**REPUBLIC OF TURKEY**
**YILDIZ TECHNICAL UNIVERSITY**
**GRADUATE SCHOOL OF SOCIAL SCIENCES**
**DEPARTMENT OF FOREIGN LANGUAGES EDUCATION**
**MA PROGRAM IN FOREIGN LANGUAGES (ENGLISH) EDUCATION**

**MASTER'S THESIS**

# PRE–SERVICE EFL TEACHERS' VIEWS REGARDING INTERCULTURAL COMPETENCE AND CULTURE TEACHING IN FOREIGN LANGUAGE EDUCATION

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**SUPERVISOR**
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**2023**

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## ABSTRACT

# PRE–SERVICE EFL TEACHERS' VIEWS REGARDING INTERCULTURAL COMPETENCE AND CULTURE TEACHING IN FOREIGN LANGUAGE EDUCATION

By the twenty-first century, as a result of the globalization that has reigned throughout the world, the term 'internationalization' is used more frequently than ever before in numerous professions, including business and education. With an increase in mobility for a variety of reasons such as travel, job, marriage, or as a refugee, there has been an increase in international dialogues across nations and different cultures coming across more regularly than previously. Learning a foreign language is now more vital as a tool of communication than obtaining a social or academic certification. In today's world, when worldwide contexts and diverse cultures collide more regularly, the notion of teaching other cultures in addition to a foreign language has grown in importance in the foreign language education field.

This study aims to investigate the views of pre-service English language teachers about intercultural competence and culture teaching in foreign language education. It explores their familiarity with the culture of English-speaking countries and perceptions about the objectives of foreign language teaching, objectives of teaching culture in the English language teaching context, and intercultural language education. It also looked for a relationship between the results and several variables i.e., age, gender, year of study, taking a culture course, and being abroad.

The study was conducted with the participation of 228 pre-service EFL teachers from a state university and a foundation university located in İstanbul. Survey-based research was used in the study. The original questionnaire created by Sercu et al. (2005) was adapted and utilized as the data collection tool.

The results of the study have revealed that the participants are fairly familiar with the culture of English-speaking countries. They are found to be aware of the importance of culture teaching and have positive attitudes towards its integration into foreign language education. However, they do not see culture teaching as a primary objective of foreign language education, rather they prioritize language instruction. The participants see culture teaching as making students familiar with foreign cultures and helping them develop a sense of empathy towards different cultures. The participants are willing to teach intercultural skills in their prospective careers, However, they would prioritize language teaching over culture teaching when there are time constraints. Of all the variables only 'being abroad' is found to have an effect on the participants' views about foreign language teaching and culture teaching.



**Keywords:** English as a Foreign Language, Culture, Culture Teaching, Intercultural Competence, Teacher Education.

# ÖZET

## İNGİLİZCE ÖĞRETMEN ADAYLARININ YABANCI DİL EĞİTİMİNDE KÜLTÜR ÖĞRETİMİ VE KÜLTÜRLERARASI YETERLİK KONUSUNDAKİ GÖRÜŞLERİ

Yirmi birinci yüzyıla gelindiğinde, dünya genelinde hüküm süren küreselleşmenin bir sonucu olarak, iş ve eğitim de dahil olmak üzere pek çok meslek dalında 'uluslararasılaşma' kavramı her zamankinden daha sık kullanılmaktadır. Seyahat, iş, evlilik veya mültecilik gibi çeşitli nedenlerle hareketliliğin artması ile birlikte, ülkeler ve farklı kültürler arasında eskisinden daha düzenli bir şekilde karşı karşıya gelen uluslararası diyaloglarda da artış yaşanmaktadır. Bir iletişim aracı olarak yabancı dil öğrenmek artık sosyal veya akademik bir sertifika almaktan daha hayati bir önem taşımaktadır. Dünya çapındaki bağlamların ve farklı kültürlerin daha sık karşı karşıya geldiği günümüz dünyasında, yabancı dil eğitimi alanında yabancı dilin yanı sıra başka kültürlerin de öğretilmesi kavramı önem kazanmıştır.

Bu çalışma, İngilizce öğretmeni adaylarının yabancı dil eğitiminde kültürlerarası yeterlik ve kültür öğretimine ilişkin görüşlerini araştırmayı amaçlamaktadır. İngilizce konuşulan ülkelerin kültürüne aşinalıklarını ve yabancı dil öğretiminin hedefleri, İngilizce öğretimi bağlamında kültür öğretiminin hedefleri ve kültürlerarası dil eğitimi hakkındaki algılarını araştırmaktadır. Ayrıca sonuçlar ile yaş, cinsiyet, öğrenim yılı, kültür dersi alma ve yurt dışında bulunma gibi bir dizi değişken arasındaki ilişki de araştırılmıştır.

Çalışma, İstanbul'da bulunan bir devlet üniversitesi ve bir vakıf üniversitesinde öğrenim görmekte olan 228 yabancı dil öğretmeni adayının katılımıyla gerçekleştirilmiştir. Çalışmada ankete dayalı bir araştırma yöntemi kullanılmıştır. Sercu ve ark. tarafından oluşturulan orijinal anket. (2005) uyarlanarak, veri toplama aracı olarak kullanılmıştır.

Araştırmanın sonuçları, katılımcıların İngilizce konuşulan ülkelerin kültürüne oldukça aşina olduklarını ortaya koymuştur. Kültür öğretiminin öneminin farkında oldukları ve yabancı dil eğitimine entegrasyonu konusunda olumlu tutuma sahip oldukları görülmüştür. Ancak kültür öğretimini yabancı dil eğitiminin temel hedefi olarak görmemekte, dil öğretimini ön planda tutmaktadırlar. Katılımcılar kültür öğretiminin amacını öğrencileri yabancı kültürlerle tanıştırmak ve farklı kültürlere karşı empati duygusu geliştirmelerine yardımcı olmak olarak görmektedirler. Katılımcılar gelecekteki kariyerlerinde kültürlerarası becerileri öğretmeye isteklidirler, ancak zaman kısıtlaması olduğunda kültür öğretimindense dil öğretimine öncelik vereceklerini belirtmişlerdir. Katılımcıların yabancı dil öğretimi ve kültür öğretimine ilişkin görüşleri üzerinde tüm değişkenlerden yalnızca "yurtdışında bulunma"nın etkili olduğu görülmüştür.



**Anahtar Kelimeler:** Yabancı Dil Olarak İngilizce, Kültür, Kültür Öğretimi, Kültürlerarası Yeterlik, Öğretmen Eğitimi.

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## LIST OF ABBREVIATIONS

| | |
|---|---|
| AIC | : Assessment of Intercultural Competence |
| BASIC | : Behavioral Assessment Scale for Intercultural Communication |
| CC | : Communication Competence |
| EFL | : English as a Foreign Language |
| ELL | : English as a Lingua Franca |
| ELT | : English Language Teaching |
| ESL | : English as a Second Language |
| FL | : Foreign Language |
| FLE | : Foreign Language Education |
| IBDP | : International Baccalaureate Diploma Programme |
| IC | : Intercultural Competence |
| ICC | : Intercultural Communication Competence |
| IS | : Intercultural Sensitivity |
| SL | : Second Language |
| SPSS | : Statistical Package for the Social Sciences |
| YTU | : Yildiz Technical University |

## 1. INTRODUCTION

We are living in an ever-globalizing world where intercultural encounters are daily occurrences for a big portion of the world's population. In many of those intercultural encounters, the English Language serves as a Lingua Franca, enabling people from different cultures to communicate.

As a result of the role of the English Language as a Lingua Franca, English has been taught in ESL (English as a Second Language) and EFL (English as a Foreign Language) contexts.

It is accepted by many that language and culture are tightly intertwined and cannot be thought of separately. Learning a language must include learning the culture of countries that speak said language. Yet, studies showed that EFL and ESL teachers devote most of their teaching time to language instruction and most of the time culture teaching does not receive enough attention.

English has been defined as lingua franca (ELL), meaning that it is used as a common language around the world enabling people with different first languages to communicate. Given this language education is not just about transferring language skills and teaching grammar. Culture teaching constitutes an important part of L2 education. Learners need to develop intercultural skills to function as world citizens in multicultural settings with which they may come into contact in their professional and social lives. In the modern world, having communicative competence is not sufficient, intercultural competence is also a requirement for being a proficient L2 user.

One of the most important objectives of foreign language programs is cultural learning outcomes, these outcomes vary from culture learning skills and cultural self-awareness to culture-specific knowledge and intercultural development. The most popular concept is intercultural development which involves gaining cultural knowledge, communication skills, and culture-learning skills, leading to effective communication across cultures.

Teaching the target culture in EFL education comes with another question: Which culture should we teach? English is spoken in sixty-seven countries, and as already mentioned EFL speakers will use English in intercultural contexts where they need to communicate with non-native English speakers from many different countries.

The logical answer to the above questions can be to teach about the most popular cultures e.g.: British and North American and try to have the students have a general awareness about other cultures as well. Could the answer be to develop *Intercultural Competence* to survive in intercultural contacts and contexts?

Since "the Communicative Approach" and "Communicative Language Teaching" emerged in the 1970s, language teaching and learning have experienced a "cultural shift." With globalization, new technologies, and mass migration; communicative language teaching also, with its focus on appropriateness and politeness, falls insufficient in the task of teaching for communication.

With the cultural turn in foreign language education the term "intercultural (communicative) competence" as well as other concepts like "cultural awareness" has evolved as a result of the necessity for teachers and students to be "conscious" of other people's "cultures" as well as their own (Byram et al., 2013).

"Intercultural competence is the appropriate and effective management of interaction between people who, to some degree or another, represent different or divergent affective, cognitive, and behavioral orientations to the world." (Spitzberg & Changnon, 2009).

The primary inquiry at hand, marking the inception of this investigation, revolves around the preparedness of EFL teachers to impart cultural knowledge and foster intercultural competence.

### 1.1. Statement of the Problem

In the field of foreign language education, intercultural competence and culture teaching play crucial roles in facilitating effective communication and fostering cultural understanding. As the world becomes increasingly interconnected and diverse, pre-service English teachers need to possess the necessary skills and knowledge to navigate intercultural interactions within the language classroom. However, there is a gap in the existing research concerning the perspectives and understanding of pre-service English teachers about intercultural competence and culture teaching in foreign language education.

While numerous studies have explored intercultural competence and culture teaching from the perspective of experienced language educators, there is a need to

investigate the views and perceptions of pre-service EFL teachers, who are in the early stages of their careers and have recently undergone teacher education programs. Understanding their perspectives is crucial for designing effective teacher training programs and curricula that align with the needs and expectations of future educators.

By exploring the views of pre-service EFL teachers on intercultural competence and culture teaching, this study aims to contribute to the existing literature, provide insights into the gaps in pre-service teacher education programs, and offer recommendations for the development of effective instructional strategies that promote intercultural understanding and competence in foreign language education.

## 1.2. Significance of the Study

21st Century World citizens should have intercultural competence for several reasons:

### Development of Technology

Increased direct communication between individuals from various cultural backgrounds as a result of the development of communication and transportation technologies.

### Globalization of the Economy

Developing communication and transportation technologies have led to more accessible global markets and an international business world.

### Migration

With large-scale migrations all over the world, countries' demographics have been changing. Countries are becoming more culturally diverse hence making intercultural communication competence a survival skill for the 21st century world citizens (Chen & Starosta, 1996). In today's world, developing interpersonal competence now requires the capacity to reconcile the priorities and meanings of many identities (Collier & Thomas, 1988).

### 1.3. Purpose Statement

The purpose of this research is to explore and analyze the views of pre-service English teachers on the topics of intercultural competence and culture teaching in foreign language education. By delving into the perspectives and opinions of these future educators, this research aims to gain a comprehensive understanding of their attitudes, beliefs, and experiences related to intercultural competence and the incorporation of culture in language teaching. The findings of this study will contribute to the existing knowledge in the field and inform teacher education programs and curriculum development, with the ultimate goal of promoting effective intercultural communication and fostering culturally inclusive foreign language classrooms.

### 1.4. Research Questions

The present study aims to explore the perceptions of pre-service EFL teachers' views regarding intercultural competence and culture teaching in foreign language education. The research questions aimed to be examined are as follows:

1. What are the perceived familiarity levels of pre-service EFL teachers with the culture of English-speaking countries?

2. What are the views of pre-service EFL teachers about the objectives of foreign language teaching?

    a. Do the following variables affect the views of pre-service EFL teachers about the objectives of foreign language teaching: age, gender, year of study, taking a culture course, and being abroad

3. What are the views of pre-service EFL teachers about culture teaching in foreign language education?

    a. Do the following variables have an effect on the views of pre-service EFL teachers about culture teaching in foreign language education: age, gender, year of study, taking a culture course, and being abroad

4. What are the views of pre-service EFL teachers about intercultural foreign language education?

a. Do the following variables have an effect on the views of pre-service EFL teachers about intercultural foreign language education: age, gender, year of study, taking a culture course, and being abroad

### 1.5. Definitions of Terms

Two concepts have prevailed in defining communication competence: *effectiveness* and *appropriateness.* Effectiveness is the ability to generate the intended effect via interacting with the environment. Appropriateness of behavior includes three types of skills. The first is to understand the effect of context on communication. The second is to create appropriate responses. The third is to achieve communication goals such as; managing, communicating, sharing emotions, explaining, ritualizing, and generating ideas (Allen & Wood, 1978). The four components of effective communication are message delivery style, quantity, quality, and relevancy (Chen & Starosta, 1996).

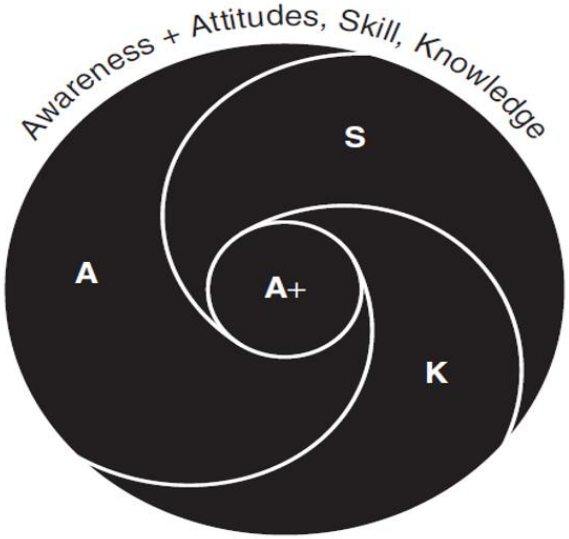
**Intercultural Communication Competence:** The capacity to carry out communication behaviors that negotiate one another's cultural identity or identities in a setting with cultural diversity is known as intercultural communication competence. (Chen & Starosta, 1996). ICC is defined as the effective and appropriate interaction between people who identify with particular physical and symbolic environments (Chen & Starosta, 1996).

Studies conducted in the 1940s and 1950s by anthropologists and political scientists constitute the earliest studies of intercultural communication competence. From the linguistic point of view, this subject was covered by Edward Sapir's 1920s writing, Benjamin Whorf was the one who framed his work in further detail as a communication question. Cultural dialogue and cultural critique are two distinct schools of thought that today influence intercultural communication research as sociologists, linguists, and communication academics have become more interested in this field of study (Asante, Newmark, & Blake,1979).

Knowledge, (positive) attitudes (or affect), skills, and awareness are the four aspects of ICC. These are depicted in Figure 1.1. as a pinwheel (Fantini, 1999, p 184) to show how the first three dimensions create improved consciousness (by

introspection and reflection), while enhanced awareness drives the growth of the other three dimensions.

**Figure 1.1. Intercultural Competency Dimensions**




*Source: Deardorff, 2009, p. 459*

The term intercultural (communicative) competence has grown in popularity, drawing on a notion that language educators have used for many years: communicative competence (CC; see Byram, 1997, p. 3). According to this viewpoint, everyone has a

$$\textbf{Communicative Competence}_1 + \textbf{Communicative Competence}_2 \ (+ \ \textbf{CC}_{3,4,} \ \textbf{etc.}) \Rightarrow$$

**Intercultural Communicative Competence**

native communication competence (CC1) that they confront during intercultural engagement (CC2). Those who choose to develop intercultural competence develop a second communicative skill, CC2. Intercultural competence recognizes the existence of CC1 and the improvement of CC2, as well as the awareness gained by the ability to examine both in contrast.

Collier (1989), defines four types of methods to intercultural communication competence: cultural identity, behavioral skills, cross-cultural attitude, and ethnography of speech. Chen & and Starosta (1996) synthesized these approaches into a model of intercultural communication competence.

The model of "interactive - multiculture building" (Belay, 1993) symbolizes a symmetrical interdependent transforming process that deals with three perspectives: (a) affective, or intercultural sensitivity; (b) cognitive, or intercultural awareness; and (c) behavioral, or intercultural adroitness.

**The Affective Process: Intercultural Sensitivity**

IS centers around individual emotions, or the shifts in mood brought on by specific circumstances, people, and places. Interculturally competent individuals have the skill to project and receive positive emotional responses throughout intercultural encounters. These positive emotional reactions are thought to turn into acceptance of and respect for different cultures.

Four personality traits constitute the base of the affective aspect on intercultural communication skills: open-mindedness, nonjudgmental attitudes, self-concept, and social relaxation. Intercultural encounters can be enhanced by open-minded and nonjudgmental attitudes that foster an appreciation of cultural diversity.

**The Cognitive Process: Intercultural Awareness**

The cognitive dimension of intercultural communication competence deals with the comprehension of cultural norms that influence our thoughts and behavior. Intercultural awareness can be accepted as a prerequisite for being interculturally competent individuals in the global world.

Intercultural awareness focuses on the process of altering one's perspective on the world by learning about the unique traits of one's own and other cultures (Triandis, 1977). Intercultural awareness includes two aspects of understanding: self-awareness and cultural awareness. Understanding one's identity entails self-knowledge, while appreciating cultural differences entails cultural awareness.

**Cultural Self Awareness:** Cultural self-awareness and knowledge are needed for intracultural competence, which, together with knowing the cultures of one's interlocutors and the nature of the communication process itself, is required to create

intercultural connections and communicate successfully. Learning a foreign language allows us to have a deeper knowledge of foreign cultures, which is crucial for intercultural communication. Meanwhile, knowing various languages and cultures motivates us to make comparisons between cultures and to investigate our own cultural identity, mother tongue, and living environment (Bandura, 2011).

**Levels of Intercultural Awareness:** Intercultural awareness can be seen as a process where a series of changes take place in the attitudes of the individual toward other cultures. The process can be divided into three levels:

1. Awareness of superficial cultural traits
2. Awareness of significant and subtle cultural traits that contrast markedly with ours
3. Awareness of how another culture feels from the insider's perspective (Hanvey, 1987)

The first level is understanding another culture based mainly on stereotypes, this understanding tends to be superficial. The second level of awareness is based on direct or second-hand experiences with the members of another culture. At this level, one starts to understand subtle and significant cultural characteristics that are different from their own. Lastly, the third level necessitates empathy to see the target culture from an insider's perspective. While the basic factual information of a culture is generally easier to acquire, the deep structure of a culture (e.g., cultural values) is more difficult to achieve.

**The Behavioral Process: Intercultural Adroitness**

Intercultural adroitness is related to communication abilities. It includes verbal and non-verbal behaviors that facilitate efficient interactions such as behavioral flexibility, social skills, message skills, suitable self-disclosure, and interaction management (Chen & Starosta, 1996).

**Culture Teaching in Foreign Language Education and Intercultural Foreign Language Education: '**Culture teaching in foreign language education' indicates incorporation of culture instruction in foreign language teaching. The amount of culture teaching compared to language instruction is not determined. It is used as a general term relating to any incident of culture instruction taking place in FL teaching.

