teachers assist students in developing language skills as well as some non-linguistic competencies that enable them to become lifelong language learners and to communicate appropriately in a variety of social contexts and situations (Council of Europe, 2001).

To meet the demands of the new role, teachers need to become guides and intercultural mediators, able to act as an intermediary between their own and the L2 culture(s). The studies conducted so far (e.g. Young & Sachdev, 2011) have shown that culture integration remains mostly in theory, and language teachers and teacher trainers are recommended to incorporate intercultural awareness into their teaching.

2.3.2. ICC and Teacher Education in Turkey

In many countries, the educational policy statements and curricula reflect the socially and culturally shaped stances taken by the educational administrations towards the FL (Barro & Lee, 1993; Byram, 1999). The Common European Framework of Reference for Languages (CEFR) describes intercultural communicative competence as an underlying goal of language education (Byram & Parmenter, 2012). Similarly, in Turkey, the curriculum of the ELT Program contains a cultural awareness component made up of four strands: cultural knowledge, cultural understandings, cross-cultural awareness, and global awareness (MoNE).

However, to take a deeper look, the idea of teaching ICC in Turkish universities has been conceptualized differently by some Turkish researchers although the Turkish education policy is stressing straightforward that equipping students with intercultural communicative competence is one of the educational priorities. From one perspective, some Turkish researchers have conducted studies on teachers' and students' attitudes towards teaching and learning English and its cultures.

The findings of such studies indicate that the majority of students and teachers view learning and teaching English and its cultures as important. For instance, Önalan (2005) conducted a pilot study in a higher education context to explore EFL university teachers' perspectives towards the place of the target culture in EFL classrooms and related applications and practices. Önalan's empirical data are based on mixed methods which included questionnaires and semi-structured interviews answered by 20 teachers from Baskent University, Foreign Language School, and English Preparatory Department. According to Önalan (2005), the questionnaire was designed mainly to extract answers to the following questions: how ELT teachers define culture, what role they allocate to culture in ELT, and whether or not they integrate target language culture into their teaching practices. The semi-structured interview aimed at supporting the questionnaire and gaining more insights into ELT teachers' attitudes towards the place of culture in their practices.

The findings revealed that the participants define culture in a sociological sense, i.e., talking about values and beliefs. Their definition of culture in the framework of ELT tends to seemingly focus on artifacts/ visible culture, such as ―artistic features of a community such as literature, music, and folklore‖ (Önalan, 2005, p. 225). Moreover, the study also showed that teachers had positive attitudes towards incorporating cultural knowledge in their instruction and that ―95.8% of the teachers indicated that they incorporated cultural information in their teaching. The same percentage of participants (95.8%) responded positively as to the need of giving cultural knowledge to Turkish learners of English‖ (p. 226). According to Önalan (2005), the teachers showed a general understanding of the meaning of culture, and what the teaching of culture could entail. Teachers believed that their main objective in integrating cultural information in their classes is to help their students develop a global understanding of other cultures and people.

Even though the importance and contents of intercultural teaching have gained attention from EFL scholars, classroom teaching still falls behind theoretical expectations. Kılıç (2013) carried out the study to reveal English lecturers' beliefs regarding intercultural

competence. Data were collected from 368 English lecturers in İstanbul via a questionnaire and a scale. The findings have revealed that English lecturers do not believe that cultural learning is among the primary objectives of English language teaching and believe more in the attitudinal dimension of culture teaching. Furthermore, English lecturers agree with intercultural language teaching and believe that they are sufficiently familiar with foreign cultures.

Cansever and Mede (2016) carried out a study to investigate the perceptions of native and non-native EFL instructors towards intercultural foreign language teaching, Employing questionnaire, semi-structured interview, and classroom observations, the researchers reached to the conclusion that both native and non-native instructors considered intercultural teaching as an important concept. The findings highlighted teachers' positive approach to cultural integration. The aforementioned studies focus mainly on school and university teacher's beliefs about the concept of culture and intercultural communication. None of these studies attempted to explore ELT student teachers' beliefs about intercultural competence and its role in ELT.

2.4. Teacher Beliefs

In a globalized world, English is seen as a gateway that enables students to interact with people around the world. Therefore, they need intercultural competence to communicate with these people in real-life situations. Many scholars and researchers maintain that teaching English should rest on realistic objectives that meet the expectations and needs of learners to use the language as "an international language, whose culture is the world itself" (Alptekin, 2002). Albeit the need for ICC skills and cultural knowledge is strongly advocated in some literature (Byram, 2008; Corbett, 2003; Sercu, 2005), change and development in EFL classes are determined, largely, by teachers' pedagogical beliefs (Richards et al. 2001). The study of teachers' beliefs has provided great interest among researchers for the improvement of the teaching and learning of English since the 1970s. As a teacher's belief system is generated through his/her culture, life experiences and upbringing, students of teacher education compose their beliefs of teaching with their experiences and observations during their school years as students (Pajares, 1992; Stuart & Thurlow, 2000). For Borg (2001, p. 187), a belief is a mental state which has as its content a proposition that is accepted as true by the individual holding it, although the individual may recognize that alternative beliefs may be held by others. Richardson (2003) defines beliefs as "psychologically held

understandings, premises, or propositions about the world that are felt to be true" (p. 2). Several other definitions have been proposed:

1. "…language teachers' beliefs [are] propositions about all aspects of their work which teachers hold to be true or false" (Phipps & Borg, 2009, p. 381).

2. Belief is "an attitude consistently applied to an activity" (as cited in Farrell & Lim, 2005, p. 2).

3. "… the term [belief] is generally used to refer to evaluative propositions which teachers hold consciously or unconsciously and which they accept as true while recognizing that other teachers may hold alternative beliefs on the same issue" (Borg, 2001).

4. "... the term beliefs are defined as statements teachers [make] about their ideas, thoughts, and knowledge that are expressed as evaluations of what 'should be done,' 'should be the case,' and 'is preferable'" (Basturkmen, Loewen, & Ellis, 2004).

5. Belief systems are "values ... about what ought to be the case" (Linde, 1980, as cited in Woods, 1996, p. 70).

6. Beliefs are "a filter through which teachers make instructional decisions" (Shavelson & Stern, 1981).

7. Beliefs are an "individual's judgment of truth or falsity of a proposition, a judgment that can only be inferred from a collective understanding of what human beings say, intend, and do" (Pajares, 1992, p. 316).

8. "A belief is a way to describe a relationship between a task, an action, an event, or another person and an attitude of a person towards it" (Eisenhart, Shrum, Harding, & Cuthbert, 1988).

9. Beliefs are a "complex and inter-related system of personal and professional knowledge that serves as implicit theories and cognitive maps for experiencing and responding to reality. Beliefs rely on cognitive and affective components and are often tacitly held" (Murphy, 2000, p. 16).

10. Beliefs are "a set of conceptual representations which signify to its holder a reality or given the state of affairs of sufficient validity, truth or trustworthiness to warrant reliance upon it as a guide to personal thought and action" (Harvey, 1986, as cited in Cabaroglu & Roberts, 2000).

Beliefs may have two main characteristics: they can be conscious or unconscious, and they have an important impact on the way a teacher behaves. Most of the research in teacher education has revealed the impact of teacher education on pre-service teachers (Borg, 2005; Cabaroglu & Roberts 2000; Flores, 2014). The student-teacher beliefs are another significant aspect of research in teacher education, which can simply be defined as the beliefs pre-service teachers tend to bring to their classrooms. Previous researchers have noted that teachers' classroom practices are affected to a large degree by their pedagogical belief system (Borg, 1998; Kagan, 1992; Pajares, 1992; Richards et al. 2001; Sercu, 2006; Zheng, 2009).

Zheng (2009) argues that the concept of teachers' beliefs is an important factor in understanding teachers 'thought processes, instructional practices, and change and learning to teach' (p. 73). Therefore, conducting a study about teachers' beliefs helps pre-service develop their thinking and practices. Teachers' beliefs play an important role in the process of teacher development; moreover, any change in teachers' practices requires equal steps in teachers' beliefs. Many scholars point out that beliefs impact knowledge acquisition, selection of course content, task definition, and interpretation (Kagan, 1992; Pajares, 1992; Richards et al., 2001; Sercu, 2006). Therefore, it is necessary to understand the beliefs and principles they 'operate' from, to visualize how teachers approach their work (Richards et al., 2001, p. 1). Pajares (1992) emphasizes that the investigation of teachers' beliefs is a significant approach to educational inquiry. Furthermore, Pajares (1992) maintains that researchers must study the context-specific impact of beliefs and their link. Social or institutional contextual factors affect enormously in people's beliefs about language teaching (Fukami, 2003).

2.4.1. Teacher Beliefs during Pre-service Education

The pre-service teachers come into the teaching profession with beliefs about teaching; sometimes they are aware of them, other times they are not. It can be seen that teacher educators are likely to influence preservice teachers' beliefs about teaching and learning in a direction more consistent with the teacher educators' philosophies about teaching and learning through specific teaching strategies. Supporting the strategies that teacher educators employ are their underlying beliefs about teaching and learning because beliefs are the "best indicators of the decisions individuals make" (Pajares, 1992; p. 307).

The impact of teacher education on what teachers believe, know, and do has been a widely debated issue. Kagan (1992) indicated that teacher education had a limited impact on the prior cognitions of pre-service teachers. On the other hand, there is also evidence of ways in which teacher education can exert an influence on teachers' beliefs and knowledge (Graber, 1995; Sariscany and Pettigrew, 1997).

Assessing the data concerning the question of teacher education on the growth of and change in teacher beliefs in general education contexts, Richardson (1996) concludes that the results are complex: "Some programs effect change and others do not; some programs affect certain types of students, and not others and some beliefs are more difficult to change than others" (p. 111). Overall, however, the author is pessimistic about the role of teacher education since it is "sandwiched between two powerful forces – previous life history, particularly that related to being a student, and classroom experience as a student-teacher and a teacher" (p. 113).

Peacock (2001) investigated 146 full-time undergraduates in different years in the BA TESL program in the Department of English at the City University of Hong Kong. The author writes that the "study was begun with the hope that while trainee beliefs about language learning might differ from experienced ESL teacher beliefs at the beginning of their program they would change by the end of the program." However, the author concluded that these beliefs changed very little over their 3 years of study of TESL methodology.

Kunt and Özdemir (2010) conducted a study applying Horwitz's Beliefs about Language Learning Inventory (BALLI) to 41 pre-service English language teachers studying at Eastern Mediterranean University in North Cyprus. Their findings demonstrated that although the fourth-year, graduating students had covered the required methodology courses during the educational program, they still relied on their past experiences to guide their professional practice. Cabaroglu and Roberts (2000) suggest some reasons why the idea that educational programs are ineffective at altering student-teacher cognitions should be viewed with caution. They argue that the inflexibility of student-teacher beliefs might be caused by the shortcomings of educational programs rather than the persistence of beliefs established before teacher training begins.

In contrast to the studies discussed above indicating that formal education does little to alter beliefs, several investigations provide evidence of changes in cognitions during pre-service language teacher education (Borg, 1998; Cabaroglu & Roberts, 2000; Gürsoy, 2013; Farrell, 2006; Özmen, 2012; Yaman, 2010).

In a 1998 case study of a single language teacher, Borg found that his research participant was "profoundly influenced" by his initial training (p. 29). Borg reports that the teacher's educational experiences introduced him to communicative methodology and developed in him strong beliefs about the importance of student-centeredness. These beliefs had a lasting impact on the teacher's professional practice and were powerful enough to "blot out" prior beliefs about the value of explicit grammar work instilled by his own experience as a learner.

Yaman (2010) reports on the findings from a longitudinal study examining preservice second language teachers' conceptual change over two years. Her research suggests that these pre-service instructors altered their perceptions of effective language teaching as well as their practices as a result of education. Moreover, Busch (2010) examined the impact of the teacher education course on the second language teachers' beliefs. Pre-service ESL teachers taking an introductory second language acquisition course at a U.S. teacher education program completed a pre-course survey that included 23 belief statements and provided extensive post-course explanations. The findings of the survey indicated significant changes in beliefs in several areas including the length of time for acquisition, the difficulty of language acquisition, the role of culture, the role of error correction, the importance of grammar, and the efficacy of audiolingual learning strategies. The results of written post-course explanations found that the teachers' language learning experience in high school influenced their pre-course beliefs. What they learned in the second language acquisition course, together with their experience of tutoring English learners also contributed to their post-course changes in their beliefs.

Özmen (2012) conducted a longitudinal study examining preservice teachers' beliefs about language learning and teaching in an ELT program by identifying the status when they first entered the program, tracking the changes in those beliefs during four years, and by exploring their ideas about the impact of the program on their belief development. His study suggests that a teacher education program based on a constructivist view of education might have a significant impact on the belief development of the pre-service. In a similar vein, Borg (2011) carried out a longitudinal study designed to examine the impact of a teacher education program on the beliefs of six English language teachers. Borg concluded that the program had a considerable, if variable, influence on the teachers' beliefs. Gürsoy's (2013) study of 170 first and fourth-year teacher trainees in the ELT department of a Turkish university indicates that both prior learning experiences and education are influential in forming beliefs. Debreli (2012) tracked three undergraduates through the final year of their bachelor's degree

in language teaching. She found that changes in student beliefs "were evidenced from the beginning to the end of their training program" (p. 1). She attributes this to the opportunity they had to practice their teaching in real classrooms during their practicum.

More recently, Yuan and Lee (2014) explored the belief change of pre-service EAL teachers during their teaching practicum. The researchers investigated how interaction with others within the classroom spaces influenced or changed pre-service teachers' beliefs in a Chinese educational context. Their research study reported on three case studies that included interviews, observations, stimulated recall, and teacher journal entries. The scholars looked for belief statements in the interviews and then used an analytical framework from Cabaroglu and Roberts (2000) to identify any changes. Although the authors did not include an explanation of how they identified teachers' beliefs in the interviews, from quoted extracts it can be surmised that a variety of statements that included such phrasing as "I believe," "I think," "I have found," as well as statements about what the teachers "will try" or will do in the future, were central to their analysis. The results of the research revealed that teachers' beliefs were "open to change and development" (p. 8) and that the changes occurred through a variety of processes.

Consequently, it is widely agreed that beliefs influence pedagogical action. Beliefs arise from the complex interplay between past educational experiences, cultural understandings of education, the micro-culture and material context of particular institutions and classrooms, interaction with colleagues, teacher education, etc. Moreover, the contextual factors, including fixed curricula, class size, and the need to prepare students for standardized exams, can also influence the congruence between belief and pedagogic behaviors.

2.4.2. Teacher Beliefs and Intercultural Communicative Competence

A great number of theories and research studies on intercultural education and culture in ELT can be found; however, relatively minor consideration has been given to the beliefs of student teachers and teacher educators about ICC. Therefore, an overview of some studies will be crucial in the context of this research. It should be noted that the focus of these studies is concerned with teachers' cognition towards implementing ICC within the area of ELT.

