



REPUBLIC OF TURKEY
ÇANAKKALE ONSEKİZ MART UNIVERSITY
INSTITUTE OF GRADUATE EDUCATION

DEPARTMENT OF FOREIGN LANGUAGES EDUCATION
ENGLISH LANGUAGE TEACHING PROGRAM

INTERCULTURAL COMPETENCE IN ELT CURRICULUM: ÇANAKKALE
ONSEKİZ MART UNIVERSITY SAMPLE

MASTER'S THESIS

SUZAN TUĞBA ÖNER

Supervisor
PROF. DR. DİNÇAY KÖKSAL

ÇANAKKALE - 2022



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T.C
ÇANAKKALE ONSEKİZ MART ÜNİVERSİTESİ
LİSANSÜSTÜ EĞİTİM ENSTİTÜSÜ



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ETİK BEYAN

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ETHICS DECLARATION

In this thesis study, which I prepared in accordance with the Thesis Writing Rules of School of Graduate Studies of Çanakkale Onsekiz Mart University;

I hereby declare that I obtained the data, information and documents I presented in the thesis within the framework of academic and ethical rules; that I presented all information, documents, evaluations and results in accordance with scientific ethics and morals; that I gave appropriate references for all the sources I used in the thesis; that I did not made any changes in the data used; that the work I presented in this thesis is original and I acknowledged all the loss of rights in case of any circumstances contradicting with my declaration.

.....
Suzan Tuğba ÖNER

02/12/2022

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Suzan Tuğba ÖNER

Çanakkale, December, 2022



TO

Ümran, Jale, Emine & Yasemin

for their unique love and endless support

ÖZET

İNGİLİZCE ÖĞRETMENLİĞİ LİSANS PROGRAMINDA KÜLTÜRLERARASI YETERLİK: ÇANAKKALE ONSEKİZ MART ÜNİVERSİTESİ ÖRNEĞİ

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Günümüzün çok kültürlü dünyasının bir yansıması olarak, farklı değerleri, inançları ve uygulamaları temsil eden sosyal grupların hareketliliği küresel olarak yaygınlaşmakta ve buna bağlı olarak kültürlerarası iletişim artmaktadır. Bu nedenle özellikle yabancı dil öğretmenlerinin kültürlerarası bilgi ve becerileri dünya genelinde sorgulanmakta ve ihtiyaçları gözetilerek öğretmen yetiştirme programları yeniden yapılandırılmaktadır. Bu doğrultuda çalışmanın öncelikli amacı, Türkiye'deki İngilizce Öğretmeni Yetiştirme Programında kültürlerarası yeterliğe atfedilen önemi araştırmaktır. Bu amaçla ilgili program içeriği incelenmiş ve kültürlerarası yeterliğe atıfta bulunan derslerin varlığı sorgulanmıştır. Ayrıca öğretmen adaylarının ve öğretim üyelerinin kültür öğretimi, kültürlerarası uygulamalar ve kültürlerarası yeterlik konusundaki genel algıları ortaya konularak mevcut programdaki eksiklikler değerlendirilmiştir. Veriler, karma yöntem yaklaşımı benimsenerek edinilmiş, nicel ve nitel olmak üzere iki türde analiz edilmiştir. Araştırma sonuçlarına göre, ilgili program içeriğinde kültürlerarası yeterliğe yönelik bir dersin seçmeli alan dersi olarak önerildiği tespit edilmiştir. Ayrıca araştırma, öğretmen adaylarının ve öğretim üyelerinin kültür öğretimine yönelik olumlu tutumlara sahip olduklarını ve bir şekilde kültürel içerikleri öğretim uygulamalarına dahil ettiklerini ortaya koymuştur. Ancak, öğretim üyelerinin büyük bir çoğunluğunun kendilerini kültürlerarası açıdan yetersiz olarak tanımladığı ve program müfredatıyla ilgili bazı beklentilerinin olduğu görülmüştür. Genel bulgular çerçevesinde, mevcut öğretmen yetiştirme programının, öğretmen adaylarının kültürlerarası bilgi ve becerilerinin yani kültürlerarası yeterliklerinin gelişimine yeterince önem vermediği sonucuna varılmıştır.

Anahtar Kelimeler: Kültürel Farklılıklar, Kültürlerarası İletişim, Öğretim Uygulamaları, Kültür Öğretimi, Kültürlerarası Yeterlik.



ABSTRACT

INTERCULTURAL COMPETENCE IN ELT CURRICULUM: SAMPLE OF ÇANAKKALE ONSEKİZ MART UNIVERSITY

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Master of Arts Thesis

Supervisor: Prof. Dr. Dinçay KÖKSAL

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As a reflection of today's multicultural world, the mobility of social groups representing different values, beliefs and practices has been globally spreading and the intercultural communication correspondingly increasing. Therefore, specifically foreign language teachers' intercultural knowledge and skills have been worldwide questioned, and considering their needs teacher training programs have been reconstructed. In this respect, the primary objective of the study is to investigate the importance attributed to intercultural competence in the English Language Teacher Education Program in Turkey. Accordingly, content of the relevant program was examined and the existence of courses referring intercultural competence was questioned. Moreover, by revealing the general perceptions of pre-service teachers and lecturers on teaching culture, intercultural practices and intercultural competence the lacks in the current curriculum were evaluated. The data were collected and analyzed by adopting mixed method approach. According to the results of the research, it has been determined that a course referring intercultural competence is suggested as an elective field course in the content of the relevant program. Moreover, the study revealed that pre-service teachers and lecturers have positive attitudes on culture teaching and somehow incorporate cultural contents into their teaching practices. However, it was seen that most of the lecturers describe themselves as interculturally inadequate and have certain expectations regarding the curriculum of the program. Within the frame of overall findings, it was concluded that the current teacher education program does not give the necessary attention to the development of intercultural knowledge and skills, namely, intercultural competence of the prospective teachers.

Key words: Cultural Differences, Intercultural Communication, Teaching Practices, Culture Teaching, Intercultural Competence.



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ABBREVIATIONS

CoHE	Council of Higher Education
ECTS	European Credit Transfer and Accumulation System
EFL	English as a Foreign Language
ELF	English as Lingua Franca
ELT	English Language Teaching
ELTE	English Language Teacher Education
ELTEP	English Language Teacher Education Program
ESL	English as a Second Language
IC	Intercultural Competence
SPSS	Statistical Package for Social Sciences

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CHAPTER I

INTRODUCTION

1.1. Overall View of the Chapter

In this chapter, primarily, the reader is informed about the general information about the background of the thesis study. Then, the problem identified for the research and its purpose are explained, respectively. Following the research questions, the significance of the study for the field is clarified.

1.2. Background of the Study

The world we live in has been constantly changing and transforming in connection with the social, economic and political reasons. These changes and transformations mobilize people and lead them to shift their places or even countries sometimes due to academic purposes, asylum requisitions or business relations. Compared to last decades, relocation between countries has also been no longer just for tourism or professional purposes. With the scholarship or loan opportunities provided by the nations, both students and academics get the chance of cross-border settlements for education and training practices.

The reasons that bring together individuals with completely different cultural backgrounds are not limited to these. “Globalization together with recent advances in communication technologies and social media have led to a remarkable increase of people’s interaction and communication worldwide” (Candel-Mora, 2015: 26). By means of these technological developments, people from all over the world have taken a step outside of their small spaces. That is, countless web-based applications such as Skype, Google Meeting, Viber and so forth have provided the service of reaching and communicating with people even living hundreds of thousands of miles away.

As a matter of fact, this interaction brought about the need for a common language among the individuals of different nations (Tosuncuoğlu & Kirmizi, 2019). At this point, English as a Lingua Franca (ELF) has undoubtedly played an active role and served as a negotiating mediator between those people with different first language backgrounds

(Seidlhofer, 2011). Surely, there are nearly seven thousand languages which are currently spoken on the earth (Sutherland, 2003). Yet, when the ELF in question, it turns into a complicated phenomenon with the communication of numerous people all around the world whose native language and culture are not the same (Jenkins, 2015; Bayyurt et al., 2019).

Because, ELF by its nature includes many differences compared to English as a Foreign Language (EFL). What underlies these differences is actually that EFL is native-norm based. It may not possible to say the same rules and usage patterns for ELF because the native languages of ELF speakers in general are completely different from each other's and the way they speak can be influenced by their cultures (Ceyhan-Bingöl & Özkan, 2019). Therefore, the transformation of English into a language used by billions of people with reference to its role as lingua franca has re-shaped the needs of both learners and teachers and changed the way of teaching approaches. For instance, according to Kuzu-Özbakır (2018), the prime objective of teaching English in 70s was merely to improve the linguistic proficiency of the language learners, yet in the present circumstances, their competence on how to use this language socially and/or culturally among the speakers from different cultures also needs to be developed.

As reported by Solgi & Tafazoli (2018), language and culture have so close relation, thus cannot be set apart from each other particularly in the foreign language learning process. Because, all the components such as belief, perception and behavior that make up the culture come to life with language. That is, language acts as a mirror in reflecting cultures (Özdemir, 2017). Considering the language is influenced by the culture of the speaker, it is not enough to be competent in grammar alone in order to establish a proper and meaningful communication with individuals representing different cultures. It is also necessary to be the negotiator of the meaning so as to be able to correctly figure out the messages in speeches if the language mirrors the cultural traces of the speakers (Sercu, 2002).

However, the success of individuals from diverse backgrounds to build communication verbally is directly related to their intercultural readiness and competence. Because, it also requires their skills to respect and understand different worldviews, religions or experiences (Bektas-Cetinkaya, 2014). For this reason, Barret (2018) refers to these knowledge and skills, which must be possessed to a certain degree in order to understand accurately and interact effectively with individuals believed to have different cultures or

backgrounds, as intercultural competence (IC). According to him, interpersonal communication takes place in intercultural contexts. The underlying reason is that people respond in line with the beliefs shaped by a different culture or set of cultures. That is, different territorial, linguistic, racial or belief-related backgrounds of individuals who differ depending on their identities affect their responses. In other words, it is not much likely to anticipate individuals sharing the same mother tongue but living in different countries to have identical cultural orientations (Galante, 2015). Incidentally, when it comes to intercultural discourses, one should not immediately conceive beyond the borders of a country. Intercultural communication can well take place between individuals within a multicultural society (Bakum et al., 2019).

At this point, it is required to understand and appreciate distinct beliefs or values so as to practice the language in an appropriate way among the individuals represent diverse cultures. However, interacting or communicating with people of different cultures may not be simple at all. It takes to have sufficient knowledge and ability to eliminate prejudices that may arise against these individuals who have different views, thoughts, lifestyles, customs and traditions which undermine communication. And, this requires critical cultural awareness and being competent in intercultural relations or situations (Byram, 1997).

In this context, it can be said that the multicultural world order brought about by globalization and the increasing popularity of English owing to its role as lingua franca has begun to change the learning needs and impose some responsibilities on teachers in developing intercultural knowledge and skills of the language learners. Moreover, those teachers who suddenly find themselves in multicultural classroom environments due to specifically increasing immigration also need to be interculturally competent so that they can survive among these new cultures and manage the process. Briefly, teachers' ability to maintain such situations that required intercultural competence should not be underestimated. In this respect, not only in our country but also all around the world teacher training programs are expected to determine and meet the needs of future teachers by taking into account today's conditions.

1.3. Statement of the Problem

The multicultural society structure, which has emerged as a reflection of the globalization that has prevailed in recent years, has prompted the education authorities of the nations to re-consider the needs of learners and to re-question the teaching purposes. The ethnic diversity seen among societies and the Lingua Franca role of English have paved the way for multicultural studies in the field, and the attention given to cultural and intercultural contents in English language teaching has gained an increasing momentum. Correspondingly, it has been strongly emphasized that not only linguistic proficiency but also the knowledge and skills about how to communicate correctly and properly through this language in distinct social contexts must also be gained by students (Sercu, 2006; Byram & Wagner, 2018; Sevimeel-Sahin, 2020).

In this respect, it is of critical importance that helping students to communicate effectively by respecting the values, beliefs and lifestyles of individuals with different social identities, instead of adopting the classical language teaching approaches by following only a linguistic and four-skill-based curriculum. Hence, it is necessary to be followed educational approaches and teaching methods that also aim to appreciate equity and diversity, understand and value different cultures by promoting social cohesion in a multicultural society or between different faiths and ethnic groups. In other words, education should aim not only to teach how to perform speaking in English as fluently as the native ones, but also to bring the ability to communicate accurately and meaningfully between different cultures by considering the intercultural potential of English (Council of Europe, 2001; 2011).

Therefore, as Komorowska (2006) reported, all the member countries of the European Union and the vast majority of potential candidates have already incorporated intercultural awareness and competence into their education curriculum. At this point, the knowledge and skills of teachers on establishing appropriate, effective and constructive relations with individuals from diverse backgrounds are also underlined. Because, the curriculum itself is not enough to create an efficient learning environment. Therefore, teachers as facilitators are expected to have sufficient theoretical knowledge and practice to guide learners in understanding, respecting and properly interacting people who are deemed to be the member of the societies having different cultures.

However, when the literature of the field is thoroughly reviewed, it is noticed that the matter of intercultural education and teaching contents in the context of foreign language is still being discussed in our country and the number of research studies focusing on this issue is quite limited. On top of that, whether the English language teachers receive adequate training in respect to meet the intercultural learning needs of foreign language learners and/or whether the relevant authority give necessary attention to this issue has not yet been clarified. At this point, in line with this general purpose, the following questions will be enlightened;

- Does the curriculum of the relevant teacher training program offer any course to support the intercultural knowledge and skills of pre-service teachers?
- Considering that their approaches will affect their teaching practices, what are the general perceptions of pre-service teachers and the beliefs of their lecturers on intercultural education and competence?

This thesis was written to contribute to the English Language research field with the concern of illuminating these issues.

1.4. The Purpose of the Study

This thesis study serves multiple purposes, but its primary purpose is to reveal and report whether the necessary importance is given to intercultural competence, which has recently been also mentioned as a learning objective by the researchers in the context of English Language Teaching (ELT), by the Council of Higher Education (CoHE). In order to investigate this, it is aimed to question the existence of courses that directly refers to intercultural competence in the current curriculum prepared and officially published by CoHE for English Language Teacher Education Program (ELTEP). For the reason that the elective courses are mostly determined by the initiative of the students, the content of education may differ from university to university. Hence, since the thesis study is presented as a sample of Onsekiz Mart University, it is also aimed to examine the course programs which includes the eight semesters of 2021-2022 academic year of the relevant institution. In addition, the final aim of the present thesis study is to disclose the general perceptions of lecturers and pre-service teachers regarding the concept of intercultural competence by

giving them chance to question their knowledge and skills in communicating correctly and effectively with individuals from different cultures.

1.5. Research Questions

The primary purpose of the conducted study is to investigate the relevant curriculum in order to clarify the issue whether the pre-service teachers enrolled in the relevant program have received any courses that refer intercultural competence. Besides the review of curriculum, the views and perceptions of participants related to intercultural competence are also explored. Regarding the subject matter, answers to the research questions mentioned below are pursued according to the theme of the existing thesis study;

1. Does the current curriculum prepared by the Council of Higher Education for the English Language Teacher Education Program offer any course that refers to intercultural competence?
2. What are the general perceptions of participant lecturers and pre-service teachers on culture teaching, teaching practices and intercultural competence?

1.6. The Significance of the Study

Owing to close connection between the language and culture, it is unlikely to think of these two elements separately in the language learning and teaching process. Because one of the basic components shaping the language of a society is the culture of that society (Kim, 2020; Pourkalhor & Esfandiari, 2017). Therefore, it is necessary to address the language together with the cultures it belongs to.

As a matter of fact, since English is seen as the language of international communication, it is highly significant to investigate the importance attached to IC specifically in the context of English Language Teaching. However, cultural and intercultural contents are mostly implied in certain language teaching cases and integrated as a hidden syllabus into the language classes (Peterson & Coltrane, 2003). From this point of view, it has been found worthy to investigate whether the curriculum prepared for ELTEP in Turkey gives enough attention to intercultural competence. According to the results obtained from the thesis study, if any, shortcomings or needs in the current curriculum will

be disclosed. In this sense, the present thesis study is also deemed significant in terms of drawing the attention of the relevant authorities to the subject matter.

However, it would not be correct to qualify the study as a mere curriculum review. Yet, it is unique from other studies in that it can offer a comprehensive evaluation about the perceptions of lecturers and pre-service teachers regarding IC. Due to the number of research studies conducted on this subject is slightly narrow, the current thesis is supposed to set a precedent for further studies. That is, it expected to be useful in this regard for all other researchers who would like to explore more on the subject. Moreover, it is anticipated that the study will contribute to the faculty members in developing course contents and rising awareness of undergraduate students seen as future teachers about intercultural competence since it is presented as a sample of Çanakkale Onsekiz Mart University.