On the other hand, ‘intercultural foreign language education’ is a more complex and structured concept having theoretical background. It is a substantial advancement over several old and contemporary language teaching approaches. It relates cultural studies to language and linguistics learning, viewing them as integrated and holistic. It challenges students to think critically on their own cultural knowledge and preconceptions, as well as those of the target language. Intercultural foreign language education allows for more student involvement in the direction of learning in addition to advice on its content and methods. Intercultural language learning entails helping students comprehend their own language(s) and culture(s) with regard to another language and culture. It is an exchange in which different points of view are recognized, mediated, and accepted in order to achieve a common ground for negotiation (Liddicoat et al., 2003).

It can be said that while ‘culture teaching’ is a vaguer concept, ‘intercultural foreign language teaching’ is a more structured and disciplined based approach which encompasses ‘culture teaching’.

**Problems in Theory and Research of Intercultural Competence**

Humanity's global communication context and the requirement for an intercultural harmony insist that the boundaries between us and them, me and you, be abolished; as well as developing an approach to communicative competency that considers many identities of individuals.

Rathje (2007), talks of a "dizzying volume of information" resulting from not having a consistent definition of the word in a study of the idea of intercultural competence and its future, which speculates on the present discussion in the German-speaking community. On a larger level, Kramsch (2008), observes variation and ambiguity in the diverse usage of the word in various nations.

Given that intercultural competence becomes more and more complex, it is confused with the definition of the notion of competence. There is ongoing debate as to whether abilities are innate abilities (traits) or learned abilities (states). Although we understand competencies as individual traits and communication skills, future research will determine whether trait competencies and state competencies can be evaluated separately, or whether they should be thought of together.

The second difficulty in studying communication competence is determining if competence is defined as either performance or knowledge. Chomsky (1965), defines competence as simply knowing the language of the speaker-hearer, whereas Phillips (1983), defines Chomsky's competence as only the initial stage of being competent in communication. He defines competence as the comprehension of a new circumstance and its demands. Chomsky and Phillips define competence as a person's knowledge.

Although McCroskey (1982) and Spitzberg (1983) go further to distinguish between knowledge, motivation, and abilities to conceptualize communication competence, the definitions that are currently available are still somewhat lacking. This is especially true when the idea is applied in cross-cultural contexts, where we must take into account that the communication process necessitates both situational knowledge and behavioral skills. Future research should include knowledge as well as performance as components of intercultural communication competence.

Despite differing definitions of intercultural competence, Deardorff (2006, p. 241) discovered that experts believe that intercultural competence is measurable. However, as previously noted, intercultural competence evaluation must be multifaceted, multi-perspective, continuous, integrated, coordinated, and purposeful. Additionally, it should involve a "combination of quantitative and qualitative methodologies such as interviews, observation, and self and other judgment" (Deardorff, 2006, p. 241).

There are several external measures available that claim to test intercultural competence or different components of it. These tools can be found in a variety of sources, including journal articles, and internet access, and are commercially available or administered for a fee by specialist agencies or groups. i.e.: ACTFL Proficiency Scale & Guidelines, Assessment of Intercultural Competence (AIC), Behavioral Assessment Scale for Intercultural Communication (BASIC).

Portfolios, journals, observation, interviews, performative activities, and other similar approaches are often more helpful for measuring intercultural ability. These alternatives enable multidimensional evaluation methodologies, which are critical for monitoring and quantifying an intricate concept like intercultural competence. Qualities, the three domains (relationship building, communication, and

collaboration), the four facets (awareness, attitudes, skills, and knowledge), target language proficiency, developmental signals across time, or a mixture of the aforementioned can be assessed.

The issue of culture-specific vs culture-general approaches to studying intercultural communication ability persists. The majority of previous research on intercultural communication competency has used a culture-general approach. The present direction in this field of study significantly necessitates a balance between the two techniques. Recent research, for example, has begun to investigate communication ability from the viewpoints of Chinese, and Indian people (Chen, 1993; Hegde, 1993).

### 1.6. Summary

The introduction highlights the increasing intercultural encounters in our globalized world and the role of English as a Lingua Franca in facilitating communication among different cultures. However, studies have shown that culture teaching is often neglected in English as a Second Language (ESL) and English as a Foreign Language (EFL) contexts, with more focus on language instruction. The question arises regarding which culture should be taught, considering the diverse English-speaking countries and the need for intercultural competence in communicating with non-native English speakers from various backgrounds.

The emergence of the Communicative Approach and Communicative Language Teaching in the 1970s brought about a cultural shift in language education. However, with globalization, new technologies, and mass migration, it is argued that communicative language teaching alone is inadequate in preparing learners for effective communication. This has led to the development of concepts like intercultural competence and cultural awareness, emphasizing the importance of understanding other cultures alongside one's own.

The study aims to address the readiness of EFL teachers to teach culture and intercultural competence. It acknowledges the crucial role of intercultural competence and culture teaching in facilitating effective communication and fostering cultural understanding in foreign language education. However, there is a gap in research regarding the perspectives of pre-service English teachers, who are in the early stages of their careers and have recently undergone teacher education programs.

Understanding their views and experiences is essential for designing effective teacher training programs and curricula that meet the needs of future educators.

The significance of the study lies in the necessity of intercultural competence for 21st-century global citizens due to technological advancements, globalization of the economy, and increased migration. Developing intercultural communication skills is seen as a survival skill and a prerequisite for gaining interpersonal skills in today's world. The study aims to contribute to the existing literature, provide insights into the gaps in pre-service teacher education programs, and offer recommendations for promoting intercultural understanding and competence in foreign language education.

The research questions focus on exploring pre-service EFL teachers' familiarity with English-speaking cultures, their views on the objectives of foreign language teaching, their perspectives on culture teaching, and their opinions on intercultural foreign language education. The study also addresses the influence of various factors such as age, gender, and cultural immersion experiences on the views of pre-service EFL teachers.

The definitions of terms highlight the multidimensional nature of intercultural communication competence, encompassing various competencies such as fundamental competence, social competence, linguistic competence, and relational competence. Intercultural competence is defined as the suitable and efficient administration of communication among individuals representing different orientations in the world. The affective, cognitive, and behavioral processes of intercultural communication competence are explored, emphasizing intercultural sensitivity, intercultural awareness, and intercultural adroitness.

The text also discusses problems and debates in the theory and research of intercultural competence, such as the lack of consistency in defining the term, the distinction between innate abilities and learned abilities, and the balance between culture-general and culture-specific approaches. The breadth of intercultural communication is emphasized, encompassing interpersonal, group, organizational, national, and supranational levels of communication within the global civic culture.

Overall, the text introduces the importance of intercultural competence and culture teaching in foreign language education, outlines the purpose and significance

of the study, presents research questions, and discusses relevant concepts and challenges in the field of intercultural competence.

# 2. LITERATURE REVIEW

## 2.1. Introduction

This literature review provides information in related areas with the different study results. To contribute a broader perspective to the theoretical framework of the study, those theories are discussed below. The literature review is organized into three sections: (a) intercultural education, (c) intercultural competence, and (c) related studies.

## 2.2. Intercultural Education

Young people today are entering a world that is more linked than ever before, therefore they must develop intercultural competence in order to comprehend the intricacy of global issues and cultivate the capacity to work together with others to find solutions. Culture and language go hand in hand; thus, language teaching cannot be complete without integrating culture instruction. Byram (1989), states that “when learners learn about language they learn about culture and to communicate with other individuals from a new culture” (p. 22).

The limits of communicative language teaching have given rise to the intercultural method of teaching languages, often known as intercultural communicative language teaching. As a result, intercultural communicative competence (ICC) has replaced communicative competence as the ultimate objective of foreign language (FL) instruction (Gu, 2015). Intercultural education acquired prominence in the first half of the twentieth century, although intercultural competence is a newer concept.

People's social identities are inevitably a part of their social interactions with one another while they are speaking to one another. The idea of "communicative competence" in language education takes this into consideration by highlighting the necessity for language learners to develop not just grammatical competence but also the understanding of what is "acceptable" language (Byram et al., 2002).

Many intercultural competence scholars view the learning in the classroom as a process (Byram, 1997; Deardorff, 2006; Moloney & Harbon, 2010). The intercultural learning process is linear, according to Byram (1997). Depending on their origins, viewpoints, and life experiences, learners join the process at different stages and progress at varying rates (Byram, 1997). The pupils' end aim in the classroom is not predetermined; rather, each encounter becomes its own intercultural goal (Byram, 1997).

Intercultural competence is a lifelong and continuous process. Intercultural competence develops throughout time, including durations of stagnation or even relapse. Of course, variable degrees of proficiency are dependent on levels of interaction alongside motivation—whether utilitarian or integrative—toward the foreign culture. The educational process is jeopardized if aims of instruction, course design and conduction, and evaluation are not intricately interwoven.

Foreign language teachers in the twenty-first century are no longer expected to impart detailed knowledge about the culture being studied to students; rather, they take on the role of facilitators, facilitating the learning process while students actively engage in exploring, discovering, analyzing, and evaluating relevant information through primary and authentic texts, audio, video, and media (Byram et al., 2002). Knowledge is exchanged, fresh ideas and viewpoints are taken into account, and students take charge of their education in this type of learning environment.

Bennett (2009), proposes an Intercultural Positioning System to develop Intercultural Competence. The system is comprised of the following four steps:

1. Promoting attitudes that motivate us
2. Exploring knowledge that informs us of our own and others' cultural position
3. Evaluating the challenge and support factors that influence our adaptation
4. Advancing skills that enable us to communicate efficiently and appropriately

In order to develop young people's intercultural competence, both at home and abroad, teachers and teacher educators should not only gain this sensitivity and ability but also be capable of transmitting it to the young people under their care (Cushner & Mahor, 2009). Unfortunately, intercultural awareness and competence stay on the periphery of the educational purpose, rather than being core to it.

Knowing about culture does not imply intercultural competence because an individual might be an experienced on one area of Chinese culture while still failing to interact effectively with his Chinese peers. The discrepancy between knowledge and skill might be rooted in being uninformed of one's own culture and so unable to accurately appraise the cultural stance of other individuals. It might also indicate depending too much on the cognitive aspect, while neglecting emotive and behavioral capabilities (Bennett, 2009). The primary goal of teaching the intercultural component is not to provide facts about a foreign nation. The intercultural component is focused on assisting learners in understanding how intercultural engagement occurs, how social identities are part of all interaction, and how their views of others and others' opinions of them impact communication success. Therefore, a teacher does not necessarily need to be well-versed in "the target culture."

The underlying goal of language education has frequently been to mimic a native speaker in terms of linguistic proficiency, understanding of what is "proper" language, and knowledge of a nation and its "culture. "The "intercultural dimension" in language teaching, in contrast, tries to help students become intercultural communicators or mediators who can deal with complexity and different identities without falling victim to stereotyping that comes with viewing others through a single identity. The "best" teacher is neither a native nor a nonnative speaker; rather, it is someone who can help students see connections between their own and other cultures, foster interest and curiosity in 'otherness,' and help them become aware of themselves and their own cultures from the perspectives of others. A vital element of intercultural competence for teachers that is not to be ignored is the significance of an international worldview.

A teacher should make an effort to create a sequence of exercises that will allow students to discuss and draw conclusions simply based on what they have heard or read about the target culture. The key is to get students ready to ask the right questions when neither the instructor nor the students can have direct interactions with a foreign culture. Therefore, non-native teachers and students have the benefit of getting a global perspective on another culture before applying it to their own.

There is no set formula for developing intercultural competence. Even though notions of culture and international contact occurs in all parts of education, establishing the notion of intercultural education in most countries is a difficult

process. There is no easily identified or discipline-based core to intercultural education. Furthermore, because most teacher preparation programs lack an interdisciplinary or multidisciplinary framework, teachers are frequently underprepared to deal with intercultural topics.

The focus of language education classes is often on information and abilities, with attitude modification or value revision occurring secondarily. There is virtually little pedagogical theory to assist instructors in preparing for the emotive part of learners' growth, and attitudes and values are rarely the focus of teachers' preparation or the stated objectives of a lesson. However, in a research visit or exchange, the emotive component of the event is probably what matters most.

The cognitive-only learning method that is prevalent in most classrooms today, does not result in the development of intercultural sensitivity and competency neither in children nor in preservice teachers. Culture learning only occurs through focusing on experience and the emotional field, which is then connected to cognition. Large-scale or institution-wide goal planning and programming addressing intercultural competence becomes problematic, particularly in the test-crazed climate in which most educators find themselves. Finally, teachers' and students' affective and cognitive readiness is another factor to be taken into consideration in intercultural education.

**Intercultural Speaker**

In the early 1990's the concept of intercultural speaker was developed based on socio-cultural competence. Risager (2007, p. 114), defines an intercultural speaker as: "...a language speaker who does not strive to attain the hopeless ideal of approaching native-speaker competence linguistically and culturally, but who develops his or her ability to mediate between several cultural perspectives and between the target language and the first language. "

It drew from theories different from applied linguistics and sociolinguistics, which had previously controlled thinking about language education and underplayed the cultural situatedness of communicative competence in Hymes's concept of communicative competence (Byram, 1997, p. 8). These other ideas included Bourdieu's theory of social and cultural capital, social identity theory (Tajfel, 1981),

and cross-cultural communication (Gudykunst, 1994), which seldom, if ever, mentioned language proficiency.

The term "intercultural speaker" was first used in an intentional effort to distinguish the idea of intercultural competence from the cultural competencies of a native speaker. It makes no distinctions in favor of or against the native speaker as a representation of language proficiency. Knowing about a nation and being able to communicate with individuals who think, believe, and behave differently go hand in hand with the establishment of the objectives of communicative language teaching (Byram, 2009). Byram and Zarate first used the term "intercultural speaker" in a working paper they created for a team developing the Common European Framework of Reference for Languages of the Council of Europe (2001). In the same article, Byram and Zarate (1994, 1997) made an effort to clarify what the Council of Europe had previously referred to as sociocultural competence by establishing four *savoirs*, or dimensions of knowledge, skills, and attitudes. Along with the coining of the term "intercultural speaker," the terms "intercultural competence" in the area of FL instruction and "intercultural communicative competence" were also introduced in Byram's (1997) book *Teaching and Assessing Intercultural Communicative Competence*.

The CEFR includes one part of the idea of "intercultural speaker," namely the skill to "serve as an intermediate between interlocutors who are unable to comprehend each other directly—normally (but not only) speakers of different languages" (Council of Europe, 2001, p. 87). Cultural intermediate responsibilities would involve, among other things, "the ability to put the culture of origin and the foreign culture into contact with each other" and "the capability to deal successfully with intercultural misunderstanding and conflict situations" (Council of Europe, 2001, pp. 104–105).

Intercultural speaker can be defined as an individual who possesses some or all of the savoirs of intercultural competence. It stresses the differences from native speakers' cultural competencies. It reminds both instructors and students of the pedagogical goals of FL education. Byram (1997), describes someone who develops intercultural communication skills as someone successful in establishing connections while conversing in the foreign language of the other participant, negotiating how to communicate effectively so that both individuals' communication needs are met,

mediating conversations between those from different cultural backgrounds, and continuing to develop communicative skills in foreign languages not yet studied.

In contrast to the previously dominant "native speaker," an intercultural approach emphasizes the "intercultural speaker" as a more legitimate and realistic learner goal and model. A person who can skillfully and correctly arbitrate between their world of origin and the world of encountered difference is known as an intercultural speaker. In order to create and sustain connections with people from diverse cultures while still preserving one's sense of self, such mediation requires affective and cognitive abilities (including social identity). This conceptualization is based on the idea that intercultural competence entails successfully negotiating between the first culture, or "C1," that a person was raised in and a second, unrelated culture, or "C2," to occupy a relativizing "C3." (Byram, 1997).

### 2.3. Intercultural Competence

Elements such as immigration, war, and commerce have required interaction between different cultures. In the 1950's Edward. T. Hall has introduced the concept of intercultural communication. Cultural and individual variables influence the procedure of intercultural communication. To have effective communication with individuals from different cultures, one should have a certain level of Intercultural Communication Competence (ICC). ICC is a synthesis of language competence, sociolinguistic competence, discourse competence, and intercultural competence (Byram, Gribkova & Starkey, 2002). Intercultural competencies consist of knowledge, skill, and emotional aspects. Chen & Starosta (1996), named the emotional aspect as intercultural sensitivity; the cognitive aspect as intercultural awareness; and the behavioral aspect as intercultural adroitness in the process of intercultural communication competence.

Intercultural sensitivity is the emotional aspect of intercultural competence. It refers to developing an understanding and positive feelings towards other cultures that encourage suitable and productive behavior during intercultural communication. An individual with a high level of intercultural sensitivity is expected to have characteristics such as; empathy, open-mindedness, self-esteem, and not having bias or prejudice toward other people (Chen, 1997).

Grammatical, sociolinguistic, strategic, and discourse competence are emphasized in intercultural communicative competence (Canale,1983). Communication that lacks adequate cultural substance frequently leads to amusing events or, worse, is the source of significant misinterpretation and misunderstanding (Chlopek, 2008).

### 2.3.1. Models of Intercultural Competence

A plethora of theories, concepts, and methods for intercultural competence have been developed in the literature (Vijver & Leung). There is currently no complete theory of intercultural competency that completely covers three issues: Elements of intercultural competence, structure and nomological network of intercultural competence, intercultural competence in real-life intercultural interactions.

*Intercultural competence, intercultural effectiveness*, and *intercultural adaptability* are all terms that have their roots primarily in the 1970s (e.g., Hammer, Gudykunst, & Wiseman, 1978; Ruben, 1976; Ruben & Kealey, 1979) and 1980s (e.g., Wiseman & Abe, 1986). Measurement initiatives that are based on more complex conceptual models and that are more contextually (e.g., B. S. K. Kim, Cartwright, Asay, & D'Andrea, 2003; Martin, Hammer, & Bradford, 1994) or process (e.g., Hajek & Giles, 2003) focused have started to emerge from the 1990s to the present. The bulk of this research (Bradford, Allen, & Beisser, mostly ignored the affective or motivational component suggested by various models (i.e., Spitzberg & Cupach, 1984) while evaluating knowledge and abilities. (Spitzberg & Changnon, 2009)

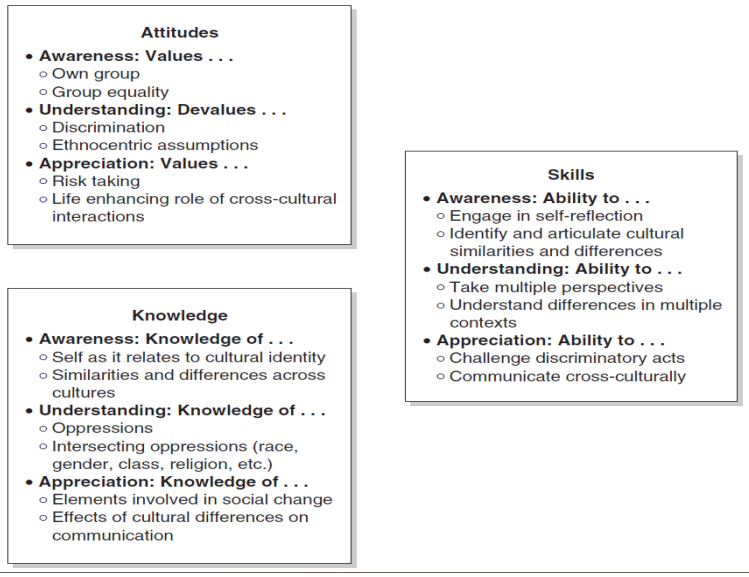
Spitzberg and Changnon (2009), divide models of intercultural communication competence into five categories: *compositional, co-orientational, developmental, adaptational,* and *causal process*.

Compositional models list the proposed elements of competence without outlining their relationships with one another. Co-orientational models mainly focus on conceptualizing the communicational success of intercultural understanding. Developmental models outline developmental or maturational stages during which competence is seen to develop, emphasizing the process of development across time. Adaptational models commonly include several interactants in the process and highlight their interdependence by modeling the mutual adjustment process. Lastly,

causal process models are the easiest to define or transform into testable propositions since they represent fairly explicit interrelationships among components.