Given that an inseparable relationship between language and culture is widely accepted, further explorations into the cultural dimensions within FLTL have been made. Extensive study has been conducted by Byram (1989), highlighting the need to stress the

interrelationships between language and culture, maintaining that culture needs to be made explicit rather than taken for granted. Traditionally, language is viewed as a communicative tool consisting of words describing a reality and objects. However, these words are meaningful only when situated in a cultural context (Byram & Kramsch, 2008; Byram, 1988). Including a cultural dimension in FLTL, therefore, is believed to contribute to learners' engagement in realistic language situations (Byram & Feng, 2004; Shahriar & Syed, 2017).

The body of research on teachers' conceptions suggests that these conceptions shape teachers' instructional behavior to a considerable degree and a direct relationship has been found to exist between these and the way teachers teach (Prosser & Trigwell 1999; Williams & Burden 1997). Thus, insights on teachers' conceptions are crucial for understanding the ways in which teachers integrate intercultural competence development in foreign language education and the reasons underlying their actual practices.

Castro, Sercu and Mendez Garcia (2005) conducted a quantitative study among secondary school EFL teachers, in which they report an investigation that focused on teachers' beliefs regarding intercultural competence teaching. The data were collected from teachers' questionnaires answers from seven countries: Belgium, Bulgaria, Poland, Mexico, Greece, Spain and Sweden. Sercu et al. (2005) used quantitative comparative study that included questionnaire answers with main focus on data about how teachers perceive the cultural dimension of FLT and learning, on their perception of their students' knowledge and attitudes towards target language countries, and their own teaching. The findings of the study reveal that teachers dedicate more time to language teaching than culture teaching. Teacher's answers reflected their understanding of the main objectives of foreign language education in terms of the acquisition of and ability to use the foreign language for real- life purposes, and in terms of motivating students to learn foreign language (Sercu et al., 2005). In addition, for teachers, teaching culture aims at two essential objectives: to increase learners' familiarity with aspects of daily life of native speakers and to promote openness, reflection on cultural differences, and tolerance in students' attitudes towards other cultures. Lastly, teachers define culture in a traditional way of teaching information about daily life of the foreign culture without giving more emphasis on ―intercultural skills related to enhancing students' ability to reflect on their own culture and identity and to relate that to foreign cultures‖ (ibid, p. 37).

Young and Sachdev's (2011) also examined English teachers' beliefs and practices of implementation of Byram's (1997) ICC objectives. A total of 36 native and non-native teachers of English in three different countries, France, England, and the United States, participated in the study, which used teacher diaries, focus groups, and questionnaires to collect data. The results of the study revealed that the ICC model was not an explicit part of the curriculum in the schools where the teachers worked or in any of the schools operated by their employing organization. Both U.S. and British teachers agreed that there is a need for a "safe, generally calm and unthreatening atmosphere" (p. 89) to implement some objectives that touch on political or religious topics. Most teachers agreed that such an atmosphere was difficult to create, particularly with regard to Byram's (1997) objectives of political education and critical cultural awareness. Furthermore, all three groups saw a connection between ICC and the attributes of a successful language learner and language teacher. Most teachers considered the intercultural speaker model to be most useful in positioning learners between their own culturally derived perceptions and those of another cultural group. The study results support findings of earlier studies that investigated teacher's beliefs and practices regarding ICC (e.g., Paige, Jorstad, Siaya, Klein, and Colby, 2003; Sercu, 2005).

Atay et al. (2009) conducted a study in Turkey called "The Role of Intercultural Competence in Foreign Language Teaching" to reveal language teachers' attitudes towards teaching intercultural competence. Atay et al.'s (2009) study sought answers for the following questions: "What are the opinions and attitudes of Turkish EFL teachers regarding the role of intercultural competence in teaching a foreign language?" and "To what extent can Turkish EFL teachers incorporate classroom practices related to culture teaching?" The participants of the study were 503 Turkish teachers of English from different regions of Turkey, who were selected randomly from primary, secondary and tertiary levels and teaching either at private or state schools. The data were collected between the 2007-2009 academic years by means of a questionnaire developed by Sercu, Bandura, Castro, Davcheva, Laskaridou, Lundgren, Mendez, García, and Ryan (as cited in Atay et al., 2009). The results of the study showed that Turkish teachers of English had positive attitudes towards the role of culture in foreign language education; however, they did not frequently carry out the mentioned practices focusing on culture teaching in their classrooms. Baltaci and Tanis (2018), in their recent study, examined the perceptions of 20 pre-service and 20 in-service Turkish teachers working in a private university as English instructors. The

researchers concluded that both groups of teachers believe in the importance of integrating culture into EFL and that it helped learners respect not just English culture, but also all other cultures. Language teachers in this study emphasized and realized the importance of EFL teachers' role in helping students gain ICC. In a similar vein, Karabinar and Güler (2012) studied teachers' perspective toward culture teaching in a Turkish EFL context. The participants came from different backgrounds and teach at universities. The researchers reported that different groups of teachers emphasized the positive influence of integrating culture into language classrooms. This research study also emphasized the importance of training courses for ELT teachers to improve their awareness of the importance of integrating culture into their classrooms. The researchers concluded that the more training courses teachers took, the more their attitudes toward integrating culture.

The investigation into examining the English preparatory program students' intercultural communication in 2009 by Çalışkan. The research results also exhibited that nearly all participants had the approving inclination about culture learning and intercultural competence in English language classrooms. The study findings suggested that participants' school types showed no difference with respect to their ICC. From the study, it can be concluded that gender and participants age showed a significant difference in terms of learning culture in English language education. The findings of the survey outlined that female students showed more favorable acknowledgment towards ICC. It also revealed that the younger the students are, the more positive perception they manifest towards ICC (Çalışkan, 2009).

Güneş (2018) investigated the perceptions of learners and their teachers about ICC in an EFL classroom. The purpose of the study was to find out the perceptions of students before and after incorporating ICC in their course and finally, reveal the reflections of the EFL teacher about using ICC in his classroom practices. The findings indicated that there were significant differences in the learners' perceptions after the integration of ICC, which increased their awareness about different cultures and the role of culture in language learning. Similarly, the teacher's positive reflections indicated the importance of integrating ICC in an EFL classroom.

Very few empirical research studies have been found to examine pre-service teachers' intercultural competence and its impact on cultural teaching. Park's (2006) study is among the few that provided empirical findings. He investigated Korean secondary EFL pre-service teachers' intercultural competence. The results of the study suggest that, in terms of

intercultural competence, these pre-service teachers recognized cultural differences, but they perceived that cultural differences were unimportant and that all cultures shared basic and universal characteristics.

Based on the studies conducted on ICC from the perspectives of students and teachers, it was seen that they have positive attitudes towards learning ICC. Moreover, the findings indicate that teachers are aware of the necessity of integrating cultural aspects in the language teaching classroom. Nevertheless, the perceptions of students towards intercultural communicative competence are still an issue that needs to be investigated particularly in the Turkish context.

Consequently, teacher educators have an important role in ensuring student teachers are well prepared for the teaching profession and its social responsibilities. Thus, it can be argued that whether and how to integrate ICC in ELT programs rests primarily on the shoulders of teacher educators as they design their courses and select teaching materials. Consequently, if ELT teacher educators are to achieve significant change or/and development in their classroom practices, the researcher has to explore their beliefs about the teaching-learning process and their perception of the concepts of culture and ICC.

CHAPTER 3

METHODOLOGY

3.0. Introduction

The chapter is devoted to detailed information about the methodology of this dissertation. The chapter first illustrates the 'Research Paradigm' in Part 3.1., in which the paradigm of the research is outlined to clarify which kind of the research paradigm was utilized. The following Part 3.2., 'Research Design' describes the design of this research to show how the analyzed data were gathered and processed. 'Research Context', which is the Part 3.3., was written to feature the participants involved in this research. The next Part 3.4., 'Data Collection Techniques' presents various stages of the research such as pilot study, design, and application of the questionnaire, the qualitative instruments utilized as data collection tools in this research study. The last part of the methodology is 3.5., 'Data Analysis' in which the statistical processes of the quantitative design was described, and the procedure of the qualitative data was reviewed.

3.1. Research Paradigm

Cohen et al. (2011, p.5) believed that "approaches to methodology in research are situated in paradigms". They define the term as a way of looking at or researching phenomena. Guba and Lincoln (1994) point out "a paradigm represents a worldview that defines, for its holder, the nature of the "world", the individual's place in it, and the range of possible relationships to that world and its parts" (p. 107). In this respect, the research paradigm is what helps the researcher with its guiding principles and shapes the research study including the research strategy, findings, and conclusions. To investigate the beliefs of student teachers and teacher educators about ICC, it is necessary to evaluate and select an appropriate approach to frame the research design and data analysis. The pragmatic approach serves as the research paradigm in this study design by the research questions of the study. From a philosophical

point of view, a mixed research method uses a pragmatic system and method of philosophy. Mixed methods research as the third research paradigm can help bridge the schism between quantitative and qualitative research (Onwuegbuzie & Leech, 2004). The researchers are free to choose the methods, techniques, and procedures of research that best meet their needs and purposes. Thus, for the mixed methods researcher, pragmatism opens the door to multiple methods, different worldviews, and different assumptions, as well as different forms of data collection and analysis (Creswell, 2009).

3.2. Research Design

The most difficult step after choosing a topic of interest is designing the study. The design usually takes into consideration the nature of the topic and research questions. This study uses a mixed-methods research design that "involves different combinations of quantitative and qualitative research either at the data collection or at the analysis level" (Dörnyei, 2007). A mixed-methods design can be used when a researcher chooses to integrate both quantitative and qualitative data to explore a research problem (Creswell, 2009). Therefore, in this descriptive study, which aims to investigate the beliefs of participants, a mixed-method approach is used employing both quantitative and qualitative approaches (Creswell, 2009; Dörnyei, 2007).

The quantitative aspect of this research is a descriptive study, in which the student teachers' beliefs regarding their ICC were explored. The survey is the most common descriptive methodology in educational settings when a researcher wants to report the characteristics of specific individuals, groups, or physical environments (Fraenkel & Wallen, 2006). The purpose of survey research is to generalize "from a sample to a population so that inferences can be made about some characteristic, attitude, or behavior of this population" (Creswell, 2003, p. 154). The survey for this study was designed to investigate the beliefs of student teachers attending the ELT programs on their intercultural communicative competence.

A wide variety of different techniques is used in the collection of qualitative data. The qualitative aspects of this study are the interview and documents. The aims of qualitative researchers often involve the provision of care and detailed descriptions as opposed to the quantification of data through measurements, frequencies, scores, and ratings (Mackey & Gass, 2005).

The initial task of this study was to develop the questionnaire to be used in the survey. This questionnaire was developed by the researcher. After preparing the item pool, the expert opinion forms were given to the teacher educators. Then the questionnaire was piloted with 399 student teachers at several state universities in Turkey, ELT program. The application process will be detailed in '3.4.1.1.2 Piloting of the questionnaire'. Besides, the researcher had an interview with professors and teacher educators and analyzed the curriculum of ELT programs.

3.2.1. Quantitative Research Design

Mackey and Gass (2011) define survey research as "a quantitative research method which aims to collect self-report data from individuals, and the typical instrument used for this purpose is the written questionnaire" (p.57). According to Creswell (2012), "some important characteristics belonging to quantitative research are that researchers describe and explain the relationships among variables justify the research problems, collect numeric data and analyze, compare or relate variables using statistical analysis before interpreting the results" (p.18). Quantitative research is obtrusive and controlled, objective, generalizable, outcome-oriented, and assumes the existence of 'facts' which are somehow external to and independent of the observer or researcher (Nunan, 1992, p.3).

Within the survey methodology, an inventory was developed to collect the beliefs of the participants about the research questions under investigation. The survey was administered at the state universities in ELT programs in the spring semester of the academic year 2017-2018. At the end of the survey, the quantitative data was processed through a statistical software program, SPSS 22, and reported in the dissertation.

3.2.2. Qualitative Research Design

According to Denzin and Lincoln (2005), qualitative researchers "study things in their natural settings, attempting to make sense of, or interpret phenomena in terms of the meanings people bring to them" (p. 3). When a phenomenon or a concept needs to be understood as there is little known or limited research has been done on it, it merits qualitative research (Creswell, 2012). One of the strengths of qualitative research is that it focuses on the contexts and meaning of human lives and experiences for inductive or theory-

development driven research and it makes use of in-depth interviews, ethnographic observation, and review of documents (Creswell, 2012).

To sum up, qualitative research helps researchers gain a better understanding of experiences, beliefs, and perspectives of participants via an in-depth analysis of the data. Therefore, the present study adopted a qualitative research method, to explore the beliefs of professors about ICC. Patton (2002) wrote that qualitative findings grew out of three kinds of data collection: (1) in-depth, open-ended interviews; (2) direct observations; (3) written documents. The semi-structured interview data fit the purposes of understanding the beliefs of English Professors regarding the ICC. Additionally, document analysis is also one of the qualitative data collection methods of this study. Multiple methods strengthened the research design (Creswell, 2012) because they allowed the triangulation of data from different sources (Mackey & Gass, 2005). During the data analysis phase, the researcher goes through each data source gathered, interprets them, and put them into categories or themes.

The draft version of the interview questions was examined by an ELT professional in terms of suitability for the current research, which led to minor modifications in the interview questions. After completion of minor modifications, the final version of the interview was applied to six ELT professors and teacher educators. Audio recorded face-to-face interviews lasted twenty-five minutes on average, varying from twenty to forty-five minutes for each professor based on the extensibility of their responses.

3.3. Research Context

In this research, the research context refers to a geographical place where the researcher conducts fieldwork. The setting chosen for the fieldwork of this research was state universities in Turkey. Following the worldwide spread of English, English is also the first foreign language in Turkey. The research was conducted in eight different universities in Turkey: Ataturk, Amasya, Samsun, Sakarya, Necmettin Erbakan, Dicle, Pamukkale, and Gazi. These universities were selected as they are located in different regions of Turkey and they accept a large body of student teachers coming from various parts of the country every year. As each university is assumed to have student teachers with different cultural backgrounds, these universities are expected to represent the general student population studying in ELT programs in Turkey.

The universe of the study is ELT programs in Turkey with about 3000 BA students. The sample of the study has consisted of 430 student teachers from different regions of Turkey. Five universities, Amasya, Konya, Samsun, Diyarbakir, Sakarya, and Gazi University agreed to participate in the final research. A pilot study was also conducted at Gazi, Pamukkale, Ataturk University with 399 student teachers. Four professors and teacher educators who were interviewed are working in the ELT department.