CHAPTER II

REVIEW OF LITERATURE

2.1. Introduction

In this chapter, it is aimed to briefly review the literature on the concept of intercultural competence in the context of English language education. Primarily, what language and culture mean are clarified. Then, the relationship between them and the role of culture in foreign language teaching are examined. Intercultural competence which is the backbone of the thesis study and its importance in ELT are also deeply inquired so as to have an insight of the research problem stated in the main objective of the study. Here, detailed information on the subject will be outlined by reviewing the previous studies referring intercultural competence and enlightening the English Language Teacher Education Program in our country.

2.2. The Meaning of Language and Culture

Language is one of the key components that differentiate humans from other living creatures (Gleitman & Papafragou, 2005). The miraculous chance of mankind is that it has the ability to express an entirely different expression by putting its thoughts into words uniquely from other species (Corballis, 2017). Language is inborn and we are created with a linguistic faculty distinguished by a series of basic conceptual rules (Hauser, Chomsky & Fitch, 2002). When human beings are sufficiently exposed to this innate linguistic input, they can communicate by expressing their thoughts through abstract symbols and forms which is necessary to provide interaction (Kovecses, 2006). If so, it is a real illusion to envision that individuals adapt to natural life without using a language and that language is only a random tool to handle with certain exchanging information issues (Sapir, 1949). Actually, language is commonly thought to be what is human and identifies people socially. Therefore, various languages describe us distinctively, and language may be what abstractly characterizes us, and in reality, language is what decides such variations (Battiste, 2000).

In the context of applied linguistics, language is deemed a collection of theoretical structures that have sense in form rather than practice (Hall, 2013). Chomsky (2006) also delineates the language from a formal point of view and states that it is a static global feature

of the human mind, containing concepts that can be enlightened with an unchanging terminology independent of context. In other respects, Halliday (1973) indicates that language as social action is first of all considered a sociocultural resource created by a series of open-ended options that exist in the individual's presence as a social person. In addition to Halliday's perception, Fishman (1974) firstly sees language as a social instrument. And secondly, he emphasizes that language is a social organization that contains the codes which form social identity. According to him, the function of language in social and cultural environment cannot be underestimated and its value continues to grow each day.

Hall (2013) also points out that the language is not meant by the language resources system that is excluded from its contexts of use and user communities. It does not lie in our individual usage as we participate in our social and cultural practices in particular. Instead, the meaning of language lies within the dialog of historic and current relations among the individuals who make up the society. Rivkin & Ryan (2017) also sees language as the set of agreements and concurrences accepted through the social structure in order to use the speaking ability of individuals. Moreover, collective unity of individuals is necessary for the completion of language. As Sapir (1929) emphasizes, language should be seen basically as a cultural and social output. Then, in the light of these inferences, language can be thought to have a connection with culture.

From this point of view, firstly, defining what the word "*culture*" means will be useful for conceiving this connection. The word culture has been described by William (1983) as quite complex in the context of its definition in English language. Considering that it has hundreds of definitions, his notion gives the persuasive impression. Every person in the world has an own identity that differs from one another. And, some certain components that make up the culture embody the identity of individuals in society (Roif, 2017). There are six specific components that make up the culture; 1) *it has common truths of the society*, 2) *it has certain shared beliefs*, 3) *it is connected to values*, 4) *it is logically applicable*, 5) *it has a range of decision rules for actions*, 6) *these rules determine the actions*. Then, it can be said that culture arises from the mergence of these components (Baligh, 1994). In light of these components, Judd (2002) defines culture as a collection of sharing beliefs, behaviors, and values of a bunch of people in general.

According to Schein (1991), culture is a learning product that brings communities together on a common ground. In other words, culture can be learned and varies from society to society. For instance, whereas children are supposed to make decisions about their own lives at a very early age in the United States of America, the decisions are made by the family in the Turkish society and children are expected to comply with these decisions. In a way, culture is a range of presumptions and values formed by behavioral traditions that guide the attitudes and behaviors of each member of society (Spencer-Oatey, 2008). Kramsch (1998) also explained culture as a collective set of social norms for comprehending, trusting, assessing and behaving.

Hall (2016) similarly described it as participation in a group of discourses sharing a common social environment, background and popular imaginations. In addition to these views, as reported by Sharifian (2014), culture is an exceedingly interdependent collection of ethos, mentalities and doctrines affiliated with a specific community. It comprises of the unwritten rules determined by the society and it is not congenital yet learned afterwards (Hofstede et al., 2005).

2.3. The Relationship Between Language and Culture

Moving beyond the definition of language and culture and addressing the relationship between each other is all-important to enlighten the term IC in the context of ELT. Fuller and Wardhaugh (2014, as cited in Rangriz & Harati, 2017) mentioned the possibility of more than one relationship between language and culture. Among them is that belief or worldview in society may have an effect on language. The opposite possibility of this idea is that language may affect society's beliefs and values. This possibility reminds of the Sapir-Whorf hypothesis. According to this theory, vocabulary or grammatical systems may affect the speaker's perception or be decisive on their behavior. Another possibility is that the effect of language and social structure on each other is two-way. That is to say, it is possible for both of them to affect each other.

Hence, the close relation of language and culture can be understandable when it is considered that culture emerges from the sharing of discourse groups based on a common philosophy. In fact, two intertwined concepts are mentioned here. The act of interacting with any language leads to the implication that there is an interaction with the culture of the

members of this language. Hofstede et al., (2010) therefore stated that language is also among the elements such as morality, belief, norm, manner, way of thinking, custom and tradition which make up culture. According to Sapir (1929), language is a social output of the culture and should be accepted as such. Since they are tied each other's by invisible threads, ones need to understand the culture specific to the language so as to build a language (Baker, 2012).

Akarsu (1998) on the other hand, depicted language as a medium used by the human mind to convey culture. It is the expression of the elements that form the mentality of individuals. And, culture is the external reflection of these elements. For this reason, language gives each culture an own identity and each language includes the beliefs, way of thinking, history and social accumulation of the culture to which it belongs. At this point, acquisition of a language also requires to be informed about the culture of it (Daslak, 2019). Similarly, Jiang (2000) likened language to a mirror and stated that it is a reflection of culture. In other words, the way to understand language passes through the culture to which it belongs.

2.4. Teaching Culture in EFL Context

Notwithstanding the issue of language and culture has been on the agenda for many years, the requirement of integrating culture into language classes was debated until the 1980s. Afterwards, in the 1990s, this need was raised to the highest level in the light of Byram and Kramsch's studies (Genc & Bada, 2005). In the same period, due to the inflating momentum of Turkey's social, economic and political relations in the international context, the matter of foreign language teaching was re-discussed and significant steps were taken in this regard (Kirkgoz, 2007). Accordingly, English language has been added to the primary education curriculum and it has been given together with the culture it belongs to, not alone. Thus, it has been aimed to make it easier to understand the behaviors of individuals from diverse cultures. Because, culture in a way gives meaning to language and mastery of a foreign language is based on understanding the society it belongs to (Daslak, 2019).

Considering that language and culture are such interconnected concepts, it is noteworthy to mention that the communication requires the involving of culture in the language learning process. Because, learning culture can also be effective in preventing

some communication errors in the spoken language. For instance, while white color represents innocence and purity in Turkish culture, it represents sorrow and mourning in Chinese culture. And, while Turkish women wear white wedding dresses for this reason, traditional wedding dresses are red in Chinese culture as red represents good fortune and luck. Here, we see that the culture to which the language is attached can attribute different meanings to some words belonging to the language. In other words, some words may have different meanings from culture to culture. Accordingly, Jiang (2000) conducted a word association study on different meanings of some words according to the cultures. In his study, which consisted of a total of 28 Chinese and American English language teachers, he gave to participants 60 words and asked them to associate these words with respect to their cultures. Based on the results of his study, different associations were observed between Chinese and American participants when the word “*food*” was given. American participants described food using many more adjectives than Chinese participants. And, economic developments were shown as the reason for this. As another example, in the tool or place category, Chinese participants gave the answer “*the bowl and plate*” as they are the typical tools they use during the meal, and “*the lounge and kitchen*” as place. American participants, on the other hand, gave the answer “*knife*” as a tool. And, the word “*food*” reminded them of McDonald’s. Based on Jiang’s research study, it was concluded that there is an intimate relation between language and culture. Both groups related the given words by reflecting their own culture. In this case, it can be said that the words may gain different meanings depending on the culture they belong to.

Similarly, Kumaravadivelu (2008) stated that culture affects the language used and the behaviors of the society to which it is affiliated. He mentioned that while teaching in India, where he was born, his students called him “*Sir*” in accordance with their own sociocultural practice. While he was teaching in America on the other hand, his students called him as Kumar and added the pronoun “*you*”. Based on such examples, it would not be meaningless to say that even the same language may have different meanings in the cultures to which they belong. That is to say, even the same language may differ depending on the culture. In that case, it may not be enough to limit foreign language learning only to grammar knowledge.

In the simplest way, depending on the culture, some of the speaker’s discourse may be perceived as rude or inappropriate. In order to avoid communication problems and better

understand the society to which the language belongs, it is necessary to make sense of the culture specific expressions. Accordingly, the language learning process should also include having a comprehensive idea about the social elements that surround the target language and form its identity (Pourkalhor & Esfandiari, 2017; Ogeyik, 2011). However, when the foreign language teaching process is considered, it is seen that teachers mostly focus on developing four skills. These skills are comprehension of listening and reading, writing and speaking. Apart from them, language authorities and the researchers of the field often refer to culture as a fifth skill (Altun, 2019; Özüorçun, 2014; Zaghar & Zaghar, 2022). As mentioned earlier with the examples, it is unlikely to grasp language without any reference to the culture of the language learned, and culture has always been a part of the teaching process (Kovács, 2017; Razi, 2016).

2.5. Intercultural Competence in Extended Frame

2.5.1. A Very Brief History of Intercultural Competence

The footprints of the relevant literature on intercultural competence (IC) can be observed especially in the 1960s and even in the 1930s. In the 1960s, intercultural communication grasped the attention of researchers engaged in the field, and their studies in the context of the adaptation of diverse cultures included some characteristics of these cultures such as sensitivity, flexibility, stability and openness. One of these researchers who made remarkable contributions to intercultural studies by examining the communication among individuals from different cultures in his studies is the anthropologist Edward T. Hall. Hall's publications such as *The Silent Language* (1960) have also been instrumental in framing the thoughts of researchers interested in this field (Deardorff & Arasaratnam-Smith, 2017).

Research studies on intercultural competence increases even more in the last quarter of the 1900s. Benson (1978), Randolph et al., (1977) and Ruben (1976, 1977) not only specified and addressed the variables such as time, communication, adaptation in the concept of intercultural competence, but also made evaluations about them in their studies. Those years, it was popular to argue that interpersonal and social communication skills are important for intercultural adaptation, but there were scarcely any scientific studies supporting this idea. Therefore, especially Ruben & Kealey's (1979) quantitative research

study emphasizing the significance of both interpersonal and social communication abilities in intercultural success has gathered the attention in the field.

In the 1980s, instrument advancement and improvement efforts to evaluate intercultural communication competence were in progress. In this formative period, intercultural communication was addressed with the aspect of interpersonal communication of individuals from different cultures, and the interest shown in this issue increased considerably after it was published in an international journal. (Landis & Wasilewski, 1999).

In the 90s, it is seen that researchers tried to structure intercultural competence by reviewing and expanding the relevant literature. Research has often focused on identifying various techniques and theories such as Gudykunst's (1995) Anxiety/Uncertainty management theory or Tylor's (1994) Learning model to examine the proper and effective interaction of competence in intercultural communication. Considering the efforts of researchers, it would not be wrong to say that the intercultural themed research conducted in those years paves the way for the point reached in the 2000s.

In the early 2000s, the concept of IC has been used interchangeably with the concept of intercultural effectiveness as it has also attracted attention in interdisciplinary studies (Bradford et al., 2000). It is possible to see that the IC is also used interchangeably as intercultural sensitivity, cross-cultural adaptation or acculturation in the literature. However, some researchers (e.g., Chen & Starosta, 2000; Hammer et al., 2003) have argued that it is not proper to use the term intercultural sensitivity to describe IC, and emphasized that the word sensitivity is not the equivalent of the term competence. So, what does the term intercultural competence, which researchers try to differentiate their definitions as concepts from each other, exactly mean?

2.5.2. Meaning of Intercultural Competence

The effect of the cultural factor in the foreign language learning process has brought the term "*intercultural*" to the agenda and has emerged as a fruit of communicative competence in this process (Byram & Zarate, 1996). Whereas the descriptions on intercultural competence mostly refer to attitudes such as flexibility in ideas or opinions,

respect or tolerance for differences, they also address to the cultural knowledge and communication skills of the individuals (Deardorff, 2014).

Spitzberg & Chagnon (2009) identify IC as the management of establishing the most accurate and efficient interaction among social groups who represent different understandings, behaviors and emotions. As reported by Borghetti (2017), intercultural competence develops when individuals' desire and ability to grasp their own cultural identity overlaps to their curiosity to learn about the multiple identities of different communities. Similarly, Hammer et al., (2003) mention the skill to conceive and behave properly across diverse cultures when describing the term IC.

However, international interaction is not indispensable for individuals to understand, accept and appreciate multiple identities in cultural terms. It can also exist when individuals from the same nation with different world views or background come together (Alred, 2002; Johnson et al., 2006). Regardless of location, at the core of IC is the ability to develop an appropriate understanding and sensitivity to identities with different views, beliefs, attitudes and behaviors both linguistically and culturally (Fantini, 2000). However, intercultural competence is also thought to be less relevant to these skills. According to Jokikokko (2005) for example, it is a philosophical concept that will lead individuals' attitudes or manners on differences and develop their worldviews, rather than being able to achieve anything or maintain balance in different social contexts.

As reported by Byram (2018) on the other hand, it would not be surprising to say that all these descriptions do not accurately define intercultural competence. Because, the term intercultural competence gains its finest meaning when defining individuals' skills within a context and holistic definitions may not be that pertinent. Perhaps for this reason, it has been challenging to make a precise definition due to the meaning that the term intercultural competence undertakes in multiple contexts. To clarify or refine the definition and conceptualize the dimensions of IC in the literature, various models have been developed by the scholars over the years. Eventually, all theories and models developed to better understand the dimensions of intercultural competence have undoubtedly made contribution to both theoretical and practical advances in structuring intercultural communicative competence.

2.5.3. A Synoptic Review of IC Models

Process Model of Intercultural Competence (Deardorff, 2006)

Over the years, a variety of theories and models have emerged by researchers with the purpose of acquiring and assessing the intercultural competence. Whilst there is no specific model considered as a pioneer, it is worth mentioning some resounding theories (Byram, 2018). For instance, well-known scholars, whose name is often heard in intercultural studies, conducted a study among themselves that reached consensus on dimensions of cultural competence (Deardorff, 2006; 2009). In a panel organized, the experts integrated the measurable learning outcomes they agreed on into a model (see Figure 1) to better evaluate them. The aim here was to draw attention to the outcomes of the components that make up intercultural competence. As a result, a number of essential key aspects have been designated regarding the assessment of intercultural competence. First of all, it was stated that intercultural competence is an evolving process and the contribution of critical thinking skills to this development cannot be denied. Some attitudes and behaviors such as respect, openness, curiosity is considered as the basic components of IC and their role in measuring intercultural competence is significant. Finally, the capability to empathize with different cultures, that is, the sensitivity to different world views and the ability to understand, is an important evaluation factor. All these key points are given in Figure 1 as Deardorff's Model of IC. This grounded theory-based model, consisting of four steps and five elements, implies an ongoing process, namely a development cycle.

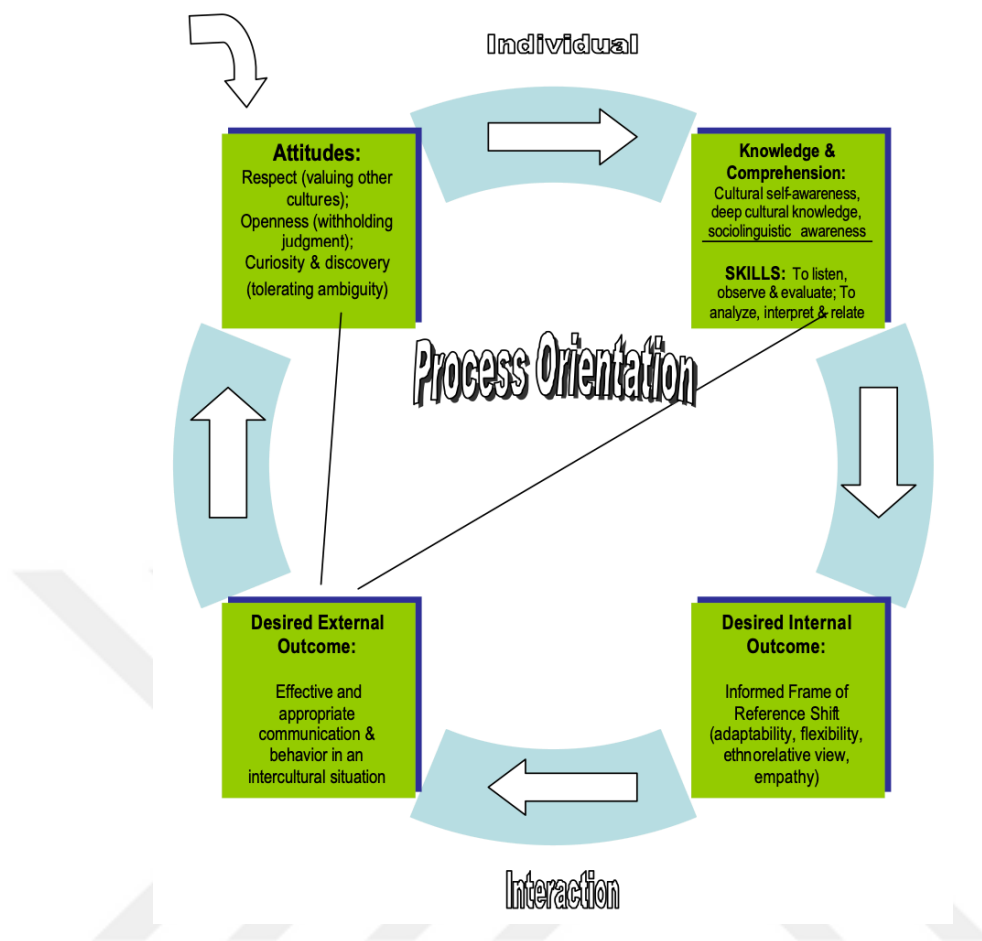


Figure 1. Process model of intercultural competence (Deardorff, 2006).