According to Spitzberg and Cupach (1984), an inclusive model of intercultural competence must develop at least five concepts: knowledge, skills, motivation, context, and results. Relational models highlight the necessity of considering all of the individuals engaged and their communication procedure, instead of simply the individual as the focus of study, whereas developmental models emphasize the relevance of integrating the temporal aspect of relationships. As a very broad quality criterion, it is claimed that the more a model integrates precise notions of communicators' knowledge, abilities, motivation, context, and consequences in the context of a continuing connection through time, the more sophisticated the model is. Figure 2.1. shows dimensions of intercultural competence models.

**Figure 2.1. Intercultural Competence Components Model**



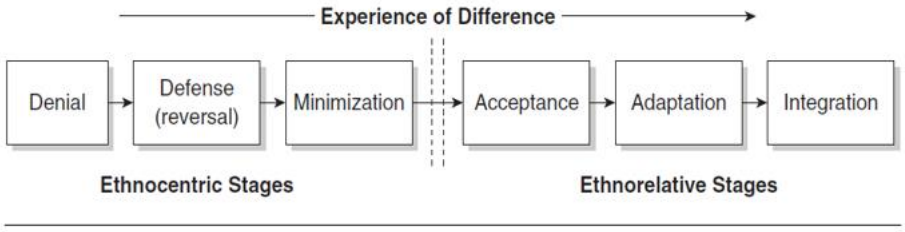

*Source: Deardorff, 2009, p. 11*

### Bennett's Developmental Model of Intercultural Sensitivity

Denial, defense, and minimization are three stages that are ethnocentric on the continuum, whereas acceptance, adaptation, and integration are three stages that show an increasing amount of ethnorelative viewpoints and abilities. Conceptions of adaptation at the micro-level focus on the interdependence and modification of conduct in interaction incidents, wherein the actions of one interactant have an impact

on the behaviors of another interactant(s) in the context. On a larger scale, the term "adaptation" frequently refers to ideas that combine assimilation and adjustment. The ability to adapt to the host culture across contexts and episodes of contact within that culture is known as macro-level adaptation.

**Figure 2.2. Developmental Intercultural Competence Model**

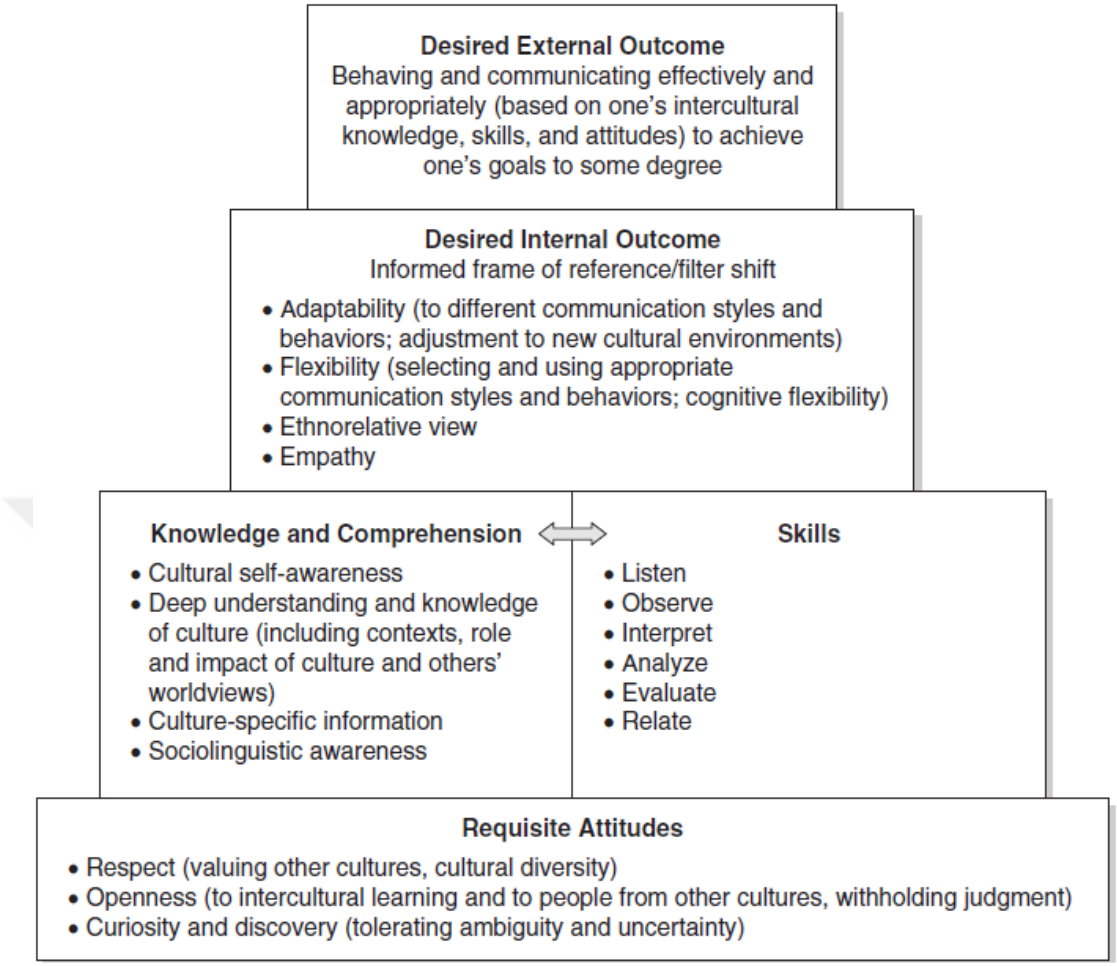



*Source: Deardorff, 2009, p. 23*

**Deardoff's Intercultural Competence Models**

Deardorff (2006) used a Delphi methodology with 23 intercultural experts to classify a group of intercultural competence components based on research that benefit from both inductive and deductive procedures. The result was the first research study to record agreement among these top intercultural experts on a definition and components of intercultural competence. The data was then combined by Deardorff into two visual models, one of which is a pyramid model of intercultural competence where the lower levels are seen as strengthening the higher levels (Figure 2.3), and the other one is a process model (Figure 2.4.).

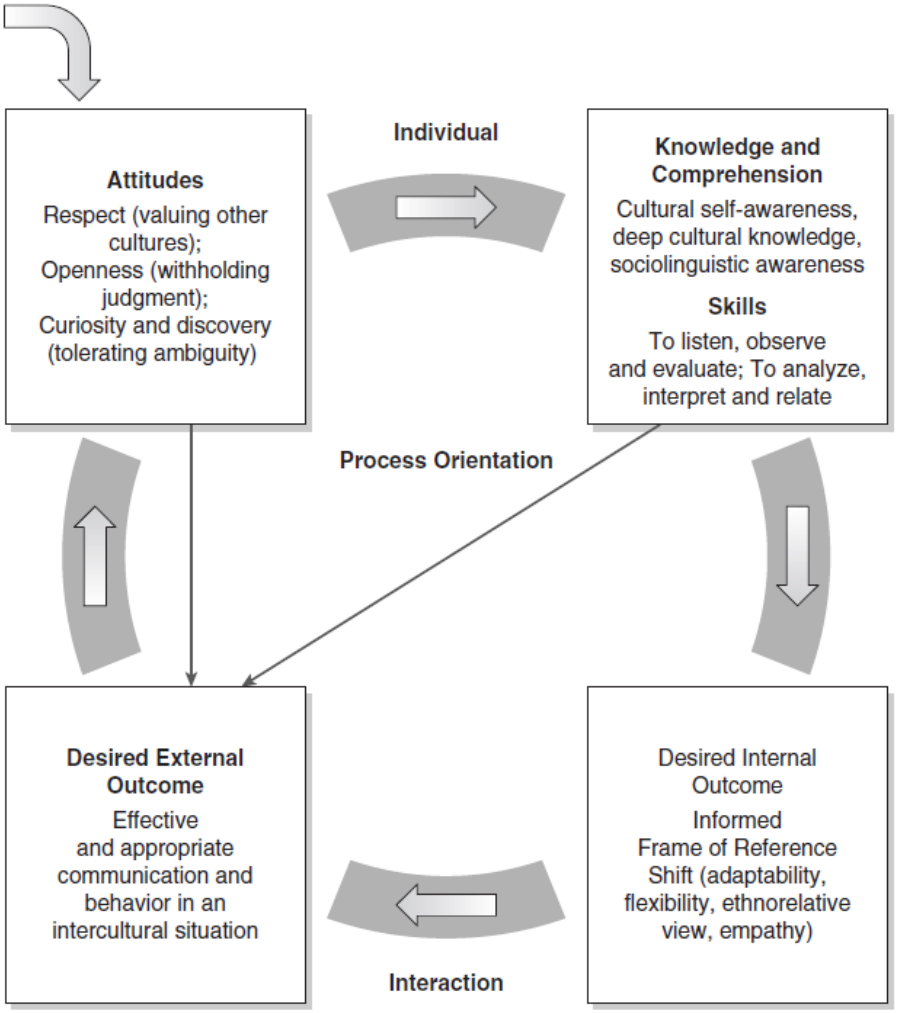
**Figure 2.3. Deardorff Pyramid Model of Intercultural Competence**




*Source: Deardorff, 2009, p. 13*

Deardorff (2006) established a process model that highlights attitudes that support intercultural competence (i.e., effectiveness and appropriateness ), including respect, openness, and curiosity, using a grounded theory approach. Knowledge (deep cultural knowledge, cultural self-awareness, sociolinguistic awareness) and skills (listening, watching, assessing, analyzing, understanding, relating) components impact motivation. These components of motivation, knowledge, and skills also contribute to the facilitation of internal frame shifts that improve empathy, ethno-relativity, and adaptability. These internal framing adjustments then anticipate suitable and beneficial results. The model proposes a concurrent interactional process that feeds back into itself at practically all levels, but it also predicts multiple sequential causal paths.

**Figure 2.4. Deardorff Process Model of Intercultural Competence**

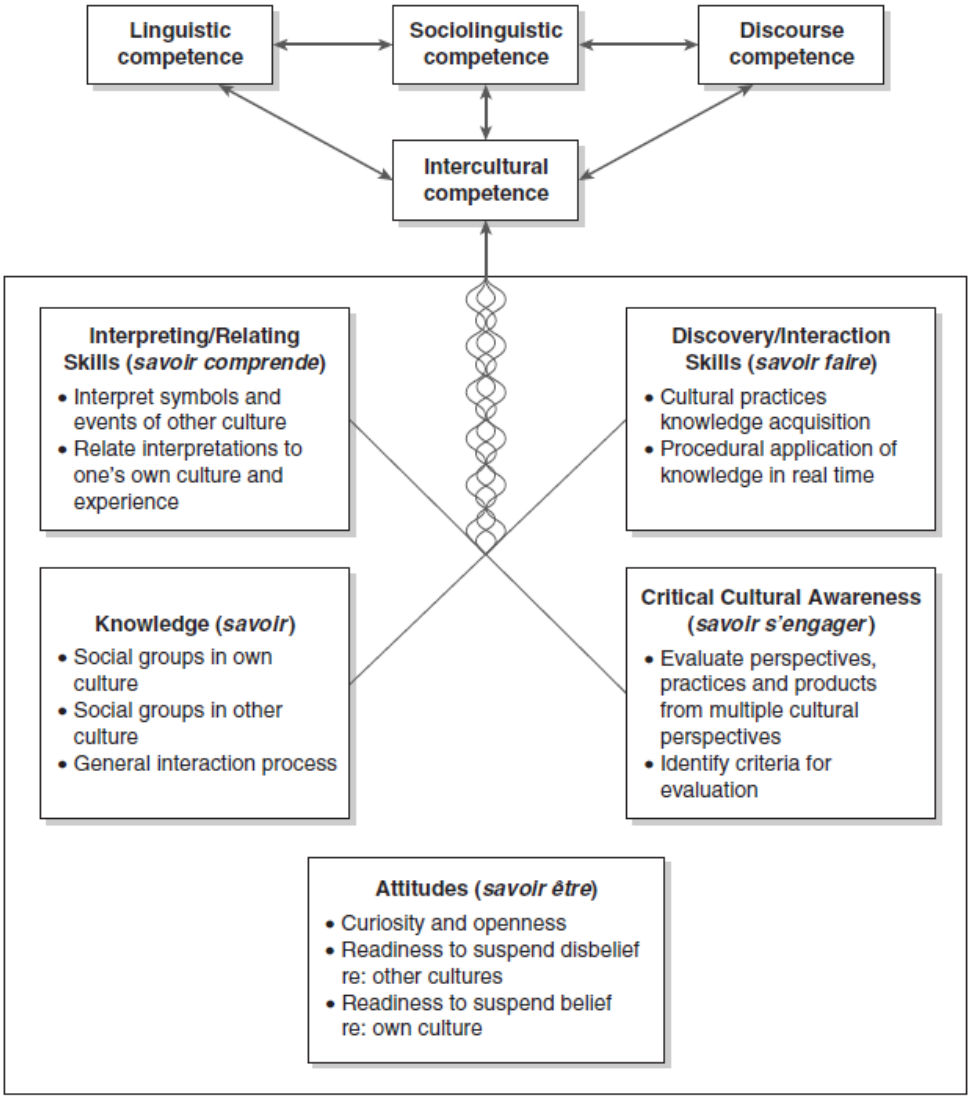



*Source: Deardorff, 2009, p. 33*

## Byram's Model of Intercultural Competence

Byram and colleagues (Byram, 1997, 2003; Byram et al., 2001) established a prominent model that shares numerous similarities with co-orientational models, however, it is more focused on negotiating identity in "space" inside and between cultures (Figure 2.5).

**Figure 2.5. Intercultural Competence Model**




*Source: Deardorff, 2009, p. 17*

The knowledge, skills, and attitudes that comprise intercultural competence are reinforced by the values that an individual possesses due to their membership in other social groups. The social identities that one has include these ideals. The attitudes of the intercultural speaker and mediator form the basis of intercultural competence:

**Intercultural attitudes (savoir-être):** curiosity, openness, and eagerness to suspend skepticism about both one's own culture and those of others.

**Knowledge (savoirs)**: of social groups, their products, and behaviors in one's own nation as well as those of one's interlocutor, as well as of the fundamental mechanisms underlying interpersonal and societal interaction.

**Interpretation and relating skills (savoir comprendre):** the ability to understand a document or event from another culture, explain it, and link it to documents or events from one's own culture.

**Discovery and interaction skills (savoir apprendre/faire):** the capacity to learn new information about a culture and cultural practices, as well as the ability to operate knowledge, attitudes, and abilities within the limits of real-time communication and interaction.

**Critical cultural awareness (savoir s'engager):** the skill of examining, critically and based on specified criteria, one's own and other cultures' and nations' viewpoints, behaviors, and goods. The purpose of the language teacher is therefore to build skills, attitudes, and values awareness as well as knowledge of a certain culture or nation.

The model is provided descriptively, and it includes a detailed list of the skills that cross-cultural speakers possess as well as what they are capable of doing in cross-cultural interactions. The model is nonetheless prescriptive due to its emphasis on teaching and assessing, as well as on using these descriptions to create instructional objectives. It specifies the skills educators should work to instill in their students and, concerning savoir s'engager or critical cultural awareness, specifies a moral stance on assessment and reasoning. The prescription for how learners should grow is constrained since the model is a schematization and does not fully define an intercultural speaker. Although they are extensive, the requirements for an intercultural speaker's abilities, attitudes, and knowledge are quite precise.

The model is founded on the clear premise that language instruction must concentrate on one or more nations where the target language is spoken. The model aims to assist foreign language teachers in making more thoughtful plans than they typically do and in incorporating intercultural competence into their educational objectives. The model suggests an ideal that a learner should aim for by suggesting the "intercultural speaker" in place of the native speaker. The model does not identify or dictate relationships among the sub-competences within intercultural competence or within the more detailed model of intercultural communicative competence. The model goes into some depth on the key elements of intercultural competence. These are positioned within a more intricate concept of intercultural communication skills.

Then, it is suggested as a prescriptive model for the direction of instruction and evaluation.

### 2.4. Related Studies

"While language instructors are deeply concerned with language, they usually disregard behavioral and interpersonal components of communication, considering themselves as "language" teachers rather than "intercultural competence" teachers"

(Sercu et al., 2005)

Language educators' profession has been defined and changed over time, but the intercultural field is continually expanding. As a result, many critical concerns remain unsolved, along with the most essential one: Which talents, alongside language, are required for effective intercultural communication? The response to this question is critical for the evaluation procedure. Any ambiguity on this issue implies that the goal of evaluation is also ambiguous, despite a plethora of newly produced tools that claim overseeing intercultural procedures, forecasting intercultural success or quantifying the effects of an intercultural encounter. The ICC of EFL instructors is acknowledged by Sercu et al. (2005) as a crucial indicator of their professional identities.

Sercu et al. (2005), attempted to define the average profile of foreign language teachers of Europe. Data was collected from 424 teachers who work at secondary education institutions in seven different countries (Belgium, Bulgaria, Poland, Mexico, Greece, Spain, and Sweden) through a questionnaire. The research focuses on how teachers view the cultural aspect of teaching and learning foreign languages, how they view their students' knowledge of and attitudes toward the target country, how they view their own teaching evaluations, the value of study trips and exchanges, and how they have personally interacted with the target country through travel and the use of various media.

The data showed that there is no obvious correlation between instructors' attitudes about integration and how they actually influence their teaching practices. The development of intercultural competence is not yet being taught by teachers who have a clear desire to interculturalize the teaching of foreign languages. In real teaching practice, instructors favor traditional teacher-directed techniques aimed at increasing

students' knowledge of foreign cultures, rather than approaches aimed at achieving complete intercultural competence, which includes cognitive, attitudinal, and skill components. The amount to which instructors are familiar with foreign cultures seems to influence the extent to which teachers discuss various parts of the foreign culture in the FL classroom. The data imply that instructors are progressing towards becoming ‘FL and intercultural competency teachers', but currently they do not match all the criteria for knowledge, abilities, and attitudes desired in the FL&IC teacher. The data showed that a sizable majority of instructors are eager to incorporate intercultural competency instruction into FL education. They also demonstrate that this desire is not represented in how they currently structure their teaching practice or describe the goals of FL education.

Castro and Sercu (2005), found out that the teachers prioritize language learning objectives over intercultural acquisitions. Teachers associate culture teaching and learning largely with civilization teaching, that is, expanding learners' understanding of the realities and occurrences of the foreign culture. The second most important aspect is encouraging an open mind and a good attitude toward the unknown. The final goal is to help students build a deeper awareness of their own identity and culture. Teachers see the goals of foreign language instruction as more about increasing acquaintance with what is foreign and less about encouraging thought on native culture and identity or intercultural interactions. Teachers promote the growth of tolerance and openness in their students and consider culture education as more about passing on information than giving intercultural skills.

Most teachers devote more time on language instruction than culture instruction. The findings indicate a demonstrated readiness to commit additional teaching time to cultural instruction. This evident desire to dedicate more time to culture instruction cannot be (yet) seen in real teaching practice. 'Lack of time' is by far the most often reported cause for not integrating culture instruction into their teaching. Other reasons mentioned by teachers are; 'lack of suitable culture teaching materials', 'lack of training in intercultural matters', and 'lack of students' interest in culture teaching'.

Teachers in all nations believe they are most familiar with elements of "everyday life and routines, living circumstances, food and drink, and so on," and are least familiar, but sufficiently familiar, with international relations. Teachers visit

foreign countries more frequently as tourists than for professional travels. They tend to have more regular interaction with foreign cultures at home than through travel to a foreign nation. Teachers believe they are adequately knowledgeable about the foreign culture, which implies they believe they could at least mention various parts of the foreign culture throughout their instruction if necessary. However, they do not feel themselves competent enough to cope thoroughly with many facets of foreign culture.

The fact that teachers in certain nations may find it more difficult to go to foreign countries where the language they teach is spoken does not imply that they know less about the target culture. They manage to learn enough about the target culture through various forms of interaction to be able to educate about it (Sercu, 2005). In some occasions, even a lengthy stay abroad does not ensure the development of cultural knowledge and comprehension.