3.3.1. Participants

Participants of the survey consisted of 430 student teachers at the state universities, ELT programs in Turkey. Students ranged in age from 19-39 (M = 22.4; SD = 2.67) and all of them were second and third-grade students. Participants consisted of 92 male and 338 female student teachers. The female students in the country, which results in the gender distribution we have in this dissertation, mostly prefer ELT departments. ELT professors and teacher educators were interviewed for the data collection. The interviews with the professors and teacher educators were carried out once to collect data on various points such as the necessity and benefits of teaching ICC to student teachers and their beliefs about ICC. The interview questions can be found in Appendix B.Convenience sampling was initially applied to recruit participants (Cohen, Manion & Morrison, 2005; Creswell, 2012). This strategy allowed the researcher to seek participants who were suitable for the research through her network.

3.4. Data Collection Techniques

Several data collection techniques were administered in this research. For quantitative research, the researchers used questionnaires. The qualitative data were gathered through the semi-structured interview and document analysis. This section presents how these tools were developed (3.4.1. Instruments), what steps taken for conducting the document analysis (3.4.2 Documents as a Data Collection Tool), and how the data were gathered for the interview (3.4.3 Interview with the Professors and Teacher Educators).

3.4.1. Instruments

Employing a mixed research design, this study used primarily three sources of data, namely, inventory, document analyses, and semi-structured interviews. This triangulation served to

provide compelling evidence and promote the scientific rigor, validity, and credibility of the study. The inventory used as a quantitative research tool in this research was piloted to establish the desired validity and reliability scores. Other instruments utilized in this research are qualitative ones. The reason why there are various qualitative data collection tools and techniques used was that these techniques are known to increase the trustworthiness of the qualitative data (Taylor, 2005).

3.4.1.1. Beliefs about ICC Inventory (BICCI)

In quantitative studies, a questionnaire is the most often used data collection instrument (Cohen et al., 2005; Cohen, Nunan & David, 2005). and it is defined "any written instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting them among existing answers" (Brown, 2001; as cited in Dörnyei, 2003, p.3).

The survey helps to elicit information from numerous participants simultaneously. With the incentive to reach a large number of students, a survey on the beliefs of student teachers on ICC was developed by the researcher. The questionnaire used in this study consisted of 70 items which are gathered under five factors. The survey in this study was in the form of a 5-Likert-scale. "Beliefs about ICC Inventory" is the survey developed by the researcher to collect quantitative data of the study.

In the beginning, the factors have been identified. After setting the factors, items are written for each of the factors. The item pool for all factors has consisted of approximately 150 items. Among these items, a form consisting of 64 items in each are created and they are sent for expert opinion to check its face and content validity. Expert opinion forms are prepared and for each item, the opinions of the expert are expected to be defined either appropriate or inappropriate., After their valuable feedback, the necessary revisions about the language, factor, grading, and label were done and some of the items were reworded to make them more understandable. A pilot study was also conducted at Gazi, Pamukkale, Ataturk University with 399 student teachers. Then, a questionnaire form consisting of 78 items is created.

3.4.1.1.1. Validity and Reliability

After spending a great deal of time and effort in designing a study, we want to make sure that the results of our study are valid. That is, we want them to reflect what we believe they reflect and that they are meaningful in the sense that they have significance not only to the population that was tested but also at least for most experimental research, to a broader, relevant population (Mackey & Gass, 2005). The validity is described as the "accuracy of the inferences, interpretations, and actions made on the basis of test scores" (Johnson & Christensen, 2012, p.143). If an instrument measures accurately what it aims to measure, then it is possible to mention the validity of the instrument There are some types of validity that the researcher should consider and three of them are face, content, and construct validity frequently used by the researchers. In the present study, these three pieces of shreds of evidence of validity were taken into consideration while preparing the questionnaire. Validity is thus a requirement for both quantitative and qualitative/naturalistic research (Cohen, Manion & Morrison, 2005). Other terms that are used to describe validity are 'trustworthiness', 'authenticity', and 'credibility' (Creswell & Miller, 2012).

3.4.1.1.2. Piloting of the inventory

The pilot study helps the researcher to check for the construct validity and the reliability of the questionnaire before the final version. DeVellis (2003) defines construct validity as "the extent to which a measure "behaves" the way that the construct it purports to measure should behave concerning established measures of other constructs" (p. 53). Factor analysis is aimed at determining "whether each item measured the subscale it was supposed to measure to look at construct validity" (Mujis, 2004, p. 70).

For the pilot study, the questionnaire was administered to check its validity and reliability. 399 student teachers from three cities from different regions of the country have filled in the questionnaire. The data were collected from students on a paper-pencil based version. The data were collected in two months and then factor analysis was carried out.

Before the factor analysis, the normality and the sample size were considered to see whether there were any concerns. Shapiro Wilk and Kolmogorov-Smirnov test normality by comparing a distribution to the standard distribution (Can, 2017).

Table 1

Tests of Normality

	Kolmogorov-Smirnov			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Total	,043	388	,086	,995	388	,285
Zscore (total)	,043	388	,086	,995	388	,285

In Table 1, it is shown that the results of both tests (Sig.) are bigger than p (0.05) value, which means that the normality of the test was ensured. In total, 11 data were excluded after checking Z scores. While developing the questionnaire, there were four factors in it. Among these factors, there were no significant correlations, so Varimax Rotation was utilized. In Correlation Matrix there was no value above 0.80.

Table 2

Total Variance Explained

Component	Initial Eigenvalues			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	19,002	27,146	27,146	14,240	14,240	20,343
2	7.409	10,584	37,730	7,159	10,277	30,570
3	3,768	5,382	43,113	6,624	9,463	40,142
4	2,613	3,734	46,846	4,277	6,109	46,142
5	2,518	3,597	50,443	3,011	4,301	50,443

According to the results of the analysis, 8 items were excluded from the inventory and the number of items was reduced to 70. Most of the coefficients in the correlational matrix were not above 0,80. Kaiser-Meyer-Olkin measure of sampling adequacy was found .918 and Bartlett's Test of Sphericity was found 0.00 in the factor analysis. These values showed the questionnaire's appropriateness for factor analysis. The total variance explained in the survey was % 50,443. This value meant that the factors cumulatively explain %50,443 of the variance in the inventory. The acceptable value for total variance explained is about %50 which addresses the adequacy of this tool unless it has only one factor. In the case of having one factor, the value %30 is acceptable.

The scree plot was also examined to confirm the underlying factors as seen in Figure 2. The scree plot showed the existence of five factors after the breaking point.

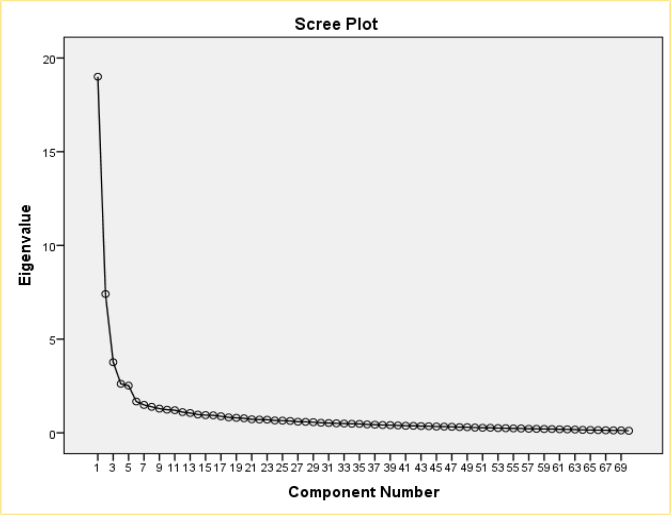

Figure 2. Scree Plot

The items are gathered under the factors as in Table 3. This table shows the final factor analysis of "Beliefs about ICC Questionnaire". There are 11 items in the first factor, 8 items in the second factor, 5 items in the third factor, and 16 items in the fourth factor. These are shown in Table 3.

Table 3

Factor-Item Distribution

Factors	Items	Items Number
Attitude	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11	11
Knowledge	15, 16, 17, 18, 20, 35, 36,37	8
Awareness	21, 22, 23, 24, 25	5
Skills	26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39,40, 41	16

Reliability in its simplest definition refers to consistency, often meaning instrument consistency (Mackey & Gass, 2005). A reliable instrument for a piece of research will yield similar data from similar respondents over time. (Cohen, Manion & Morrison, 2007).

It is suggested that if the Cronbach's Alpha value is .70 or above items shows reliability. (Fraenkel & Wallen, 2003). The reliability of the survey is analyzed with Cronbach's Alpha. The internal consistency of the questionnaire was calculated using Cronbach's alpha coefficient which is given in Table 4.

Table 4

Reliability of the Inventory

Factors	Cronbach's Alpha	N of Items
Attitude	.913	11
Knowledge	.812	9
Skills	.918	16
Awareness	.791	5
Overall	.959	34

Cronbach's alpha for factor 1 was 0.913, for Factor 2, it was 0.812, for Factor 3, 0.918, for Factor 4, 0.791, and for Factor 5, 0.963. Cronbach's alpha for the overall scale was 0.959.

After the pilot study and taking an expert opinion on these results, all parts of the questionnaire were reconsidered and reevaluated together with the supervisor. The necessary revisions and reductions were made to better the quality of the questions and to increase the quality of the questionnaire for the main study.

3.4.2. Documents as a Data Collection Tool

Document analysis or content analysis is one of the instruments of data collection. Document analysis is a systematic procedure for reviewing or evaluating documents – both printed and electronic (computer-based and Internet-transmitted) material. Like other analytical methods in qualitative research, document analysis requires that data be examined and interpreted to elicit meaning, gain understanding, and develop empirical knowledge (Corbin & Strauss, 2008). According to Marshall and Rossman (1999), the use of analysis of documents often entails a specialized analytic approach called 'content analysis. This study used a content analysis approach to analyze the cultural/intercultural components of each document.

In this study, the pre-service ELT program curricula, the syllabus, and CEFR were analyzed. There are 61 state and private universities in Turkey which have an ELT program in 2017-2018. All these programs were analyzed whether there are aspects of an ICC course or not. The first step of the analysis is to set the criteria and create a checklist. The checklist is prepared to describe the characteristics of courses in terms of ICC (Appendix C). The instrument is divided into four parts: courses designed for ICC (1), courses offer one or some objectives for ICC (2), courses without ICC concern (3), and content of the course (4). The content validity of the instrument was constructed according to the curricula of the programs.

For construct validity, the expert opinion was used. The supervisor of the researcher is an expert who was consulted. The study takes place in the 2017-2018 educational year, the existing curriculum and syllabus were included in the study.

3.4.3. Interview with the Professors and Teacher Educators

Being a highly-used qualitative data collection method, an interview is an important method used in the survey research. As a qualitative research tool, interviews are widely used to explore perspectives in social sciences. Interviews are defined as "conversations between researcher and participant in which the researcher seeks to elicit the participant's subjective point of view on a topic of interest to the researcher" (Cannold, 2001, p. 179). With the help of interacting with participants, a skillful researcher can be provided with information that is not revealed in a written response (Bell, 1993). Nunan and David (1992) categorizes interviews as being structured, semi-structured and unstructured interviews. In structured interviews, the questions prepared by the interviewer in advance, and the participants are directed by the interviewer regardless of their responses. However, semi-structured interviews are one in which interviewers know about what kind of questions direct the responses of the interviewee and therefore the flow of the interview is guided according to the ideas of interviewees.

In this study, a semi-structured interview was considered the most appropriate type of interview since "the interviewer has a general idea of where he or she wants the interview to go and what should come out of it" (Nunan, & David, 1992, p. 192). A semi-structured interview was constructed by the researcher and carried out and the construction of the interview is explained in detail below.

The researcher interviewed with the Professors and Teacher Educators. All the participants are working as a teacher educator in the department. The duration of the interviews was between 25 to 45 minutes. These interviews were audiotaped and documented via field notes. These interview questions were semi-structured and preplanned.

3.5. Data analyses

This part is devoted to the data analysis methods utilized in this study. Part 3.5.1 clarifies the statistical procedures that were applied to data of survey research. Part 3.5.2 covers the techniques referred to in the analysis of qualitative data.

3.5.1. Analysis of Quantitative Data

The quantitative data obtained through BICCI were analyzed using SPSS 22. Both descriptive and inferential statistics were utilized concerning the research questions. First of all, the data were screened and checked for missing values. Missing Value Analysis (MVA) was performed using SPSS to see if missing values were exceeding 5% and if there was a pattern for the missing values. After the MVA, factor analyses were conducted for both pilot data and the main data. For the reliability analysis, Cronbach's Alpha was utilized to unravel whether the scale in the context of research is reliable or not.

Table 5

Statistical Analyses Used in Quantitative Data Analyses

Variables	**Statistical Analyses**
Demographical Features	Descriptive Statistic Tests
Piloting	Factor Analysis and Cronbach's Alpha
Factors (questionnaire)	Descriptive Statistic Tests

3.5.2. Analysis of Qualitative Data

The interviews were carried out face-to-face and online. The interviews were either audio-recorded then transcribed verbatim or taken notes. The analysis of the qualitative data obtained through interviews was done using the content analysis procedures. As Patton describes: "The content analysis involves identifying coherent and important examples, themes, and patterns in the data" (1987, p. 149). The content analysis was also utilized to analyze data gathered from the ELT program curricula. A summative approach was used to identifying certain words or context in the text to understand the contextual use of the words or content (Hsieh & Shannon, 2005).

CHAPTER IV

RESULTS

4.0. Introduction

In this chapter, the collected data were analyzed and interpreted. Part 4.1 presents pilot studies. In part 4.2, the findings of the quantitative data are analyzed. The following part, 4.3, reports the analysis of qualitative data. Finally, part 4.8 summarizes the findings of the research.

4.1. Pilot Study

For the validity and reliability of the data gathered in descriptive design, and for the trustworthiness of the data collected qualitatively, some initial studies were conducted before the actual research. The pilot study was carried out to measure the reliability of the BICCI. The studies concerning the piloting of the BICCI were carried out in the fall 2017 academic term, four months before the actual research study. The pilot study for this instrument was fulfilled to examine whether the instrument was appropriate and applicable in the context of the study.

The first technique was to apply BICCI to a group of participants who display the same socio-demographical characteristics with the actual research participants. To this end, the scale was administered to 399 student teachers who were randomly selected from the universe of the study. The results indicated that obtained alpha reliability for BICCI was .95, 9 (M=104. 82, SD=11.08).

4.2. Demographic Data

The demographic information of the participants includes factual information. The factual information consists of gender, age, grade, and city. The descriptive of factual information displays the general characteristics of the participants (Table 8). The study was carried out in the state universities in Turkey. The participants of the survey were 430 student teachers in the ELT department. Among those participants, 338 (% 78.6) were female and 92 (% 21.4) were male. Student teachers ranged in age from 19-30+ (M = 22.5; SD = 2.71) and all of them were third and fourth-grade students.