According to Deardorff (2006), achieving the desired external outcomes primarily requires certain attitudes. These attitudes stimulate individuals' awareness of both their native and other cultures, herewith support the understanding of target culture. Deep contextual understanding of a culture also allows individuals to develop skills such as listening, observing, evaluating and analyzing, which lay the groundwork for the desired external outcomes. These developed knowledge and skills pave the way for desired internal outcomes. Individuals enter the process of adapting to the target culture and reach the flexibility to determine the most accurate communication method. Thus, the desired effective and appropriate communication become feasible in intercultural situations. In a nutshell, it can be clearly seen that the intercultural competence development in some way is a lifelong process. And, there is no doubt that her model, which can guide the efforts of individuals to enhance and evaluate their IC, contributes to both theoretical and practical advances in understanding intercultural communicative competence.

Development Model of Intercultural Sensitivity (DMIS) (Bennett, 1993)

Another theory-based model is the Development Model of Intercultural Sensitivity (DMIS) laid out by Bennett (1993) as a framework and is concerned with the developmental process of individuals' intercultural attitudes and behaviors. That is, this model is designed to examine observable attitudes and behaviors of individuals' during the progress of becoming competent in intercultural communication. Bennett had observed students at different institutions for a long time and realized that they faced some cultural differences. These observations made by Bennett consist of six phases, three *ethnocentric* and three *ethnorelative*, which increase the sensitivity to cultural differences (see Figure 2).

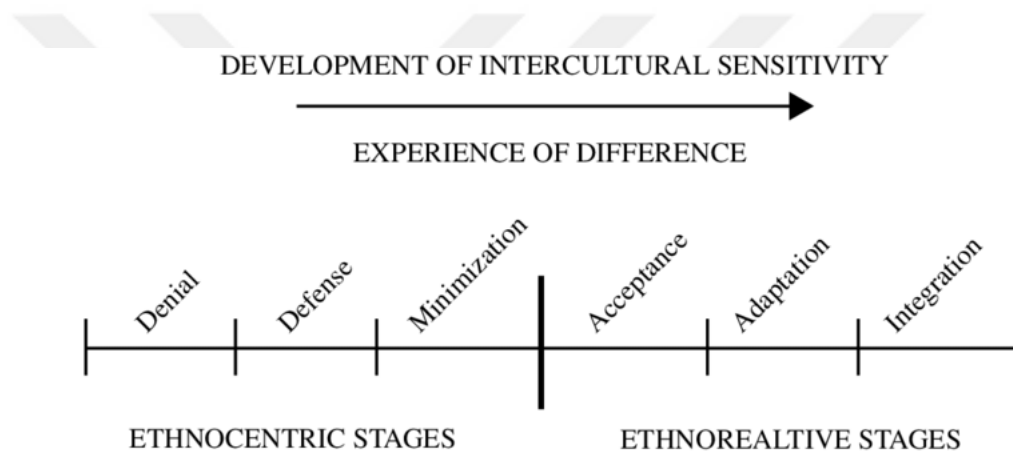


Figure 2. Developmental model of intercultural sensitivity (Bennet, 1993).

In the first stage (*denial*) of DMIS (Bennett, 1993), individuals only embrace their own culture as the only reality and ignore other cultures. In the second stage (*defense*), individuals suppose their native culture as superior to others' and keep their distance to diverse cultures and continue to avoid them. In the last step (*minimization*) of the ethnocentric stages, whereas cultural differences are minimized, similarities are somewhat maximized. Individuals tend to presume that some core values and beliefs are shared by diverse cultures as well. In a way, what underlies tolerance is the awareness of these similarities.

The first step (*acceptance*) of the ethnorelative stages is to acknowledge the existence of different cultures like the existence of individuals' own culture. At this point, there is no obligation to agree with other cultures, yet the element of respect draws attention. In the

second stage (*adaptation*), individuals are ready to see the world by way of different eyes and they can now communicate accurately and effectively in a range of cultural contexts, even if they have limited knowledge of other cultures. In the final step of ethnorelative stage (*integration*), individuals can intentionally shift between different cultural contexts in a flexible manner and establish a proper communication. Considering all these stages, as individuals' experiences of different cultures develop, their sensitivity gets richer.

Model of Intercultural Maturity (ICM) (King & Baxter Magolda, 2005)

The model designed by King & Baxter Magolda (2005) is also a typical example of well-known developmental models of IC. When the Model of Intercultural Maturity is examined, it is possible to see the traces of Kegan's (1994) Lifelong Development Model. As reported by King & Baxter Magolda (2005), all their study on intercultural maturity aims to address human development holistically and evaluates all outcomes by relating them to other learning outcomes.

Both models are similarly grounded on three dimensions (cognitive, intrapersonal, and interpersonal), and each dimension involves the steps of the intercultural competence process called the initial, intermediate and mature. In this multidimensional framework (See Figure 3) which examines the developmental process of intercultural maturity, it is aimed to explain how the monocultural understanding individuals have at the initial level evolves into multicultural at the mature level.

Domain of Development and Related Theories	Initial Level of Development	Intermediate Level of Development	Mature Level of Development
<i>Cognitive</i> (Baxter Magolda, 1992, 2001; Belenky et al., 1986; M. Bennett, 1993; Fischer, 1980; Kegan, 1994; King & Kitchener, 1994, 2004; Perry, 1968)	Assumes knowledge is certain and categorizes knowledge claims as right or wrong; is naive about different cultural practices and values; resists challenges to one's own beliefs and views differing cultural perspectives as wrong	Evolving awareness and acceptance of uncertainty and multiple perspectives; ability to shift from accepting authority's knowledge claims to personal processes for adopting knowledge claims	Ability to consciously shift perspectives and behaviors into an alternative cultural worldview and to use multiple cultural frames
<i>Intrapersonal</i> (Cass, 1984; Chickering & Reisser, 1993; Cross, 1991; D'Augelli, 1994; Helms, 1995; Josselson, 1987, 1996; Kegan, 1994; Marcia, 1980; Parks, 2000; Phinney, 1990; Torres, 2003)	Lack of awareness of one's own values and intersection of social (racial, class, ethnicity, sexual orientation) identity; lack of understanding of other cultures; externally defined identity yields externally defined beliefs that regulate interpretation of experiences and guide choices; difference is viewed as a threat to identity	Evolving sense of identity as distinct from external others' perceptions; tension between external and internal definitions prompts self-exploration of values, racial identity, beliefs; immersion in own culture; recognizes legitimacy of other cultures	Capacity to create an internal self that openly engages challenges to one's views and beliefs and that considers social identities (race, class, gender, etc.) in a global and national context; integrates aspects of self into one's identity
<i>Interpersonal</i> (M. Bennett, 1993; Chickering & Reisser, 1993; Gilligan, 1982; Kegan, 1994; Kohlberg, 1984; Noddings, 1984)	Dependent relations with similar others is a primary source of identity and social affirmation; perspectives of different others are viewed as wrong; awareness of how social systems affect group norms and intergroup differences is lacking; view social problems egocentrically, no recognition of society as an organized entity	Willingness to interact with diverse others and refrain from judgment; relies on independent relations in which multiple perspectives exist (but are not coordinated); self is often overshadowed by need for others' approval. Begins to explore how social systems affect group norms and intergroup relations	Capacity to engage in meaningful, interdependent relationships with diverse others that are grounded in an understanding and appreciation for human differences; understanding of ways individual and community practices affect social systems; willing to work for the rights of others

Figure 3. Model of intercultural maturity (King & Baxter Magolda, 2005).

Gradually, the intercultural competence of individuals in each dimension was evaluated in detail and the levels of components such as awareness, sensitivity and adaptation were tried to be determined. According to the assumption of this model, individuals' reaching a mature level of competence depends on establishing connections with different cultures by observing and maintaining this interaction. Correspondingly, as awareness and sensitivity levels increase, individuals become more competent in intercultural interaction. The ICM model also implies that with the expansion of the capacity in the process of intercultural maturity, cultural differences can become more complex and move to a multifaceted dimension (Perez et al., 2015).

Byram's Model of Intercultural Competence (Byram, 1997)

Another influential IC model which was developed by Byram (1997) is an example of a co-orientation models. His model of IC (See Figure 4) accordingly delineates a series

of factors such as knowledge, cultural awareness, openness and a tendency to act, etc. that enable the speakers build the most accurate and appropriate intercultural communication. That model is also based upon the perspective of language learning in which intercultural communication takes place through a process of mutual, respectful and meaningful interaction (Hoff, 2014). Therefore, the significance of the evolvement of both intercultural and linguistic competence has been exceedingly taken into account by Byram (1997).

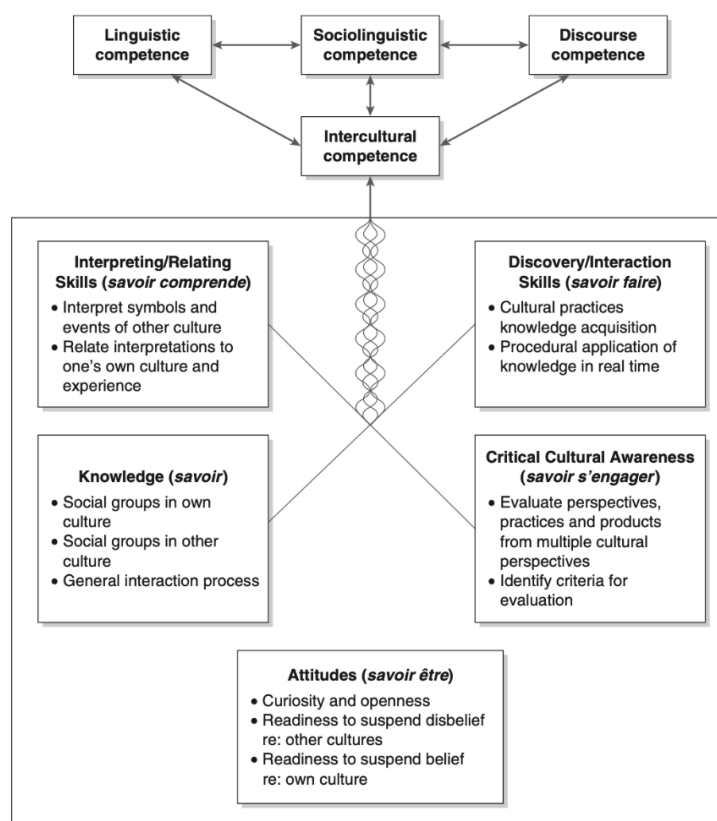


Figure 4. Byram’s model of intercultural competence (Byram, 1997)

In the essence of the model, central focus is placed on the meaning of biculturalism through the identities of the speakers. To give a little detail, bicultural speakers mentioned here have the desire, knowledge and skill required for interaction in both cultures. However, the identity confliction experienced by the speakers is also highlighted. That is, a conflict of values occurs in the adaptation of the speakers to other cultures depending on their identity. According to Byram (1997) at this point, these intercultural speakers mediate the relationship between their native culture and different cultures. And, ideal speakers not only act as mediators, they are also interested in maintaining this relationship built between self-culture and others. However, cultures do not have stable components as they are in a

perpetual state of change thus students and teachers cannot fully predict or foresee the entire multi-cultural knowledge. In that case, no matter how effective the intercultural speakers are, it cannot be said that they have a precise and impeccable competence (Byram, 2009). As a matter of fact, this model aims to lead students to communicate in a meaningful way with different cultures rather than getting ready them to communicate flawlessly as in their mother tongue.

As in this model, all similar models have generally been developed in order to understand, develop, measure and evaluate individuals' intercultural competence. In a sense, aforementioned models determine the framework of the competencies required for individuals to achieve success in the intercultural interactions they experience. Meanwhile, it would not be wrong to say that these models substantially have both a descriptive and prescriptive structure. As a conclusion, although the issue of measuring and evaluating intercultural competence has not sufficiently blossomed out all along the language learning process, such models and descriptors can be purposeful for educators and learners to make their own self-assessment (Byram, 2018).

2.6. The Significance of Intercultural Competence in ELT

FL teaching is an active field that constantly develops and renews itself according to the current conditions and educational needs of the students (Kılıç, 2013). Depending upon the rapidly globalizing world, aforementioned changes and developments pave the way for bringing together individuals from different cultures (Bektas-Cetinkaya, 2014). A vast number of reasons such as students who cross the borders of the country for educational purposes, immigrants accepted from different nationalities for political reasons, companies providing international services, etc. have increased the importance given to foreign language learning. At this point, English has a unique and dominant place in almost every field compared to other languages as it has a distinct mission than all the languages known in the world owing to its role as lingua franca (Jenkins et al., 2017).

As reported by Baker (2011), ELF means that the adoption of English as a common language of communication between the individuals with diverse mother tongues anywhere in the world. Besides, ELF inherently is an intercultural term as it includes the speakers of

various cultures. However, there is a prevalent understanding that neglects the cultural interactions and effects of English in foreign language teaching (Zarei et al., 2019). In fact, the place of culture and its relation with the target language is quite clear in English language teaching process as in all world languages (Yesil & Demiröz, 2017). Because, the concept of foreign language, by its very nature, includes the interactions in intercultural contexts. Thus, bringing a foreign language to the learning environment gives students the opportunity to step out of their small spaces and crack the doors of world cultures. Therefore, it is anticipated that FL teachers should not ignore the potential of English and welcome this opportunity by developing the intercultural competence of their students (Bandura & Sercu, 2005).

IC requires learners to be able to reflect their knowledge and skills related to their awareness of different values, beliefs and social practices into communication in the target language. Students who gain this competence also achieve the foreign language. Because learning a language also requires understanding it thoroughly (Ahnagari & Zamanian, 2014). In addition, Bennett (1997) states that perceiving foreign language only as a means of interaction and/or communication and ignoring its cultural dimension causes teachers and students to become fluent fools. According to him, trying to speak foreign language without grasping the social and philosophical meaning of it can bring many communication barriers such as misunderstanding and put speakers in a difficult situation.

Particularly, considering the Lingua Franca aspect, English is accepted as the language in which intercultural communication is most intense. Therefore, it is important to understand those people with different cultures shaped by different beliefs or values by establishing an appropriate communication (Goodwin-Jones, 2020). And, that interaction requires being competent intercultural speakers. That is to say, the significance of being competent in intercultural communication with respect to teach English as a foreign language should not be underestimated.

Moreover, as reported by Sercu (2006), the only purpose of foreign language teaching is no longer seen as to equip students with mere linguistic input. On the contrary, competently preparing students for the global world in intercultural communication is as important as linguistic input. For this reason, EFL teachers are required to guide students in

associating cultures, understanding their differences and similarities by helping them to empathize with their own culture and other cultures.

According to Neuner (2003), both cultural and linguistic components in foreign language teaching are already inextricably interdependent. Because several components such as vocabularies, images, texts, dialogues or human behaviors that make up foreign language learning represent and reflect the cultures. There is no way of teaching a foreign language that does not have a socio-cultural content. If so, it is involved in its learning process in a way, even if it is not explicitly shown as a cognitive goal as it is in linguistic competence. Intercultural competence is thereby necessary for language learners not only to properly interact with people represent diverse cultures, but also to understand, grasp and relate these diverse cultural inputs to their own cultures (Byram et al., 2001).

2.7. English Language Teacher Education Program in Turkey

The widespread use of English at the international level has globally increased the demand to learn this language, which has maximized the popularity of English Language Teaching (Altmisdort, 2016). The rising momentum in this demand has caused education systems to be updated rapidly at all levels, taking into account the global needs (İnal & Özdemir, 2015). Accordingly, a more innovative and independent English Language Teacher Education understanding has developed in terms of the approaches adopted in teaching compared to previous years (Öztürk & Aydın, 2019).