Teachers in all nations tend to believe that their students are sufficiently eager to learn the FL. Most teachers believe that their students are uninformed about the foreign countries. Teachers prefer teacher-centered activities, in which they explain the cultural concepts, rather than student-centered activities, in which students choose the cultural contents. Teachers tend to employ educational activities that focus on the cognitive and attitudinal elements of intercultural competence - positive attitudes and information gathering. Intercultural competence, which instructors claim they use regularly appears relatively low on the list (Bandura & Sercu, 2005). The general sense is that lecturers are more concerned with training students to survive as visitors in a new culture than with observing and reflecting as ethnographers. This shows that instructors primarily teach culture in a conventional rather than an intercultural context.

Experiential learning in intercultural circumstances provides chances that traditional classroom education cannot. School trips are often brief and frequently cast students in the role of visitors. Their capacity to promote intercultural competence and identity may be restricted. Exchange programs, which often take longer time and entail house stays and genuine relationships with classmates and members of foreign culture, have the potential to be greater, provided that students have received proper preparation (Laskaridou & Sercu, 2005).

Information about teachers' future perspectives is especially important for teacher educators preparing in-service or pre-service programs aimed at bridging the gap between communicative competence instruction with a cultural extension and integrated language and culture teaching towards intercultural competence. Teachers' attitudes and convictions about the various aspects of intercultural competency instruction do not appear to differ considerably between nations (Sercu, 2005).

Teachers are divided on whether intercultural abilities can be taught in schools, and a higher degree of language competency is required before beginning culture instruction. Teachers worldwide agree that teaching intercultural competence should be done cross-curricularly; that FL teaching should not only focus on foreign cultures but also assist learners to expand their comprehension of their own culture; that more knowledge and familiarity with the foreign culture will lead to a more accepting attitude; and that FL teachers ought to offer an accurate portrayal of the foreign culture.

The research showed that there are two unique teacher characterizations: the favorably disposed teacher who is eager to teach intercultural competence, and the unfavorably disposed teacher who is far more uncertain, if not dismissive (Sercu, 2005). A positive relationship shows that the more a teachers support a specific point of view, the more willing they look. The less a teacher appears to favor a specific point of view, the less ready they are to interculturalize FL instruction.

There are evident positive significant correlations between how often instructors discuss cultural themes and their level of acquaintance with the foreign culture, as well as the depth of their interactions with it. More time will be devoted to culture teaching, cultural concerns will be discussed more frequently, and culture teaching tasks will be done more regularly if a teacher is more informed about a particular culture. It is obvious that a teacher who simply knows about diverse components of a foreign culture, no matter how detailed, would be unable to appropriately assist foreign language learners toward achieving intercultural competence in a foreign language. Teachers should also be well-versed in their own culture and have broad cultural knowledge that will allow them to describe cultural similarities and contrasts to students. Furthermore, instructors should understand what prejudices students have and how to counter them in the FL classroom.

For a thorough grasp of IC, cultural self-awareness is essential. If American culture is overemphasized in English, EFL teachers could not give cultural self-awareness enough attention. As globalization has progressed, proponents of educational reform call for a shift away from globalization and toward localization. (Huang, 2004). According to Friedman (2005), glocalization is the biggest competitive edge that every culture in the world today should have. It is impossible to adapt to the effects of globalization without first comprehending one's own culture in contrast to other cultures. Foreign language learning must embrace the host cultures of learners to increase the relevance of learning to their everyday lives. The significance of using cultural self-awareness to overcome prejudice in cross-cultural communication and preconceptions and promoting impartiality and empathy for others. IC emphasizes the value of others as well as oneself; it is a two-way learning process that fosters one's own development while also contributing to acknowledgment and gratitude for other people's presence.

Researchers such as Cooper (1990) and Dreher (2002), argue that instructors' attitudes influence their behavior and decision-making in the classroom, which in turn affects students' learning results. To be interculturally competent, one must possess "culturally sensitive knowledge, a motivated mindset, and a skill set" (Bennett & Allen, 1999, p. 19). Mahon's (2006) research of 155 instructors from the American Midwest found that they all scored at or under minimization—all on the ethnocentric side of the scale. According to the findings of this research, teachers of the present day might not possess the necessary personality traits to be successful intercultural educators or the abilities to help students build intercultural competence (Cushner & Mahon, 2009).

Paige et al. (2009), discovered that "students who go on study abroad programs frequently leave without any formal preparation for language and culture learning in the field and without materials specifically intended to assist them" (p. 254), therefore the anticipated outcomes in language acquisition and intercultural competence cannot be accomplished.

Young and Sachdev (2011), investigated EFL teachers' beliefs and practices on Intercultural Communicative Competence in the UK, USA, and France. First, volunteer teacher participants in each site were briefed in advance about ICC and requested to fill out diaries to record classroom situations that they believed in some

way demonstrated the model's applicability. Then, focus groups with teachers were held. In the second stage, a questionnaire was used with a bigger participant sample in each of the three sites and a comparable sample population (teachers with expertise teaching EFL and the required first languages) to identify broader trends in general attitudes toward and current procedures they use in their work relating to ICC. There is plenty of evidence to support the claim that "education of and about culture" is being ignored or even purposefully avoided. Between the majority of teacher participants' views and their behaviors, there appeared to be a discrepancy. Teachers in this research reported a wide general belief that an intercultural approach may be beneficial and acceptable, but they were unable or reluctant to put it into action. The cited causes for this were (a perceived but unproven) student enthusiasm, inadequate curriculum support, an absence of appropriate textbook content, a lack of ICC assessment, and a fear of participating in controversy. The low acceptance of ICC is likely caused by a lack of teacher training. One of the primary "advanced" EFL teacher training certifications in the UK, the Diploma in English Language Teaching to Adults (UCLES, 2003), includes no mention of intercultural training.

Cheng (2012), investigated the effect of Taiwanese college English instructors' perceptions of intercultural competence on their self-reported teaching practices. This study used tape-recorded, open-ended, and in-depth interviews with five EFL teachers. Four themes emerged regarding participants' understanding of intercultural competence: IC is a synthesis of cultures, a phenomenon, and an unseen power; 2) IC occurs naturally; 3) IC is concerned with world culture and multiple cultures; 4) IC deals with individuals from many cultures; and 5) IC handles the vague concept of cultural self-awareness.

Six themes arose regarding the effect of EFL instructors' comprehension of intercultural competence on their self-reported teaching practices: 1) teaching from textbooks and teaching materials; 2) absence of focus on culture learning and teaching in the curriculum; 3) the importance of linguistic proficiency outweighs all other considerations; 4) the infrequent use of multimedia to support teaching; 5) avoiding subjects related to culture that are unknown; and 6) a focus on a teacher-centered approach. Cultural values that are expressed in a language were not taught by the participating instructors. More crucially, EFL teachers generally relied on and were confined by textbooks, and they lacked theoretical frameworks for IC. Not enough

emphasis is placed on the value of cultural self-awareness. The majority of the participating EFL teachers believed that IC is a phenomenon that naturally arises as a result of being a part of a world with many cultures. Their grasp of IC appeared to be superficial. Participating EFL instructors' understandings of IC were found to be simplistic, and they admitted it was difficult for them to further explain these ideas.

Holguín (2013), conducted a pedagogical experiment in a public university in Colombia to examine how pre-service teachers' development of intercultural competency abilities changed following the addition of an intercultural component to a research and pedagogy course. During the experiment, a series of educational talks were given to the pre-service teachers by teacher educators from different countries. Data was collected through field notes, student work, and discussion in groups. The results showed that pre-service teachers began to gain intercultural competence by increasing their awareness of the intricacies of context and by learning how to analyze and contextualize cultural practices.

Gu (2015), looked into the ideas and attitudes of EFL instructors in China towards the evaluation of ICC in order to determine how and to what degree these views are represented in their application in the classroom. The survey's findings show that the majority of the Chinese university EFL instructors polled had a favorable opinion of ICC assessment and believed that it should be included in foreign language exams since it is an essential component of the EFL curriculum. Less than half of the respondents actually evaluated ICC, indicating that they still view linguistic competence as the primary concern in language evaluation while ICC continues to be an adjunct to language acquisition and is of secondary significance. Additionally, the respondents' comprehension of ICC is still weak and often incorrect. Many people mistakenly compare intercultural education to cultural teaching, which treats culture as a static, unchanging body of information about the cultures found in English-speaking nations. This flawed idea is also reflected in evaluation procedures where different ICC aspects receive uneven treatment. The majority of English-speaking nations' cultures are seen as being equivalent to English culture, while the cultures of non-English-speaking nations are disregarded.

Salazar and Aguero (2016), analyzed the intercultural profiles of pre-service teachers in Europe. They assessed their intercultural competence levels by using a questionnaire. The results revealed that most of the student teachers had intermediate

levels of IC and showed the necessity for improving intercultural education in teacher training programs. Only 3.5% of the participants stated that they had received training on IC. It was found out that the majority of European student teachers had an intermediate level of IC, which highlights the need to enhance future teachers' IC preparation by emphasizing IC dimensions like behavioral flexibility or communicative awareness.

In addition to language competency, EFL/ESL education must include the impact of intercultural contacts. Communication cannot be handled responsibly, successfully, or mindfully without a deep awareness of other cultures. Only via IC can people be able to cope with the difficulties and stress of intercultural communication situations. Learning about the target country's facts, numbers, and behavioral norms is only one aspect of ICC education; other aspects include reflection on cultural identities, cultural change, and meta-awareness of cultures.

Popescu and Iordachescu (2015), experimented with Philology (MA and BA) and Business (MA) students. At the start of the semester, the students took a test on metaphorical language and filled out a questionnaire to gauge their views and understanding of other cultures. The researchers included explicit intercultural education training by analyzing various metaphors, idioms, similes, etc. from other nations during each lesson. The students were given a new test and questionnaire that had the same format and tested the same knowledge and abilities after the intervention, which included explicit training (both linguistic and intercultural). The final results showed that at the start of the experiment, students from all three groups knew little about cultural distinctions or approaches to teaching culture. By the end of the semester, students had mastered a number of intercultural facets of both cultures. They considerably increased their language skills, which was another advantageous development. The study concludes that students' views toward interculturality can significantly improve as a result of formal instruction in language and culture.

Estaji and Rahimi (2018), studied 111 Iranian EFL teachers' perceptions of ICC and their classroom practices. The study showed that instructors had a generally positive view of ICC. Additionally, instructors' evaluations of ICC were unaffected by their academic degrees of certificates, Bachelor's, and Master's. Level of experience in teaching did not have a significant importance on ICC of participants either. The findings showed that teachers' opinions of intercultural competency had a statistically

significant impact on how they taught culture in the classroom. Practically speaking, care should be taken to ensure that acquiring intercultural communicative competence is not the goal of language training. On the other hand, intercultural communicative competence awareness can lead to improved language learning, teaching, and teacher performance. Evidently, the inclusion or exclusion of ICC practice from teacher education curricula and instructional materials depends on the availability of evidence. Pre-service and in-service teachers should be encouraged to become more aware of the notion of ICC by including it in EFL teacher training programs. Decisions concerning ICC appear to be better made at the macro rather than the micro level in an effort to give instructors and their knowledge greater voice and importance.

The qualifications framework of higher education institutions defined by The Higher Education Council (2011) includes competencies such as "knowing national and international cultures", and "living in different cultures and adapting to social life". Additionally, teachers are anticipated to possess intercultural sensitivity and intercultural communication competence according to the teacher qualifications that are described by the Ministry of Education.

Atay et al. (2009) investigated Turkish EFL teachers' opinions on intercultural approaches in foreign language education. 200 teachers working in public and private institutions at all levels of education across Turkey participated in the study. A questionnaire developed by Guilherme (2002) and Sercu et. al. (2005) was used for data collection. The questionnaire consisted of 7 parts, with Likert scale items. The results indicated that according to the participating teachers, the most prominent goal of foreign language teaching is "to help students use English for practical reasons" followed by "motivating the students to learn" and helping students understand their own culture and identity better". Most of the teachers saw foreign language culture teaching as "helping students understand their own culture better" followed by "helping students develop intercultural communication skills" and "helping students be aware of the cultural differences". In addition, teachers thought that they had sufficient knowledge about the target cultures. The participating teachers 'sometimes' carried out classroom practices related to culture teaching. Additionally, the teachers were found to be not traveling abroad and having contact with foreigners sufficiently. In conclusion, teaching culture did not seem to be a priority of foreign language teachers; in fact, culture teaching is utilized to help students understand their own

culture instead of getting to know the target culture. The authors conclude that teacher training programs should add culture lessons to their curricula, and in-service training should be provided to practicing teachers to help them develop intercultural competence.

Hismanoglu (2011), asserts that as ICC growth is equally as crucial to language development as phonological, morphological, syntactic, and semantic advancement, ICC education needs to begin at the very beginning of foreign language instruction.

The common European Framework of Reference for Languages has been constructed based on Byram's model of intercultural communication theory. It can be said that there is a shift towards postmodernism in culture teaching. With this shift, the affective dimension has gained prominence rather than the cognitive dimension, prioritizing attitudes, and emotions and recognizing 'the other' (Karabinar & Guler, 2012). In order to learn about the instructors' perspectives on the role of culture in teaching foreign languages, as well as how they address it and employ relevant resources and methods, Karabinar and Guler (2012), conducted interviews with six teachers. The instructors used the terms uniqueness, shared norms, values, behavior, and identity. The majority of them pointed out that there is a mutual interaction between language and culture, and culture provides a context for communication. For the benefits of culture teaching, the participants gave answers such as; raising cultural awareness, raising curiosity, contributing to communication, and personal development. All of them agreed that teaching about culture is a very useful tool for foreign language teaching. The reasons that the instructors provided for teaching about culture are facilitating accurate communication, gaining a wider perspective, globalization, self-reflection, raising curiosity, and traveling. All instructors believed that knowing about the culture of the person you are communicating with is highly important and beneficial.

Most instructors stated that they integrated cultural elements into their instruction by taking the local culture as the starting point and comparing local and target cultures so that the learners could have a general perspective. Instructors indicated that they promoted intercultural communication in their classes by the use of speaking activities, visual materials, and written materials to improve cultural awareness. Instructors gave the following reasons for not integrating enough cultural information in teaching: time limitations, tight schedules, risk of stereotyping, etc. While the instructors are aware

of instruction on culture, they mostly stick to the textbooks and most of the time on grammar teaching because of time constraints. Foreign Language Education curricula need to be carefully designed to allocate more time and activities to culture teaching.

A study conducted with pre-service EFL teachers examined their intercultural communicative competence (ICC) levels and whether factors such as gender, academic success, and studying abroad affected their ICC levels. The results revealed that these 89 participants studying in a major state university, had generally high levels of ICC. There was no significant difference between male and female participants' ICC levels; academic achievement did not have a significant effect on their ICC either. However, studying abroad was positively correlated with the intercultural communicative competence of pre-service EFL teachers. Thus, it can be concluded that L2 learning contexts provide more opportunities to develop ICC levels than foreign language learning contexts. The researchers emphasize the importance of ICC training in English language teacher education (Sarıcoban & Oz, 2014).

Bektas-Cetinkaya (2014), conducted a study with a focus on developing the intercultural competence of pre-service EFL teachers through instruction in a classroom environment. Specifically, it aims to find out whether there is a difference in the knowledge, skill, attitude, and awareness of pre-service EFL teachers' according to whether they took cultural content courses. The participants of this mixed-method study were first-year pre-service English teachers. One class was assigned as a cultural content group and another class as a control group. While the control group followed the traditional conversation class curriculum, the cultural content group followed a specifically designed cultural content program. This program aimed to help learners examine different lifestyles, beliefs, and values so that they could develop critical cultural awareness. The results showed that the students in the cultural content group were significantly better at gaining cultural knowledge, intercultural skills, and intercultural awareness than the ones in the traditional group. Yet, the two groups did not significantly differ in attitudes, meaning that the cultural content group's attitudes were not affected by their newly developed knowledge, skills, and awareness. At the end of the study, most participants seemed to develop cultural awareness and they were able to identify differences among cultures. The study indicates that intercultural competence can be developed to some extent in a classroom setting by implementing a special program, in the absence of frequent contact with foreigners.

In EFL research, learner identity is highly researched while teacher identity needs more attention from the researchers. Nonnative EFL teachers have at least three different identities; L2 learner, L2 user, and L2 teacher. Longitudinal studies yield more in-depth analyses of teacher identity and intercultural competence. Ortactepe (2015), used a narrative inquiry approach to study two experienced EFL teachers' language socialization process in the United States during their graduate studies, causing an identity (re)construction as teachers of intercultural competence. The researcher adopted Norton's (2000) notion of investment which argues that learners invest in L2 with the understanding that they will acquire a wide range of symbolic and material resources which will eventually increase their cultural capital. The journals written by the two participants and several interviews showed that their language socialization resulted in three identity investments: as an experienced EFL teacher, as an L2 user, and as a burgeoning scholar. The two teachers reflected upon their teaching practices in Turkey and had personal transformations in their identity as teachers of intercultural competence. Teacher identities are not fixed and unitary but dynamic and multiple.

Another study focused on a different context and investigated the opinions and attitudes of International Baccalaureate Diploma Programme (IBDP) English language teachers from five countries including Türkiye. S. Demircioğlu and C. Çakır (2015), explored teachers' ICC via an open-ended questionnaire. The results indicated that out of 60 teachers who attended the survey only 15% had a course on intercultural communication. Their experiences with people from different cultures affected their teaching positively. Most of the participants believe that ICC is more important than grammar and other language skills, while the rest think it is equally important. The teachers are aware of the importance of ICC and agree that it should be emphasized in the classroom. The study concludes that the IBDP has a positive influence on students' intercultural competence.

Genc (2018), investigated pre-service EFL teachers' intercultural communicative competence with a focus on several components of the affective domain of intercultural competence namely; ambiguity tolerance, open-mindedness, and cultural empathy. These components' relationship with the variables such as age, gender, year of study, overseas experience, and students' preference for Turkish over foreign movies were also studied. The results showed that half of pre-service EFL teachers

had low levels of ICC, they lacked open-mindedness and tolerance of ambiguity, yet they were culturally empathic. Males, 4th year students, and the ones who had overseas experience were found to have higher levels of ambiguity tolerance. Age and participants' preference for Turkish or foreign movies did not have a significant effect on any of the predictors of ICC.

Another study from the Turkish context argues that to develop intercultural identity, individuals do not need to have intercultural experiences. Celik (2018), administered a questionnaire to 227 English major university students. Learners are found to be developing a unique identity as a result of prolonged L2 education. This identity possesses both L1 and L2 culture elements, yet it is not identical to either of them. L2 learners' identity can be considered similar to their interlanguage; unique and dynamic. Investment in L2 learning was found to be a significant factor contributing to intercultural identity development in foreign language learning contexts. The participants of the study had developed a sense of identity called 'foreign language intercultural identity' by the researcher, which places them somewhere in a continuum from the L1 culture to the L2 culture.

In a similar study, Tuncel and Paker (2018), investigated whether intercultural sensitivity can be enhanced by instruction. For this purpose, two groups of ELT major university students were studied. The first group took "Intercultural Communication" as an elective course while the other group took "Sociolinguistics". This mixed-methods descriptive study employed The Intercultural Sensitivity Scale (Chen and Starosta, 2000) in terms of pre-and post-test. Later, qualitative data were collected through focused group or individual semi-structured interviews. The study found that in comparison to the sociolinguistics course, the intercultural communication course was more successful in raising the students' degree of intercultural sensitivity. The findings from the interviews indicated that when pupils contrast and compare different cultures with their own, their awareness of their own culture increases. They also develop positive feelings towards different cultures when they realize the similarities between their own culture and other cultures. The researchers suggest that a course like “intercultural communication” might be compulsory for all departments in hopes of creating cultural awareness and developing intercultural sensitivity among teacher candidates.

A survey conducted with fifty EFL instructors at Turkish universities showed that the instructors acknowledge the value of culture integration in EFL classrooms and hold positive attitudes about it. Yet, the instructors did not see gaining intercultural competence as one of the main goals of FL education (Ozdemir, 2018).