Table 6.

Demographic Findings

Variables	Groups	Frequency (n)	Percentage (%)
Gender	Male	92	21.4
	Female	338	78.6
	Total	430	100.0
University	Amasya	33	7.7
	Dicle	65	15.1
	Necmettin Erbakan	111	25.8
	Sakarya	72	16.7
	Ondokuz Mayis	149	34.7
	Total	430	100.0

The data were collected from five cities from different regions. Because of the socio-economic and regional differences, it was tried to meet a homogenous population. Seven percent of the participants (n=33) are from Amasya, %15.1 of the participants (n=65) are from Diyarbakir, %25.8 of them (n=111) are from Konya, %16.7 of them (n=72) are from Sakarya, %16.7 of them (n=149) are from Samsun. It can be understood from the above findings that the sample of this study represents the universe. Participants from different cities, ages, and from all grades were included in the study.

4.3. Quantitative Research Findings

RQ1: What are the beliefs of ELT student teachers?

In this part, the findings of the research question 1 will be presented. This research question was examined via a quantitative method. The findings of research questions 2 and 3 will be

presented under qualitative research findings. Quantitative data of this dissertation were obtained from the student teachers of the ELT department via "Beliefs about ICC Inventory". The participants consisted of 430 students whose ages ranged 19-39 from the third and fourth grades of the ELT department. The sample did not allow the researcher to do parametric tests.

In the first place, the instrument is piloted and for the construct validity, factor analysis applied. The other step of it is the reliability of the instrument which is analyzed via Cronbach's Alpha (r=.959). In the data analysis part, the beliefs on the ICC, awareness of ICC, knowledge, and skills about ICC and attitude toward the ICC with demographic information were analyzed through descriptive statistics.

The inventory consists of five factors; attitude (10 items), knowledge (8 items), awareness (6 items), skills (10 items). The assessment was conducted on the formula "(5-1)/5=0.80" and the intervals were those; (1 – 1.80= totally disagree), (1.81 – 2.61= disagree), (2.62 – 3.42= somewhat agree), (3.43 – 4.23= agree), and (4.24 – 5.00= totally agree) (Kan, 2009). Exploring student teachers' beliefs about ICC was the primary purpose of this study. Beliefs about ICC inventory was applied to reach this purpose. Four factors of BICCI were discussed: knowledge, attitudes, skills, and awareness of student teachers.

Student teachers' beliefs about ICC attitude

BICCI items 1, 2, 3, 4, 5, 6, 7, 8, 9, and 11 concern the general knowledge of student teachers about ICC. The descriptive statistic of ELT student teachers' ICC beliefs is listed in Table 1. By looking at the results, the beliefs of most student teachers are highly positive about ICC. The majority of the student teachers believed that they have a positive attitude on ICC. Table 7.

Descriptive Statistic Results of Student Teachers: ICC Attitude

Items	N	M	SD
1. I value cultural diversity.	430	4.3698	.80819
2. I am open-minded to foreigners who speak English.	430	4.5000	.73459
3. I am curious about the culture of people from other countries.	430	4.2674	.97072
4. I am willing to learn from people who have different cultural orientations.	430	4.3698	.79656
5. I tolerate other cultures.	430	4.2256	.86787

6. I am willing to empathize with people who have different cultural backgrounds.	430	4.2093	.86792
7. I understand foreigners' worldviews.	430	3.8977	.85212
8. I understand the value of cultural diversity.	430	4.2581	.81126
9. I am empathetic with foreign people's attitudes.	430	4.0628	.80977
11. I am flexible towards other cultures.	430	4.1605	.81924

Table 7 above displays the distribution of the responses given to the ICC attitudes. The mean scores of the items ranged from 4.50 to 3.89. The strongest belief among the participants was about open-mindedness. The student-teachers believed that they are open-minded to foreigners who speak English (M=4.50, SD=.73). Moreover, most of the participants believed that they are willing to learn from people who have different cultural orientations (M=4.36, SD=.79). Based on the above findings, it can be reported that with the mean of 4.55 student teachers believed that they respect their own culture. They also strongly believed that they are open-minded to foreigners who speak English with 4.5 means.

Student teachers' beliefs about ICC knowledge

Table 8.

ICC Knowledge

Items	N	M	SD
15. I know about the history of the other countries.	430	2.9744	.89380
16. I know about the political situation of the other countries.	430	2.8837	.92137
17. I have culture-specific knowledge of other countries.	430	3.2023	.86285
18. I have knowledge about the literature of the other countries.	430	2.9791	.89652
20. I have knowledge about the art of other countries.	430	3.0814	.96820
35. I can analyze the cultural information.	430	3.6581	.84283
36. I can interpret the cultural information.	430	3.6744	.83683
37. I can relate the cultural information.	430	3.7000	.85321

As can be seen in Table 8, in the section of ICC knowledge, there are 8 items. It is seen that the student teachers were generally somewhat agreed or disagreed about most of the items of ICC knowledge. In other words, it can be stated that the student teachers believed that they don't have enough knowledge about ICC. The student-teachers disagreed on item 15 (M= 2.97; SD=.89380) "I know about the history of the other countries" and the item 16 (M=2.88; SD=.92137) "I know about the political situation of the other countries". On the

other hand, item 17 (M=3.2023; SD=.86285) that "I have a cultures-specific knowledge of the other countries" was the statement that the student teachers were uncertain about. The same results found in item 18. Nevertheless, participants agreed that they can analyze and interpret the cultural information (item 35 and item 36). Lastly, about the statement (item 37) "I can relate the cultural information", the student teachers agreed on (M=3.7000; SD=.85321).

Student teachers' beliefs about ICC awareness

The student teachers' beliefs about the ICC Awareness dimension of the ICC were displayed in table 9 below. The factor consists of five items.

Table 9.

ICC Awareness

Items	n	M	SD
21. I am aware of the cultural differences.	430	4.2023	.80122
22. I understand my own culture.	430	4.4395	.85543
23. I am aware of my own culture.	430	4.5093	.73453
24. I am aware of other cultures.	430	4.0512	.84301
25. I understand my own cultural identity.	430	4.3605	.81239

The remarkable results about this dimension of ICC awareness were that the participants were aware of their own culture (M=4.50, SD=.73) (item 23); aware of other cultures (M=4.01, SD=.84) (item 24); understand their own culture (M=4.43, SD=.85) (item 22); understand their own cultural identity (M=4.36, SD=.81) (item 25); aware of the cultural differences (M=4.21, SD=.80) (item 21). These findings indicate that student teachers strongly believe that they are aware of cultural differences. They held the belief that being aware of their own and other cultures is important for them, as shown in the results.

Student teachers' beliefs about ICC skills

The ICC skills dimension of the BICCI has sixteen items. The outcomes of this factor are presented below in table 10.

Table 10.

ICC Skills

Items	n	M	SD
26. I am able to communicate effectively with people from other cultures.	430	3.7256	.84954
27. I can communicate in socially appropriate ways.	430	3.8326	.78140
28. I can communicate in culturally appropriate ways.	430	3.6721	.81187
29. I am able to get information about the other cultures.	430	4.0093	.78441
30. I am able to communicate well verbally with people from other cultures.	430	3.6597	.82075
31. I am able to communicate well non-verbally with people from other cultures.	430	3.4558	.94198
32. I can identify some misunderstandings happening in interactions between Turkish and English speaking people.	430	3.7953	.81075
33. I am able to contrast communicative behaviors of Turkish and English speaking people in social settings (e.g., family, school, office, etc.).	430	3.7093	.78248
34. I seek opportunities to explore the culture of target language communities out of my program (The Internet, forum, etc.).	430	3.7884	.87405
35. I can analyze the cultural information.	430	3.6581	.84283
36. I can interpret the cultural information.	430	3.6744	.83683
37. I can relate the cultural information.	430	3.7000	.85321
38. I am able to act as a mediator in intercultural exchanges.	430	3.3233	.84189
39. I can discover other cultures.	430	3.9209	.82404
40. I am able to adapt to multi-cultural environment.	430	3.7465	.97207
41. I seek out opportunities to cooperate with individuals from other cultures.	430	3.7186	.94481

When we analyze the statements associated with ICC skills, we find out that the student teachers believed that they have enough ability to communicate with foreigners. For example, item 29 "I am able to get information about the other cultures" displayed that student teachers agreed (M=4.0093; SD=.78441) with this statement. Likewise, for the 39th item, student teachers believed that they can discover other cultures.

Similarly, one of the statements that the student teachers agreed with was that they can identify some misunderstandings happening in interactions between Turkish and English speaking people (item 32). The result of the 27th item (M=3.8326; M=.78140) "I can communicate in socially appropriate ways" indicated that they believed that they are able to communicate in inappropriate ways. Although the mean score for the 38th item "I am able to act as a mediator in intercultural exchanges", which is categorized under the ICC skills section, pointed out to indecision on the statement, the mean of agreement (M=3.3233; SD=.84189) demonstrated that many student teachers were unsure about being a mediator in intercultural exchanges.

Table 11.

Descriptive Statistics of Student Teachers' Beliefs about ICC in Terms of Factors

Factors	n	Min	Max	Mean	SD
Attitudes	430	1.09	5.00	4.2613	.59176
Knowledge	430	1.00	5.00	3.2638	.61736
Awareness	430	1.29	5.00	4.0449	.55163
Skills	430	1.31	5.00	3.7113	.58264

According to Table 11, the attitude of student teachers is somewhat agreed on level (4.2613). They have a somewhat positive knowledge of the ICC (3.3638). The awareness concerning ICC is the highest score among all factors. The student-teachers mostly agreed that they are aware of ICC (4.0449). They showed positive beliefs in skills (3.7113). If assessed in terms of the survey in general, the results showed that the student teachers have somewhat positive beliefs on the ICC.

Table 12.

Comparative Statistics of Student Teachers' Beliefs about ICC in Terms of Gender

Factors	Gender	n	Mean Rank	Sum of Ranks	U	P
Attitudes	Male	92	211.84	194989.5	15211.500	.750
	Female	338	216.50	73175.50		
Knowledge	Male	92	235.72	21686.00	13688.000	.078
	Female	338	210.00	70979.00		
Awareness	Male	92	212.60	19559.50	15281.500	.800
	Female	338	216.29	73105.50		
Skill	Male	92	248.04	22819.50	12554.500	.005
	Female	338	206.64	69845.50		
Total	Male	92	213.02	19597.50	15319.500	.829
	Female	338	216.18	73067.50		

Table 12 presents the Mann Whitney U test results which showed significant differences between males (MR=148.04; SR=22819.50) and female (MR=206.64; SR=69845.50) participants in skills and total with females (MR=216.18; SR=73067.50) scoring higher than males (MR=195197.50). The results showed that except for the third factor, ICC skills, there is no significant difference in all four factors and the total in terms of genders. It means that the males believe that they can communicate with people from other countries. That is, gender does not play a significant role in students' beliefs towards ICC.

4.4. Qualitative Research Findings

The beliefs of the English professors/lecturers about ICC with regards to teaching English as a foreign language in the expanding circle were explored via the semi-structured interview. Qualitative research data of this study were collected from 3 academicians for the RQ2. These professors were interviewed face-to-face in their offices. All interviews were audio-recorded and transcribed verbatim. The reliability of the analyses was provided with

inter-rater reliability with two experts both in the field and knowledgeable in qualitative research design.

The beliefs of the student teachers on the ICC were explored via the survey and for professors' beliefs, semi-structured interviews were held. The findings revealed that the student teachers have a somewhat positive belief on the ICC. The professors have positive beliefs and a positive attitude toward the ICC, too.

Qualitative data of this study were collected via interviews with the professors in the ELT program. The data were transcribed, coded, and described. The data analysis was held by the researcher and supported by two experts in the field. The beliefs of the interviewees were grouped under micro factors, such as "instruction", "materials", "demonstrations", and "assessment" and macro factors such as "ELT programs" and "SLTE policy". In each of the themes, the beliefs of the interviewees on the theme, the current situation of the theme, and the suggestions on the theme were represented.

RQ2: Do professors/teacher educators of ELT in Turkey integrate ICC in their courses (if so, how, to what extent, and which aspect(s) of ICC)?

The answer to the second research question was examined through the interviews, which were conducted with Professors of ELT in Turkey. The results of interviews concerning the beliefs of the professors in terms of integrating ICC in their courses were presented in this section under the relevant questions. Interview questions were divided into two parts: micro factors and macro factors. In the first part, questions were about the instruction, materials, demonstrations, and assessment. In the second part, macro factors were asked like ELT Programs and SLTE Policies.The findings of the semi-structured interview (Appendix B) revealed the following findings:

Micro factors:

1. Instruction

1. Do you integrate ICC in your courses? If so, how and to what extent do you integrate ICC?

Generally, most of the professors/ teacher educators stated that they do not integrate it. Some teacher educators claimed that they tell students about their experiences that they had abroad. However, others stated that they integrate ICC into the courses emphasizing the importance of using cultural elements in ELT classes.

P1: No. I don't do it. But from time to time I tell my students about what other countries like the UK and the USA or Australia, people say something in a particular cultural context. And other than that, I would not say that I integrate ICC in my course.

P2: Well, in my classes, I sometimes tell my experiences which I had when I was abroad. And… I try to make my students aware of cultural differences. For example when I was a student. I was a waiter. I worked as a waiter and for example, French people don't like waiters to take their empty plates or bowls when they as soon as they finish, they want them to stay their plates. And for example, when I was in England they…well. It was a local term. They call the lunch, they call the dinner the tea for example. And I experienced misunderstanding and miscommunication when the young lady said can I had tea. I misunderstood it. I try to give examples of my own experiences with my students. I try to make them aware of these cultural differences.

P3: Yes, I try to integrate ICC into the courses emphasizing the importance of using cultural elements in ELT classes, since teaching a language requires gaining an insight into the culture of the target language.

The interview analysis showed that English Professors sometimes integrate ICC in their classes.

2. What aspects of ICC should be taught in ELT programs?

According to the teacher educators and professors, cultural norms of the target culture and non-linguistic differences like body language should be taught in ELT programs. In other words, ICC knowledge should be given to student teachers.

P1: I think there could be many ways, many things, first of all, our ELT programs must foster ICC in a way that language teachers need to be cultural diplomats which means they need to know bit some pieces belonging to different cultures so that they can teach these cultural frames to their students. In which course, I think the reading and listening courses would be the best you know venues for teachers to be able to teach some aspects of intercultural competence, and reading and listening could be. Other than that advanced reading, listening courses could be.

P2: Language also body language differences. For example, some hand gestures or mimics may be misunderstood. Or may not be approved in any other culture although there is no problem at hand gesture or mimic in your own culture. It might be misunderstood or may have a bad meaning in any other culture. So I think they should

be some language differences, behavioristic differences, I mean linguistic, language differences, non-linguistic differences, for example, body language, These should be dealt with in ELT programs.