Behind the scenes of this development, some certain changes made in the primary school curriculum in Turkey also played a role. Depending on the policy followed, English language education in primary school was made compulsory, which increased the need for qualified EFL teachers and led to the development of teacher training program. However, although the supervision of CoHE in Turkey over the curriculum of ELTEP is tight, differences can be observed in the education provided among universities in terms of content. Moreover, some content-wise changes implemented by universities in the beginning with the purpose of empowering the quality of education may not coincide with or be incompatible with the latest innovations in the scope of ELTEP (Mahalingappa & Polat, 2013).

As in any other countries, the primary tenet of this program in Turkey is to educate teacher candidates that are professionally equipped to teach English as foreign language (Altmisdort, 2016). In line with this purpose, CoHE has tried to overcome the deficiencies and inadequacies by attempting to make improvements in the curriculum or content it offers to the faculties from time to time. The latest update was put into practice at the beginning of the 2018-2019 academic year and the names and credits of some courses were renovated. In addition, pedagogical contents have expanded in number, and teaching practicum of pre-service teachers has been incorporated in the first semester of the fourth year. However, since the inspections conducted by CoHE are not as systematic as in decision making, practices vary considerably from program to program in view of some academic and economic reasons.

Based on the latest regulations, the structural content of ELTEP consists of 48% Content knowledge, then 34% Pedagogical knowledge, 18% General culture (Öztürk & Aydın, 2019). After one year of preparatory school, students are expected to successfully graduate after 4 academic years of education and move to the English language teaching profession. According to present curriculum of CoHE (YÖK, 2018), four out of 10 courses taken by students in the first year of the program focus on promoting each of their reading, writing, listening and verbal communication skills. In addition, students' closeness with pedagogical inputs is ensured by introducing educational sciences with educational sociology, psychology and philosophy courses. Besides, students are expected to be well informed about Turkish language and history and to be trained for one more foreign language. The last course, which constitutes the first year of the program, aspires to enhance the knowledge and skills of students in information technologies.

In the second year of the program, the attention is on language acquisition, linguistics and English literature courses in addition to pedagogical courses such as teaching technologies, principles and methods. In addition, Turkish educational history and Research methods in education are also stated as compulsory courses. And, in the third year of the program, it is aimed that students have success on professional issues such as classroom management, testing and assessment, Turkish education system and school management. In this year of education process, special emphasis is placed on teaching young learners and

teaching English language skills. The final year of the program consists of teaching practices, community service practices, special education and inclusion courses. In addition to these practices, students are anticipated to be master of course content development, exam preparation and guidance.

Undoubtedly, the current curriculum was created by the relevant authority in order to train more equipped English language teachers, however, there are also some content evaluation studies pointing out that the program is incomplete or inadequate. Comparative study carried out by Karakaş & Yavuz (2018) draws attention to differences and similarities between Turkish and Malaysian ELTEP. According to results of their content analysis, ELTEP in Malaysia includes a greater number of compulsory courses and offers more elective courses compared to ELTEP in Turkey. Regarding this, they made a suggestion in their study by taking the Lingua Franca aspect of English, and they stated that Turkish ELTEP should include a lesson in regional and international dialects so as to educate teacher candidates on different varieties and uses of English.

As another example, İnal & Özdemir (2015) also implies that ELF should be included in the curriculum by referring to the position of English as ELF and its impacts on ELT. Although the Lingua Franca aspect of English has been emerging as a hot topic worldwide, when the current program is evaluated, it is obvious that there are not any compulsory courses related to ELF (YÖK, 2018). Similarly, Karakaş (2012), who conducted research study on the evaluation of Turkish ELTEP, states in his study that while a great deal of interest was given to pedagogical and theoretical courses, no culture specific courses were included within the program. However, what provides content to EFL teaching is not merely the knowledge of linguistic, but the cultures stated or reflected by means of language (National Standards in Foreign Language Education Project, 1996).

To summarize, although the curriculum has been created from well-provided contents in order to train more competent teachers in their profession, it may still contain some deficiencies. Therefore, as reported by Köksal & Ulum (2018: 170), “Educating pre-service EFL teachers is a progressive practice that should be closely designed and thoroughly evaluated”. Because training language teacher candidates is much more than a need or requirement, and it involves a very demanding process. For this reason, the most effective

way of achieving success in English language teacher education passes through a comprehensive curriculum formulation and evaluation. (Ulum, 2015).



CHAPTER III

METHODOLOGY

3.1. Introduction

This chapter presents an overview regarding the methodological process of the conducted thesis study. In the first step, a comprehensive flow of information about the research design determined will be provided in line with the nature of the research questions. Then, the context of the study and demographic information about the participants will be addressed. Finally, data collection instruments used and the analysis procedures performed will be enlightened, respectively.

3.2. Research Design

Considering the aim of the conducted research study, mixed method research design was adopted in order to reach more concrete and clear findings that support each other in response to the relevant research questions. As Almeida (2018) mentioned, in this research design, both qualitative and quantitative theoretical knowledge and practices are blended to provide a broader depth of understanding and corroboration through multiple perspectives. This method also let researchers to obtain comprehensive data which cannot be reached implementing each approach alone. Accordingly, the main purpose of mixed methods research, which blends qualitative and quantitative research elements, is to make contribution to the research field by widening the results of the work in progress (Schoonenboom & Johnson, 2017).

In accordance with this aim, the qualitative phase of the research study primarily involved document analysis that is accepted as one of the qualitative research methods. And, like the other methods applied in qualitative research studies, document analysis provides an understanding of the relevant subject by meticulously examining the content of assorted documents. As Kırıl (2020) stated, it is a systematic analysis method implemented not only to inspect and evaluate the overall recorded documents involving the written, printed and digital materials but also to verify findings from the other sources. For this reason, it is

significant to underline that the conducted thesis study does not only involve the document analysis. In cases where the study consists only of document analysis, a comprehensive content analysis or thematic analysis is often consulted in the process of data analysis. However, the present thesis study aims to use these documents together with the data collected by different methods. In such cases, as Forster (1994) overtly highlighted, the supporting, explanatory or rebuttal parts of the documents can be used in the research report without resorting to a complex data analysis.

In addition to the implemented document analysis, semi-structured interviews were carried out with the lecturers so as to obtain a more comprehensive interpretation from the overall qualitative data. The entire data gained from the lecturer interviews were transcribed verbatim, and reported in detail through the process of thematic analysis.

In the final, namely quantitative phase of the study, by using descriptive statistics, the measurable features were tried to explain such as what the phenomenon was rather than how is formed and what it contains. As Siedlecki (2020) states, descriptive research, by its very nature, provides the opportunity to discover the insights of individuals in a population and make sense of certain behaviors. Moreover, it also allows researchers to have a statistical summary or overview of the data (Mackey & Gass, 2005). In this respect, the views of participating pre-service teachers were described statistically by means of an applied questionnaire so as to capture a better overall understanding of related subject.

3.3. The Context and Participants of the Study

The present thesis study was conducted at Çanakkale Onsekiz Mart University that is located in the west coast of Turkey. One of the main reasons for the selection of this region and institution was that it is positioned on an easily accessible area and the other was that the study is presented as a sample of Onsekiz Mart University. This institution was established in 1992 and took over the faculty of education from Trakya University in the same year. As of 2020, it continues its education and research activities with graduate education institute, 18 faculties, 4 institutes, 13 vocational high schools, 43 research and application centers and a research hospital, nearly 50.000 students, 2.019 academic staff,

2.297 administrative staff. Due to the quality of education it offers, it is seen as one of the leading universities in the country.

In parallel with the other universities, students registered in the department of ELT receive a 4-year undergraduate education right after a 1-year preparatory education. Thus, students who successfully complete 5-year education are entitled to teach English both in public and private educational institutions affiliated to the Ministry of National Education.

In the process of selecting participants to participate in the research, the most accurate method was tried to be determined in accordance with the purpose of investigation and convenience sampling was deemed appropriate. The major reason behind the recruitment of this method was that it provides to reach intended population which meets certain criteria such as regional proximity, being easily accessible, readiness at designated time and enthusiasm to contribute to the research (Emerson, 2015; Etikan et al., 2016). Participants included in the thesis study constitute two separate data groups as pre-service teachers and lecturers.

Consistent with the research questions of the thesis study, the targeted participant students were expected to have taken each of the undergraduate courses. Therefore, the fact that pre-service teachers have teaching experience as intern also played a major role in their determination as participants. All students enrolled in the relevant program were divided into three branches as A, B, C. And, almost all of the 4th graders who made up those branches, namely 75 pre-service teachers attended and contributed to this study voluntarily. On the other hand, whereas the number of participating lecturers determined for face-to-face interviews was at least seven in the beginning of the study, only five of them could participate due to their work intensity.

The number and demographic information of the participating lecturers, who are still working in the department of ELT at Onsekiz Mart University, were tabulated in detail below.

Table 1

Demographic information of participant lecturers

	Gender	Teaching Experience	Graduation	Academic Title
Lecturer 1	Female	5-10 years	PhD	Research Assistant
Lecturer 2	Female	20-25 years	PhD	Associate Professor
Lecturer 3	Male	15-20 years	PhD	Assistant Professor
Lecturer 4	Male	15-20 years	PhD	Associate Professor
Lecturer 5	Male	15-20 years	PhD	Associate Professor

PhD: Doctor of philosophy

As can be apparently seen in Table 1, the number of the lecturers participating in face-to-face interviews is five. All of them are actively involved in ELT department and their teaching experiences vary between 5-25 years. The academic titles of the participants, who were interviewed on a completely voluntary basis, are research assistant, assistant professor and associate professor.

3.4. Data Collection Instruments

The data used in the study were gained in three phases. With the intention of clarifying the first research question of the study, current curriculum prepared for ELTEP and published on the official website of CoHE was identified as a data collection tool for the document analysis. Entire contents of the relevant program have been downloaded from the official website of CoHE in the 2021-2022 spring semester. In this context, the course contents created for the program covering a total of 8 course periods were confirmed and collected as data for the analysis. And, in cases of conflict, the authorities of the relevant institution were contacted and the accuracy of the documents was re-checked.

In addition to that, since the thesis will be presented as a sample of Onsekiz Mart University, the course program of the institution was also included in the analysis. Each year in the program includes two semesters which are called fall and spring, and the entire program consists of eight academic semesters in total. All courses of the relevant program

covering 8 semesters have been officially published on the university's own website including the 2021-2022 academic year. Based on the fact that elective courses may differ between universities, the existence of courses that can refer to intercultural competence has been investigated in the entire published curriculum.

The second instrument used to collect the data was determined as face-to-face interviews carried out with the lecturers working in the same institution. The purpose of the interviews was to enlighten the second research question of the study. At this point, semi-structured interview questions were addressed to the participant lecturers to be interpreted in detail in the analysis process, and their perceptions were revealed. As Mackey & Gass (2005) stated, semi-structured interviews contain a number of open-ended questions determined by the interviewer beforehand; and with the help of follow-up questions during the interview, the interviewee's point of view that are not directly observable can be interpreted from a broad spectrum. From this point of view, a total of eight questions were addressed so as to understand the general perceptions of lecturers on culture teaching, teaching practices and intercultural competence. These interview questions were prepared by the researcher to uncover the participants' views, beliefs and experiences on the subjects such as culture teaching, cultural differences, intercultural awareness, the importance of intercultural competence, self-evaluations on their own intercultural competence.

The third and the last data collection instrument was determined as questionnaire as it allows to reach a vast number of samples and to consider the matter from a wider perspective through the numerical data. In this context, the quantitative data of the thesis study were collected via the questionnaire named "*Intercultural Competence*" that was originally designed by Sercu (2005). According to the reliability test results of the questionnaire, the Cronbach's Alpha value is .908 which means that it is highly reliable. Before the application, required permission was obtained from the researcher who developed and published the original form of the questionnaire. The original form of the questionnaire involves 11 sections. And, these sections consist of both open-ended and 5-point / 4-point / 3-point scales owing to the aim of the questions. However, it was deemed appropriate to exclude some parts of the questionnaire as they were found to be irrelevant to the purpose of the study. Because, this thesis study does not aspire to explore the differences seen between the participant perceptions according to the certain variables. At this point, the

published thesis study in which the same sections were similarly removed by Ay (2018) was examined and this shortened form of the questionnaire (See Appendix 1) was decided to apply the participant pre-service teachers of the thesis study. So as to use the adapted version of it, the researcher was reached and his written permission was obtained.

The first part of the questionnaire applied to the thesis study consists of certain questions addressing to reveal the educational levels and professional experiences of the participants. In the second part, the attention is drawn to what the participants aim at FL teaching and their perceptions of culture teaching. The third part, primarily deals with how familiar the participants are with the foreign country, its culture and people. Following this, the questions addressing the frequency of their visits to the foreign country and the way they communicate with people from foreign cultures are also included in this section. The fourth part of the questionnaire intends to understand the general perceptions of participants on culture teaching practices. Finally, the last part includes a dozen of questions focusing the participants' views on intercultural education and competence. The adapted form of the questionnaire implemented to the current study is presented in the Appendix 1 so as to clarify the included sections.

3.5. Data Analyses Procedures

Considering the general research area of the study, the current curriculum presented by CoHE for the ELTEP in our country and the relevant course program of Çanakkale Onsekiz Mart University were thoroughly examined. As a matter of fact, it has also been determined whether any course referring intercultural competence is suggested in the current program of the relevant institution. In this respect, the data obtained for this purpose were analyzed by adopting the document analysis method. Forster (1994) gradually compiles the procedure of the document analysis under five headings. And, the presented document analysis was carried out by following those stages meticulously. The first stage of this process was to reach the documents to be examined. The next stage involved checking the accuracy of the relevant documents. Stages three and four continued as understanding documents and analyzing the data. And, the final step ended with the using and reporting of the data.

Following the document analysis, thematic analysis, which was based on the data gained through the face-to-face interviews with the participating lecturers, were performed. As Braun & Clarke (2006) stated, thematic analysis is a qualitative analysis method that allows to determine, analyze and in-depth report the repetitive patterns of the data collected by the researcher. And, it is one of the most appropriate analysis methods that can be used in studies that require understanding the thoughts, inner beliefs and individual experiences of the interviewees. Since the participant data were collected as audio-recording, the information recorded were verbatim transcribed into written text accompanied by a computer software program right before the analysis procedure.

The thematic analysis of the transcribed data was performed in 3 steps as underlined by Sundler et al., (2019). In the first stage, the written texts were re-read several times in order to gain familiarity. At this point, the aim was to reveal unique ideas of the participants instead of confirming what was known about the research questions. In the second stage, main idea about the whole text was obtained and the process of dividing the text into meaningful units was initiated. That is, meanings in the written text were searched and marked, certain codes or categories were assigned to these meanings and identical themes were grouped together so as to identify the patterns. While performing data analysis, it was also necessary to verify whether the extracted codes or categories were reliable. In terms of consistency of the results, the sample data was re-coded by another encoder and parallelism was sought by comparing the results. Because, the accuracy check was found significant in the sense of ensuring the reliability of the analysis procedure (Dinçer, 2018). In the third and the final stage of the analysis, attention was paid to whether the emerging themes have a meaningful integrity. Thereafter, emerging themes were supported by quotations from some of the participants and reported in a meaningful text.

The last part of the procedure consists of analyzing the entire data gained from the abovementioned questionnaire, which was applied to the participant pre-service teachers, through the Statistical Package for the Social Sciences (Trial Version of 25.0). Right before proceeding to the data analysis phase of the research, data normality test was conducted to ascertain whether the collected data were distributed normally. Accordingly, the skewness and kurtosis values of the scales were checked. George and Mallery (2010) stated that the collected data could be considered to be distributed normally if those values are between -2

and +2. Since the values calculated for the research were between the specified value ranges, the distribution was accepted as normal. Owing to the fact that the present thesis study did not aim to investigate the significant differences in pre-service teachers' perceptions according to any variables, the quantitative data were analyzed applying the descriptive statistics method. This is a statistical method that sums up large-scale information in an accurate, meaningful, and clear way in order to present the raw data as simply as possible (Mishra et al., 2019). Furthermore, a summary of measurements can be illustrated using numerical procedures or graphical techniques (Marshall & Jonker, 2010). Here, descriptive statistics containing information about the perceptions of the relevant sample were presented through the frequency tables. These tables also included mean scores and the standard deviations.

CHAPTER IV

MAJOR FINDINGS OF THE STUDY

4.1. Overview of the Chapter

This thesis study primarily questions the existence of courses referring to intercultural competence in the ELTEP. Then, it examines the general perceptions, dispositions of 4th grade pre-service teachers enrolled in relevant program and lecturers still working at Onsekiz Mart University on culture teaching, teaching practices and intercultural competence. Accordingly, in this chapter, the overall results of the data gained through mixed method were meticulously reported so as to better illuminate the following research questions:

1. Does the current curriculum prepared by the Council of Higher Education for the English Language Teacher Education Program offer any course that refers to intercultural competence?
2. What are the general perceptions of participant lecturers and pre-service teachers on culture teaching, teaching practices and intercultural competence?