Ay (2018), investigated teacher perceptions of intercultural competence of 215 English teachers working at primary, secondary, and tertiary levels of education. Participants of the study prioritized language instruction over the acquisition of intercultural skills. They focused on the knowledge dimension of culture teaching rather than attitude or skills dimensions.

Harmandaoglu (2018), conducted a case study with fourth-year teacher trainees, aiming to promote intercultural competence via the use of Twitter. The result showed that the participants experienced a considerable increase in their intercultural competence in terms of knowledge and attitudes.

Intercultural sensitivity is the affective domain of intercultural competence, commonly associated with respect and empathy towards other cultures. Having higher intercultural sensitivity means a greater chance to develop overall intercultural competence. Intercultural sensitivity is about perceiving different cultures emphatically, while intercultural competence is acting emphatically and respectfully in intercultural contexts.

A recent study investigated the intercultural sensitivity levels of pre-service teachers. The Intercultural Sensitivity Scale developed by Chen and Starosta (2000) was used to obtain data. The participants' intercultural sensitivity levels were examined under five sub-dimensions. Namely; intercultural engagement, respect for cultural differences; interaction confidence, interaction enjoyment, and interaction attentiveness. It was found that the pre-service teachers' intercultural sensitivity levels were not affected by gender, paternal or maternal educational status. However, taking part in non-governmental organizations was a significant variable, the ones who volunteered were found to have higher levels of intercultural sensitivity. It was concluded that the teacher candidates were sensitive and respectful of other cultures. When they were asked about increasing IS levels among students, they suggested seminars, workshops, and including cultural awareness-raising items in curricula (Arcagok and Yılmaz, 2020).

It is important to find out how language teachers see themselves and their students as intercultural speakers. Exploring these issues can help develop training programs and curricula for teacher education departments. With this notion in mind, Gedik-Bal and Savas (2020), researched into the perceptions of state school English language teachers in Türkiye about their own and their students' intercultural competence. 30 teachers who work at middle schools and high schools were interviewed. The participants had 6 months or less experience abroad. Six of the teachers did not take courses related to IC or the cultural aspect of language teaching, sixteen of them expressed that they did not have a specific course for that matter but they believed that IC was covered in other courses during their undergraduate education. While describing IC, the teachers mentioned common components of IC such as knowledge, attitudes, ability to relate and integrate, etc. They also referred to certain attitudes including empathy, acceptance, respect, and openness. They commonly defined IC as the ability to interact or communicate with people from other cultures. The teachers used similar terms when defining the characteristics of an interculturally competent EFL learner. These included positive attitudes towards other cultures, and being open to learning about different cultures alongside knowledge about different cultures. When they were asked whether their students were interculturally competent, 12 teachers stated that most of their students had high IC, while 11 teachers reported that their students were not interculturally competent. The remaining 7 teachers indicated that they had only a few interculturally competent students.

The participants defined the qualifications of the interculturally competent EFL teacher in the same way they defined the learner with the addition of skills concerning teaching IC in language classes. Knowledge of own and target cultures, having overseas experience, and being proficient in the target language alongside having positive attitudes towards other cultures were among the necessities that were stated by the teachers. When they were asked to self-evaluate, 15 teachers stated that they believed they were interculturally competent. The rest of them felt incompetent or ‘not necessarily’ competent. The rationales they gave for feeling competent were being able to communicate with native speakers, being abroad, and being able to answer students' questions about the target culture. The reasons given for feeling interculturally incompetent were lack of overseas experience, not knowing enough about the target culture, and lack of training in IC. The study concluded that the majority of the teachers

understood the qualities of an intercultural speaker and knew whether they or their students had those qualities. Half of the teachers considered themselves to be interculturally competent enough. These findings indicated the need for training, guidance, and support for teachers in terms of intercultural skills.

Kazazoglu and Ece (2021), examined the intercultural sensitivity levels of pre-service and novice English teachers and compared them to see the effect of teaching experience on intercultural sensitivity. In general, there was not a big difference between pre-service and novice English teachers, both groups were found to have high levels of intercultural sensitivity. However, when the dimensions of IS were examined in detail, differences were found especially in interaction confidence. Experience was found to be a leading factor that affected the results. Exchange programs and elective courses taken in university are other factors that contribute to high levels of IS. The study also found out that knowing another language and exposure to other cultures resulted in higher IS. When interviewed, the novice teachers stated that they included cultural elements in their instruction.

# 3. METHODOLOGY

This chapter explains the study's methodology. Related hypotheses are created with the research question list. The details of the sample, the tools used to acquire the data, and the methodology are detailed along with the quantitative approach. There is extensive information provided regarding the tools used to collect data. By describing the data analysis approaches, the data analysis methodologies that were employed to investigate the research topics are recognized.

## 3.1. Research Design

The link between variables was examined using quantitative research (Creswell, 2009; Gall, Gall, Borg, 2007). Instruments that measure the variables produce numerical data that can be statistically analyzed (Borrego, Douglas, Amelink, 2009). In that study, the quantitative research tool was divided into four sections: demographics (7 items), familiarity with the foreign culture (15 items), view of teaching (17 items), and view of intercultural foreign language teaching (20 items) The survey has 59 items in all.

This study was carried out to explore the views of pre-service EFL teachers about intercultural competence and culture teaching in EFL education. The factors related to characteristics such as gender, age, year of study, and being abroad were examined to analyze the possible differences in the perception of intercultural competence and culture teaching. To investigate them, a quantitative research design was used.

Survey design, which is understood primarily as data gathering tools consisting of questionnaires, was employed in the current study. Some benefits of surveys were noted by Griffe (2012). For instance, reaching a large number of participants allows for complex justifications of a generalized result. Additionally, it facilitates faster data collection, which may then be statistically examined by adhering to practical analytic processes.

### 3.2. Participants

Non-probability sampling was utilized as the sampling method. With this sampling technique, the researcher selects a sample depending on the objectives of the study, the availability of subjects, or other non-statistical factors. Purposive sampling, which is a kind of non-probability sampling approach, was utilized for the quantitative research. It is a nonrandom strategy that necessitates the purposeful selection of participants in accordance with a set of desired characteristics (Etikan, Musa, Alkassim, 2016). In the present study, being a pre-service EFL teacher was the requirement.

In the present study, the participants were undergraduate students at the English Language Teaching departments of universities in Türkiye. The participants were homogenous in terms of their English proficiency levels. Since all of them had passed English proficiency tests before starting their education at the department, they had a minimum of B2 level proficiency. In total, 232 participants took part in the study. However, 4 participants' questionnaires were incomplete and their answers were not included in the analysis. As a result, 228 participants' responses were statistically analyzed.

**Table 3.1. Demographic Characteristics of the Participants in the Research**

| | | N | % |
|---|---|---|---|
| **Gender** | Male | 79 | 34,6 |
| | Female | 149 | 65,4 |
| **Age** | 18 - 23 | 210 | 92 |
| | 24 - 29 | 12 | 5,3 |
| | 30 - 41 | 5 | 2 |
| **Year of study** | 1st year | 58 | 24,6 |
| | 2nd year | 78 | 34,2 |

| | | | |
|---|---|---|---|
| | 3rd year | 40 | 17,5 |
| | 4th year | 54 | 23,7 |
| **University** | State | 104 | 45,6 |
| | Foundation | 124 | 54,4 |
| **GPA** | 1,00 - 2,50 | 21 | 9,3 |
| | 2,51 - 3,00 | 39 | 16,5 |
| | 3,01 - 3,50 | 65 | 26,4 |
| | 3, 51 - 4,00 | 35 | 15,2 |
| | N/A | 68 | 29,8 |
| **Native Language** | Turkish | 215 | 94,3 |
| | Other | 13 | 5,7 |
| **Duration of learning English** | 1 - 5 years | 27 | 11, 8 |
| | 6 - 10 years | 102 | 44,7 |
| | 11- 15 years | 84 | 36,9 |
| | 16 - 20 years | 7 | 3 |
| | 21 - 25 years | 3 | 1,2 |
| | 26 - 30 years | 2 | 0,8 |

When demographic distribution was analyzed, it was seen that 65,4% of the participants were females, and 34,6 % were males. A great majority of the participants were between the ages 18-23 (92%), 5,3 % of them were 24-29 years old, 0,8% were 30-35, and 1,2% were in the 35-41 age group. 24,6% of participants were freshmen, 34,2% were sophomores, 17,5 were juniors, and 23,7% were senior students. 45,6% of the participants were students at a state university, and 54,4% of them were studying at a foundation university.

9,3% of the participants had a GPA between 1,00 - 2,50, 16,5% were between 2,52 - 3,00, 26,4% were between 3,01 - 3,50, and the percentage of participants that had a GPA between 3,51 - 4,00 were 15,2. Meanwhile, 29,8% of the students did not have a GPA yet. 94,3% of the participants were native speakers of Turkish, and only

5,7% of them had a mother tongue other than Turkish. 11,8% of the participants had been learning English for 1-5 years, 44,7% were between 6-10 years, and 36,9% of them were between 11-15 years. 5% of the participants stated that they had been learning English for more than 15 years.

## 3.3. Data Collection Instruments

This research study had a quantitative research design. The survey was administered to collect quantitative data.

### 3.3.1. The Questionnaire

The questionnaire consisted of four parts: 7 questions for the general information part, 15 items for Familiarity with the foreign culture part, 17 items for You as a Teacher part, and 20 items for the Intercultural Foreign Language part. In total, the questionnaire had 59 items. The first section asked about demographics and English, such as age, gender, and year of study.

The second section (Your Familiarity with the Foreign Culture) is concerned with the participants' familiarity with the foreign culture(s) e.g., English, American, etc. connected to the foreign language they will teach i.e., English. This section has 5 multiple-choice items asking about the participants' experiences with the foreign culture. Next, 10 items are asked about the familiarity of the participants with the culture and people of the English-speaking countries. The items are four-point Likert-type items ranging between 1(not familiar at all) and 4 (very familiar).

The third section (You as a Teacher), inquiries about the participants' EFL teaching views and their perceptions of culture teaching in the EFL context. This section includes 17 items in total in a five-point Likert scale format. 8 of these items are concerned with the aims of FL teaching and the remaining 9 items are asking about the aims of culture teaching in EFL education. The participants are asked to give a number to each aim of foreign language and culture teaching between 1 and five 5; 1 meaning not important and five meaning very important.

The fourth and last section (Intercultural Foreign Language Teaching: Your Opinion), explores the participants' views about intercultural foreign language

teaching. This part consists of 20 items, each of which is a statement about Intercultural FL teaching. The items are in the 5-point Likert scale format; 1 corresponding to disagree strongly, and 5 to agree strongly.

The questionnaire was adapted from Sercu et al., (2005) research study with the permission of the original author. The original survey had 11 sections and 154 items in total. For the present study, the following parts were adopted/adapted from the original survey: Section 3: You as a teacher, Section 5: Your Familiarity with the Foreign Culture(s) associated with the foreign language you teach, and Section 11: Intercultural Foreign Language Teaching: Your Opinion.

The original questionnaire was administered to 424 foreign language teachers in seven different countries as part of a large-scale research study. Since the present study is a smaller scale study it would be difficult to administer the whole questionnaire. Another difference between the studies is that the participants in Sercu et al., (2005) study were practicing teachers with various years of experience in teaching. However, all the participants in the present study are pre-service EFL teachers with almost no real teaching experience with a few exceptions. Therefore, some parts of the questionnaire were not suitable for the target group of the present study, since they were inquiring about the teaching practices of the teachers. As a result, only the parts that inquire about the participants' familiarity with the foreign culture, and their views about teaching a foreign language and intercultural foreign language teaching in particular were used. These three parts sufficed to meet the objectives of the present study. The way the questions were asked was changed to a prospective point of view e.g., "What will you try to do as a teacher?" instead of "What do you do as a teacher?". Additionally, a general information part was created by the researcher and added to the beginning of the questionnaire to collect demographic data of the participants.

**Piloting**

Since the questionnaire was not fully adopted as the original one, a piloting study was conducted to find the reliability of the data collection instrument. For this purpose, the questionnaire was uploaded as a Google Forms document. The link to the questionnaire was sent to different professors from various universities working in the English Language Teaching Departments, asking them to share the link with their students.

Twenty participants answered the questionnaire for the piloting study. After the piloting study, two questions were omitted from the questionnaire, these two questions were to choose one or more of the options format. After omitting these questions all the items were in the same format i.e., Likert scale; making the statistical analysis more convenient.

To make sure the measurement tool was reliable, the internal consistency coefficient of the scale was calculated. Based on Cronbach's alpha internal consistency coefficients, each variance component was determined. The initial statistical analysis of the pilot study is shown in Table 3.2.:

**Table 3.2. Internal Consistency of Intercultural Competence and Culture Teaching in ELT Questionnaire**

| Subscale | Number of Items | Cronbach's Alpha |
|---|---|---|
| Familiarity with the Foreign Culture | 10 | .895 |
| Objectives of FL Teaching | 8 | .741 |
| Objectives of Culture Teaching in FL Education | 9 | .782 |
| Intercultural Foreign Language Teaching: Your Opinion | 23 | .594 |

The analysis showed that the first two parts of the questionnaire (Familiarity with the Foreign Culture and You as a Teacher) had internal consistency since their Cronbach's Alpha α = .895 and α= .868 respectively) values were greater than (α = .70) as recommended by Buyukozturk (2016).

However, the last part of the questionnaire (Intercultural Foreign Language Teaching: Your Opinion) had an insufficient Cronbach's Alpha value (α = .594). When the reason for this low value was investigated, it was seen that three items had low Cronbach's Alpha values and they were affecting the overall internal consistency of the subscale. These three items were removed and the calculations were made again. After the removal of the items with low reliability, the subscale's Cronbach's Alpha value increased (α = .715).

**Table 3.3. Internal Consistency after Item Removal**

| Subscale | Number of Items | Cronbach's Alpha |
|---|---|---|
| Intercultural Foreign Language Teaching: Your Opinion | 20 | .715 |

**Procedure for Data Collection**

For the data collection procedure, initially, a Google Forms was created and sent to several instructors for them to share with their students who were studying to be EFL teachers. However, it was seen that the participation rate did not reach the desired numbers and most of the participants did only fill out the questionnaires partially so their answers could not be used.

After the initial attempt to collect data, it was decided to use the old methods i.e., visit classrooms and collect data with hard-copy questionnaires. About 150 copies were made and delivered to the professors at the Department of English Language Teaching at a state university in Istanbul. A few weeks later, the filled-out questionnaires were taken back from the professors.

After some investigation, a foundation university in İstanbul was arranged as the second data collection site. It was a good option since it was a foundation university and it would present a fine comparison with the state university. The chair of the Department of English Language Education was contacted and the necessary permissions were taken for collecting data. Another 150 copies were made and the questionnaires were administered. The data were collected on the same day from the 1st, 2nd, and 4th year students of English Language Education Department. A link to the online questionnaires was sent to the third-year students by their professors since they did not have class on the day of data collection.

### 3.4. Data Analysis

Following the collection of quantitative data, the data were analyzed using descriptive statistics in Statistical Package for Social Sciences (SSPS) 26.0 to see whether any statistically significant differences existed between variables. Firstly, the reliability test was performed on all items, and Cronbach's alpha values were calculated. The next step was to select the test types to be performed by checking the data for normalcy. Skewness and kurtosis values, as well as histograms and scatter plots, were investigated to see whether the normality assumptions were met. The data were found to be normally distributed, hence parametric tests were used to analyze the data.

Furthermore, the data for each analysis was examined to see if it met the statistical test criteria. T-scores and ANOVAs were used to examine the connection among demographic factors and objective categories, as well as using statistical techniques like means, and frequencies. For the frequency analysis of the gathered data, percentages were used to interpret utilizing the survey.

The first section of the questionnaire had seven demographic questions designed to inquire about and apply the demographic factors of the participants. The demographics of the participants are already presented in Table 3.1. In the second section, five questions were asked about the experiences of the participants related to the target culture, and also ten Likert-scale items were presented to discover their familiarities with the foreign culture. Frequency analysis of the Likert-scale items is conducted to find out the participants' levels of familiarity with the culture of English-speaking countries.

The third section included eight items that sought participants' believes of English language teaching goals; and seven items that inquired about their views on culture teaching. To begin with, a frequency analysis of the items was performed to discover the most and least frequent aims. Sercu et al. (2005, p. 21), classified these objectives as culture learning objectives, language learning objectives, and general skills learning objectives. Second, T-Test and ANOVA analyses were used to examine the connection among these objective categories and demographic characteristics (age, gender, year of study, taking a culture course, and being abroad). In addition, a frequency analysis of the culture teaching objectives is computed to discover the most and least frequent objectives. Sercu et al. (2005, p.26), classified these objectives into three categories: knowledge, attitude, and abilities. T-test and ANOVA analyses were then used to examine the association among these objective categories and demographic variables (age, gender, year of study, taking a culture course, and being abroad).

The fourth and final part of the questionnaire had twenty items inquiring about the participants' views regarding intercultural foreign language education. A frequency analysis of the items is performed to discover the most and least frequent views about intercultural foreign language education. T-test and ANOVA analysis were then used to examine the association between these views and demographic variables (age, gender, year of study, taking a culture course, and being abroad).

## 4. RESULTS

This chapter presents the results of the questionnaire. The data overview includes demographic information about the participants and questionnaire replies. The acquired data was analyzed to answer the related research questions. Table 4.1. presents the data acquired by the first five questions of Section 2 of the questionnaire. These questions are related to the intercultural experiences of the participants.

**Table 4.1. Intercultural Experiences of the Participants in the Research**

| | | N | % |
|---|---|---|---|
| **Did you take any course about "Culture"?** | No, I did not. | 147 | 64.5 |
| | Currently taking | 21 | 9.2 |
| | Yes, I took one. | 60 | 26.3 |
| **Have you ever been abroad?** | Yes | 46 | 20.4 |
| | No | 180 | 79.9 |
| **Which kind of visit has it been? (for the ones who has been abroad)** | Tourist visits | 27 | 58.69 |
| | Grown up in the country | 7 | 15.21 |
| | Visits to relatives/ friends | 16 | 34.78 |
| | Student exchange | 17 | 36.95 |
| **How often do you visit English-speaking countries?** | Often | 1 | .4 |
| | Once in a while | 44 | 19.5 |

| | | | |
|---|---|---|---|
| | Never | 181 | 80.1 |
| **Where do you get information about the English-speaking countries?** | Turkish media | 86 | 38.2 |
| | Foreign media | 161 | 71.6 |
| | Courses | 59 | 26.2 |
| | Social media | 201 | 89.3 |
| | Native speakers living in Turkey | 61 | 27.1 |
| | Contacts abroad | 17.8 | 40 |

Table 4.1. shows that 64.5% of the participants did not take a course related to culture during their undergraduate education. The remaining 35.5% are currently taking a culture course or took one in the past. Only 20.4% of them have been abroad. Out of 46 participants who had been abroad 27 of them defined their visits as a tourist visit, 17 of them went as part of a student exchange, 16 of them visited family/friends living abroad and 7 of them grew up in a different country. 80.1% of the participants stated that they never visited English-speaking countries, while 19.5% sometimes visited those countries, and only 1 participant stated that they traveled often. The results show that social media is the leading source of information about English-speaking countries (89.3% of the participants), followed by foreign media (71.6%), Turkish media (38.2%), native speakers living in Turkey (27.1%), courses (26.2%), and contacts abroad (17.8%).

Before going into descriptive statistics of the data provided by scales, all of the scales' internal reliability was checked using Cronbach's alpha computation. As can be seen from Table 4.2., all the scales used for the study have a Cronbach's alpha of >.70, therefore we can say that all the scales had internal consistency.