P3: Student teachers should be familiarized with the cultural norms of the target culture to communicate effectively with people of this culture.

3. In which courses these aspects of ICC should be taught? What kind of method of instruction should be utilized?

All teacher educators who were interviewed believe that in reading, speaking, listening, and writing courses student teachers can be familiar with cultural elements.

P1: I think whatever knowledge that the teacher needs to pass through their students' needs to be existent in the reading or listening text so that they can hear the text, listen to the text, they can read the text, the knowledge. In this way, the students can be familiar with whatever it is.

P2: Speaking courses, in speaking skill courses, reading also. I mean this input may be given in reading or speaking courses. I don't know. Maybe it will be held, these topics can be held in the methodology courses.

P3: Especially in "Advanced Reading and Writing Skills and Advanced Listening and Speaking Skills" classes, Cultural elements could be provided to the learners in addition to the familiar elements through both reading and listening sources (texts).

2. Materials

4. Do the materials utilized in your course contain topics on ICC?

One of the Professors admitted that he utilizes materials that contain topics on ICC to some extent, but some of the Professors said that they do not use such materials in his courses.

P1: No. I don't think so.

P2: Not very often. Some of them contain. –For example, which one? Intercultural issues, reading.

P3: Yes, the materials include topics on ICC to some extent.

5. Do you provide the student teachers with materials that develop their ICC?

P1: Not necessarily. I only teach one class, so when I think of the materials that I use. No, I don't think I provide student teachers with materials.

P2: Sometimes, very rarely. Because students choose their topics and their content or their context. So we cannot dictate it. We cannot tell them to choose the topic. I sometimes advise them to choose the text, for example when they do their teaching reading demonstrations, demo classes. I advise them they should choose the texts or contexts which include ICC issues.

P3: Students are sometimes provided with materials that contribute to their ICC development.

6. Do student teachers prepare materials in line with ICC?

P1: I don't think so since I don't pay much attention to the role of ICC in myself. My students even not think about preparing their materials in line with the ICC.

P2: Sometimes, very rarely. Because students choose their topics and their content or their context. So we cannot dictate it. We cannot tell them to choose the topic. I sometimes advise them to choose the text, for example when they do their teaching reading demonstrations, demo classes. I advise them they should choose the texts or contexts which include ICC issues.

P3: Especially during micro-teaching sessions, students bring authentic materials into the class.

When we explore different and various beliefs about intercultural competence teaching, it is clear that materials have a great impact on the success and failure of that process. Integrating cultural elements to SLTE necessitates the use of appropriate authentic materials together with techniques for intercultural awareness. However, as Professors stated that most of them don't pay attention to the role of ICC.

3. Demonstrations

7. Do you ask the student teachers to utilize materials about ICC in their micro-teachings?

P1: No. I don't do such a thing. Instead, most focus on how they teach the language skills and components. ICC is not my priority in preparing students to do their micro-teachings.

P2: Sometimes, I recommend them, but some of them do, some of them don't. As I said before I cannot dictate it, I mean I cannot force them to do it.

P3: No, they are free to choose the materials they will bring.

8. Do you ask the student teachers to make language choices about ICC in their micro-teachings?

P1: No. I don't.

P2: I do. Some of them did. For example, what was the text about, the present, their customs, and some were about…and the number one was about body language differences in different cultures.

P3: No.

9. Do you ask the student teachers to use contexts to foster ICC in micro-teachings?

P1: Not something systematic though. I only tell them to foster cultural frames, different cultural backgrounds, and related issues but it is not more than a warning to my student teachers. It is not something systematic.

P2: No. Well, you know, this issue is neglected. Well, I think from now I am going to do it. Yes. Tell them that they should choose text or context whatever about ICC issues.

P3: Student teachers are advised to use contexts that will develop ICC, but they are free.

4. Assessment

10. Do you use assessments that you utilize to evaluate student teachers' ICC? If yes, how do you assess them?

P1: Never and never. I have never thought of it.

P2: I have already answered this question. My message is going to be about the same thing.

P3: No.

11. Have you prepared specific criteria for the ICC assessment?

P1: No.

P2: Well, I should admit, confess that this is not a criterion in my evaluation…rubric. No. It has never been a criterion in my rubric.

P3: No.

12. Have you developed specific indicators to assess the ICC?

P1: No.

P2: No.

P3: No, I only observe their development.

Macro factors:

1.ELT programs

13. To what extent the objectives of the ICC are important in ELT programs?

P1: Well, in fact, they are very important because we are training language teachers who are being, becoming diplomats. So they are like global citizens who can integrate a lot of cultural dimensions into their teaching context. But the question to what extent do we do such a thing, obviously the objectives are very important because, on the other hand, we are training language teachers, but I am going concerned in reality.

P2: Very important because English is lingua franca of the whole world and people speakers of English from different cultures transfer behaviors, I mean, language behaviors or non-linguistic or linguistic behaviors from their own cultures. So this may cause misunderstanding, miscommunications. So learners of English and also the candidate teachers of English should know these issues very well. For example, pronunciation is another important thing. For example, Japanese people cannot pronounce "r" sound. They instead of saying "bear" they say "beal". So such kind of pronunciation, differences, behavioral differences, body language differences, customs, and habits should be taught. When English is a foreign language is taught.

P3: Student teachers are expected to be able to communicate with people of other cultures effectively and appropriately. (It is an important objective).

14. Do you believe that intercultural competence should be given more emphasis in ELT programs? Why?

P1: Yeah, it is more than. But my concern how am I going to make it possible. Are we going to do it as a separate course or are we going to integrate into a particular course, integrating something into a particular course might be you know of helping students be familiar with it these cultural issues.

P2: Yes, should be, because learners of English here at the department are the candidate teachers of English, when they learn them here, intercultural differences, or ICC issues when they become teachers they should teach them to their students. Yes, they should be competent in ICC issues, so that they can teach them when they become teachers of English.

P3: Yes, it should be given more importance since the world is globalizing thanks to recent technological developments and social media.

15. How important do you think it is for the students to develop skills of discovery and interaction, which refers to the ability to acquire new knowledge of the target culture?

P1: Yeah, I mean speaking of discovery and interaction might be a good way. I think it is very important to ask students to develop skills of discovery and interaction because it is not going to be only related to ICC but it is also related to learning itself. So student teachers in this way, be very open to the knowledge of the target culture. So what can we do that we can ask out students to do some more research about the new knowledge of the target culture? I think it is very important.

P2: Very important, extremely important, because… sometimes it is more important than, it is also a pragmatic issue. I mean pragmatics deal with these things. It is very important because sometimes the grammar errors never…they may not cause miscommunication but the pragmatic error may cause a communication breakdown. Therefore, it is important.

P3: It is necessary to develop students' interaction skills since culture means socially acquired knowledge and students need to develop their interaction skills to acquire new knowledge.

2. SLTE Policies

16. What do institutional authorities do to implement ICC in ELT programs?

P1: I think they're not much to say. Institutional authorities do. At least I am not aware of it.

P2: I don't know. I don't know. Institutional authorities. I have never known what the institutional authorities have been doing about anything. So I don't know. Maybe they can when they choose materials, course materials, for example, they can consider ICC issues. For example, when they choose the material for the reading courses, they can consider it. They should consider ICC issues.

P3: Nothing.

17. Do you think that the SLTE policy in Turkey provides sufficient support to develop ICC?

P1: No.

P2: No. I don't know. No, no. At least course books don't include ICC, for example, the passages, reading text from different cultures telling about different cultures, customs, behaviors, I don't know, ICC differences, for example, ICC issues should be taken into consideration. But unfortunately, here in Turkey, course books for high schools or secondary schools are written by a Turkish writer, Turkish writers. They don't know anything about and they know neither about intercultural differences nor about British or American or native speakers of cultures.

- What about here, in our program? Here, well, unfortunately, I don't know. I cannot know what everybody is doing. What everybody does. I cannot know, but in my classes for example, as I have told you, I try to give examples from my own experiences, examples of other people's experiences, anecdotes, etc. But I think in speaking classes, materials should be selected more carefully.

P3: No.

18. Do you think that the proposed ICC pedagogical framework would effectively fit in the Turkish ELT curricula?

P1: It would be some outcomes in the end but the question of how are we going to integrate it. Are we going to take it as a separate course or are we going to integrate it into something else? But at least let alone I mean let put aside the outcome, but at least helping them become aware of ICC is a wonderful step to take.

P2: No. I don't know. No, because the authority is not competent in teaching English as a foreign language, they are not competent of ELT methodology, I mean, for example, the Ministry of Authority is… Ministry of Education… National Education…Ministry of National Education doesn't know anything about ELT methodology. For example, Talim Terbye, you know, well. I don't know who chooses courses. Well, very bad, unqualified, badly written course books get the certificate, I mean, are improved. And used… to be used in high schools, secondary schools. All right. So, now this is very difficult. First of all, universities, real experts should be the authority. The Ministry of National Education always tries to eliminate university experts, university authorities. They want to do everything on their own, by themselves. So, everything is messed up.

P3: There should be an emphasis on the development of ICC among student teachers in ELT programs.

19. Anything you want to add?

P1: No. But the question remains are we going to take it as a separate course or are we going to integrate these cultural elements into a specific course. My idea would be to integrate them into already courses. Thank you very much.

P2: This issue should be dealt with conferences. For example, yes, I think conferences put this issue in their list of topics but there should be more people to do presentations about ICC. Maybe one of them should be you.

P3: No.

On the whole, all of the English language Professors found ICC a significant parameter for cross-cultural communication, referring to multiple aspects of various cultures. They were on the belief that intercultural skills can be acquired not only through natural exposure to other languages and cultures but they can also take advantage of reading and speaking courses, texts, movies.

In this increasingly multi-cultural world, the Professors feel the need to help the student teachers raise their intercultural skills and internalize linguistic forms and rules in their courses. Only with the appreciation of foreign language culture and fostering the student teachers' perception of otherness can the teacher educator of the ELT course achieve the goal of overcoming the obstacles that hinder the development of intercultural awareness. The results indicated that English language Professors aim at encouraging student teachers to search for the societal differences and raise awareness that people from different countries distinctively perceive the world. However, some professors do not agree about that matter because they prefer to allow student teachers. While focusing on the significant points mentioned above, students should be well aware of their own culture. Overall, they believe that teaching and integrating ICC into the ELT curriculum is necessary.

4.5. Results of the Document Analysis

RQ3: What aspects of ICC (if any) are included in the curricula of ELT programs across Turkey?

Data has been subjected to the content analysis, based on the document analysis of the course curriculum and course contents. In this research sixty-one universities were selected through maximum variation strategy from the whole group (ÖSYM, 2017). All universities which have ELT departments were chosen to provide variety in terms of geographical zones. There were 47 state and 14 private universities.

The results of the curricula analysis are discussed by the four focus areas in the evaluation design. The results obtained from different universities are compared and they are discussed in the light of the research questions. When presenting the data, courses in the theme were showed in tables. To show whether the lesson is elective in that university or not, the "*" sign was used.

Table 13.

Courses designed for ICC

University	Name of the course	Objectives of the course
1.Aksaray	Intercultural Communication*	Raising the students' awareness of the role and importance of English in intercultural communication in today's world
2. Balikesir	Cultural competence*	
3.Başkent	World Englishes and Culture*	
4. Bayburt	Language and Culture (compulsory)	To introduce students to various cultures and languages from around the world, with a particular focus on Anglophone societies. The course will include topics such as history, economy, demographics, sociopolitical structure, and linguistic overview of various English speaking countries as well as European Union countries. Differences in speech, dialect, and accents will be covered along with various forms of slang, idioms, collocations, colloquialisms, jargon, and vocabulary. Different cultures will be explored through texts and multimedia and they will be compared with each other and Turkey. Students will be asked to follow the coursebook, read research articles, do library and online research, watch movies and video clips, follow the current events and cultural events in the countries in question, as well as to present to the class.
6. Canakkale Onsekiz Mart	Cross-cultural communication and language teaching*	
7.Erciyes	Intercultural communication	To understand the main elements of IC; to develop an IC perspective that includes the comprehension of himself/herself as part of a culture, and the awareness about the impact of one's own culture in communication.
8. Pamukkale	Intercultural Communication*	Raising the students' awareness of the role and importance of English in intercultural communication in today's world, and to raise awareness toward multilingual communicative practices achieved through World Englishes all over the world.
9. MEF	Language Use and Communicative Competence II	To develop an in-depth understanding of the English language and its role in the world as well as an in-depth understanding of communication in terms of how it functions at the interpersonal, public, group, and intercultural levels.

Table 14.

Courses offer one or some objectives for ICC

University	Name of the course	Content of the course
9. Akdeniz	Language and Culture	
10. Bogazici	Sociolinguistics and English Language Education	Social factors in current uses of English concerning language contact, intercultural communication, and linguistic landscape and their implications for teaching and learning English.
11. Balikesir	Language and Culture Education	
12. Erciyes	Approaches to ELT II	to raise awareness of issues of culture and of the need for developing communicative and intercultural competencies for the language learner and teacher of the globalized world
13. Hacettepe	History of English Culture	
14. Istanbul	Kultur calismalari*	Concept of culture; fundamental concepts in cultural studies; the concept of civilization; different world cultures; popular culture; globalizing culture
15. Istanbul Aydin	Language and Culture*	
16. Marmara	Language and Culture in English Language Teaching	To provide the students with the necessary professional knowledge and cultural material through studying the interaction between language and culture; enable the students to master in cultural terms in the language they are to teach, and, therefore, to create more efficient and productive teaching/learning environment.
17. MEF	Cultural Skills I	Depending on ST individual interests and abilities, prospective teachers will choose a cultural skill, such as musical performance, folkloric dance, acting, cooking, clothing, storytelling, fine arts, and the like, and develop expertise and skills on the chosen cultural component.
18. METU	Language and Culture*	Treats various aspects of the reciprocal relationship between language and culture, including language and world view, language and nationalism, naming and word magic, linguistic taboos, and national language policy.
19. Maltepe	Approaches to ELT II	Communicative and intercultural competencies for the language learner and teacher of the globalized world.
20. Necmettin Erbakan	World Englishes and Culture*	
	Culture and Language	
21. Ondokuz Mayis	Sociocultural Dimension in Language Teaching*	To provide students with the socio-cultural dimensions of language teaching. Students

		will be able to explain the role of intercultural communication in language teaching.
22. Uludag	Language and Culture*	
23. Cag	Intercultural Communication*	Intercultural communication analyzer in the framework of the concept of the individual and social importance.

Table 15.