With the intention of each analysis to complement the other, the data were measured from different aspects and presented under three headings. Firstly, the entire current curriculum, which includes the courses that students enrolled in the ELTEP in Turkey obliged to take during the program, was examined through the document analysis. Since the study is presented as a sample of Onsekiz Mart University, the relevant course program of the institution covering eight semesters of the 2021-2022 academic year were also added to aforementioned analysis. At this stage, the presence of intercultural contents was sought in all of the data obtained from the overall program. The evaluation of findings compiled through document analysis was followed by the thematic analysis of face-to-face interviews conducted with the lecturers currently teaching at Onsekiz Mart University. Hereby, the qualitative step of the data analysis process ends with the examination of participants' views and experiences on culture teaching, teaching practices and intercultural competence. As third and finally, quantitative analysis of the questionnaires applied to 4th grade students enrolled in the ELTEP of the same university were reported descriptively.

4.2. Qualitative Findings of the Study

4.2.1. The Place of Intercultural Competence within the English Language Teacher Education Program in Turkey

A Close Review of the Curriculum Offered and Officially Published by CoHE

Questioning the existence of courses referring intercultural competence in the curriculum presented by CoHE for the English Language Teacher Education Program aims to illuminate the first research question of the thesis study. As mentioned earlier, the central decision maker in determining the course contents of undergraduate programs in Turkey is Council of Higher Education. And, all of the universities affiliated to it have to follow the prepared curriculum. Therefore, the documents (See Appendix 3) required for the analysis were obtained from the official website of the relevant institution. According to their contents, all courses expected to be taken by the teacher candidates during eight semesters were classified into three main categories as pedagogical knowledge, general culture and content knowledge. Findings regarding the courses included in the program and their place in the curriculum were tabulated below. The list of elective courses was left out of the tables since they are too long to be included, yet summarized right after the evaluation of compulsory courses.

Table 2

Teacher education courses in the program

Pedagogical Knowledge	Ects
Introduction to Education	3
Sociology of Education	3
Educational Psychology	3
Educational Philosophy	3
Instructional Technologies	3
Teaching Principles and Methods	3
Elective I - II	4 + 4
History of Turkish Education	3
Research Methods in Education	3
Classroom Management	3
Ethics in Education	3
Elective III - IV	4 + 4
Testing & Assessment in Education	3
Turkish Education System and School Management	3
Teaching Practice I - II	10 + 15
Special Education and Inclusion	3

Elective V - VI	4 + 4
Guidance & Counselling	3
Total	91

Ects: European Credit Transfer and Accumulation System

The total course hours allocated to pedagogical knowledge throughout the program is 56 and constitutes 34% of the program. The purpose of these courses is not only to inform students about the profession, but also to prepare them for the profession through teaching practices. Considering this fact, when pedagogical courses were examined, no compulsory courses including cultural or intercultural content were found among them. However, undergraduate programs do not only consist of compulsory courses, CoHE also offers 22 more elective courses in the same category in addition to these courses. And, it is observed that the number of theory-based pedagogical courses has increased with the latest regulation made in the curriculum. The changes put into practice in the beginning of 2018-2019 academic year are surely not limited to this. Moreover, some courses such as distance education have been added depending on the developments experienced in the global framework in recent years. According to overall analysis of the data, a course called Educational Anthropology, which includes sub-topics of culture such as acculturation and intercultural differentiation, was found. The category that includes general culture courses was also tabulated below. The total course hours allocated to this category throughout the program is 28 and constitutes 18% of the program.

Table 3

General culture courses in the program

General culture	Ects
Ataturk's Principles & History of Turkish Revolution I - II	3 + 3
Foreign Language I - II	3 + 3
Turkish Language I - II	5 + 5
Information Technologies	5
Elective I - II	3 + 3
Elective III - IV	3 + 3
Community Service Practices	3
Total	42

Ects: European Credit Transfer and Accumulation System

Apart from the compulsory courses given above the table, elective courses such as Turkish Music, Occupational English, Art and Aesthetics, Media Literacy, Traditional Turkish Handicrafts, Nutrition and Health, Addiction and Struggling with Addiction, History and Philosophy of Science were also examined. But unfortunately, neither compulsory nor elective courses that could directly refer IC were found among them. In addition, it has been noticed that the total credits of the courses representing the content knowledge are considerably higher than the others. The total course hours allocated to content knowledge throughout the program is 71 and constitutes 48% of the program. Relevant table including all the compulsory courses was given below.

Table 4
Content knowledge courses in the program

Content Knowledge	Ects
Advanced Reading I -II	2 + 2
Advanced Writing I - II	2 + 3
Listening & Pronunciation I - II	2 + 3
Oral Communication Skills I - II	2 + 3
Contextual Grammar	2
Elective I - II	4 + 4
Approaches to Learning & Teaching English	3
English Literature I - II	4 + 4
Linguistics I - II	3 + 3
Critical Reading and Writing	3
English Language Teaching Programs	3
Language Acquisition	3
Elective III - IV	4 + 4
Foreign Language Teaching to Young Learners I - II	5 + 5
Teaching English Language Skills I - II	5 + 5
Teaching Language and Literature I - II	3 + 3
Course Content Development in Teaching English	3
Translation	3
Exam Preparation in English Language Teaching	4
Elective V - VI	4 + 4
Total	107

Ects: European Credit Transfer and Accumulation System

It is seen that the courses related to content knowledge especially focus on language acquisition, language teaching and ELT methodology. Moreover, elective courses such as Pragmatics and Language Teaching, Drama in ELT, Material Design in ELT, English in

Mass Communication, Vocabulary Teaching, Evaluation of Classroom Learning were also examined. When the entire program is analyzed, it is determined that a course called “*World English and Culture*” is included among the elective field courses. Considering its content, the initial purpose of that course is to introduce world Englishes and to inform students about multilingual communicative practices carried out on a global basis. In addition, this course also intends to enhance their knowledge by highlighting the role and importance of English in intercultural communications.

To summarize the overall findings according to the results of the analysis of entire curriculum, it can be said that there is no compulsory course that directly addresses intercultural competence. However, its existence is clear among the elective content knowledge courses. In other words, taking the relevant course content is left to the students’ discretion and the authority of institution.

4.2.2. The Evaluation of the Course Program Published by Onsekiz Mart University

It is worth reminding once again that all universities affiliated to CoHE are obliged to follow the officially published curriculum. However, whereas compulsory courses are included in the relevant programs of all universities in the same way, the elective courses can differ from university to university depending on external factors such as the interest of students and the availability of lecturers who are competent in the subject field. Due to the fact that the thesis study is a sample of Onsekiz Mart University, the course contents of the ELTE program (See Appendix 3) of the same university covering the 2021-2022 academic year were inspected and the existence of the relevant course was questioned.

As a result of the detailed examination of the entire course program, it was determined that the elective courses named “*World English and Culture*” in the fall semester and “*Intercultural Communication and Language Teaching*” in the spring semester were offered to the teacher candidates enrolled in the relevant program. Moreover, for the purpose of addressing the subject in a more comprehensive way, the course contents covering the last 5 years of the institution’s related teacher training program were also examined. In accordance with the in-depth investigation, it was found that all teacher candidates enrolled in the four-year undergraduate program took the course called “*Intercultural*

Communication and Language Teaching” in every 8th academic semester within the program. This course was last given in the spring semester of 2021-2022. When all these findings are evaluated in general, it can be said that the current curriculum published by CoHE includes an elective content knowledge course that addresses to intercultural competence and this elective course has been suggested by the ELTE program of Onsekiz Mart University.

4.2.3. Results of the Thematic Analysis

All the interview questions prepared so as to disclose the general perceptions of the lecturers regarding IC in EFL context were answered by all of the participants. The data gained through the interviews were verbatim transcribed and the findings of the thematic analysis were reported in detail. And, in the examination process of the qualitative data, seven major themes were determined and each of them was classified a number of categories.

Table 5

Table of thematic analysis

Themes	Categories
Culture teaching in EFL context	a) Integration of different cultures b) Effective communication
Description of cultural differences	a) Different practices b) Different faiths and values
Significance of intercultural awareness	a) Accurate communication b) Multicultural population c) Cultural shock minimization
The necessity of IC in EFL context	a) Existence of immigrants b) Multi-cultural classroom environment c) Cultural misunderstandings
Practice of intercultural contents	a) Activities reflecting different cultures b) Activities for all cultures
Self-competence of lecturers	a) Being tolerant toward differences b) Avoiding classifications c) Lack of knowledge d) Lack of experience
Suggestions	a) Compulsory courses promoting IC (curriculum regulations)

As can be clearly seen in Table 5, culture teaching in EFL context, description of cultural differences, significance of intercultural awareness, the necessity of IC, practice of intercultural contents, self-competence of lecturers and suggestions are the themes which were arisen as a result of the qualitative analysis. Overall ideas and experiences of the lecturers provide fruitful information on the evaluation the place of intercultural competence in the curriculum. Lecturer suggestions also provide insight into their expectations on promoting intercultural knowledge and skills of pre-service teachers.

The General Perceptions of Participant Lecturers on Culture Teaching, Teaching Practices and Intercultural Competence

The detailed report of the thematic analysis results was gathered under this heading. The categories obtained from the codes determined during the analysis process were supported by some quotations from the participant comments. The presentation of all categories briefly serves the purpose of explaining the thematic analysis results.

Culture Teaching in EFL Context

Category 1: Integration of different cultures. The first question of the interviews aspired to disclose the general perceptions of lecturers on culture teaching in the context of EFL. When the lecturers were asked about their own perception of culture teaching, it was determined that they agreed on some common points on the subject. The most striking of the common points was the inclusion of different cultures into foreign language classrooms. Three of them all drew attention to this issue by expressing their ideas as follows:

“What I understand from culture teaching is that actually, bringing a variety of different cultures to the English classroom, not only the British or American culture. And also, introducing cultural differences in the classroom with a critical point of view.” (P.3)

“Today’s multicultural world forces us to integrate culture into language teaching to become aware of cultural differences.” (P.2)

“Culture teaching in the context of EFL is recommended and not only the target culture but also the cultures of other countries should be involved.”

(P.4)

According to the comments made, the perception of the participants about culture teaching is the inclusion of both target and different cultures in the foreign language teaching process. Moreover, one of the participants emphasized that the perception of culture teaching has changed and the only focus is no longer the American or British culture by referring to the ELF role of this language.

“Until the millennium, teaching culture in English classes are mainly related to teaching either British culture or American culture. Yet, later, considering the Lingua Franca function of English language, we saw that this changed.”

(P.5)

Category 2: Effective communication. Not only the participants, but also the literature of the field points out that the correct interpretation of the messages between receiver and sender in oral communication is one of the key elements of effective communication. The words, phrases, metaphors and expressions contained in these messages are mostly influenced by the culture of the speaker and determine how we communicate. By addressing this issue, one of the participants implies that the culture determines the expressions of the speaker and can only be comprehended by the member of the society it belongs to unless it is learned by the others.

“While communicating in any language we need to be aware of certain things such as the correct usage which is unique to that particular situation, interpretation of speaker and hearer, gestures, mimes. Culture is a strong tie binding nation, communities, groups and reflects real life situation, socio-psychological structure of a society. Each culture has its own features, behaviors, norms that can be understood only its own member of society and can be predicted by others unless you learn them.” (P.2)

Description of Cultural Differences

Category 1: Different practices. According to the lecturer comments, it is obvious that almost all of them were able to define the concept of cultural differences in the context of foreign language teaching based on their own ideas and experiences. Participants mostly interpreted cultural differences as the possible differences seen in social practices. One of the participants evaluated those differences by referring the traditions and customs of the societies as follows;

“As far as I know cultural differences must be the differences between different practices. It could be for example related to weddings in different cultures or in different societies, I mean the weddings in Turkish society or the weddings in English society or the funerals.” (P.1)

Category 2: Different faiths and values. Some others also defined cultural differences as having intellectual, behavioral or normative differences.

“It is about, you know, socially having different beliefs, attitudes or norms.” (P.4)

Significance of Intercultural Awareness

Category 1: Accurate communication. When the lecturers were asked about the importance of intercultural awareness, each addressed the issue from different perspectives. One of the participants stated that having awareness acts as a bridge between cultures so that we can communicate by understanding the speaker better.

“By raising awareness, we can build bridge between different cultures and understand them better because we aim to communicate that’s why building intercultural awareness is really important.” (P.4)

Category 2: Multicultural population. The majority of participants evaluated the significance of intercultural awareness through the multicultural social environment. And, one of them by also implying the existence of people who left their country;

“It is very important because we are like living in a global village now. We always see people from different cultures, also living in Turkey. You know, there are refugees. So, it is very important that.” (P.3)

Category 3: Cultural shock minimization. Surprisingly, one of the participants underlined the importance of having this awareness by sharing her own personal experience.

“Actually, I can say that it is important to raise intercultural awareness in our learners. Because, when they go to a foreign country, if they know these differences, they can easily get used to living in that country. I can give an example from my own experiences. I went to UK for a short period of time like for few months. Even though I speak the language, for example, English language, many things seemed very different to me, even the relationship between the family members.” (P.1)

According to the comments of the participants in general, intercultural awareness can be considered as a need to be acquired so as to have accurate and effective communication with individuals from different cultures.

The Necessity of Intercultural Competence in ELF Context

Category 1: Existence of immigrants: Taking into account of participant comments, it can be said that the significance of having IC was the main focus of the interviews. Correspondingly, most of them cited students from different nationalities as the reason for the necessity of intercultural competence.

“...considering the recent situation, people are leaving their countries because of war or for any other reasons. It means that, in our country as well, we are welcoming more foreigners and they are attending schools here in our country. So, it means that in a way we need to find ways to consider that balance, the any cultural balance in our classes, therefore it's important to develop intercultural competences of our students.” (P.5)

“Sometimes there might be some international students. This year I have only one but in the back, I haven't had any as far as I remember, but this year for example, I have international students.” (P.1)

Category 2: Multicultural classroom environment. Some participants also considered not only the presence of foreign students, but also the existence of students having different cultural values in the same nation.

“...even in Turkey, there are cultural and intercultural differences. Like for example, my students come from a variety of different places and regions in Turkey. Obviously, they have different cultural backgrounds, so it's very important.” (P.3)

Category 3: Cultural misunderstandings. The literature of the field frequently refers to the necessity of IC so as to eliminate misunderstandings arising from cultural differences in oral communication. However, only one of the participants mentioned this issue.

“You know, intercultural differences may cause misunderstandings. So, how can we deal with intercultural differences? Well, by having competence, you know, having respect, ...” (P.4)

Practice of Intercultural Contents

Category 1: Activities reflecting different cultures. In the course of interviews, the lecturers were asked whether they included any in-class practices considering cultural differences throughout their teaching process. With respect to the results of the analysis, it was understood that most of the participants somehow integrate contents representing different cultures into their teaching practices and those lecturers use intercultural contents with the intention of grasping students' attention to the cultural differences. Moreover, one of the participants underlined that he prefers visual materials representing different cultures and varieties of English to stimulate positive feelings of students towards differences.

“I want to make sure that my students appreciate diversity. They should actually see diversity not something as threatening, but they have to see it like something enriching. So, what I'm doing is bringing different

intercultural materials like visuals and also different English varieties into my classes so that my students will be exposed to differences. I mean not only the British or American culture.” (P.3)

Another participant, who is giving writing skills course, mentioned that the understanding of citation may vary widely from culture to culture and may even be perceived as impoliteness in some cultures. From this standpoint of the view, it can be said that the participant tries to raise students’ awareness by enlightening such differences in his teaching process.

“I am teaching writing skills and, it is somewhat related to avoiding plagiarism in a way. Therefore, I try to address cultural differences because, citing the other earlier works might be differentiating or people’s understanding of citing in other words might be differentiating across cultures. I’d like to express such differences considering the international students in my class.” (P.5)

Two of the participants stated that they did not include any intercultural contents in their lessons. However, one of those participants implied that she actually needs to integrate contents reflecting different cultures into her classes.

“It is possible to bring some material, some reading texts to the classroom. Beside improving their reading skills, I can also raise some awareness about intercultural differences. It might be very important actually.” (P.1)

Category 2: Activities for all cultures. A few of the participants mentioned the issue of determining the activities by taking into account cultural differences of the students. And, one of the participants strikingly drew attention to the selection of proper contents by strikingly referring some of the behaviors shown during the activity could be misinterpreted depending on cultures of the students. Here, it was noticed that he was worried about getting negative reaction from students depending on their cultural differences.