**Table 4.2. Internal Consistency of Intercultural Competence and Culture Teaching in ELT Questionnaire**

| Subscale | Number of Items | Cronbach's Alpha |
|---|---|---|
| Familiarity with the Foreign Culture | 10 | .798 |
| Objectives of FL Teaching | 8 | .910 |
| Objectives of Culture Teaching in FL Education | 9 | .907 |
| Intercultural Foreign Language Teaching: Your Opinion | 20 | .702 |

On the next step, the data were tested for normality in order to decide using parametric or non-parametric test types. The results related to the test of normality are presented in Table 4.3. below.

**Table 4.3. Results of Normality Tests for the Distribution of Data**

| Variables | Kolmogorov-Simirnov | | | Shapiro-Wilk | | | Skewness | Kurtosis |
|---|---|---|---|---|---|---|---|---|
| | Statistics | df | Sig. | Statistics | df | Sig. | | |
| Familiarity with The Foreign Culture | ,058 | 228 | ,065 | ,989 | 228 | ,092 | ,214 | -,097 |
| Objectives of FL Teaching | ,174 | 228 | ,076 | ,843 | 228 | ,082 | -1,408 | 1,653 |
| Objectives of Culture Teaching In FL Education | ,139 | 228 | ,069 | ,839 | 228 | ,079 | -1,160 | 1,125 |
| Intercultural FL Teaching: Your Opinion | ,056 | 228 | ,087 | ,983 | 228 | ,070 | -,449 | ,831 |

According to the results of normality tests shown in Table 4.3., all the variables' Skewness and Kurtosis values are between -1,96 and +1,96. In addition, Kolmogorov-Simirnov and Shapiro-Wilk test results were found to be $p>0.05$. It was concluded that the data were normally distributed; therefore, parametric test types were utilized in the following steps.

The study investigated the views of pre-service EFL teachers about intercultural competence and culture teaching in foreign language education. The acquired data were evaluated to provide answers to the following study questions:

1. What are the perceived familiarity levels of pre-service EFL teachers with the culture of English-speaking countries?

2. What are the views of pre-service EFL teachers about the objectives of foreign language teaching?

    a. Do the following variables affect the views of pre-service EFL teachers about the objectives of foreign language teaching: age, gender, year of study, taking a culture course, and being abroad

3. What are the views of pre-service EFL teachers about culture teaching in foreign language education?

    a. Do the following variables have an effect on the views of pre-service EFL teachers about culture teaching in foreign language education: age, gender, year of study, taking a culture course, and being abroad

4. What are the views of pre-service EFL teachers about intercultural foreign language education?

    a. Do the following variables have an effect on the views of pre-service EFL teachers about intercultural foreign language education: age, gender, year of study, taking a culture course, and being abroad

- **Research Question 1: What are the perceived familiarity levels of pre-service EFL teachers with the culture of English-speaking countries?**

The second part of Section 2 of the questionnaire included 10 items regarding the familiarity of the participants with different aspects of the culture of English-speaking countries. The participants were asked to choose between 1 to 4 for each item, ranging from not familiar at all to very familiar. Table 4.4. shows the descriptive statistics for this part.

**Table 4.4. Results Related to the Familiarity with the Culture of English-Speaking Countries**

| Items | Not Familiar at All | | Not Sufficiently | | Sufficiently | | Very Familiar | | Mean | SD |
|---|---|---|---|---|---|---|---|---|---|---|
| | f | % | f | % | f | % | f | % | | |
| **1 - History, geography, political system** | 14 | 6.3 | 82 | 36.6 | 98 | 43.8 | 30 | 13.4 | 2.64 | .791 |
| **2 - Different ethnic and social groups** | 9 | 4 | 73 | 32.4 | 112 | 49.8 | 31 | 13.8 | 2.73 | .744 |
| **3 - Daily life and routines, living conditions, food and drink etc.** | 4 | 1.8 | 32 | 14.3 | 109 | 48.7 | 79 | 35.3 | 3.17 | .734 |
| **4 - Youth culture** | 8 | 3.6 | 32 | 14.3 | 117 | 52.5 | 66 | 29.6 | 3.08 | .761 |
| **5 - Education, professional life** | 8 | 3.6 | 84 | 38 | 102 | 46.2 | 27 | 12.2 | 2.67 | .735 |
| **6 - Traditions,** | 8 | 3.5 | 83 | 36.7 | 98 | 43.4 | 36 | 15.9 | 2.90 | .852 |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| **folklore, tourist attractions** | | | | | | | | | | |
| **7 - Literature** | 36 | 16.1 | 96 | 42.9 | 65 | 29 | 27 | 12.1 | 2.37 | .894 |
| **8 - Other cultural Expressions (music, drama, art)** | 9 | 4 | 54 | 23.9 | 103 | 45.6 | 60 | 26.5 | 2.95 | .815 |
| **9 - Values and beliefs** | 12 | 5.4 | 61 | 27.5 | 113 | 50.9 | 36 | 16.2 | 2.78 | .779 |
| **10 - International relations (political, economic and cultural), with own country and other countries** | 27 | 11.9 | 83 | 36.7 | 86 | 38.1 | 30 | 13.3 | 2.53 | .870 |

The participants considered themselves most familiar with daily life and routines of English-speaking countries (M = 3.17, SD = .734), followed by youth culture (M = 3.08, SD = .761), and other cultural expressions (music, drama, art, etc.) (M = 2.95, SD= .815). Traditions, folklore, and tourist attractions had the fourth highest mean score (2.90, SD = .852); followed by values and beliefs (M = 2.78, SD = .779), different ethnic and social groups (M = 2.73, SD = .744), education and professional life (M = 2.67, SD = .735), history and geography (M = 2.64, SD = .791), and international relations (M = 2.53, SD = .870). Literature of the English-speaking countries was the item with the lowest mean score (M = 2.37). The average mean score of the ten items was calculated as 2,78 out of 4.

- **Research Question 2: What are the views of pre-service EFL teachers about the objectives of foreign language teaching?**

  **a. Do the following variables affect the views of pre-service EFL teachers about the objectives of foreign language teaching: gender, age, year of study, taking a culture course, and being abroad?**

In the first part of section three of the questionnaire, the participants were given eight statements. Each statement presented an objective of foreign language teaching. The participants were asked to assign each statement a number between 1 and 5; 1 meaning not important and 5 meaning very important. The results of the descriptive analysis are presented in Table 4.5.

**Table 4.5. Results Related to the Objectives of Foreign Language Education**

| Items | Mean | SD |
|---|---|---|
| **1 - Enthuse my pupils for learning foreign languages** | 4.44 | .915 |
| **2 - Promote my pupils' familiarity with the culture, the civilization of the countries where the language which they are learning is spoken** | 4.16 | .966 |
| **3 - Assist my pupils to acquire a level of proficiency in the foreign language that will allow them to read literary works in the foreign language** | 4.25 | .919 |
| **4 - Assist my pupils to acquire skills that will be useful in other subject areas and in life (such as memorize summarize, put into words, formulate accurately, give a presentation, etc.).** | 4.37 | .904 |
| **5 - Promote the acquisition of an open mind and a positive disposition toward unfamiliar cultures** | 4.31 | .951 |
| **6 - Promote the acquisition of learning skills that will be useful for learning other foreign languages** | 4.33 | .900 |
| **7 - Promote the acquisition of a level of proficiency in the foreign language that will allow the learners to use the foreign language for practical purposes** | 4.36 | .868 |
| **8 - Assist my pupils in developing a better understanding of their own identity and culture.** | 4.32 | .920 |

When the table is examined, it can be seen that all the items have relatively high mean scores. In addition, there is not much difference between the mean scores of the items. The item with the highest mean score is ‘Enthuse my pupils for learning foreign languages.’ (M = 4.44, SD= .915). The item with the lowest mean score is ‘Promote my pupils' familiarity with the culture, the civilization of the countries where the language which they are learning is spoken.’ (M = 4.16, SD = .966).

To explore the second part of Research question number 2, independent samples t-test and one-way ANOVA were computed to discover if there is a link between the aims of foreign language education and variables of age, gender, year of study, taking a culture course, and being abroad. Findings from the Independent Sample T-test and ANOVA analyses are presented below.

**Table 4.6. Independent Sample T- Test Result of Objectives of Foreign Language Education according to Gender**

| **Sections** | **Groups** | | | | | |
|---|---|---|---|---|---|---|
| | **Male** | | **Female** | | **T** | **p** |
| | **$\bar{x}$** | **SD** | **$\bar{x}$** | **SD** | | |
| **The objectives of Foreign Language Education** | **4.33** | **.56** | **4.30** | **.79** | **.333** | **.740** |

Table 4.6. shows that the standard deviation is .56 for males and .79 for females. It is seen that the mean score of male participants in total (M=4.33, SD=.56) is slightly higher than the total mean score of female participants (M=4.30, SD=.79). According to the t-test result and p-value (T= .333, p= .740), it can be concluded that there is not a statistically significant influence of gender on the aims of EFL education at the $p > .05$ level in the present study.

**Table 4.7. One-way ANOVA Results of Objectives of Foreign Language Education according to Age**

| Sections | Groups | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | 18 - 23 | | 24 - 29 | | 30 - 41 | | F | p |
| | $\bar{x}$ | SD | $\bar{x}$ | SD | $\bar{x}$ | SD | | |
| **The objectives of Foreign Language Education** | **4.33** | **.66** | **4.15** | **.46** | **4.27** | **-** | **.998** | **.456** |

As can be seen in Table 4.7., variance analysis was carried out to shed light on the influence of age on the aims of EFL education. Regarding the mean scores; the participants, who are between the ages 18-23, have the highest mean score (m= 4.33), followed by participants aged between 30-41 (M=4.27), and participants between the ages of 24-29 (m=4.15, SD=.46) attain the lowest mean score. Furthermore, the results of one-way ANOVA show that there is not a statistically significant difference among the three age groups concerning aims of EFL education at the p> .05 level. In conclusion, age cannot be acknowledged as a component affecting the aims of EFL teaching in the current study [F= .998, p=.456].

**Table 4.8. One-way ANOVA Results of Objectives of Foreign Language Education according to Year of Study**

| Sections | Groups | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | 1st Year | | 2nd Year | | 3rd Year | | 4th Year | | F | p |
| | $\bar{x}$ | SD | $\bar{x}$ | SD | $\bar{x}$ | SD | $\bar{x}$ | SD | | |
| The objectives of Foreign Language Education | 4.43 | .557 | 4,32 | .660 | 4.12 | 1.00 | 4.31 | .693 | 1.394 | .246 |

As can be seen in Table 4.8., the variance analysis was computed to discover the influence of the year of study on the aims of EFL education. 1st-year students have the highest mean score (M= 4.43, SD=,557), while 3rd-year students have the lowest mean score (M=4.12, SD=1.00). The findings of one-way ANOVA state that there is not a statistically significant difference among the four groups about the aims of EFL education at the p> .05 level. Thus, the year of study cannot be regarded as a factor affecting the aims of EFL teaching in the present research [F= 1.394, p=.246].

**Table 4.9. Independent Sample T- Test Result of Objectives of Foreign Language Education according to Taking a Culture Course**

| Sections | Groups | | | | | |
|---|---|---|---|---|---|---|
| | Culture Course | | No Course | | T | p |
| | $\bar{x}$ | SD | $\bar{x}$ | SD | | |
| **The objectives of Foreign Language Education** | **4.30** | **.71** | **4.31** | **.74** | **.137** | **.891** |

As displayed in Table 4.9., the standard deviation is .71 for the participants who took a course on culture and .74 for the ones who did not. When the effect of taking a culture course is considered, it is seen that the mean score of participants who did not take a course in total (M=4.31, SD=.74) is slightly higher than the total mean score of participants who did not take the course (M=4.30, SD=.71). According to the t-test result and p-value (t= .137, p= .891), it can be claimed that there is not a statistically significant influence of taking a culture course on the aims of foreign language education at the p > .05 level in the present research.

**Table 4.10. Independent Sample T- Test Result of Objectives of Foreign Language Education according to Being Abroad**

| Sections | Groups | | | | | |
|---|---|---|---|---|---|---|
| | Abroad | | Not Abroad | | T | p |
| | $\bar{x}$ | SD | $\bar{x}$ | SD | | |
| **The objectives of Foreign Language Education** | **3.90** | **.88** | **4.41** | **.63** | **-3.71** | **.00** |

Lastly, an independent sample t-test was conducted to see the influence of being abroad on the aims of EFL education. As can be seen in Table 4.10., the standard deviation is .88 for the participants who had been abroad and .63 for the ones who had not. Regarding the influence of traveling abroad, the table shows that the mean score of participants who had not been abroad in total (M=4.41, SD=.63) is bigger than the total mean score of participants who had been abroad (M=3.90, SD=.88). According to the t-test results and p-value (t= -3.71, p= .000), it can be concluded that traveling abroad has a statistically significant influence on the aims of foreign language education at the $p<.05$ level in the present research.

- **Research Question 3: What are the views of pre-service EFL teachers about culture teaching in foreign language education?**

  **a. Do the following variables have an effect on the views of pre-service EFL teachers about culture teaching in foreign language education: gender, age, year of study, taking a culture course, and being abroad**

The second part of section three of the questionnaire gave the participants 9 items regarding the aims of culture instruction in foreign language education. Each statement stated an objective of foreign language teaching. The participants were

asked to assign each statement a number between 1 and 5; 1 meaning not important and 5 meaning very important. The results of the descriptive analysis are presented in Table 4.10.

**Table 4.11. Results Related to the Objectives of Culture Teaching in Foreign Language Education**

| Items | Mean | SD |
|---|---|---|
| **1 - Provide information about the history, geography and political conditions of the foreign culture(s)** | 3.89 | .980 |
| **2 - Provide information about daily life and routines** | 4.21 | .936 |
| **3 - Provide information about shared values and beliefs** | 4.18 | .975 |
| **4 - Provide experiences with a rich variety of cultural expressions (literature, music, theater, film, etc.)** | 4.32 | .953 |
| **5 - Develop attitudes of openness and tolerance towards other peoples and cultures.** | 4.31 | .938 |
| **6 - Promote reflection on cultural differences** | 4.20 | .942 |
| **7 - Promote increased understanding of students' own culture** | 4.22 | .907 |
| **8 - Promote the ability to empathize with people living in other cultures** | 4.33 | .904 |
| **9 - Promote the ability to handle intercultural contact situations.** | 4.30 | .901 |

The item with the biggest mean score is ‘Promote the ability to empathize with people living in other cultures’ (M=4.33, SD=.904), followed very closely by ‘Provide experiences with a rich variety of cultural expressions (literature, music, theater, film, etc.). (M=4.32, SD=.953), and 'Develop attitudes of openness and tolerance towards other peoples and cultures.' (M=4.31, SD=.938). The item that has the lowest mean score is 'Provide information about the history, geography and political conditions of the foreign culture(s)' (M=3.89, SD=.980).

In order to answer the second part of Research question number 3, independent samples t-test and one-way ANOVA were carried out to determine whether there is a relationship between the objectives of foreign language education and variables of age, gender, year of study, taking a culture course, and being abroad.

Findings from the Independent Sample T-test and ANOVA analyses are presented below.

**Table 4.12. Independent Sample T- Test Result of Objectives of Culture Teaching in Foreign Language Education according to Gender**

| Sections | Groups | | | | | |
|---|---|---|---|---|---|---|
| | Male | | Female | | T | p |
| | $\bar{x}$ | SD | $\bar{x}$ | SD | | |
| **The objectives of Culture Teaching in Foreign Language Education** | **4.19** | **.59** | **4.22** | **.75** | **-.311** | **.756** |

Table 4.12. shows that the standard deviation for males is .59 and for females, it is .75. When gender differences are included, the table shows that the mean score of female participants (M=4.22, SD=.75) is higher than the total mean score of male participants (M=4.19, SD=.59). Based on the t-test result and p-value (t= -.311, p=.756), it can be concluded that gender has no statistically significant effect on the objectives of culture teaching in foreign language education in this study at the p>.05 level.

**Table 4.13. One-way ANOVA Results of Objectives of Culture Teaching in Foreign Language Education According to Age**

| Sections | Groups | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | 18 - 23 | | 24 - 29 | | 30 - 41 | | F | p |
| | $\bar{x}$ | SD | $\bar{x}$ | SD | $\bar{x}$ | SD | | |
| **The objectives of Culture Teaching in Foreign Language Education** | **4.21** | **.688** | **3.90** | **.637** | **4.37** | **-** | **.659** | **.812** |

The analysis of variance was performed, as shown in Table 4.13., to shed light on the effect of age on the objectives of culture teaching in foreign language instruction. When mean scores are considered, participants between the ages of 30 and 41 have the greatest mean score (M=4.37), followed by participants ages 18-23 (m=4.21), and participants between the ages of 24-29 (M=3.90, SD=.637) have the lowest mean score. Furthermore, the findings of one-way ANOVA show that there is no statistically significant difference between the three age groups in terms of culture teaching in foreign language education objectives at the $p > .05$ level. In other words, age cannot be recognized as a factor defining culture teaching in ELT objectives in this study. [F= .659, p=.812].

**Table 4.14. One-way ANOVA Results of Objectives of Culture Teaching in Foreign Language Education according to Year of Study**

| Sections | Groups | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | 1st Year | | 2nd Year | | 3rd Year | | 4th Year | | F | p |
| | $\bar{x}$ | SD | $\bar{x}$ | SD | $\bar{x}$ | SD | $\bar{x}$ | SD | | |
| The objectives of Culture Teaching in Foreign Language Education | 4.21 | .650 | 4.31 | .55 | 3.97 | 1.02 | 4.25 | .633 | 2.078 | .104 |

As shown in Table 4.14., an analysis of variance was performed to determine the effect of year of study on culture teaching in foreign language education objectives. When mean scores are taken into account, second-year students have the greatest mean score (M=4.31, SD=.55), while third-year students have the lowest (M=3.97, SD=1.02). The results of one-way ANOVA show that there is no statistically significant difference between the four groups in terms of culture-teaching foreign language education objectives at the $p > .05$ level. In other words, in this study, the year of study cannot be recognized as a factor affecting the objectives of culture teaching in English language education. [F= 2.078, p=.104].

**Table 4.15. Independent Sample T- Test Result of Objectives of Culture Teaching in Foreign Language Education according to Taking a Culture Course**

| **Sections** | **Groups** | | | | | |
|---|---|---|---|---|---|---|
| | **Culture Course** | | **No Course** | | **T** | **p** |
| | **$\bar{x}$** | **SD** | **$\bar{x}$** | **SD** | | |
| **The objectives of Culture Teaching in Foreign Language Education** | **4.213** | **.70** | **4.215** | **.70** | **.026** | **.979** |

Table 4.15. shows that the standard deviation is .70 for both the ones who took a culture course and those who did not. The mean scores for both groups are almost the same. Based on the t-test result and p-value (t=.026, p=.979), it can be concluded that taking a culture course had no statistically significant effect on the objectives of culture teaching in foreign language instruction at the p>.05 level in this study.

**Table 4.16. Independent Sample T- Test Result of Objectives of Culture Teaching in Foreign Language Education according to Being Abroad**

| Sections | Groups | | | | | |
|---|---|---|---|---|---|---|
| | Abroad | | Not Abroad | | T | p |
| | $\bar{x}$ | SD | $\bar{x}$ | SD | | |
| **The objectives of Culture Teaching in Foreign Language Education** | **3.87** | **.87** | **4.29** | **.63** | **-3.08** | **.003** |

Finally, an independent sample t-test was used to examine the impact of going abroad on the goals of culture teaching in foreign language education. As seen in Table 4.16., the standard deviation for those who had traveled overseas is.87, whereas it is .63 for those who had not. When the influence of travel abroad is considered, the table shows that the mean score of participants who had not traveled abroad (M=4.29, SD=.63) is higher than the total mean score of individuals who had traveled abroad (M=3.87, SD=.87). Based on the t-test result and p-value (T= -3.083, p=.003), it is proposed that traveling abroad has a statistically significant effect on the objectives of foreign language instruction at the $p<.05$ level.