Courses without ICC concern

University	Name of the courses	Content of the course
24. Anadolu	The history of culture	
25. Ataturk	Language and Culture*	
26. Eskisehir Osmangazi	Advanced reading and writing	Students will be able to realize the significance of the culture of the target language and use short stories, poetry, and novel that can reflect these cultural motives.
27. Istanbul Medipol	Kulturelarasi iletisim* (turkce)	
28. Inonu	World Englishes and Culture	
29. Nevsehir Haci Besktas Veli	Language and Culture	To inform students about the close relationship between the functionality of intercultural theory and acquisition and use of lingual skills.
30. Karadeniz Teknik	American Culture	To develop a framework for understanding American culture by providing context for its customs, values, ideas, and attitudes.
	English Culture*	To clarify different aspects of English culture and life to students.
31. Trakya	World English*	
32. Süleymen Demirel	Language and Culture*	It examines how a human language reflects the ways of life and beliefs of its speakers, contrasted with the extent of language's influence on culture. A wide variety of cultures and languages are examined.

CHAPTER V

DISCUSSION

5.0. Introduction

This chapter is devoted to discuss the findings of this research study. The part 5.1 presents the discussion of the findings of the first research question. In part, 5.2 the second research question is discussed and explained. The following part 5.3 provides information about the discussion of the findings of the third research question.

5.1. Discussion of the findings of RQ1: What are the beliefs of ELT student teachers?

The first research question aimed to analyze the ELT student teachers' beliefs regarding ICC. To analyze their overall beliefs, BICCI questionnaire was given to the student teachers. To analyze the collected data, descriptive statistics were used. Prior studies that have noted the importance of ICC showed that intercultural speaker needs certain attitudes, knowledge, skills, and awareness about intercultural competence (Byram, 1997).

The ELT teacher educators who participated in this study had a wide range of beliefs about attitudes, knowledge, skills, and awareness. In the present study, the beliefs with mean scores over 4.50 out of 5.00 were accepted as strong beliefs; the beliefs with mean scores between 3.50 and 4.50 out of 5.00 were accepted as moderate beliefs, and the beliefs with mean scores below 3.50 out of 5.00 were accepted as weak beliefs.

5.1.1. Attitudes

Byram (1997) defined attitudes as 'curiosity and openness, readiness to suspend disbelief about other cultures, and belief about one's own' (p. 57). The findings from the BICCI inventory clearly showed that the most strongly held belief about attitudes is that "I am open-minded to foreigners who speak English" (M=4.50). This result may be explained by the fact

that ELT student teachers are open-minded and curious about the culture of people from other countries. The students' attitudes towards other cultures are an essential factor to contemplate in foreign language education. According to Byram (1997), these attitudes create a successful interaction with the people of other cultures.

The second most mostly held belief in the attitudes factor is about valuing cultural diversity (M=4.36). It means that student teachers understand the value of cultural diversity. Understanding cultural diversity helps student teachers to communicate effectively with people all over the world with diverse language and cultural backgrounds. The third most frequent belief among the respondents is "willing to learn from people who have different cultural orientations" (M=4.36). Under the light of this finding, it is safe to claim that the student teachers are open to learning from different sources. These results were similar to the findings of Önalan's (2005) study who investigated English language teachers' perception. The data findings indicated "teachers' positive attitudes towards incorporating cultural information in their instruction" (p.215). The fourth mostly accepted belief is about curiosity about other cultures (M=4.26). The student teachers believe that they are curious about the culture of people from other countries. Fostering this curiosity can lead to cultural discovery through the study of language and interaction with members of the target language and its cultures, and act as "mediator between the students, languages, and cultures" (Byram & Risager, 1999, p. 58). Even though, Byram (1997) pointed out that attitude and values are not usually the focus of teachers' planning or the explicit objectives of a lesson, the student teachers' beliefs towards attitudes on ICC were very strong. As regards the student teachers' beliefs, it can be concluded that they ELT student teachers believe that they are open-minded to foreigners who speak English, they value and understand cultural diversity and tolerate other cultures.

5.1.2. Knowledge

In this study, the most interesting finding was about the "knowledge" factor. The majority of the ELT student teachers believed that they do not have enough knowledge about ICC. According to Byram (1997), ICC knowledge 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. The findings showed that ELT student teachers believe that they do not knowledge about the literature of the other countries and the political situation of the other countries. However, they state that they can

analyze and interpret cultural information. These stated beliefs are in keeping with Conway et.al' study (2010); the lack of a clear set of principles underpinning cultural knowledge makes it difficult for language teacher educators to design programs that are effective in preparing language teachers to develop their learners' intercultural competence.

The most strongly held belief about knowledge was relating, analyzing, and interpreting cultural information (M=3.70; M=3.67; M=3.65). The participants were consistent and supported these beliefs with the same mean scores. Moreover, they had weak beliefs about knowledge, especially in "knowing about the history of other countries" (M=2.97), "knowing about the political situation of other countries" (M=2.88), and "having culture-specific knowledge of other countries". These results reflect with Sercu's study (2005) who also found that foreign language teachers need adequate sociocultural knowledge of the target language community of the language they are teaching. What is more, Sercu (2006), in her study investigating the beliefs of European language teachers, indicated out that teachers do not engage students in seeking cultural information from various sources and reflecting critically on it. Likewise, Atay, et.al (2009) conducted a study on teachers and found that language teachers are not familiar with the target culture as they also have limited knowledge about the cultural facts. For example, Zhang (2003) examined 204 English major students and 33 EFL teachers in a Chinese 42 university. The results revealed that the students believed that their teachers, textbooks, and teachers' teaching practices do not meet their needs in terms of cultural learning and that the teachers also feel they have not integrated enough cultural teaching in their English classes.

Without cultural knowledge, it is difficult to understand the meaning of a language. However, very little was found in the literature on the question of teacher knowledge regarding intercultural competence teaching. In terms of objectives in language teaching, the knowledge dimension is defined, for instance, to promote students' acquisition of the knowledge about:

> ''(a) historical and contemporary relationships between one's own and one's interlocutor's countries . . . . (c) the types of cause and process of misunderstanding between interlocutors of different cultural origins. (d) the national memory of one's own country and how its events are related to and seen from the perspective of other countries . . . . (i) social distinctions and their principal markers, in one's own country and one's interlocutor's . . . . (k) the processes of social interaction in one's interlocutors' country'' (Byram, 1997, p. 59).

More recently, some research studies yielded that teachers provide their students with cultural information, however, their purpose is not to help students to become intercultural speaker (Barletta Manjarrés, 2009; Gu, 2016; Sercu, 2006). Moreover, these scholars pointed

out that teaching cultural knowledge is a traditional way and it is not enough to enable students to become intercultural speakers (Byram, 1997, Gu, 2016, Sercu, 2006). In the same vein, Larzen (2005) conducted a study in which she researched "teachers' conceptions about culture in EFL-teaching" (p.14). The results revealed that the participants in the study felt they "lack the appropriate knowledge and skills to successfully teach about culture" (p.145).Byram & Fleming (1998) define "the intercultural speaker" as "someone who knows one or, preferably, more cultures and social identities and can discover and relate to new people from other contexts for which they have not been prepared" (p.9). What is more, Kramsch (2004) pointed out that "teachers should have a more critical, socially, culturally and politically conscious knowledgebase than just content knowledge about the language and the culture associated with it" (p.42).

5.1.3. Awareness

The results of the survey also indicated that student teachers believe that they are very aware of the ICC. Awareness is used to refer to a range of phenomena from knowledge about other countries to positive attitudes towards speakers of other languages, to a heightened sensitivity to 'othernesses' of any kind (Byram & Risager, 1999, p.3). They are aware of the cultural differences and their own culture. Such findings seem to be lacking in some of the studies. For instance, Lázár (2011) found that teachers pay attention to 'culture-free or neutral content with the focus still largely resting on grammatical accuracy and without raising cultural awareness or developing intercultural communicative competence (p.124-125). In the same vein, studies conducted in the Turkish context indicated the need for raising the cultural awareness of pre-service English teachers in teacher education programs in Turkey (Bektaş-Çetinkaya, 2014). However, Fox and Diaz-Greenberg (2006) conducted a qualitative study with 22 ESL teacher candidates in the USA. The results indicated that the teacher candidates "revealed a strong awareness of the importance of integrating culture and infusing it into their work on an ongoing basis" (p. 415).

Concerning the third factor "awareness", it was found that student teachers strongly believed that "they are aware of their own culture" (M=4.50). As Liaw (2006) explains:

> ''Foreign language teachers should offer learners opportunities to develop skills to investigate cultural complexity and to promote cultural curiosity. […] As to how foreign-language educators deal with the teaching of culture evolve, the status of the language learner's own culture begins to be recognized. It is becoming clearer that culture teaching should not ignore the role of the learner's own culture. After all, the learner's interpretation of the target culture is done through the lens of his/her cultural background and knowledge.

> Culture learning is not merely learning the target culture, but gaining insights into how the culture of the target language interacts with one's own cultural experience ''(p. 50).

In foreign language education, to improve intercultural awareness, Trujillo (2003), Kramsch (1998), and Byram & Flemming (2001) propose the presence of socio-cultural diversity in the class, access to a variety of communicative experiences (readings, videos, scenarios), and a critical approach that uses ethnographies, discussions, role-plays, and communication technologies among others.

The next mostly embrace belief is about the understanding own culture. The student-teachers strongly support the belief that "they understand their own culture" (M=4.43). This view indicated that the participants respect and value their own culture. The findings did corroborate the findings of Karabinar and Guler (2013) who found that teachers were aware of the importance of intercultural integration to language teaching. Furthermore, the findings were similar to the findings of Avci (2015). The author investigated the English instructors' perception of intercultural teaching. The results indicated that instructors were well aware of the importance of intercultural awareness and did their best to promote it.

Knapp and Meierkord (2002) emphasize that "intercultural awareness as part of intercultural communicative competence should form an essential component of ELT in lingua franca setting" (p.22-23). Rantz and Horan (2005) pointed out that learning the culture of the target language could bring cultural awareness, which becomes a new knowledge towards bridging different cultures. To foster intercultural awareness the textbooks and material containing materials on the cultural aspects of other countries can be utilized (Elola & Oskoz, 2008). Teachers' lack of the notion of becoming interculturally aware and the flexibility to respect cultural differences affects their students in the material selected, instructions carried out, and behavior (Sercu, 2005). An intercultural syllabus should aim to "develop learner's awareness of the ongoing features of culture, to provide them with exploratory skills, and to familiarize learners with information sources for future exploration" (Liu, 2013, p 34). To sum up, the participants' responses to all the items in this "awareness" factor were positive. The student-teachers believed that they are aware of their own culture and other cultures.

5.1.4. Skills

Moreover, ELT student teachers in the current study believe that they can communicate effectively with people from other cultures. Skill refers to 'skill of discovery and interaction: the ability to acquire new knowledge of a culture and cultural practices and the ability to

operate knowledge, attitudes, and skills under the constraints of real-time communication and interaction' (Byram, 1997, p. 61). Byram, Gribkova, and Starkey emphasized that (2002) 'skills are just as important as attitudes and knowledge, and teachers can concentrate as much on skills as upon knowledge'. The participants also state that they can communicate well verbally and non-verbally with people from other cultures. Additionally, the majority of respondents agreed that they identify some misunderstandings happening in interactions between Turkish and English speaking people. Although the results of the findings show that the student teachers agree that they have ICC skills, most of the answers were somewhat agree, which means that they are not sure about their intercultural skills. When all the aforementioned findings are considered, it can be held that there is an urgent need for revision of teacher education objectives, which should include both theoretical and practical aspects of developing ICC (Czura, 2016).

Information about ELT student teachers' beliefs is crucial to empirically support pre-service teacher education program development. According to Almarza (1996), if teacher educators have an understanding of student teachers' knowledge, it may help them to design teacher education strategies in ways, which can develop existing knowledge more effectively (p.73).

As it is seen from the previous studies, there is substantial literature on intercultural competence teaching in foreign language education. However, few research studies have done on how the concept of ICC is perceived by the ELT student teachers. Sercu et al. (2005) conducted a large-scale quantitative study among secondary school EFL teachers, in which they report an investigation that focused on teachers' beliefs regarding intercultural competence teaching. The participants were from seven countries: Belgium, Bulgaria, Poland, Mexico, Greece, Spain, and Sweden. In looking at the two studies, it appears that some similarities and differences are comparing with the present study.

The most frequently held belief in this factor was about being able to get information about other cultures. The ELT student teachers involved in this study strongly believed that they can get information about other cultures (M=4.00). Overall, the participants believed that they have enough ability to communicate with foreigners. In the same direction, they also embraced the belief that they "can discover other cultures" (M=3.92) and "can communicate in socially appropriate ways" (M=3.83). It seems that student teachers are good at communicating effectively with people from other cultures. In other words, the participants in this study have good intercultural skills. Unfortunately, there is a lack of study, which indicated student teachers' beliefs about ICC skills. Accordingly, it is difficult to compare

findings with previous studies. Nevertheless, Sarıçoban and Öz (2014) explored student teachers' ICC level, which had found that the participants' ICC skills were low. The authors explained that it is because of a "lack of ability to communicate across cultures, lack of openness to different cultures, and ambiguity tolerance" (p.528). The result of the aforementioned study is congruent with the findings of Polat and Barka (2014). Investigating intercultural levels of preservice teachers from Turkey and Switzerland, these authors found that the participants from Switzerland had higher intercultural competence than those from Turkey. This is because the Turkish education system pays less attention to the importance of intercultural education (Arslan, 2009).

5.2. Discussion of the findings of RQ2: Do professors/teacher educators of ELT in Turkey integrate ICC in their courses (if so, how, to what extent, and which aspect(s) of ICC)?

Most of the scholars agree that integrating intercultural components in language education is important to get effective language education (Bennet, 1993; Byram, 1997; Kramsh, 2001). Previous studies showed that language learning does not mean only to have the ability to speak and writing according to the grammatical or academic rules, but language learners should have the ability to communicate with people of different cultures. In this respect, the second research question aimed to find out the beliefs of the professors regarding ICC. Considering the responses given by professors and teacher educators of ELT, it can be said that they have common beliefs of integrating ICC in ELT courses. The beliefs of the interviewees were grouped under "instruction", "materials", "demonstrations", and "assessment" as micro factors, "ELT programs" and "SLTE policies" as macro factors. In each of the themes, the beliefs of the interviewees on the theme, the current situation of the theme, and the suggestions on the theme were represented.

5.2.1. Instructions

The teacher educators asked whether they integrate ICC in their courses. Although almost all teacher educators believed that intercultural teaching is important in ELT education, most of them defined its objective mainly from a teacher education perspective. Most of them stated that they do not integrate into their courses. However, some of them said that sometimes they emphasize the importance of using cultural elements in ELT classes.