“I believe that games which can be played by all cultures are important and should be used in the classroom. For example, some cultures may reject the

idea of touching students or hugging students. That's why I prefer the activities that are appropriate to all cultures.” (P.4)

Self-Competence of Lecturers

Category 1: Being tolerant toward differences. Conforming to the analysis of the interviews, it is clear that the majority of the lecturers take cultural differences into consideration. From this point of view, participating lecturers were asked to evaluate their own competencies in the matter of cultural differences based on their own ideas, beliefs and experiences. Despite the fact that almost all of the lecturers found the issue of having intercultural competence as highly significant, only two of them were evaluated themselves as competent. When the participants were asked the reasons that led them to these thoughts, participants who describe themselves as competent implied that they appreciate cultural differences by having tolerance.

“I believe I am competent. I can understand people coming from different parts of the world, we have different bias. However, there are some common aspects that we need to agree on, but for some other aspects, we need to tolerate some other behaviors. Because people might be acting differently because of their culture.” (P.5)

“I see myself as a very competent actually, and much more confident than many other people. And, I certainly mean that. Because, for me, differences are okay. Certainly, I am not for example, against refugees or anything unlike many Turkish people. Differences exist and people are the way they are.” (P.3)

Category 2: Avoiding classifications. While evaluating their own competencies, the participants also drew attention to not labeling or classifying people according to their cultural backgrounds.

“So, I am pretty much competent. I avoid overgeneralizations, I avoid the things like stereotyping, etc. These are dangerous things certainly.” (P.3)

Category 3: Lack of knowledge. Participants who did not see themselves as competent expressed that the reason of this inadequacy is not having enough knowledge about cultural differences.

“I’m not very confident in intercultural competence. Because, I need to study on cultural differences by myself, but I haven’t done it yet so far.” (P.1)

Category 4: Lack of experience. According to participant comments, it is seen that those who do not define themselves as competent share a common belief that they were also inexperienced.

“Well, I haven’t experienced it. I don’t know what will happen when I have a foreign student or when I have someone from different culture. We read lots of articles, we read lots of books but the practice may differ. Theories are great but in theory when it comes to practice it’s quite different.” (P.4)

Another participant also stated that she has no experience and if she has to face with a classroom environment that includes different cultures, she needs to do research first.

“...If I have to, I need to go over the books, theories, approaches related to the topic.” (P.2)

One another participant thinks that spending time in foreign countries can help to raise intercultural awareness. However, by referring lack of this experience, she evaluated herself as not competent.

“...living in or visiting those countries or living for some time can also help to gain some intercultural awareness about those cultures. So, I haven’t done either of them for a long time, well yes, I can say that I’m not very confident or competent in cultural differences.” (P.1)

Expectations and Suggestions of Lecturers

Category 1: Compulsory courses aiming IC (Curriculum regulations). In the end of interviews, some of the lecturers shared their expectations and suggestions about intercultural competence which is focal point of the research study. During the analysis of

the interviews, it was observed that those participants demanded almost the same thing in essence. That is, what they focus was common. In the previous section, namely in the results of the document analysis, it was clarified that there was no compulsory course referring to IC in the curriculum. For this reason, the common expectation of the participants regarding this gap in the teacher training program is of great importance for the study. Participants underlined their wishes and suggestions by referring this issue as follows:

“So, hopefully there will be a separate course. I mean there must be a compulsory course in the ELT program, because it’s very important actually to cover these issues in a separate course.” (P.3)

“...by designing some courses related to intercultural competence. This kind of courses will really help to raise awareness in our learners. So, maybe they should put compulsory courses related to this concept.” (P.1)

4.3. Quantitative Findings of the Study

The second research question of the current study primarily addressed to uncover the general perceptions and dispositions of pre-service teachers about culture teaching, teaching practices and intercultural competence. For this purpose, 75 4th grade pre-service teachers, whose written consents were obtained, were asked to fill out the relevant questionnaire developed by Sercu (2005). Then, the allover data were collected and the analysis procedure was initiated. Finally, the quantitative analysis of the obtained data was reported in descriptive manner and presented in tabular. The questionnaire applied to the participants consisted of five basic parts and focused on the following core subject matters right after teaching experiences of the pre-service teachers.

Teaching Experiences of Pre-service Teachers

The first part of the questionnaire aimed to reveal the duration of teaching experiences of the participants and the levels they teach. In accordance with the participant responses, it was seen that all of the pre-service teachers participating in the study were enrolled in English Language Teaching Program of relevant university and their teaching experience were limited to 0-1 year. When the level of the institutions they work for was

examined, it was seen that secondary schools were in the first place (53.3%) whereas high schools were in the last place (16%).

Table 6

The level of institutions participants teaches at

	f	%
Primary School	23	30.7
Secondary School	40	53.3
High School	12	16
Total	75	100

f = frequency, % = percentage

Possible Objectives of Foreign Language Teaching

In the second part of the questionnaire, participating pre-service teachers were expected to rank the items indicating possible objectives of foreign language teaching owing to their significance. These objectives were divided into three as culture teaching (items 2,5 and 8) linguistic (items 1,3 and 7) and general learning skills (items 4, 6) to be discussed later on.

Evaluation of the scale was in 5-point Likert form and the participants were asked to give a score ranging from 1 “*least important*” to 5 “*most important*”. In this sense, Table 7 indicates the perceptions of participants regarding the priority of instructional objectives in foreign language teaching.

Table 7

Perceptions of pre-service teachers about the objectives of foreign language teaching

Statements	M	SD
(LO) Enthusing my pupils for learning foreign languages.	4.53	.600
(CT) Promoting the acquisition of an open mind and a positive disposition towards unfamiliar cultures.	4.37	.802

(LO) Promoting the acquisition of a level of proficiency in the foreign language that will allow the learners to use the foreign language for practical purposes.	4.35	.707
(GLS) Promoting the acquisition of learning skills that will be useful for learning other foreign languages.	4.24	.819
(CT) Promoting my pupils' familiarity with the culture, the civilization of the countries where the language which they are learning is spoken	4.23	.847
(GLS) Assisting 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.).	4.19	1.009
(CT) Assisting my pupils in developing a better understanding of their own identity and culture	4.11	.967
(LO) Assisting my pupils to acquire a level of proficiency in the foreign language that will allow them to read literary works in the foreign language.	3.91	1.002

Statements were ordered from highest to lowest according to their mean scores. (LO) Linguistic Objectives, (CT) Culture Teaching Objectives, (GLS) General Learning Skills Objectives *M*: Mean *SD*: Standard Deviation

According to the Table 7, linguistic objectives have the highest score in ranking. *Enthusing my pupils for learning foreign languages* ($M = 4.53$, $SD = .600$). That is, the definitions of the participants regarding the objectives of foreign language teaching primarily include the linguistic competence. The item in first placed also implies that participants have perceptions that students have low motivation in learning foreign language. It is followed by *promoting the acquisition of an open mind and a positive disposition towards unfamiliar cultures* ($M = 4.37$, $SD = .802$) and *promoting the acquisition of a level of proficiency in the foreign language that will allow the learners to use the foreign language for practical purposes* ($M = 4.35$, $SD = .707$).

In that case, it can be said that participants care about stimulating positive attitudes and behaviors towards different cultures as well as encouraging students' foreign language learning. Despite all of them are in the same category, the item *assisting my pupils to acquire a level of proficiency in the foreign language that will allow them to read literary works in the foreign language* ($M = 3.91$, $SD = 1,002$) has the lowest score in the list whereas the

other linguistic objectives are in the top three. So, the participants seem to believe that teaching foreign language for practical purposes is more significant than teaching for literary purposes. In addition, it is seen that language learning skills objectives are in the middle of the list.

Culture Teaching in a Foreign Language Teaching Context

In this part of the questionnaire, the participants were expected to answer 9 questions about their understanding of culture teaching by marking them in order of significance. The scale was 5-point Likert, and the scores range from 1 “*least important*” to 5 “*most important*”. As in the original questionnaire, the statements listed in Table 6 were grouped as related to the three components of IC; Knowledge dimension, Attitudinal dimension and Skills dimension.

Table 8
Perceptions of pre-service teachers on culture teaching

<i>Statements</i>	<i>M</i>	<i>SD</i>
5.Developing attitudes of openness and tolerance towards other people and cultures (AD).	4.72	.534
2.Providing information about daily life and routines (KD).	4.63	.610
4.Providing experiences with a rich variety of cultural expressions (literature, music, theatre, film, etc.) (KD).	4.53	.600
8.Promoting the ability to empathize with people living in other cultures (AD).	4.49	.685
9.Promoting the ability to handle intercultural contact situations (SD).	4.45	.643
6.Promoting reflection on cultural differences (SD).	4.39	.715
3.Providing information about shared values and beliefs (KD).	4.33	.844
7.Promoting increased understanding of students' own culture (KD).	4.13	.949
1.Providing information about the history, geography and political conditions of the foreign culture(s) (KD).	3.63	1.075

Statements were ordered from highest to lowest according to their mean scores. KD: Knowledge dimension, SD: Skills dimension AD: Attitudinal dimension *M*: Mean *SD*: Standard Deviation

As it is seen in Table 8, *developing attitudes of openness and tolerance towards other people and cultures* ranks first among the participants' culture teaching goals ($M = 4.72$, $SD = .534$), while *providing information about daily life and routines* ($M = 4.63$, $SD = 0.610$) ranks second. And, *providing information about the history, geography and political conditions of the foreign culture(s)* ($M = 3.63$, $SD = 1.075$) is listed as last in the list. According to the table in general, it can be said that the participants focus more on the knowledge dimension in culture teaching, but cultural knowledge is bounded to the daily life and routines and expressions of other cultures. In a way, it leaves behind the beliefs or values of different cultures and the knowledge of one's mother culture. When the results were reviewed in terms of dimensions, the attitudinal dimension appears at the top of the list. Beliefs related to the knowledge dimension take the next two rows. Statements pointing to the skill dimension share the middle rows.

Familiarity and Interaction of Pre-service Teachers with Foreign Culture

The third part of the questionnaire primarily focuses on participants' perceptions on how familiar they are with the culture(s) connected with the target language. In this respect, the participants were expected to evaluate 10 questions in which the topics related to the relevant culture were listed, on 4 scales as "*very familiar*" and "*not familiar at all*".

They were also asked to consider whether they had enough knowledge to talk about that cultural topic in a comprehensive way before marking. Accordingly, the answers given by the participants were scored between 1 and 4 and the descriptive statistics of the obtained data were illustrated in Table 9.

Table 9

Familiarity of pre-service teachers with foreign culture

<i>Statements</i>	<i>M</i>	<i>SD</i>
3.Daily life and routines, living conditions, food and drink etc.	3.43	.619
4.Youth culture	3.25	.824
8.Other cultural expressions (music, drama, art)	2.93	.859
9.Values and beliefs	2.88	.788
5.Education, professional life	2.84	.901
6.Traditions, folklore, tourist attractions	2.83	.778
2.Different ethnic and social groups	2.75	.699
1.History, geography, political system	2.67	.811
7.Literature	2.61	.733
10.International relations (political, economic and cultural), with students' own country and other countries	2.60	.870

Statements were ordered from highest to lowest according to their mean scores

0,01-1,00 not familiar at all

1,01-2,00 not sufficiently

2,01-3,00 sufficiently

3,01-4,00 very familiar

M: Mean *SD*: Standard Deviation

According to the Table 9, top three subject fields which the participants consider themselves familiar are respectively *daily life and routines, living conditions, food and drink etc.* ($M = 3.43$ $SD = .619$), *youth culture* ($M = 3.25$, $SD = .824$), *other cultural expressions (music, drama, art)* ($M = 2.93$ $SD = .859$). However, *international relations (political, economic and cultural), with students' own country and other countries* is at the bottom of the list with the mean score 2.60.

Considering the results, it is found noteworthy that the cultural themes which participants feel most familiar with are among the topics that are typically covered in the coursebooks in general. On the other hand, the fact *different ethnic and social groups* ($M = 2.75$ $SD = .699$) is placed 7th in the list implies that the intercultural knowledge and experience of participants is limited or insufficient. This would be the reason why they gave

the lowest score to a potentially controversial topic, that requires wide range of knowledge, such as international political, economic and cultural relations.

Third part of the questionnaire secondly focuses on how often and for what purpose the participants travel abroad. In this sense, four statements were given including the visiting purposes and the participants were expected to mark as *never*, *once in a while* and *often* according to the frequency of their travels. Based on this, the data obtained were evaluated with reference to their frequency analysis (Table 10).

Table 10

Frequency of pre-service teachers traveling abroad

Statement		f	%
Tourist stays (lasting longer than two days) in the foreign country	Never	56	74.7
	Once in a while	16	21.3
	Often	3	4.0
Visits to relatives or friends	Never	61	81.3
	Once in a while	10	13.3
	Often	4	5.3
Participation in a teacher training program or a language course	Never	64	85.3
	Once in a while	8	10.7
	Often	3	4.0
Work visits, e.g., within the framework of an exchange project	Never	61	81.3
	Once in a while	13	17.3
	Often	1	1.3

f = frequency, % = percentage

As can be obviously understood in Table 10, the most frequent type of travelling experienced by the participants is *tourist stays (lasting longer than two days) in the foreign country* (f = 19, 25.3%). *Visits to relatives or friends* and *work visits, e.g., within the framework of an exchange project* share the same rate (f = 14, 18.6%). The frequency of traveling abroad for *training or language learning purposes* has lower rate among the others. Moreover, each of the participants going abroad seems to experience all the above-mentioned types of travel once in a while. However, when the overall data were examined,

by contrast to others, 47 (62.6%) of 75 participants stated that they have never been to a foreign country in no way by marking “*never*”.

The final focus is how often and in what way the participant pre-service teachers connect with the culture, people or country of the foreign language. Correspondingly, as in the previous one, the participants were expected to mark the given statements as never, once in a while and often according to their frequency.

Table 11

Frequency of pre-service teachers contact with foreign cultures

Statements		f	%
Media contacts (via newspapers, television, radio)	Never	2	27
	Once in a while	13	17.3
	Often	60	80.0
Visits to the cultural institute representing the foreign country in my country	Never	50	66.7
	Once in a while	19	25.3
	Often	6	8.0
Contacts with people originating from the foreign country who live in my country	Never	23	30.7
	Once in a while	31	41.3
	Often	21	28.0
Contacts with foreign language teachers in my school	Never	18	24.0
	Once in a while	34	45.3
	Often	23	30.7
Contacts with foreign teachers or pupils who visit my school	Never	27	36.0
	Once in a while	35	46.7
	Often	13	17.3

f = frequency, % = percentage

According to Table 11, participants have connection to foreign culture most frequently via *media contacts (via newspapers, television, radio)* (f = 73, 97.3%). *Contacts with foreign language teachers in my school* (f = 57, 76%) and *contacts with people originating from the foreign country who live in my country* (f = 52, 69.3%) ranked second and third in the list with close frequency. When the results are examined in general, it can

be inferred that the participants do not have enough opportunity to visit cultural centers for developing their intercultural knowledge and interactions.

Teaching Practices of Pre-service Teachers

Culture Teaching Activities Practised by Pre-service Teachers

In the fourth part of the questionnaire, the cultural activities that pre-service teachers carried out in the classroom environment during foreign language teaching were examined. In this direction, they were expected to mark the activities in the list as *never*, *once in a while* and *often* according to their frequency of performance. With a view to statistically evaluate the practices they prioritized, participant responses were coded as 0, 1 and 2, respectively. And, the mean scores were presented in tabular form.

Table 12

Culture teaching activities practised by pre-service teachers

Statements	<i>M</i>	<i>SD</i>
5. I use videos, CD-ROMs or the Internet to illustrate an aspect of the foreign culture. (T)	2.63	.610
3. I tell my pupils why I find something fascinating or strange about the foreign culture(s). (T)	2.57	.597
2. I tell my pupils what I heard (or read) about the foreign country or culture. (T)	2.51	.578
10. I ask my pupils to describe an aspect of their own culture in the foreign language. (T/P)	2.31	.697
15. I ask my pupils to compare an aspect of their own culture with that aspect in the foreign culture. (T/P)	2.29	.712
6. I ask my pupils to think about what it would be like to live in the foreign culture. (P)	2.27	.794
12. I ask my pupils to participate in role-play situations in which people from different cultures meet. (T/P)	2.21	.759
17. I talk with my pupils about stereotypes regarding particular cultures and countries or regarding the inhabitants of particular countries. (T/P)	2.17	.685
13. I decorate my classroom with posters illustrating particular aspects of the foreign culture. (T)	2.16	.839
4. I ask my pupils to independently explore an aspect of the foreign culture. (T/P)	2.13	.794
14. I comment on the way in which the foreign culture is represented in the foreign language materials I am using in a particular class. (T)	2.08	.767
1. I ask my pupils to think about the image which the media promotes of the foreign country. (T/P)	2.05	.655
8. I ask my pupils about their experiences in the foreign country. (P)	1.95	.837
11. I bring objects originating from the foreign culture to my classroom. (T)	1.83	.812
16. I touch upon an aspect of the foreign culture regarding which I feel negatively disposed. (T)	1.75	.718

7. I talk to my pupils about my own experiences in the foreign country. (T)	1.65 .862
9. I invite a person originating from the foreign country to my classroom. (P)	1.44 .663

Statements were ordered from highest to lowest according to their mean scores; scores between 0,01-1,00 refer never, scores between 1,01-2,00 refer once in a while, scores between 2,01-3,00 refer often *M*: Mean *SD*: Standard Deviation, (T) Teacher-centered behavior (P) Pupil-Centered

Using videos, CD-ROMs or the Internet to illustrate an aspect of the foreign culture was at the top of the list as the most practiced activity ($M = 2.63$, $SD = .610$). Respectively, *I tell my pupils why I find something fascinating or strange about the foreign culture(s)* ($M = 2.57$ $SD = .597$) and *I tell my pupils what I heard (or read) about the foreign country or culture* ($M = 2,51$ $SD = .578$) shared the second and the third places. *Inviting a person originating from the foreign country to my classroom* was at the bottom of the list ($M = 1.44$ $SD = .663$). In addition to the frequency of the activity practices in the classroom, the questions also shed light on the way the teacher teaches the lesson as teacher-centered or pupil-centered.