- **Research Question 4: What are the views of pre-service EFL teachers about intercultural foreign language education?**

  **a. Do the following variables have an effect on the views of pre-service EFL teachers about intercultural foreign language education: gender, age, year of study, taking a culture course, and being abroad**

  In the last section of the questionnaire, the participants were presented with 20 items regarding intercultural foreign language education. They were asked to assign each statement a number between 1 and 5: 1

meaning disagree strongly and 5 meaning agree strongly. The results of the descriptive statistics are presented in Table 4.16.

**Table 4.17. Results Related to the Intercultural Foreign Language Teaching**

| Items | Strongly Disagree | | Disagree | | Undecided | | Agree | | Strongly Agree | | Mean | SD |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | f | % | f | % | f | % | f | % | f | % | | |
| **1 - In a foreign language classroom, teaching culture is as important as teaching the foreign language.** | 4 | 1.8 | 7 | 3.1 | 24 | 10.6 | 100 | 44.1 | 92 | 40.5 | 4.19 | .87 |
| **2 - Intercultural education is best undertaken cross-curricularly.** | 4 | 1.8 | 8 | 3.6 | 87 | 38.7 | 79 | 35.1 | 47 | 20.9 | 3.70 | .90 |
| **3 - Intercultural skills cannot be acquired at school.** | 39 | 17.3 | 74 | 32.7 | 64 | 28.3 | 28 | 12.4 | 21 | 9.3 | 2.64 | 1.1 |
| **4 - It is impossible to teach the foreign language and the foreign culture in an integrated way.** | 91 | 40.1 | 50 | 22 | 30 | 13.2 | 38 | 16.7 | 18 | 7.9 | 2.30 | 1.3 |
| **5 - I would like to promote the acquisition of intercultural skills through my teaching** | 2 | .9 | 8 | 3.5 | 40 | 17.7 | 99 | 43.8 | 77 | 34.1 | 4.07 | .85 |
| **6 - Intercultural education has no effect whatsoever on pupils' attitudes.** | 100 | 44.2 | 66 | 29.2 | 41 | 18.1 | 12 | 5.3 | 7 | 3.1 | 1.94 | 1.0 |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **7 - The more pupils know about the foreign culture, the more tolerant they are.** | 4 | 1.8 | 14 | 6.2 | 40 | 17.8 | 82 | 36.4 | 85 | 37.8 | 4.02 | .98 |
| **8 - Foreign language teaching should enhance pupils' understanding of their own cultural identity.** | 4 | 1.8 | 9 | 4 | 38 | 16.8 | 85 | 37.6 | 90 | 39.8 | 4.10 | .93 |
| **9 - All pupils should acquire intercultural competence, not only pupils in classrooms with ethnic minority community children.** | 5 | 2.2 | 12 | 5.3 | 44 | 19.5 | 77 | 34.1 | 88 | 38.9 | 4.02 | 1.0 |
| **10 - When you only have a limited number of teaching periods, culture teaching has to give way to language teaching.** | 4 | 1.8 | 23 | 10.2 | 71 | 31.6 | 81 | 36 | 46 | 20.4 | 3.63 | .97 |
| **11 - Every subject, not just foreign language teaching should promote the acquisition of intercultural skills.** | 6 | 2.7 | 21 | 9.3 | 51 | 22.6 | 84 | 37.2 | 64 | 28.3 | 3.79 | 1.0 |
| **12 - A foreign language teacher should present a realistic image of a foreign culture, and therefore should also touch upon negative sides of the foreign culture and society.** | 2 | .9 | 10 | 4.4 | 47 | 20.8 | 62 | 27.4 | 105 | 46.5 | 4.14 | .95 |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **13 - If one wants to be able to achieve anything at all as regards to intercultural understanding one should use texts written in the mother tongue and discuss these texts in the mother tongue, even when in a foreign language classroom.** | 24 | 10.6 | 30 | 13.3 | 69 | 30.5 | 64 | 28.3 | 39 | 17.3 | 3.28 | 1.2 |
| **14 - In the foreign language classroom pupils can only acquire additional cultural knowledge. They cannot acquire intercultural skills.** | 44 | 20.1 | 72 | 32.9 | 61 | 27.9 | 24 | 11 | 18 | 8.2 | 2.54 | 1.1 |
| **15 - Language and culture cannot be taught in an integrated way. You have to separate the two.** | 93 | 42.3 | 53 | 24.1 | 38 | 17.3 | 24 | 10.9 | 12 | 5.5 | 2.13 | 1.2 |
| **16 - I would like to teach intercultural competence through my foreign language teaching.** | 4 | 1.8 | 10 | 4.5 | 38 | 17.3 | 94 | 42.7 | 74 | 33.6 | 4.02 | .92 |
| **17 - Intercultural education reinforces pupils' already existing stereotypes of other peoples and cultures.** | 21 | 9.5 | 36 | 16.3 | 70 | 31.7 | 61 | 27.6 | 33 | 14.9 | 3.22 | 1.1 |
| **18 - Providing additional cultural information makes pupils more tolerant towards other cultures and peoples** | 3 | 1.4 | 7 | 3.2 | 48 | 21.7 | 69 | 31.2 | 94 | 42.5 | 4.10 | .94 |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **19 - Language problems lie at the heart of misunderstandings in international contacts, not cultural differences.** | 14 | 6.3 | 43 | 19.5 | 68 | 30.8 | 65 | 29.4 | 31 | 14 | 3.25 | 1.1 |
| **20 - Foreign language teaching should not only touch upon foreign cultures. It should also deepen pupils' understanding of their own culture.** | 5 | 2.3 | 10 | 4.5 | 38 | 17.2 | 67 | 30.3 | 101 | 45.7 | 4.13 | 1.0 |

When Table 4.17. is examined, it can be seen that item 1 ‘In a foreign language classroom, teaching culture is as important as teaching the foreign language.’ has the highest mean score (M=4.19, SD=.87) showing that the participants acknowledged the importance of culture teaching in FL education. Item 2 ‘Intercultural education is best undertaken cross-curricularly.' has a mean score of 3.70 (SD=.90) points. The 'Undecided' option was the most preferred for this item with 38.7%. The participants are not sure about the cross-curricular intercultural education or they may simply not have much information about it.

Item 3 ‘Intercultural skills cannot be acquired at school.’ has a mean score of 2.64 (SD=1.1). While a majority of the participants believe that intercultural skills can be acquired at school, a considerable number of them think otherwise. Item 4 'It is impossible to teach the foreign language and the foreign culture in an integrated way.' has a mean score of 2.30 (SD=1.3) points. The majority of the participants believe that we could teach culture and language together.

Item 5 ‘I would like to promote the acquisition of intercultural skills through my teaching.’ has a mean score of 4.07 (SD=.85) points. The participants are willing to teach intercultural skills in their prospective careers. Item 6 ‘Intercultural education has no effect whatsoever on pupils' attitudes.’ was found to have a 1.94 (SD=1.0) mean score. Almost all of the participants believe that IC education changes students’ attitudes.

Item 7 ‘The more pupils know about the foreign culture, the more tolerant they are.’ has a mean score of 4.02 (SD=.98) points. The participants believe that knowledge about other cultures makes us more tolerant. Item 8 ‘Foreign language teaching should enhance pupils’ understanding of their own cultural identity.’ has a 4.10 (SD=.93) mean score.

Item 9 ‘All pupils should acquire intercultural competence, not only pupils in classrooms with ethnic minority community children.’ has a mean score of 4.02 (SD=1.0) points. This indicates that the participants see intercultural competence as a skill everyone should have. Item 10 ‘When you only have a limited number of teaching periods, culture teaching has to give way to language teaching.’ was calculated to have a mean score of 3.63 (SD=.97) points. Most participants prioritize language teaching over culture teaching when there are time constraints.

Item 11 ‘Every subject, not just foreign language teaching, should promote the acquisition of intercultural skills.’ has a mean score of 3.79 (SD=1.0) points. Most participants do not see language teachers as the only ones who are responsible for culture education. Item 12 'A foreign language teacher should present a realistic image of a foreign culture, and therefore should also touch upon the negative sides of the foreign culture and society.' has the second highest mean score (M = 4.14, SD=.95). This indicates that the participants hold a realistic view of foreign cultures.

Item 13 ‘If one wants to be able to achieve anything at all as regards to intercultural understanding one should use texts written in the mother tongue and discuss these texts in the mother tongue, even when in a foreign language classroom.’ has a mean score of 3.28 (SD=1.2) points. It was seen that there are great number of undecided participants on this item (30.5%), while the majority agrees or strongly agrees with the statement (45,6%). Item 14 ’In the foreign language classroom pupils can only acquire additional cultural knowledge. They cannot acquire intercultural skills.’ has a mean score of 2.54 (SD=1.1). Most of the participants believe that it is possible to actually acquire intercultural skills in foreign language classes.

Item 15 ‘Language and culture cannot be taught in an integrated way. You have to separate the two.’ was found to have a mean score of 2.13 (SD=1.2). The majority of the participants believe that it is possible to teach culture and language together. Item 16 ‘I would like to teach intercultural competence through my foreign language teaching.’ has a mean score of 4.02 (SD=.92) points. The participants are eager to teach IC competence.

Item 17 ‘Intercultural education reinforces pupils' already existing stereotypes of other peoples and cultures.’ has a mean score of 3.22 (SD=1.1) points. Item 18 ‘Providing additional cultural information makes pupils more tolerant towards other cultures and peoples.’ has a 4.10 (SD=.94) mean score. Item 19 ‘Language problems lie at the heart of misunderstandings in international contacts, not cultural differences.’ has a mean score of 3.25 (SD=1.1) points. Item 20 'Foreign language teaching should not only touch upon foreign cultures. It should also deepen pupils' understanding of their own culture.' has a mean score of 4.13 (SD=1.0) points. A high score on this item shows that the participants value the source culture alongside the target culture.

With the purpose of exploring the second part of research question number 4, one-way ANOVA and independent samples t-test were conducted to discover if there is a link between the views of participants about intercultural FL teaching and variables of age, gender, year of study, taking a culture course, and being abroad. Findings from the Independent Sample T-test and ANOVA analyses are presented below.

**Table 4.18. Independent Sample T- Test Result of Intercultural Foreign Language Teaching according to Gender**

| Sections | Groups | | | | | |
|---|---|---|---|---|---|---|
| | Male | | Female | | T | p |
| | $\bar{x}$ | SD | $\bar{x}$ | SD | | |
| **Intercultural Foreign Language Teaching** | **3.63** | **.50** | **3.76** | **.47** | **-2.05** | **.042** |

As can be seen in Table 4.18., the standard deviation for males is .50 and for females is .47. When gender differences are included, the mean score of female participants (M=3.76, SD=.47) slightly exceeds the total mean score of male participants (M=3.63, SD=.50). The t-test result and p-value (T= -2.050, p=.042) indicate that gender has a statistically significant influence on the views of participants about intercultural foreign language teaching in this study at the $p < .05$ level.

**Table 4.19. One-way ANOVA Results of Objectives of Intercultural Foreign Language Teaching According to Age**

| Sections | Groups | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | 18 - 23 | | 24 - 29 | | 30 - 41 | | F | p |
| | $\bar{x}$ | SD | $\bar{x}$ | SD | $\bar{x}$ | SD | | |
| **Intercultural Foreign Language Teaching** | **3.67** | **.45** | **3.88** | **.45** | **3.59** | **-** | **1.684** | **.061** |

Table 4.19. shows the results of an analysis of variance done to provide insight into the influence of age on intercultural FL teaching. When mean scores are evaluated, people between the ages of 24 and 29 had the highest mean score (m=3.88), followed by participants between the ages of 18 and 23 (M=3.67, SD=.45), and participants between the ages of 30-41 (M=3.59). Furthermore, the results of one-way ANOVA demonstrate that there is no statistically significant difference between the three age groups at the p>.05 level. Therefore, in this study, age cannot be considered as a component characterizing the views regarding intercultural foreign language teaching. [F= 1.684, p=.061].

**Table 4.20. One-way ANOVA Results of Intercultural Foreign Language Teaching according to Year of Study**

| Sections | Groups | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | 1st Year | | 2nd Year | | 3rd Year | | 4th Year | | F | p |
| | $\bar{x}$ | SD | $\bar{x}$ | SD | $\bar{x}$ | SD | $\bar{x}$ | SD | | |
| **Intercultural Foreign Language Teaching** | **3.69** | **.430** | **3.74** | **.503** | **3.71** | **.518** | **3.71** | **.506** | **.134** | **.940** |

An analysis of variance was performed, as indicated in Table 4.20, to examine the effect of year of study on intercultural foreign language teaching. When mean scores are considered, second-year students have the highest (M=3.74, SD=.503) and first-year students have the lowest scores (M=3.69, SD=.430). At the p>.05 level, the findings of one-way ANOVA demonstrate that there is no statistically significant difference between the four groups. In other words, the year of study was not identified as a factor influencing the participants' perceptions of intercultural foreign language teaching in this study. [F= 134, p=.940].

**Table 4.21. Independent Sample T- Test Result of Intercultural Foreign Language Teaching according to Taking a Culture Course**

| **Sections** | **Groups** | | | | | |
|---|---|---|---|---|---|---|
| | **Culture Course** | | **No Course** | | **T** | **p** |
| | $\bar{x}$ | **SD** | $\bar{x}$ | **SD** | | |
| **Intercultural Foreign Language Teaching** | **3.79** | **.46** | **3.68** | **.49** | **-1.645** | **.101** |

Table 4.21. reveals that the standard deviation for those who took a course on culture is .46 and for those who did not is .49. The mean score of the group that took a course is higher (M=3.79, SD=.46) compared to the group that did not (M=3.68, SD=.49). According to the t-test result and p-value (T= -1.645, p=.101), it is possible to infer that taking a culture course had no statistically significant effect on the aims of culture education in foreign language instruction in the present research at the p>.05 level.

**Table 4.22. Independent Sample T- Test Result of Intercultural Foreign Language Teaching according to Being Abroad**

| Sections | Groups | | | | | |
|---|---|---|---|---|---|---|
| | Abroad | | Not Abroad | | T | p |
| | $\bar{x}$ | SD | $\bar{x}$ | SD | | |
| **Intercultural Foreign Language Teaching** | **3.57** | **.56** | **3.75** | **.45** | **-2.068** | **.043** |

Finally, an independent sample t-test was performed to investigate the effect of traveling abroad on the participants' views regarding intercultural foreign language education. Table 4.22. shows that the standard deviation for those who had visited abroad is .56, whereas it is .45 for those who had not. When the impact of international travel is considered, it is seen that the participants who had not been abroad (M=3.75, SD=.45) have bigger mean scores than the persons who had traveled abroad (M=3.57, SD=.56). According to the t-test results and p-value (T= -2.068, p=.043), it is proposed that traveling abroad has a statistically significant influence on foreign language education objectives at the $p<.05$ level.

Additionally, an exploratory factor analysis for 'Intercultural Foreign Language Teaching: Your Opinion' subscale was run using a principal component analysis and varimax rotation. The minimum factor loading criteria was set to 0.50. The communality of the scale, which indicates the amount of variance in each dimension, was also tested to ensure acceptable levels of explanation. The results display that all communalities were over 0.50.

According to Table 4.23., it can be interpreted that the items 8, 13, 16, 17, and 20 are more prominent compared to other items, since their communality values are closer to 1. It is seen that three of these items are about strengthening the students' awareness about their native cultures. These findings are in line with the findings presented in Table 4.17.

Items 3, 7, 8, 10, 14, 18, and 20 correlate most strongly with factor 1. Items 1, 2, 5, 6, 9, 11, 15, 16, and 19 correlate most strongly with factor 3. Item 4 correlate most strongly with factor 4, and items 12, 13, and 17 correlate most strongly with factor 5.

The overall significance of the correlation matrix is measured through Bartlett's Test of Sphericity, which provides a measure of the statistical probability that the correlation matrix has significant correlations among some of its components. The results were significant, $x^2$ = 1239,069 ($p < 0.001$), which indicates its suitability for factor analysis. The Kaiser–Meyer–Olkin measure of sampling adequacy (MSA), which indicates the appropriateness of the data for factor analysis, was 0.853. In this regard, data with MSA values above 0.800 are considered appropriate for factor analysis. Finally, the factor solution derived from this analysis yielded five factors for the scale, which accounted for 56.97 per cent of the variation in the data as presented in Table 4.24.

Table 4.25. shows the correlation among factors. The strongest correlations are between factor 1 and factor 3 (,219) and, factor 2 and factor 5 (,160). The weakest correlations are between factor 3 and factor 4 (-,340) and, factor 1 and factor 4 (-195).

**Table 4.23. Factor Loadings and Communalities**

| Items | Factor Loading | | | | | |
|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | Communality |
| **1 - In a foreign language classroom, teaching culture is as important as teaching the foreign language.** | -,228 | -,149 | ,675 | -,134 | ,058 | ,559 |
| **2 - Intercultural education is best undertaken cross-curricularly.** | ,092 | ,169 | ,755 | ,037 | -,057 | ,568 |
| **3 - Intercultural skills cannot be acquired at school.** | ,045 | -,657 | -,160 | -,152 | -,092 | ,507 |
| **4 - It is impossible to teach the foreign language and the foreign culture in an integrated way.** | -,154 | -,720 | ,085 | ,180 | -,025 | ,542 |
| **5 - I would like to promote the acquisition of intercultural skills through my teaching** | ,221 | -,315 | ,254 | -,381 | ,141 | ,570 |

| | | | | | | |
|---|---|---|---|---|---|---|
| **6 - Intercultural education has no effect whatsoever on pupils' attitudes.** | -,008 | -,726 | ,148 | -,043 | -,027 | ,598 |
| **7 - The more pupils know about the foreign culture, the more tolerant they are.** | ,631 | -,102 | ,191 | -,207 | -,134 | ,654 |
| **8 - Foreign language teaching should enhance pupils' understanding of their own cultural identity.** | ,330 | ,080 | ,147 | -,576 | -,221 | ,617 |
| **9 - All pupils should acquire intercultural competence, not only pupils in classrooms with ethnic minority community children.** | ,231 | -,194 | ,618 | ,170 | ,069 | ,532 |
| **10 - When you only have a limited number of teaching periods, culture teaching has to give way to language teaching.** | ,699 | ,249 | ,081 | ,057 | ,101 | ,535 |
| **11 - Every subject, not just foreign language teaching should promote the acquisition of intercultural skills.** | ,246 | -,036 | ,479 | -,155 | ,139 | ,505 |
| **12 - A foreign language teacher should present a realistic image of a foreign culture, and therefore should also touch upon negative sides of the foreign** | -,005 | -,146 | ,193 | -,514 | ,294 | ,507 |

| | | | | | | |
|---|---|---|---|---|---|---|
| **culture and society.** | | | | | | |
| **13 - If one wants to be able to achieve anything at all as regards to intercultural understanding one should use texts written in the mother tongue and discuss these texts in the mother tongue, even when in a foreign language classroom.** | ,028 | ,233 | -,075 | -,473 | ,563 | ,627 |
| **14 - In the foreign language classroom pupils can only acquire additional cultural knowledge. They cannot acquire intercultural skills.** | ,093 | -,622 | ,036 | -,006 | -,100 | ,501 |
| **15 - Language and culture cannot be taught in an integrated way. You have to separate the two.** | -,081 | -,747 | ,066 | -,097 | -,017 | ,591 |
| **16 - I would like to teach intercultural competence through my foreign language teaching.** | ,164 | -,285 | ,602 | -,034 | ,040 | ,605 |
| **17 - Intercultural education reinforces pupils' already existing stereotypes of other peoples and cultures.** | -,018 | ,098 | ,071 | ,114 | ,812 | ,705 |
| **18 - Providing additional cultural information** | ,505 | -,332 | -,014 | -,262 | -,068 | ,555 |

| | | | | | | |
|---|---|---|---|---|---|---|
| **makes pupils more tolerant towards other cultures and peoples** | | | | | | |
| **19 - Language problems lie at the heart of misunderstandings in international contacts, not cultural differences.** | -,306 | ,368 | ,442 | -,438 | -,179 | ,592 |
| **20 - Foreign language teaching should not only touch upon foreign cultures. It should also deepen pupils' understanding of their own culture.** | ,062 | -,165 | -,060 | -,758 | ,006 | ,618 |

**Table 4.24. Total Variance Results**

| Factor | Eigenvalue | % of Variance | Cumulative % |
|---|---|---|---|
| **1** | 5,274 | 26,370 | 26,370 |
| **2** | 2,791 | 13,956 | 40,326 |
| **3** | 1,223 | 6,117 | 46,443 |
| **4** | 1,080 | 5,399 | 51,978 |
| **5** | 1,027 | 5,137 | 56,978 |

**Table 4.25. Correlations Among Components**

| Factor | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| **Factor 1** | 1,000 | -,163 | ,219 | -,195 | ,072 |
| **Factor 2** | -,163 | 1,000 | -,158 | ,093 | ,160 |
| **Factor 3** | ,219 | -,158 | 1,000 | -,340 | ,073 |
| **Factor 4** | -,195 | ,093 | -,340 | 1,000 | -,048 |
| **Factor 5** | ,072 | ,160 | ,073 | -,048 | 1,000 |

# 5. DISCUSSION

The need for examining pre-service EFL teachers' perceptions about intercultural competence and culture teaching as well as reviewing the literature contributing to the intercultural teaching research topic, has been explained in previous chapters. The methodology of the current study is discussed in depth, including participant information, data collection instruments, and data analysis. The previous chapter contains the outcomes and statistics. This chapter does not include any of the numerical data or tables from the preceding chapter.