Most of the time, the participating teacher educators follow the traditional teacher-centered approach of cultural teaching, namely introducing or telling cultural knowledge to their student teachers. Some teacher educators provide an explanation as to why people from the target cultures speak, think, and behave in certain ways. The role of the teacher in intercultural competence teaching is to provide culturally rich language experiences and to guide students' learning through their questioning practices" (Liddicoat, 2008, p. 284).

Almost all interviewed teacher educators stated that language and culture could be taught in an integrated way. These findings bear resemblance with those of Young and Sachdev's (2011) study, in which English teachers generally indicated that an intercultural approach may be successful and appropriate in the classroom. Effective integration of intercultural competence teaching into EFL classroom should be "integral to the interactions that already and inevitably take place in the classroom and beyond" (Liddicoat, 2008, p. 282), and in all aspects of language learning (e.g. vocabulary, listening, speaking, reading, writing, and translating).

5.2.2. Materials

The majority of the professors and teacher educators stated that they do not use materials, which contain topics on ICC to some extent. These results were compatible with the findings in the previous studies. For instance, Castro and Sercu (2005) emphasized that teachers have great difficulty in finding suitable materials for culture teaching. Byram, Gribkova, and Starkey (2002) stated that a teacher ought to find out some activities that will directly put the learners in the process of developing ICC. Moreover, McKay (2003) emphasizes the importance of integrating culture into the ELT pedagogy. Such beliefs are parallel with several existing studies and publications that pinpoint the issue discussed here. For instance, Fleet (2006) suggested the number of materials like authentic cultural elements, newspapers, and videos for authentic materials. Although the participants do not use such materials, which contain ICC components, they suggested that exchange programs could be a good idea to get intercultural experiences. Nevertheless, an intercultural team of teacher educators like Huber-Kriegle, Lazar, and Strange (2003) produced the textbook to be used in teacher education to help training teachers in integrating ICC training in language education.

Moreover, Kramsch (2001) pointed out that the implementation of authentic materials is one of the most important issues to enhance language learners' intercultural communicative

competence. Similarly, Lázár (2003) suggested that utilizing media, documentaries, and movies can also help to develop ICC in language learning. Young and Sachdev (2011) carried out a study on the beliefs of teachers, the results of which reveal that the materials, which were utilized in the classroom, were not adequate for addressing cultural diversity. These findings were similar to the points of Pulverness (2003), who argued that teaching materials were not adequate for developing ICC.

5.2.3. Demonstrations

All the interviewees stated that they do not ask their students to present intercultural topics during the microteaching. This shows that teacher educators do not pay more attention to developing ICC in microteaching sessions. However, we know that the teacher educators' choices of instruction may affect the learning process because teachers' beliefs shape the nature of teaching and learning (Horwitz, 1988).

Microteaching sessions are utilized to provide student teachers with teaching experiences. According to Bell (2007), microteaching lessons help student teachers to get valuable experiences in teaching. Some researchers like Dimitrov, Dawson, Olsen, Meadows (2014) carried out a study on the development of ICC among graduate students. In the study, microteaching sessions were one of the important parts to develop ICC. The results indicated that graduate students should receive intercultural knowledge to develop intercultural skills. "Teaching development programs enhanced with intercultural communication components, therefore, allow graduate students to develop a highly transferable set of interpersonal and facilitation skills" (p.98).

5.2.4. Assessment

A finding of this study indicated that participating teacher educators mostly stated that assessing cultural competences is not the priority of their courses. It is known that the assessment of intercultural competence is no easy task because it is difficult to measure attitudes and understandings. There are many assessment inventories to measure intercultural competence. For example, Fantini (2006) summarized 86 assessment tools of ICC. According to Byram's (1997) opinion, it is complicated to evaluate contextualizing factors and social responsibility. In this respect, Sercu (2010) suggested levels like basic competence, intermediate competence, and full competence.

Furthermore, Aguilar

(2010) suggested a portfolio as the most appropriate method to assess ICC, since it provides learners with practicum and continuum to build and self-evaluate their ICC throughout the learning period. These may help teacher educators to evaluate student teachers' answers. Nevertheless, the development of intercultural competence is a process that requires individuals to evaluate and reflect upon complex cultural differences (Bennett, 1993; Deardorff, 2006), thus, one specific measure is not sufficient in assessing intercultural competence.

5.2.5. ELT programs

Teacher educators demonstrated both commonalities and variations in their beliefs about cultural teaching objectives. An important objective of intercultural competence teaching is "to help students to develop insider views of the second/foreign culture and outsider views of the home culture" (Knutson, 2006, p.600). One of the interviewed teacher educators pointed out that an important purpose of cultural teaching in pre-service teacher education is to nurture student teachers' minds for critical and open-minded thinking to prepare them for being diplomats because they are global citizens. Lui (2012) stated out that an intercultural syllabus should aim to "develop learner's awareness of the ongoing features of culture, to provide them with exploratory skills, and to familiarize learners with information sources for future exploration" (p, 34). Most of the ELT programs provide little time for student teachers to develop their ICC, thus, foreign language teachers feel unprepared to develop intercultural competence (Leo, 2010).

The data obtained through interviews of teacher educators clearly showed that all of these teacher educators believe that integration of ICC into ELT courses do have an important contribution to the pre-service teacher education. The common points of the teacher educators indicated that all of them believe that ELT programs should foster ICC to make the student teachers be cultural diplomats. They believe that body language, non-linguistic differences, gestures of other cultures could be taught in some courses.

5.2.6. SLTE policies

The participants of the semi-structured interview believed that the SLTE policy in Turkey does not provide sufficient support to develop ICC. This result is congruent with the findings

of Kırkgöz (2009). Investigating the policy changes in English in the foreign language teaching context in Turkey, Kırkgöz found that there are still problems at the instructional level. For instance, the instructional practices at the micro policy level are not in concert with macro policy objectives.

A detailed look at the semi-structured interview content revealed that the professors and teacher educators of ELT often talked about language skills when they were addressing ICC. Teacher educators' beliefs on the ICC as an educational important communicative aspect of language that should be highly considered in Turkey ELT classes. The data analysis indicated that teacher educators are initially interested in promoting ICC in their ELT courses. Such believes are relatively parallel with several scholars' views on the issue of teaching about or integrating target cultures in foreign language education. For example, as shown in the second chapter, scholars like Alptekin (1993), Byram (2008), Crozet and Liddicoat (1999) all emphasize that language teaching should involve the inclusion of aspects of target cultures in a manner that increases the chances for students to develop both critical awareness on cultural similarities and differences between sources and target cultures and effective awareness on how linguistic structures and expressions can be culturally shaped and controlled.

Furthermore, the results obtained from the interview showed that ELT teacher educators eager to develop student teachers' ICC. They believe that teacher candidates should be ready for the challenges of meeting different cultures and people. However, the results indicated that the teacher educators are not acquainted well with the intercultural approach, and they still associate culture teaching with the transmission of knowledge and facts about customs, habits, everyday life of the target language society. What teacher educators do in their course is not related to developing intercultural competence. Similarly, Eken (2015) found nearly the same results in her research study where the author aimed to identify ELF teachers' beliefs about ICC. Overall, it can be suggested that ELT teacher educators may use some activities and materials to incorporate ICC into their courses (Corbett, 2010).

Although the ELT teacher educators believed that it is essential to integrate ICC into teacher education, ICC teaching was still rare. In respect of semi-structured interviews, teacher educators' self-reported practices did not support the view that ICC had to be integrated into pre-service teacher education. Considering the responses given by teacher educators, we can say that they believe that it was not their job to teach student teachers about the ICC. It was

found that they tend to perceive intercultural teaching mainly in terms of passing on information about the cultures of other cultures.

To develop ELT student teachers' ICC, it is even more critical to examine ELT teacher educators' pedagogical practices of ICC. On that account, if we explore teacher educators' beliefs, we can get a chance to understand what is carried out in classroom settings. Using an intercultural education approach, Cushner (2011) suggested that those who can develop and continue to develop intercultural skills are more effective in understanding diverse perspectives. However, Byram and Risager (1999) stated that most teachers have limited knowledge about culture teaching and intercultural competence. By examining both the inventory and the interview findings, these results provide an interesting insight into pre-service teacher education.

To sum up, the results of the study showed that teacher educators have a clear understanding of ICC, in which courses it can be taught, and which aspects of ICC should be taught in ELT. Moreover, the data revealed that ELT teacher educators are aware of the importance of integrating culture in ELT. However, they do not devote enough time to teach intercultural competence, because they believed that ICC teaching is not the prior purpose of their teaching. These results seem to be consistent with other research that found foreign language teachers devote a minimum amount of time to ICC teaching (Casto, Sercu & Garcia, 2004; Larzen-Ostermark, 2008).

5.3. Discussion of the findings of RQ3: What aspects of ICC (if any) are included in the curricula of ELT programs across Turkey?

The third major part of this study focuses on the ELT program evaluation in terms of ICC. The curriculum and syllabus of the ELT program were analyzed to answer the third research question. The courses taught in ELT programs were classified as *courses designed for ICC, courses offer one or some objectives for ICC, courses without ICC concern.* The name of the courses and the content of the courses were analyzed accordingly.

Concerning the importance of ICC, Davcheva (2003) pointed out that the Bulgarian education system has started to pay attention to integrating ICC into foreign language courses. Moreover, Aleksandrowicz-Pedich et al. (2003) carried out a study about IC in teacher training. The results investigated that teachers' IC has never been explicitly taught in any courses or training. Based on the current research findings, it could be claimed that the

curriculum for pre-service English teacher education program does not require students to take any culture-related courses, other than a required course named “Language and Culture”. Based on the curriculum provided for bachelor's degree students majoring in English, the only ICC related courses are Intercultural Communication, Cultural Competence, World Englishes and Culture, Cross-cultural communication and language teaching, Sociocultural Dimension in Language Teaching, Language and Culture. Those courses are barely related to knowledge of culture in a foreign language or intercultural communication. ELT student teachers in Turkey do not have many choices in choosing classes related to intercultural competence.

Broadly speaking, the Department of English Language Teaching in Turkey the main emphasis is put on characteristics such as being responsible, being aware of modern approaches, use of technology in language classes (Hacettepe University 2012 & Gazi University 2012). In other words, it means that intercultural competence is not among the primary objectives; as a result, these aspects of language teaching may not receive enough attention. Numerous studies on ICC that mushroomed in the field of English language education have investigated the relationship between culture and language learning in Turkey (Altay, 2010; Bayyurt, 2006, Genç & Bada, 2005). Based on the previous literature, it was found that Turkish teachers of foreign languages prefer to teach the culture of inner-circle countries (Bayyurt, 2006).

The results of document analysis revealed that some courses were taught as an elective course, some of them were compulsory. Moreover, most of the ELT programs in Turkey do not design ICC courses for student teachers. In some universities, some courses offer some objectives for ICC. Most of the courses covered topics like culture and diversity. Generally, teacher education programs are structured to teach foundational courses, methods courses, and field experiences (Liston, 2014). However, some of these programs may incorporate different topics during the courses. In 2015, King and Butler evaluated 14 teacher training programs and found that 12 of these programs had a mandatory course on diversity and only four required at least 20% of courses to be culturally related.

The data revealed that there is a minimal effort from ELT programs to integrate culturally related content within all courses. Moreover, the results indicated that little ICC is taught in ELT courses. Many changes must be made to teacher ICC effectively. This is mainly because teaching intercultural competence is a complex process and should be continuously supported. Because of the ICC aspects in ELT curricula, it can be stated that the Turkish

curriculum mostly focuses on language learning. However, the previous studies (Kolano & King, 2015; Sandell & Tupy, 2015) indicated that culturally specific courses may affect the intercultural competences of students.

Attitudes. This aspect of ICC includes having respect, openness, and curiosity. Unfortunately, there is no clear information about teaching and developing ICC attitudes in the ELT curricula. The scholars in the field such as Byram (1997) and Lázár (2003) emphasized that one of the main problems of foreign language teaching classrooms is that language teacher restrict the integration of cultural content. In this respect, there is a great necessity to help students to become competent intercultural speakers, even though they have positive attitudes towards culture.

Knowledge. This aspect of ICC includes a deep knowledge of their own culture and other cultures. The data indicated that this aspect of ICC is mostly used in ELT curricula in Turkey. The courses which are designed for ICC are included topics such as history, economy, demographics, sociopolitical structure, and linguistic overview of various English speaking countries as well as European Union countries. These findings are supported by the study of King and Butler (2015).

Many studies support that cultural knowledge should be given to the students in foreign language education (Stern, 1983; Robinson, 1978; Byram & Morgan, 1994). Moreover, the scholars in the field promote the use of curriculum integrating into the program to continue to facilitate intercultural competence teaching (Bennett, 1986; Deardorff & Arasaratnam-Smith, 2017).

Skills. This aspect of ICC refers to the ability to interpret and acquiring new knowledge of culture and cultural practices. Some courses, which are taught in ELT programs, have objectives like to teach intercultural skills. It is true that culture learning is not an accumulation of knowledge but also it is a skill development (Kramsch, 1993; Scott & Huntington, 2002). However, the data indicated that ELT courses do not pay more attention to teaching intercultural skills in pre-service teacher education. The reason for that might be the complexity of intercultural competence.

Awareness. This aspect of ICC includes the ability to evaluate perspectives and practices in one's own and other cultures. This study found that this aspect of ICC is not taught appropriately. These results are in agreement with Şimşek's (2017) findings which investigated the differences between ten undergraduate language teacher training programs in the UK and Turkey comparatively. The results found that courses in Turkish programs of

which contents included intercultural communication and related aspects were only electives and considered marginal, which could give curricular implications for instructional designs in education and especially FLE.

Based on the results, it could be claimed that teacher training courses and professional development activities including necessary culture teaching methods and techniques should be organized (Karabinar & Guler, 2013, p.1327). In the same vein, Sercu (2002) suggested that "all language education should always also be intercultural education" (p.72), though it may not be an easy task (Elola & Oskoz, 2008; Doğançay-Aktuna, 2005).

Lundgren (2009) conducted a study on investigating whether it is possible to become intercultural by attending the "Intercultural Teacher" course. The course included some objectives in which students should acquire some intercultural competence:

– Culture-specific and culture general knowledge.

– Knowledge of self and others.

– Knowledge of interaction: individual and societal.

– Insight regarding how culture affects communication and education.

– Insight regarding the ways religion affects values.

– Knowledge of living conditions in different societies.

– Skills to interpret and relate.

– Skills to discover and/or interact.

– Attitude to relativize self and value others.

– Positive disposition towards learning Intercultural Competence (IC).

– General disposition characterized by a critical engagement with the foreign culture under consideration and one's own (p. 133).

At the end of the course, the participants of that study indicated that the "Intercultural Teacher" course helped them to be more interculturally competent.