In this vein, it is noteworthy that teacher-centered activities are at the top of the list compared to those pupil-centered ones. Moreover, with the purpose of empowering intercultural skills, *I ask my pupils to participate in role-play situations in which people from different cultures* took place in the middle of the list with the mean score 2.21 ($SD = .759$). To support intercultural awareness, *I ask my pupils to compare an aspect of their own culture with that aspect in the foreign culture* ($M = 2.29$ $SD = .712$) ranks fifth in terms of the frequency of activities performed in the classroom environment.

To promote the sense of empathy, *I ask my pupils to think about what it would be like to live in the foreign culture* ($M = 2.27$, $SD = .794$) was 6th in the list. Again, with the intention of supporting intercultural knowledge and skills, *I ask my pupils to independently explore an aspect of the foreign culture* ($M = 2.13$, $SD = .794$) placed in 10th.

Intensity of Addressing the Certain Aspects of Culture

In this part of the questionnaire, participants were expected to answer the 3-point Likert-type questions in a way that suits them regarding how intensely they dwell on the topics in the list. The answers were “*I deal with it extensively*”, “*I touch upon once in a*

while” and “*I never touch upon it*”. In order to evaluate the obtained data statistically, the responses were scored between three and one in the above order.

Table 13

Intensity of addressing the certain aspects of culture

<i>Statements</i>	<i>M</i>	<i>SD</i>
3. Daily life and routines, living conditions, food and drink etc.	2.83	.503
4. Youth culture	2.53	.723
8. Other cultural expressions (music, drama, art)	2.48	.685
6. Traditions, folklore, tourist attractions	2.36	.607
5. Education, professional life	2.33	.664
9. Values and beliefs	2.17	.665
2. Different ethnic and social groups	2.13	.600
7. Literature	2.08	.712
1. History, geography, political system	2.03	.636
10. International relations (political, economic and cultural) with students' own country and other countries	1.97	.735

Statements were ordered from highest to lowest according to their mean scores

0,01-1,00 never

1,01-2,00 once in a while

2,01-3,00 extensively, *M*: Mean *SD*: Standard Deviation

The topics covered by the participants all along their courses were summarized in Table 13 according to their intensity. In this respect, it is noteworthy that the results show similarities with Table 6 that sheds light on how familiar the participants were with foreign culture(s). With regard to the table, the most rated topics are respectively *Daily life and routines, living conditions, food and drink etc.* ($M = 2.83, SD = .503$), *Youth culture* ($M = 2.53, SD = .723$) and *Other cultural expressions (music, drama, art)* ($M = 2.48, SD = .685$).

Cultural aspects such as *Literature* ($M = 2.08, SD = .712$), *History, geography, political system* ($M = 2.03, SD = .636$), *International relations (political, economic and cultural) with students' own country and other countries* ($M = 1.97, SD = .735$) which require profound knowledge, time and attention to deal with were in the last three in the list.

Teacher Tendencies Regarding the Intercultural Facet of Foreign Language Teaching

The last section of the questionnaire involved 24 statements on a 5-point Likert scale within the extent of IC. Accordingly, participant pre-service teachers were asked to mark the statements focusing on intercultural foreign language teaching as *strongly agree*, *agree*, *undecided*, *disagree* and *strongly disagree* according to their own perceptions. The data obtained reveal the stances of pre-service teachers towards intercultural competence by illuminating their overall views on different facets of intercultural foreign language teaching.

According to Table 14, almost all of the participants strongly agree with (item 1) that *teaching culture is at least as important as teaching a foreign language* ($M = 4.49$, $SD = .685$). This is consistent with their belief that there is a positive relationship between students' mastery of foreign culture and their tolerance. Concordantly, they strongly agree with the statement (item 9) that *the more pupils know about the foreign culture, the more tolerant they will be* ($M = 4.29$, $SD = .785$).

However, when limited number of teaching periods are in question (item 13), the participants believe that *language education should be prioritized over cultural education* ($M = 3.71$, $SD = .941$). According to them, *students must have a sufficiently high level of proficiency in foreign language before culture teaching* (item 4) ($M = 3.43$, $SD = 1,232$). From this point of view, it can be thought that the participants consider their students' linguistic readiness before entering the intercultural aspect of foreign language teaching.

Table 14
General perceptions of pre-service teachers on intercultural competence

Statement	<i>M</i>	<i>SD</i>
1. In a foreign language classroom, teaching culture is as important as teaching the foreign language.	4.49	.685
22. Providing additional cultural information makes pupils more tolerant towards other cultures and peoples.	4.37	.767
3. A foreign language teacher should present a positive image of the foreign culture and society.	4.33	.905
15. 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.	4.31	.697
9. The more pupils know about the foreign culture, the more tolerant they are.	4.29	.785
7. I would like to promote the acquisition of intercultural skills through my teaching.	4.28	.727
24. Foreign language teaching should not only touch upon foreign cultures. It should also deepen pupils' understanding of their own culture.	4.23	.894
12. All pupils should acquire intercultural competence, not only pupils in classrooms with ethnic minority community children.	4.19	.800
20. I would like to teach intercultural competence through my foreign language teaching.	4.17	.812
14. Every subject, not just foreign language teaching, should promote the acquisition of intercultural skills.	4.15	.692
11. Foreign language teaching should enhance pupils' understanding of their own cultural identity.	4.04	.829
2. Intercultural education is best undertaken cross-curricularly.	3.92	.801
10. In international contacts, misunderstandings arise equally often from linguistic as from cultural differences.	3.88	.854
13. When you only have a limited number of teaching periods, culture teaching has to give way to language teaching.	3.71	.941
4. Before you can teach culture or do anything about the intercultural dimension of foreign language teaching, pupils have to possess a sufficiently high level of proficiency in the foreign language.	3.43	1.232
16. If one wants to be able to achieve anything at all as regards 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.	3.41	1.220
21. Intercultural education reinforces pupils' already existing stereotypes of other peoples and cultures.	3.40	1.078
23. Language problems lie at the heart of misunderstandings in international contacts, not cultural differences.	3.21	1.119
18. Only when there are ethnic minority community pupils in your classes do you have to teach intercultural competence.	2.85	1.322
17. In the foreign language classroom pupils can only acquire additional cultural knowledge. They cannot acquire intercultural skills.	2.69	1.115
5. Intercultural skills cannot be acquired at school.	2.29	1.088
6. It is impossible to teach the foreign language and the foreign culture in an integrated way.	2.25	1.253
19. Language and culture cannot be taught in an integrated way. You have to separate the two.	2.05	1.150
8. Intercultural education has no effect whatsoever on pupils' attitudes.	1.91	.989

Statements were ordered from highest to lowest according to their mean scores; scores between 0,01-1,00 refer strongly disagree, scores between 1,01-2,00 refer disagree, scores between 2,01-3,00 refer undecided, scores between 3,01-4,00 refer agree, scores between 4,01-5,00 refer strongly agree M: Mean SD: Standard Deviation

Furthermore, it is seen that the participants do not agree with the statements that *foreign language and culture cannot be taught as integrated* (item 19) ($M = 2.05$, $SD = 1.150$) and *should be separated* (item 6) ($M = 2.025$, $SD = 1.253$). In that respect, it can be said that most respondents seem to be aware of the intertwined nature of language and culture. When the development of IC in question, it is understood that they are close to not support the idea that *intercultural skills cannot be acquired at school* (item 5) ($M = 2.29$, $SD = 1.088$) or *in a foreign language classroom* (item 17) ($M = 2.69$, $SD = 1.115$). On the contrary, they are highly *keen about teaching intercultural competence* (item 20) ($M = 4.17$, $SD = .812$) *by encouraging the acquisition of intercultural skills through their teaching practices* (item 7) ($M = 4.28$, $SD = .727$). Moreover, as it can be clearly understood from their responses to the statements (item 12; item 18), almost all of the participants believe that intercultural education should be received by anyone and intercultural competence is required by everyone ($M = 4.19$, $SD = .800$; $M = 2.85$, $SD = 1.332$, respectively). In addition, they even agree that *this training can be well applied cross-curricularly* (item 2) ($M = 3.92$, $SD = .801$). Correspondingly, they support the idea that (item 14) the acquisition of intercultural skills should not only be promoted in foreign language teaching ($M = 4.15$, $SD = .692$).

When the statistical results of the questionnaire reviewed, the opinions of the participants that *intercultural education has an effect on the attitudes of the students* stand out (item 8) ($M = 1.91$, $SD = .989$). They seem to agree with the statement that intercultural education increases students' already existing stereotypes about other people and cultures (item 21) ($M = 3.40$, $SD = 1,078$). That is slightly surprising because, this mean score implies that most of the participants have also some negative beliefs about intercultural education. This would be the reason why the participants believe that *the foreign language teacher should present a positive image of the foreign culture and society* (item 3) ($M = 4.33$, $SD = .905$). This result of the study is also interesting because, these views of the participants contradict their beliefs that *the negative aspects of different cultures should be also reflected in order to present a more realistic image* (item 15) ($M = 4.31$, $SD = .697$). Despite their ambivalent thoughts on how intercultural education should be implemented, it is clearly seen that a great majority of participants support the intercultural competence therefore intercultural foreign language education.

CHAPTER V

DISCUSSION

5.1. Overview of the Chapter

In this part of the thesis study, first and foremost it is aimed to discuss the overall findings concerning the perceptions, experiences and expectations of participating pre-service teachers and lecturers on culture teaching, teaching practices and intercultural competence through the relevant literature. The discussion of the overall findings gathered from both qualitative and quantitative data analysis begins with the synopsis of research study. And, ends with the evaluation of the curriculum review after the suggestions of the participant lecturers.

5.2. A Brief Summary of the Study

Especially in recent years, the population of those who left their own countries depending on political decisions taken by the nations of the world has increased considerably. On top of that, the multicultural structure far more seen in societies with the effect of the increasing immigrant population in the global context forces countries to make some reforms also in the field of education. That is, the mobility which is strikingly visible in cross-cultural contacts confronts countries with the fact that it is no longer enough to focus merely on linguistic skills in EFL.

Since culture is an inseparable part of language by its own nature, each language brings with the culture it belongs. However, due to Lingua Franca role of English, communication among people mostly occurs in intercultural contexts (Baker, 2011). Accordingly, those who learn English language certainly require to be interculturally competent so as to be able to communicate effectively and accurately by understanding the individuals who grew up with the social codes of the environment they live in (Koch & Takashima, 2021).

When viewed from this aspect, it is significant to underline how necessary the intercultural competence is when communicating with people having different identities or cultures. To highlight the significance of this requirement, the current thesis study reveals the perceptions of both lecturers and pre-service teachers regarding intercultural competence

by also questioning the existence of intercultural contents in relevant teacher training program. And, the research questions which serve this purpose are as follows:

1. Does the current curriculum prepared by the Council of Higher Education for the English Language Teacher Education Program offer any course that refers to intercultural competence?
2. What are the general perceptions of participant lecturers and pre-service teachers on culture teaching, teaching practices and intercultural competence?

5.3. Discussion of the Overall Findings

5.3.1. General Perceptions of Pre-service Teachers on Culture Teaching.

When the participant pre-service teachers were expected to rank the objectives of foreign language teaching in reference to their significance, they put stimulating students for learning foreign language in the first and empowering students' positive feelings towards foreign cultures in the second place. That is to say, the vast majority of pre-service teachers within this study believe that linguistic and cultural achievements constitute the main purpose of foreign language teaching. According to the literature of the field, communicating in a foreign language already requires establishing relations with foreign cultures by its nature. In this regard, as highlighted by Kramsch (2013) and supported with the participant responses, teachers as mediators should positively develop students' approaches towards different cultures.

If it is not the case, it is quite possible for students to become individuals who have negative beliefs, prejudices or classifying attitudes towards the culture of others (Izadpanah, 2011). In a similar research study conducted by Atay et al., (2009) in Turkey, participant responses regarding the objectives of foreign language teaching differ in terms of their priorities. According to them, students' level of language proficiency was much more important among the others. The participants who prioritized linguistic competence also determined promoting familiarity with the cultures in which the target language is spoken as the least important. Contrary to these results, this objective was placed in the first three by the participant pre-service teachers of the current thesis study. If so, it can be drawn a conclusion that those pre-service teachers considered the intercultural dimension of English more when determining the aims of language teaching.

When the purpose of culture teaching in question, it was seen that improving students' attitudes of indulgence towards cultural differences took the first place in the list. And, this was followed by informing students about the daily life and routines of different cultures, cultural expressions of different social groups, shared values and beliefs. Looking at the overall picture, it can be said that the participant pre-service teachers' understanding of culture teaching mainly focuses on the knowledge dimension of culture. In that respect, the results of the current study overlap with the findings of Sercu's (2005) research study. On the other hand, whereas the subjects such as economy or politics that require deep knowledge and high level of language proficiency were last, but the others frequently covered in the textbooks were first three in the list implies that the participants somewhat refrain from taking risks.

When the literature of the field was examined, research studies (e.g., Castro et al., 2004; Han, 2010; Hinojosa Pareja & López López, 2018; Kılıç, 2013; Sercu et al., 2004) addressing similar results on culture teaching were encountered. In these studies, it is mentioned that the participants similarly keep distance from subjects such as history, geography and politics, so on and tend to give information mostly about the daily lives and routines of different cultures. According to researchers, one of the underlying reasons for this tendency of the participants might be that they were more familiar with these topics and therefore they might feel more secure. Their belief that such topics would attract more attention of students might also be another reason. In this regard, the findings of the current study about how familiar the pre-service teachers were with the cultures associated with the foreign language actually confirm the results of the aforementioned studies. Because, among the culture-related subjects given to them, it was seen that they were most familiar with the daily routines, living conditions, food and drink, and the least with the history, geography, literature, economy and politics. Moreover, when they were asked which cultural issues they focus on most in their own teaching, the responses of the participants were nearly in the same direction as the subjects they were familiar with.

At this point, it can be concluded that the participants are more inclined to teach the cultural topics they have knowledge about it. In other words, the education they give on this subject is actually relative in a way. If so, these results imply the lack of theoretical and practical knowledge of pre-service teachers about culture teaching and the inadequacy of their training.

In other respect, the fact that the objectives referring intercultural skills share the middle places in the list indicates that pre-service teachers care less about the skill dimension of the culture. However, as Byram & Wagner (2018) overtly stated, in today's conditions, foreign language teachers have a critical role to ensure the readiness of learners in regard to interact with the individuals having different cultural values. And, have the responsibility to develop their skills as well as their knowledge.

According to their overall perceptions, teaching culture is at least as significant as teaching a foreign language for the participants. Same results can be also seen in a research study conducted by Kahraman (2016). Even so, when time restriction is in question, it is seen that pre-service teachers care about increasing students' language proficiency rather than promoting their cultural skills or attitudes. Because almost all of the participants think that students should know a sufficient level of foreign language before culture teaching. This result contradicts the participants' willingness to teach these skills to students through their own teaching. In this context, it can be said that the participants' enthusiasm of teaching those skills in theory may differ in practice.

In a similar research study conducted by Tran & Dang (2014), 38 English language teachers' beliefs about culture teaching were examined. Contrary to the pre-service teachers in this thesis study, their participants placed much more emphasis on the skill dimension rather than knowledge and attitude, hence put it in the first place. Similarly, in the research study conducted by Atay et al., (2009), culture teaching understandings of the participants primarily aimed the skill dimension of the culture. The possible reason why the attention given to knowledge dimension overshadows the others might be that pre-service teachers in current study do not have enough theoretical and practical knowledge about how to develop students' intercultural skills and attitudes. Or, transferring knowledge might have been seen easier than the promoting ability of students.

But still, looking at the overall picture, it is obvious that the general perceptions of the participants with respect to culture teaching in a foreign language are favorably disposed. Furthermore, their notions that foreign language and culture should be instructed in an integrated way indicates that they do not depict culture as a subject of another field. On the contrary, they strongly agree that the more students know about different cultures, the more tolerant and considerate they will be. There are some other research studies in the literature

of the field that support those results and similarly emphasize the positive attitudes of the foreign language teachers on culture teaching (e.g., Castro et al., 2004; Hinojosa Pareja & López López, 2018; Oranje & Smith, 2018; Pishghadam & Saboori, 2011; Rostami, 2016; Sercu, 2005).