## 5.1. Research Question 1

The participants were found to be fairly familiar with the culture of English-speaking countries. They considered themselves most familiar with the daily life and routines of English-speaking countries They were least familiar with the literature of the English-speaking countries. These findings are parallel with Sercu et al (2005) study, where the participants believed they were adequately knowledgeable about the foreign culture, and 'everyday life and routines' was the aspect they were more familiar with. 'International relations' was in the last place in Sercu et al (2005) study instead of 'literature'.

## 5.2. Research Question 2

This question aimed to explore the participants' perceptions about the importance of EFL teaching objectives. It was found out that the participants placed sizable importance on all the objectives. When we ordered the objectives by their mean scores, it was seen that the participants put 'Enthuse my pupils for learning foreign languages.' in the first place. 'Promote my pupils' familiarity with the culture and the civilization of the countries where the language which they are learning is spoken.' was the least important objective of foreign language teaching according to the participants. These results suggest that the participants do not see culture teaching

as a priority in foreign language teaching. Atay et al. (2009), also concluded that teaching culture did not seem to be a priority of foreign language teachers.

In a similar study, Ozbakır (2018) also found ‘Enthuse my pupils for learning foreign languages’ as the most important objective of foreign language teaching. However, the item that was found to be least important was “to assist my pupils to acquire a level of proficiency in the foreign language that will allow them to read literary works in the foreign language”.

Gender, age, year of study, and taking a course on culture did not affect the participants' believes of the aims of EFL teaching. The only factor that had a significant effect was traveling abroad. Interestingly, the participants who had not been abroad were found to have a higher mean score, compared to the ones who had been abroad. Nevertheless, it should be kept in mind that only a small portion of the participants had the chance to travel overseas. Ozbakır (2018), found that age, gender, and level of experience were statistically significant factors.

### 5.3. Research Question 3

This question's target was to explore pre-service EFL teachers' views on the aims of culture teaching in EFL education.

The item that has the highest mean score is ‘Promote the ability to empathize with people living in other cultures’ (M = 4.33), which is followed very closely by ‘Provide experiences with a rich variety of cultural expressions (literature, music, theater, film, etc.). (M = 4.32), and 'Develop attitudes of openness and tolerance towards other peoples and cultures.' (M = 4.31). The item that has the lowest mean score is 'Provide information about the history, geography and political conditions of the foreign culture(s)' (M = 3.89). These results suggest that the participants see culture teaching as making students familiar with foreign cultures and helping them develop a sense of empathy towards different cultures. We can say that the participants comprehend intercultural competence at the surface level, which is attitudes towards other cultures.

It is not surprising to see that the item about teaching history and geography of the target culture has the lowest mean score. It was already revealed that the

participants were not confident in their familiarity with the history of foreign culture in their responses to research question 2.

When we compare these results with similar studies, Ozbakır (2018) also had similar findings to the present study. The most important objective of culture teaching was found to be "develop attitudes of openness and tolerance towards other people and cultures." Atay et al. (2009) participants saw culture teaching as "helping students understand their own culture better" emphasizing the source culture rather than the target one.

Gender, age, year of study, and taking a course on culture did not affect the participants' views about the goals of culture teaching in FL education. The only factor that had a significant effect was traveling abroad. Interestingly, the participants who had not been abroad were found to score a higher mean score, compared to the ones who had been abroad. Nevertheless, it should be kept in mind that only a small portion of the participants had the chance to travel overseas. Ozbakır (2018) found that age, gender, and level of experience were statistically significant factors.

### 5.4. Research Question 4

The last research question aimed to explore the views of pre-service EFL teachers about intercultural foreign language education.

The findings revealed that the participants acknowledged the importance of culture teaching in FL education and they were willing to teach intercultural skills in their prospective careers. Almost all of the participants believe that IC education changes students' attitudes by making us more tolerant. Most of the participants believe that it is possible to actually acquire intercultural skills in foreign language classes, although a considerable amount of them thinks otherwise. The majority of the participants think that it is possible to teach culture and language together. However, they would prioritize language teaching over culture teaching when there are time constraints.

Age, year of study, and taking a course on culture did not affect the participants' views about the goals of culture teaching in FL education. Gender and traveling abroad had significantly affected the results. Female participants were found to have higher mean scores than males. Interestingly, the participants who had not been abroad were found to score a higher mean score, compared to the ones who had been abroad.

Nevertheless, it should be kept in mind that only a small portion of the participants had the chance to travel overseas.

When these results are compared with similar studies, it was seen that Atay et al. (2009) concluded that teaching culture did not seem to be a priority of foreign language teachers. Ozbakır (2018), found out that instructors acknowledge the prominence of culture integration in EFL classrooms and hold positive mindsets about it. Yet, the instructors did not see gaining intercultural competence as one of the main goals of FL education. Ay (2018), stated that the instructors prioritized language instruction over the acquisition of intercultural skills. They focused on the knowledge dimension of culture teaching rather than attitude or skills dimensions. Castro and Sercu (2005), found out that the teachers prioritize language learning objectives over intercultural acquisitions.

## 6. CONCLUSION

An outline of the research is provided in this chapter. The chapter also discusses the important conclusions and recommendations that this study yielded, summarizing the key findings. Furthermore, the chapter identifies the primary research question and provides support for the technique applied to investigate it. Lastly, the implications, limitations, and suggestions for future studies are presented.

Intercultural competence and culture instruction are critical in foreign language education for promoting successful communication and building cultural understanding. As the world grows more linked and varied, pre-service English teachers must have the skills and knowledge to negotiate intercultural exchanges in the language classroom. However, there is a lack of existing research covering pre-service English teachers' viewpoints and knowledge of intercultural competency and culture instruction in EFL education.

The goal of this study was to investigate and analyze pre-service English teachers' perspectives on intercultural competence and culture teaching in foreign language education. This research intended to get a complete knowledge of these prospective educators' attitudes, beliefs, and experiences linked to intercultural competency and the inclusion of culture in language education by delving into their perspectives and opinions. This study analyzed the influences of personal factors such as age, gender, year of study, taking a culture course, and being abroad on their perceptions of intercultural competence and culture teaching. A questionnaire was administered to the participants and the results were analyzed by using SPSS.

The results suggested that the participants considered themselves fairly familiar with the culture of English-speaking countries. Although they acknowledged the importance of culture teaching, the participants did not see it as a priority in foreign language teaching. It was deduced that the participants comprehend intercultural competence at the surface level, which is attitudes towards other cultures.

The majority of the participants think that it is possible to teach culture and language together. However, they would prioritize language teaching over culture teaching when there are time constraints.

### 6.1. Implications

It is widely accepted that language and culture are inseparable. Naturally, language instruction should contain culture teaching in itself. Intercultural competence is one of the skills that citizens of the global world need to communicate effectively. Because EFL learners have limited exposure to the target culture outside of the language classroom, EFL teachers have a responsibility of not only teaching the language but also the culture of English-speaking countries. Undergraduate programs of English Language Teaching should include content on intercultural competence and culture teaching. Once the pre-service teachers are interculturally competent, they should be instructed on how to teach language and culture cooperatively. English lesson curricula should facilitate culture instruction and allocate enough time for it.

In order to foster intercultural competence, student exchange programs should be encouraged and improved. Technological tools such as 'Second Life' can be used in order to facilitate intercultural contact. Last but not least, foreign people can be invited to the classroom to enrich intercultural foreign language teaching situations.

### 6.2. Limitations of the Study

When compared to the overall number of pre-service EFL teachers at Turkish universities, the current study had a very small number of target participants. As a result, the sample may not be generalizable in some cases. The other limitation is that the study does not consist of qualitative research methods. In-depth interviews might give a better picture of the perceptions of the participants.

### 6.3. Recommendations for Future Research

Further research can be conducted with a bigger sample size. Additionally, intercultural competence may be assessed via pre-and post-tests, which can be administered following training or education. Furthermore, qualitative or mixed-method studies can be conducted. The participants of this study came from different universities although the sorts of institutions were not specified as a variable. As a result, future studies may compare state and foundation universities as to their effects on their students' perceptions of intercultural competence and culture teaching in FL education.

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## APPENDICES

### App 1: The Questionnaire

**Intercultural Competence and Culture Teaching in ELT Questionnaire (Adapted from Sercu et al., 2005)**

Intercultural competence is defined as the ability to communicate effectively with people from different cultures and to think and act appropriately in different cultural contexts. L2 learning has a component of culture learning in addition to linguistic acquisition. With this study, it was aimed to explore the pre-service EFL teachers' views regarding intercultural competence and culture teaching in foreign language education.

**Dear participant,**

This form aims to inform you about the research you are asked to participate in and to obtain your consent for your participation.

The estimated time to complete the questionnaire is approximately 10 minutes.

Participation in this research is at your sole discretion. You can refuse to participate in the study or stop it once it has started. The results of this research will be used for scientific purposes. If you withdraw from the study, we will not use data about you. However, once the data has been anonymized, you cannot withdraw from the research. All information obtained from you will be kept confidential, and the confidentiality of your identity, if any, will be protected even when the research is published. In addition, you can contact the researcher, whose contact information is below, for any questions, opinions, and suggestions regarding the research.

If you approve this form, it will be considered that you have given your consent to participate in the research.

Thank you for your participation.

Researcher contact information:

I have read the information text above and agree to participate in the research.

Name-Surname:

Email:

Date: __/___/202_

Signature:

**SECTION 1: GENERAL INFORMATION**

The first section of the questionnaire asks you to provide some personal data.

**1. I'm a ...**

A. Male B. Female

**2. How old are you?**

_____

**3. I'm a _____**

A. 1st Year Student B. 2nd Year Student C. 3rd Year Student D. 4th Year Student

**4. University (e.g., Yildiz Technical University)?**

_____

**5. Current GPA/AGNO (e.g., 3.12)**

_____

**6. What is your native tongue?**

A. Turkish B.Other (Specify) _____

**7. How long have you been learning English?**

_____

**SECTION 2: YOUR FAMILIARITY WITH THE FOREIGN CULTURE**

The questions in this section concern your familiarity with the foreign culture(s) associated with the foreign language you teach.

**1. Did you take any course about "Culture"**

A. No, I did not B. Yes, I am currently taking one C. Yes, I took one

**2. Which English-speaking countries have you visited?**

_____

**3. Which kind of visit/residence has it mainly been? (circle as many options as necessary)**

A. Tourist visits B. Grown up in the country C. Visits to relatives/friends

G. Student exchange (ERASMUS/WORK & TRAVEL...etc.) H. Other (specify) .....

**4. How frequently do you usually visit countries where English is spoken:**

A. Often B. Once in a while C. Never

**5. Where do you get information about the English-speaking countries? (circle as many options as necessary)**

A. Turkish media (TV, radio, newspapers, magazines)

B. Foreign media (TV, radio, newspapers, magazines)

F. Courses and conferences

G. Social Media (Instagram, Twitter, Facebook, Youtube etc.)

I. Contact with native speakers living here

J. Own contacts abroad

**6. How familiar are you with the country, culture, and people of the English-speaking countries?**

You choose '**very familiar**' when you feel you are so familiar with that topic that it would be very easy for you to talk about it extensively in your foreign language classroom'. You pick '**sufficiently familiar**' when you feel you are familiar enough with a particular topic that you could say something about it during your classes. When you choose '**not sufficiently familiar**' you indicate that you think that you are not well-informed about a particular topic. You pick '**not familiar at all**' when you feel you don't know anything about that particular cultural aspect.

| | **Not familiar at all** | **Not sufficiently** | **Sufficiently** | **Very Familiar** |
|---|---|---|---|---|
| 1. History, geography, political system | 1 | 2 | 3 | 4 |
| 2. Different ethnic and social groups | 1 | 2 | 3 | 4 |
| 3. Daily life and routines, living conditions, food and drink, etc. | 1 | 2 | 3 | 4 |
| 4. Youth culture | 1 | 2 | 3 | 4 |

| | | | | |
|---|---|---|---|---|
| 5. Education, professional life | 1 | 2 | 3 | 4 |
| 6. Traditions, folklore, tourist attractions | 1 | 2 | 3 | 4 |
| 7. Literature | 1 | 2 | 3 | 4 |
| 8. Other cultural expressions (music, drama, art) | 1 | 2 | 3 | 4 |
| 9. Values and beliefs | 1 | 2 | 3 | 4 |
| 10. International relations (political, economic, and cultural), with own country and other countries | 1 | 2 | 3 | 4 |

**SECTION 3: YOU AS A TEACHER**

What will you try to do as a teacher? For every pair of statements please tick the statement that best matches your view regarding your teaching.

1. How do you perceive the objectives of foreign language teaching? Below, eight possible objectives of foreign language teaching have been listed.

Please assign each objective a number between 1 and 5. **1 meaning not important, and 5 meaning very important.**

| | | | | | |
|---|---|---|---|---|---|
| 1. Enthuse my pupils for learning foreign languages. | 1 | 2 | 3 | 4 | 5 |
| 2. Promote my pupils' familiarity with the culture, and the civilisation of the countries where the language which they are learning is spoken. | 1 | 2 | 3 | 4 | 5 |
| 3. Assist my pupils to acquire a level of proficiency in the foreign language that will allow them to read literary works in the foreign language. | 1 | 2 | 3 | 4 | 5 |
| 4. Assist my pupils to acquire skills that will be useful in other subject areas and in life (such as memorize, summarize, put into words, formulate accurately, give a presentation, etc.). | 1 | 2 | 3 | 4 | 5 |

| | | | | | |
|---|---|---|---|---|---|
| 5. Promote the acquisition of an open mind and a positive disposition towards unfamiliar cultures. | 1 | 2 | 3 | 4 | 5 |
| 6. Promote the acquisition of learning skills that will be useful for learning other foreign languages. | 1 | 2 | 3 | 4 | 5 |
| 7. Promote the acquisition of a level of proficiency in the foreign language that will allow the learners to use the foreign language for practical purposes. | 1 | 2 | 3 | 4 | 5 |
| 8. Assist my pupils in developing a better understanding of their own identity and culture. | 1 | 2 | 3 | 4 | 5 |

2. What do you understand by 'culture teaching' in a foreign language teaching context? Below, nine possible objectives of culture teaching have been listed.

Please assign each objective a number between 1 and 5. **1 meaning not important, and 5 meaning very important.**

| | | | | | |
|---|---|---|---|---|---|
| 1. Provide information about the history, geography, and political conditions of the foreign culture(s). | 1 | 2 | 3 | 4 | 5 |
| 2. Provide information about daily life and routines. | 1 | 2 | 3 | 4 | 5 |
| 3. Provide information about shared values and beliefs. | 1 | 2 | 3 | 4 | 5 |
| 4. Provide experiences with a rich variety of cultural expressions (literature, music, theater, film, etc.). | 1 | 2 | 3 | 4 | 5 |
| 5. Develop attitudes of openness and tolerance towards other peoples and cultures. | 1 | 2 | 3 | 4 | 5 |
| 6. Promote reflection on cultural differences | 1 | 2 | 3 | 4 | 5 |
| 7. Promote increased understanding of students' own culture. | 1 | 2 | 3 | 4 | 5 |
| 8. Promote the ability to empathize with people living in other cultures. | 1 | 2 | 3 | 4 | 5 |
| 9. Promote the ability to handle intercultural contact situations. | 1 | 2 | 3 | 4 | 5 |

**SECTION 4: INTERCULTURAL FOREIGN LANGUAGE TEACHING: YOUR OPINION**

In this section, we would like you to score a number of statements on a five-point scale, ranging from **'Disagree strongly'** to **'Agree strongly'**. The statements concern intercultural foreign language teaching. Each time select the option that best matches your opinion.

| | **Disagree strongly** | **Disagree to some extent** | **Undecided** | **Agree to some extent** | **Agree strongly** |
|---|---|---|---|---|---|
| 1. In a foreign language classroom, teaching culture is as important as teaching the foreign language. | 1 | 2 | 3 | 4 | 5 |
| 2. Intercultural education is best undertaken cross-curricularly. | 1 | 2 | 3 | 4 | 5 |
| 3. Intercultural skills cannot be acquired at school. | 1 | 2 | 3 | 4 | 5 |
| 4. It is impossible to teach the foreign language and the foreign culture in an integrated way. | 1 | 2 | 3 | 4 | 5 |
| 5. I would like to promote the acquisition of intercultural skills through my teaching. | 1 | 2 | 3 | 4 | 5 |
| 6. Intercultural education has no effect whatsoever on pupils' attitudes. | 1 | 2 | 3 | 4 | 5 |
| 7. The more pupils know about the foreign culture, the more tolerant they are. | 1 | 2 | 3 | 4 | 5 |
| 8. Foreign language teaching should enhance pupils' understanding of their own cultural identity. | 1 | 2 | 3 | 4 | 5 |

| | | | | | |
|---|---|---|---|---|---|
| 9. All pupils should acquire intercultural competence, not only pupils in classrooms with ethnic minority community children. | 1 | 2 | 3 | 4 | 5 |
| 10. When you only have a limited number of teaching periods, culture teaching has to give way to language teaching. | 1 | 2 | 3 | 4 | 5 |
| 11. Every subject, not just foreign language teaching, should promote the acquisition of intercultural skills. | 1 | 2 | 3 | 4 | 5 |
| 12. A foreign language teacher should present a realistic image of a foreign culture, and therefore should also touch upon the negative sides of the foreign culture and society. | 1 | 2 | 3 | 4 | 5 |
| 13. If one wants to be able to achieve anything at all as regards to intercultural understanding one should use texts written in the mother tongue and discuss these texts in the mother tongue, even when in a foreign language classroom. | 1 | 2 | 3 | 4 | 5 |
| 14. In the foreign language classroom pupils can only acquire additional cultural knowledge. They cannot acquire intercultural skills. | 1 | 2 | 3 | 4 | 5 |
| 15. Language and culture cannot be taught in an integrated way. You have to separate the two. | 1 | 2 | 3 | 4 | 5 |

| | | | | | |
|---|---|---|---|---|---|
| 16. I would like to teach intercultural competence through my foreign language teaching. | 1 | 2 | 3 | 4 | 5 |
| 17. Intercultural education reinforces pupils' already existing stereotypes of other peoples and cultures. | 1 | 2 | 3 | 4 | 5 |
| 18. Providing additional cultural information makes pupils more tolerant towards other cultures and people. | 1 | 2 | 3 | 4 | 5 |
| 19. Language problems lie at the heart of misunderstandings in international contacts, not cultural differences. | 1 | 2 | 3 | 4 | 5 |
| 20. Foreign language teaching should not only touch upon foreign cultures. It should also deepen pupils' understanding of their own culture. | 1 | 2 | 3 | 4 | 5 |