In their comparative study of pre-service teachers' IC in Switzerland and Turkey, Polat and Ogay-Barka (2014) display that there are significant differences in self-perceptions of IC which changes according to the university of pre-service teachers. As preservice teachers' IC in Switzerland is found to be higher than those in Turkey in terms of self-perception, they suggest the inclusion of such courses as multiculturalism or intercultural education in teacher preparation/education programs, even as electives in the curriculum.

Intercultural awareness is one of the important roots of being intercultural competent. Previous studies found that intercultural awareness plays a major part in the development of intercultural competence (Bennett, 1993; Byram, 1997; Barrett et al. 2013). To raise students' intercultural awareness they should have an opportunity to analyze critically their

belief systems embodied in social practices. ICC courses might be designed in such a way that the pre-service students become aware of their own biases and cultural practices.

As indicated by Lange (2003) and Byram and Risager (1999), there are not many teacher education programs that provide courses related to culture teaching or intercultural communication. Accordingly, teacher educators cannot be expected to develop the knowledge, skills, and attitudes they need to teach ICC. Consequently, ICC is urgently needed in teacher training to prepare student teachers for the new challenges in language instruction. While examining Japan's English education, Matsuda (2003) explicitly points out the urgent need to include a "World Englishes course" to pre-service teachers to prepare them for a "world view" (p. 725).

In the last two to three decades, teachers have become more aware of the need to emphasize the cultural context to insert meaning into language-in-use, but cultural topics are still often included in "the program only where time permits, reflecting the profession's ambivalence towards culture. A report on intercultural language learning (Liddicoat, Papademetre, Scarino & Kohler, 2003), issued by the Department of Education in Australia, presented the similar results that there is no clear and coherent framework for conceptualizing culture and cultural learning in language programs due to teachers' obscure perception of IC education. Furthermore, there is a lack of resources of IC education, a framework to design curriculum for IC learning or an overall assessing framework of IC.

CHAPTER VI

CONCLUSION

6.0. Introduction

This chapter will present a summary (6.1) of the current research study. Moreover, the implications for the practice (6.2) and suggestions for further research (6.3) will be provided in light of the major findings of the study.

6.1. Summary of the Study

The globalization in the 21st century requires an effective intercultural communicative competence in English. In this respect, this study tried to investigate English student teachers' beliefs about ICC in the Turkish context. Even though there are some scales and instruments on teacher beliefs in ICC, instrument development on student-teacher beliefs has not done before. To gather valid and reliable data, there should be a psychometrically valid and reliable data collection instrument. To examine student teachers' beliefs about ICC, the present study aimed at developing a new instrument.

As an instrument development study, the present study aimed at developing ICC inventory and revealing the beliefs of ELT student teachers and English professors/ educators about ICC. To this end, the integration of quantitative and qualitative research methods was identified for the data collection. Even though there exist several scales on ICC in the literature, scale development on the student-teacher beliefs has not grabbed enough attention. A quantitative design was a survey, as for the qualitative design, a semi-structured interview was conducted. Furthermore, through document analysis, the data were gathered.

Quantitative data claimed that BICCI had a high internal consistency with Cronbach alpha value .92. Likewise, the four sub-scales of the inventory also had good Cronbach alpha values as .89 for the attitudes sub-scale, .81 for knowledge sub-scale, .78 for the awareness sub-scale, and .89 for the skills sub-scale. As a result, the BICCI turned out a 34-item

inventory with 10 items for the attitudes, 8 items for knowledge, 6 items for awareness, and 10 items for skills. Furthermore, the reliability indexes of the inventory and sub-scales were extremely high. These findings indicated that the BICCI is a sound data collection instrument with high-reliability values. The results of the CFA for the BICCI and its sub-constructs indicated that as absolute fit indices, Relative X2 value was 1782, which was lower than the cut-off criterion (Kline, 2005), RMSEA had .076 (90% CI= .041 – .086), which was lower than the cut-off value of ≤ .06, and SRMR had .046, which was lower than the cut-off values of ≤ .08 (Hu & Bentler, 1999). Next, GFI and AGFI values were .77 and .73, respectively. Even though these values were not a good fit to data (Hu & Bentler, 1999), the values were still acceptable when the other indices were thought together. Regarding incremental fit indices, the NFI index of .90 was greater than the threshold of ≥ .90, and NNFI and CFI values of .93 were greater than the threshold ≥.95 (Hu & Bentler, 1999). Based on these findings, it was revealed that the model fits the data well. All in all, in light of the results of EFA and CFA, the BICCI is a reliable and valid instrument that can be used to examine ELT student teachers' beliefs about ICC.

The beliefs of ELT student teachers were explored through using descriptive statistics including frequency, percentage, mean, and standard deviation. According to descriptive statistics, it can be inferred that the perceived attitudes of student teachers are in total agree level (4.2321). They have somewhat knowledge about the ICC (3.2692) and this is supported by the fourth factor, ICC skills, which is agreed by the student teachers (3.7811). The perceived ICC awareness concerning ICC is the highest score among all factors. The student-teachers mostly agreed that they are aware of ICC (4.3527).

Qualitative data revealed several findings. Firstly, semi-structured interviews with professors showed that they had a high awareness of ICC; however, most of them stated that teaching ICC is not the main objective of their courses, and it can be integrated into some courses like reading and speaking. Secondly, the document analysis was carried out. The curricula and syllabi for the course of ELT departments were analyzed by creating a checklist. This checklist consisted of three parts; courses designed for ICC, courses offer one or some objectives for ICC, courses without ICC concern. The findings of document analysis revealed that most of the ELT departments in Turkey design courses for some objectives for ICC and these courses are mostly elective.

The following are the findings of this study:

- A new instrument is valid and reliable;

- A new instrument can be adapted to the preservice teacher education and it is suggested to the teacher educators and researchers to use for further research;
- ELT student teachers have strong beliefs about ICC skills;
- ELT student teachers have weak beliefs about ICC knowledge;
- Professors and teacher educators have a positive perception of ICC;
- Professors and teacher educators are aware of teaching ICC;
- Professors and teacher educators find ICC integration into instruction necessary and they sometimes integrate ICC into their courses;
- ELT departments in Turkey design courses offer some objectives for ICC;

To sum up, this study presents the beliefs of STs and professors regarding ICC, which is representative of any other ELT program. There are some points to be learned from this study in terms of both teacher education and research. Moreover, BICCI provides an important addition to instrumental tools designed to examine the perceptions of student teachers. This inventory could help teacher educators in examining the beliefs of student teachers about ICC. Understanding of beliefs could lead to clarification and ease in justifying one's own beliefs.

6.2. Implications for Teacher Education

The results of the present study have certain implications for pre-service teacher education programs. Because of the limited amount of research that has been conducted concerning student teachers' beliefs of ICC in ELT, these implications are presented with considerable caution. It is obvious that teaching ICC is important in teacher education instruction, but the question is knowing what to teach and how to teach it. In this respect, more research should be done on the impact of integrating ICC into ELT courses on developing student teachers' intercultural competence. Previous studies pointed out that integrating learning and culture makes learners more tolerant (Sercu, 2006).

The most important implication of the findings of this dissertation can be suggested as the inventory which is developed in this study. Teacher educators and ELT professors may use this inventory to carry out research studies. Pre-service teacher education programs should pay attention to the fact that ELT student teachers have various beliefs, which vary in

strength. We know that examining the beliefs of students will contribute to designing the ICC curriculum. In this study, more than 400 student teachers were involved. However, investigations were made only in six cities of Turkey. Similar studies should be carried out in other areas. This study was made with English language student teachers, but it should be extended to involve different pre-service teachers of other languages.

Another implication can be considered as teaching materials in pre-service teacher education. Some studies are confirming that pre-service teachers of ELT are taught very little about ICC. What can be done to improve student teachers' ICC in ELT instruction?
The examination of ELT curricula revealed that most courses contain few topics on ICC, some courses with ICC concern contain some information about cultural knowledge of different countries, but little on intercultural competence, practical information. Therefore, to improve the teaching ICC, teaching materials have to be improved. More authentic materials ought to be used. There are few ICC materials are available in the literature. The teaching of various cultures in English instruction makes student teachers not only better able to communicate interculturally and to get along on any part of the world, but it also makes them more interested in learning English and other languages. Moreover, the student teachers should be better trained, should be given more opportunities to go abroad, and should be provided with the sources of ICC.

The results of the interviews show that teacher educators lacked a good deal of ICC information. It was obvious that they are aware of the importance of teaching ICC, however, the little knowledge they did have about ICC was often not to put into practice. Larzén-Östermark's (2008) study revealed that teachers of English do not have enough competence to teach ICC, therefore they need training. Moreover, well-designed programs should be established.

6.3. Suggestions for Further Research

The analysis, interpretation, and discussion of this dissertation's data have elicited several issues that may be of interest to future researchers who might want to further pursue the field of ICC development.

1. The BICCI could be used to compare the beliefs of student teachers in various departments.

2. The study should be replicated with a variety of student teachers from the countries of expanding circles. This would allow measurement of the effectiveness of BICCI inventory.

3. Future research could explore ELT student teachers' practices through classroom observations.

4. The data gathered from the interviews may not be representative of all ELT teacher educators; thus, future research may focus on more participants to shed light on ELT teacher educators' beliefs about ICC.

5. A future avenue for research would be to explore how to prepare pre-service teachers of English for intercultural communicative competence teaching. The actualization of the needs of society has made it necessary to seek new ways of effectively teaching a foreign language as a means of intercultural communication. However, the relevant literature has shown that there were not enough effective teaching techniques and materials to teach ICC.

6. The needs analysis can be developed to explore what are the student teachers' needs and expectations for intercultural teaching, which also play a vital role in the integration of intercultural aspects into ELT teaching. Moreover, new teaching materials should be designed for more flexibility in meeting students' interests, needs, and goals.

7. Finally, a suggested course can be designed on developing student teachers' ICC. We have observed that ELT student teachers' beliefs about ICC were positive. Therefore, developing a suggested ICC course may influence the beliefs of ELT student teachers. There would be changes in the beliefs of student teachers on ICC. Such studies merit more research questions and abound studies on the ICC courses for preservice teacher education programs may contribute greatly to the field.

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APPENDICES

APPENDIX 1. Belief about Intercultural Communicative Competence Inventory (BICCI)

Dear Students,

This inventory aims to find out your beliefs about Intercultural Communicative Competence (ICC). It is supposed to give complete and sincere answers to the questions. Please read the following statements carefully and mark the most suitable choice for you with (X) sign. Please do not write your names and surnames or leave any signs showing your identity on the questionnaire. Thank you for your cooperation.

PhD Candidate: Zerde DUISEMBEKOVA

PART I

Gender: □ Female □ Male **Age:** _____ **University:**_____

PART II

(1) Strongly Disagree, (2) Disagree, (3) Neither disagree or agree, (4) Agree, (5) Strongly Agree

I believe that…	**Totally Disagree**	**Disagree**	**Somewhat agree**	**Agree**	**Totally Agree**
Attitudes					
I value cultural diversity.					
I am open-minded to foreigners who speak English.					
I am curious about the culture of people from other countries.					
I am willing to learn from people who have different cultural orientations.					
I tolerate other cultures.					
I am willing to empathize with people who have different cultural backgrounds.					
I understand foreigners' worldviews.					
I understand the value of cultural diversity.					
I am empathetic with foreign people's attitudes.					
I am flexible towards other cultures.					
Knowledge					
I know about the history of other countries.					
I know about the political situation of other countries.					
I have culture-specific knowledge of other countries.					
I know about the literature of other countries.					
I have knowledge about the art of other countries.					
I can analyze the cultural information.					

I can interpret the cultural information.					
I can relate the cultural information.					
Awareness					
I am aware of the cultural differences.					
I understand my own culture.					
I am aware of my own culture.					
I am aware of other cultures.					
I understand my own cultural identity.					
Skills					
I am able to communicate effectively with people from other cultures.					
I can communicate in socially appropriate ways.					
I can communicate in culturally appropriate ways.					
I am able to get information about other cultures.					
I am able to communicate well verbally with people from other cultures.					
I am able to communicate well non-verbally with people from other cultures.					
I can identify some misunderstandings happening in interactions between Turkish and English speaking people.					
I am able to contrast the communicative behaviors of Turkish and English speaking people in social settings (e.g., family, school, office, etc.).					
I seek opportunities to explore the culture of target language communities out of my program (The Internet, forum, etc.).					
I can analyze the cultural information.					
I can interpret the cultural information.					
I can relate the cultural information.					
I am able to act as a mediator in intercultural exchanges.					
I can discover other cultures.					
I am able to adapt to the multi-cultural environment.					
I seek out opportunities to cooperate with individuals from other cultures.					

APPENDIX 2. Semi-Structured Interview Questions

Micro factors:

1. Instruction

1. Do you integrate ICC in your courses? If so, how and to what extent do you integrate ICC?
2. What aspects of ICC should be taught in ELT programs?
3. In which courses these aspects of ICC should be taught? What kind of method of instruction should be utilized?

2. Materials

4. Do the materials utilized in your course contain topics on ICC?
5. Do you provide the student teachers with materials which develop their ICC?
6. Do student teachers prepare materials in line with ICC?

3. Demonstrations

7. Do you ask the student teachers to utilize materials about ICC in their micro-teachings?
8. Do you ask the student teachers to make language choices about ICC in their micro-teachings?
9. Do you ask the student teachers to use contexts to foster ICC in micro-teachings?

4. Assessment

10. Do you use assessments that you utilize to evaluate student teachers' ICC? If yes, how do you assess them?
11. Have you prepared specific criteria for the ICC assessment?
12. Have you developed specific indicators to assess the ICC?

Macro factors:

1. ELT programs

13. To what extent the objectives of the ICC are important in ELT programs?
14. Do you believe that intercultural competence should be given more emphasis in ELT programs? Why?
15. How important do you think it is for the students to develop skills of discovery and interaction, which refer to the ability of acquiring new knowledge of the target culture?

2. SLTE Policies

16. What do institutional authorities do to implement ICC in ELT programs?
17. Do you think that SLTE policy in Turkey provides sufficient support to develop ICC?
18. Do you think that the proposed ICC pedagogical framework would effectively fit in the Turkish ELT curricula?

APPENDIX 3. Curriculum Evaluation Checklist

Purpose of the Checklist:	To analyze ELT Curricula in terms of ICC	**Date:** 10.09.2017
Materials:	ELT Curricula in Turkey	**Researcher:** Zerde Duisembekova
Meaning of the Symbols	1=Yes; 2=No; 3=No info	

Courses designed for ICC		
University	**Name of the courses**	**Content of the course**
1.		
2.		
3.		
4.		
5.		
Courses offer one or some objectives for ICC		
University	**Name of the courses**	**Content of the course**
1.		
2.		
3.		
4.		
5.		
Courses without ICC concern		
University	**Name of the courses**	**Content of the course**
1.		
2.		
3.		
4.		
5.		

GAZİLİ OLMAK AYRICALIKTIR...