5.3.2. General Perceptions of Pre-service Teachers on Intercultural Practices

The fact that their understanding of culture teaching in foreign language education would have an impact on their teaching practices, the participants were asked to express what kind of activities they included in their own courses. First of all, conforming to the results of this study, the participant pre-service teachers apply all the culture teaching activities in the list at least once in a while. However, the activity they often resort to is introducing different cultures by using multimedia tools or the internet. Considering the facilitating effect of technology-based applications on teaching, it can be said that the primary preference of the participants is not much surprising. Other activities most favored by the participants are to share what they found strange or interesting about foreign cultures and to tell what they heard or read, respectively.

When considered from this point of view, it is seen that the pre-service teachers predominantly tend to perform the teacher-centered activities addressing the knowledge dimension of culture teaching. Moreover, it is clear from the overall picture that they rarely include the activities that are expected to improve students' cultural attitudes or skills. "This finding may be attributed the fact that transmitting cultural information to learners would not consume much time in comparison with developing cultural skills or raising cultural attitudes to learners" (Tran & Dang, 2014: 99). Or, it may mean that the participants are turning to the activities mostly they have knowledge of in practice. However, the fact that more than half of the participants have never been abroad limits their familiarity with different cultures hence their intercultural knowledge and skills. Therefore, those who have poor intercultural communication are lack of extended knowledge and experience to share with their students. Correspondingly, it is quite acceptable that the participants do not want to share their experiences about foreign countries. Similar studies have been found in the literature of the field showing that activities in which only factual information about cultures are conveyed to students are more preferred by teachers (e.g., Atay et al., 2009; Tran & Dang, 2014; Xiaohui & Li, 2011).

However, the findings of the present thesis study mismatch with some other previous studies which suggested that language teachers' initiative to talk about cultural elements was inhibited by the external factors such as time restrictions or lack of resources (e.g., Hong, 2008; Kuru-Gonen & Saglam, 2012; Oranje & Smith, 2018; Sercu, 2005).

Although less frequently, it is obvious that the participant pre-service teachers disposed to discuss the stereotypes about certain cultures with their students and asked them to compare their own culture with different cultures. However, when it comes to students discovering an aspect of foreign culture independently, it is seen that the participants were not that eager. The fact that teaching practices of the pre-service teachers served more on the *knowledge* component of Byram's (1997) model of intercultural competence develops students' interpreting and relating skills while overshadowing their exploration and interaction skills. Because, it is clear that the participants somewhat keep their distance from the activities such as bringing objects or people originating from foreign cultures to the classroom that can stimulate students' curiosity towards different cultures.

These tendencies of the participants towards knowledge seem to be compatible with their own beliefs in the matter of the objectives of culture teaching. However, when the participant responses are evaluated in general, it can be drawn the inference that the pre-service teachers have not been well-informed or educated about what constitutes intercultural competence and how to transfer its general principles to their teaching practices.

5.3.3. General Perceptions of Pre-service Teachers on Intercultural Competence

The approaches of the foreign language teachers to IC influence their attitudes and behaviors towards developing this competence and thus their own teaching practices (Sercu, 2005). If so, according to the findings of this study, it can be said that the pre-service teachers think that culture and language are inseparably related, and therefore they have the belief that culture teaching is at least as crucial as foreign language education. Participants, who think that there is a positively consistent relationship between students' cultural knowledge and their tolerance, support also the notion that language and culture can be taught together.

These beliefs of the pre-service teachers coincide with the participant perceptions in a research study conducted by Oranje & Smith (2018). However, in cases where there is a time constraint, the pre-service teachers overtly give priority to language teaching by leaving

behind the culture teaching. One of the reasons that compelled the participants to make this choice was their belief that students should have a sufficiently high level of proficiency in a foreign language before any cultural or intercultural teaching. Another reason is the grammar-loaded course contents suggested by the curriculum that they have to follow. They also believe that teachers should address not only the positive but also the negative sides of foreign cultures during the time devoted to culture teaching.

In these respects, the results of the present thesis study also seem to be compatible with the findings of Xiaohui & Li (2011)'s research study. Although these two studies generally support each other in terms of their results, there is a noteworthy difference in the matter of teaching the intercultural skills at school. Unlike the participants in their study, the pre-service teachers of the current thesis study close to the idea that intercultural skills could definitely be gained in the school environment. They even think that intercultural education can be given cross-curricularly and not only foreign language learners but also all students should have intercultural competence. Another difference is that the participant pre-service teachers of the current study believe that mostly language problems pave the way for misunderstandings in intercultural communication. One of the underlying reasons for the participants' tendency to prioritize language proficiency may be that they think that language problems rather than culture will undermine communication.

Looking at the overall picture, it can be drawn the inference that pre-service teachers seem willing to encourage the acquisition of intercultural skills and to take an active role in the development of IC. However, it is still not possible to say that their enthusiasm for intercultural teaching in theory will enable them to be successful in practice.

5.3.4. General Perceptions of Lecturers on Culture Teaching.

When the issue of intercultural competence is brought to the table in EFL context, the first thing that runs to mind is undoubtedly culture teaching. Since foreign language, by its very nature, takes place in intercultural contexts, it may not be true to think that the way of communication is not affected by the culture of the speakers (Bandura & Sercu, 2005; Barraja-Rohan, 1997). Because, as it has been repeatedly underlined both in the present study and the literature of the field, language and culture are the concepts that are strongly

interconnected (Hartono et al., 2021). Therefore, to address these two terms together in EFL teaching process is necessary.

In the years when the political, economic and technological developments on a global basis were not so evident, culture teaching was carried out by adopting more traditional approaches. In other words, culture teaching in the English language concept was mostly given by targeting either American or British culture. However, today's multicultural world and the manifestation of English as an international language have caused some changes in the understanding of culture teaching. (Byram & Wagner, 2018; Berns, 2008; Razi, 2016; Sharifian, 2014). The results of the interviews with the participant lecturers also reveal how the teachers' understanding of culture teaching has evolved depending on current circumstances.

By considering the close connection between cultural contents and intercultural competence, participants were asked to think about their own understanding of culture teaching. Because, it is an undeniable truth that teachers' knowledge and skills play a major role in the development of educational contents and teaching practices according to the needs of students. In a way, it can be said that the efficiency of the educational environment is shaped not only by the curriculum but also by the beliefs and attitudes of the teachers. Accordingly, the findings regarding the perception of lecturers on culture teaching in foreign language education reveals that they all have positive stances towards the integration of culture into language classes. A number of research studies overlapping the positive attitudes of the participant lecturers towards culture teaching are existed in the relevant literature (e.g., Hoa and Viêt, 2018; Jiang, 2009; Kahraman, 2016; Kuru-Gonen & Saglam, 2012; Mustafaulova, 2022; Önalán, 2005; Prodromou, 1992; Yesil & Demiröz, 2017).

In addition, the findings of the present study are also consistent with the results of a similar research study carried out by Atay et al. (2009). That is, lecturers' definitions on culture teaching similarly involve giving knowledge of different cultures, raising awareness about cultural differences and providing intercultural communication skills. By contrast to the traditional approaches, the understanding of lecturers on culture teaching includes not only teaching the culture of the target language, but also teaching the variety of cultures. More specifically, those teachers address the concept of culture teaching in an intercultural perspective. According to them, today's multicultural world and the ELF role of English

require the involvement of foreign cultures into language teaching process. In accordance with their comments, it can be understood that these teachers obviously give attention to culture teaching and somehow incorporate contents that represent different cultures into their teaching practices by considering the intercultural dimension of English.

Similarly, one of the research studies in which the same results were observed with the present thesis study was carried out by Luk (2012) in Hong Kong and the perceptions of EFL teachers on culture teaching were examined. In view of the research results, it was concluded that all of the participants had positive stances on culture teaching and supported the involvement of culture into the language teaching process so as to improve learners' intercultural understanding. At this point, to reinforce this argument it is also useful to remind Michael Byram, who enlighten the issue of IC through a wide range of research studies, and his well-known model of IC. As aforementioned in the literature of the current thesis study, one of the five components that defines Byram's model of IC is the "*knowledge of others*". That is, the knowledge of the social values, beliefs, and behaviors of individuals representing other cultures. According to him, in order to communicate meaningfully in intercultural contexts, speakers should have a certain level of knowledge and skill to mediate the relationship between their mother culture and the other cultures (Byram, 1997). So, it is not reasonable to expect a foreign language teaching approach that is not nourished by also the knowledge of different cultures to develop and/or promote IC.

As mentioned earlier in the current study, IC requires the capability to communicate effectively and accurately in intercultural contexts (Guilherme, 2000). Also, as it is well known, one of the basic components of effective communication is the correct interpretation of the messages between the speakers (Ali, 2018). Correspondingly, by referring this issue, one of the participant lecturers stated that the words, idioms, metaphors and expressions in these messages are affected by the culture of the speakers and determine the way of communication. Moreover, she underlined that those expressions, which are influenced by the culture of the speaker, can only be understood by the member of the society to which they belong, unless they are learned by the others. In line with the participant comment, Çakır (2006) underlines that expressions used in communication differ from culture to culture and this may lead misconceptions between parties. According to him, it is quite possible to experience communication problems between those who are unaware of the norms of other cultures, that is lack of cultural knowledge. So, as highlighted by Byram

(1997) and supported with the participants' statements, it can be said that individuals who learn about other cultures can more accurately interpret the messages underlying the expressions of the speakers and thus develop the ability to communicate accurately and effectively, namely interculturally as required by intercultural competence.

We have addressed culture teaching in the context of IC by reviewing the participant comments and a vast number of research studies that reports the positive attitudes of English language teachers in the relevant topic. However, there are also some studies revealing the negative attitudes of English language teachers on culture teaching. For instance, a research study conducted by Sercu et al., (2004) examined how English language teachers perceive culture teaching in intercultural perspective. The research results actually represent the Spanish part of an international research project involving seven countries. According to the findings of her study, English language teachers in Spain do not give necessary attention to culture teaching. Whereas they share a common belief that intercultural competence should be acquired by the students, their own teaching practices could not be identified as intercultural. They mentioned that they are not willing to teach culture since the time allocated them is only sufficient to develop students' linguistic competence.

In another research study, which was carried out by Atay and her colleagues (2009), the perceptions of 503 English language teachers in Turkey were investigated and similar results were observed. According to the results of the analysis, whereas they deem culture teaching as significant, participants do not seem willing to include cultural contents in their teaching practices in order to enhance and/or advance the IC of their students. The negative attitudes of English language teachers towards culture teaching can be also seen in Önalın's (2005) research study. He stated that the participants mostly refrain from teaching culture fearing that it might cause an ethnocentric or a boring classroom environment. Contrary to these arguments, participants of the current study have not mentioned any concerns about culture teaching.

5.3.5. Cultural Differences and Significance of Intercultural Awareness.

We all know that learning a foreign language entails more than just mastering the lexical and grammatical features of that language. Otherwise, as Bennet (1997) said, we cannot go beyond being the fluent fools of the language. *Fluent fools* are the ones who

underestimate the cultural dimension of a language. Yet, language is undeniably related to culture due to its own nature as repeatedly emphasized in the literature of the field. When it comes to EFL, this relation is also not limited to the culture of the target language. Because, since the Lingua Franca role of it, communication in English language mostly occurs between nations. And, international communication, on the other hand, is the way of interaction in which cultural differences are felt the most as it brings along the intercultural communication (Cakir, 2006).

At this point, considering its direct relationship with the concept of intercultural competence, we also asked the participating lecturers to mull over the cultural differences and the significance of intercultural awareness. According to findings of the analysis, participants generally describe cultural differences as intellectual, behavioral or normative differences seen in societies. That is, differences in either values or social practices such as customs and traditions. In the literature of the field, there are also similar definitions which support the participant statements (e.g., Cakir, 2006; Kramsch, 2014; Scollon et al., 2011; Sun, 2013). Moreover, by comparing Chinese and Western cultures in their research studies, Jiang (2009) and Sun (2013) addressed those differences from an intercultural perspective. And, they mentioned that two cultures differ greatly in terms of values and morality. For instance, they similarly emphasized that Western culture has a very intense sense of privacy and is more individualist, whereas Chinese culture is more sincere and collectivist. According to them, the way of greetings that represent sincerity in Chinese culture can be embarrassing or humiliating for Western people.

If so, as also highlighted by the participants of the current study, it can be said that misunderstandings are likely to occur in the communication of speakers with such cultural differences. For the very reason, the significance of intercultural awareness arises when communication can be undermined depending on the cultural values, beliefs or norms of the speakers. Because, “Cultural values are both reflected by and carried through language. Accordingly, it is inevitable that the way of thinking and expressing influenced by the native culture will be unconsciously transferred to the target language during the intercultural communication” (Sun, 2013: 371). Therefore, having only linguistic background and/or competence of a language is not exactly the key of building an accurate and meaningful communication in intercultural contexts. Having intercultural awareness is also necessary in

order to correctly interpret the expressions affected by the culture of the speakers in target language.

Baker (2011) states that this awareness takes place in three stages. In his model of intercultural awareness, the first stage includes the individual's own cultural understanding and comparison with other cultures. Classifications and overgeneralizations can be seen here. In the second stage there is awareness of cultures and no room for prejudices. Understanding of sociocultural contexts can be fulfilled here. The third and final stage includes intercultural awareness. Here, one can see culture as a discourse community and mediate communication in intercultural contexts. That is, individuals are aware of the compelling, limiting or undermining effect of cultural differences on communication. And, they have a capacity to negotiate these differences through English as world language. Therefore, this level is expressed as the closest stage to intercultural competence.

As repeatedly mentioned, both in the literature of the field and in the comments of the participants, the Lingua Franca factor of English in intercultural communication moves us far beyond the native and target culture awareness. Hence, in foreign language teaching there is an urgent call for the awareness of other cultures as we are all alone with the fact that English has long since crossed the British or American culture's borders. However, Humphreys & Baker (2021) stated in their research study that the significance of intercultural awareness is underestimated. Based upon the findings of the interviews they conducted, it was come to the conclusion that the teachers did not seem to fulfill their fundamental educational responsibilities regarding students' intercultural needs. According to them, language teachers gave redundant attention to linguistic competence by ignoring its intercultural dimension.

As Kumaravadivelu (2003) states, those traditional approaches adopted in language teaching does not help students to have sensitivity to cultural differences. It is the intercultural awareness which stimulates students to become open-minded, tolerant and respectful individuals towards different cultures (Byram & Wagner, 2018; Koch & Takashima, 2021; Sercu, 2006). Therefore, it is seen as the front runner of having intercultural competence. By contrast to some generalizations such as Humphreys & Baker's conclusion, the participant lecturers of the current study give close attention to raise

culturally-richer and interculturally competent students by simply following the global advances that require innovation in education.

5.3.6. The Necessity of Intercultural Competence.

The current circumstances we are in confront us with the fact that communication in foreign language requires much more than just capturing or comprehending the linguistic features of a language. Moreover, recent economic, political and technological developments on a global basis have reshaped the learning needs by changing the perception of communication in a foreign language. At this point, the intercultural dimension of English has gained much more attention and intercultural competence in foreign language education has started to be considered as a necessary acquisition (Bakum et al., 2019; Holubnycha et al., 2019; Mai, 2021; Moeller & Nugent, 2014; Sándorová, 2021; Sercu, 2005).

In this connection, by also considering their roles in teacher education, the participant lecturers were asked to think about their own understanding of intercultural competence. The results of the data analysis indicated that there were several factors that determine the perceptions of participants regarding the necessity of IC. The first of these was related to the existence of immigrants who left their country. By drawing attention to the increasing immigrant population, the participants stated that we are welcoming too many foreigners in our schools. According to them, teachers should be interculturally competent in order to maintain a cultural balance with such students who represent different nations. Herein, the necessity of this balance in intercultural communication was highlighted. In this respect, both national and international sources confirm the participants' thoughts about migration.

According to the shared data by the United Nations Refugee Agency (2022), the total number of people displaced against their will around the world is 89.3 million. Moreover, the number released by Turkish Ministry of Interior (2022) shows that we host 3,724,240 of them in our country. Especially by addressing those immigrants whose number exceeds millions in our society, Yildirim (2019) stated that the English language teachers in her study had communication difficulties with students from diverse linguistic and cultural backgrounds. According to her, having intercultural knowledge and skill is necessary so as to keep cultural balance and overcome such problems experienced by the language teachers.

The perceptions of language teachers were investigated also in Gedik & Perihan's (2020) research study. According to the results, half of the participants seemed to have intercultural competence. And, those competent teachers mentioned that they could communicate with students from different cultures more easily and effectively. In another research study conducted by Magos & Simopoulos (2009), negative attitudes towards immigrant students were determined relying on the interviews and observations of foreign language teachers. According to them, such teachers who have not intercultural competence are unlikely to be able to communicate correctly by understanding neither their own culture nor the culture of others. There are many other research studies (Herfst et al., 2008; Teräs & Lasonen, 2013; Van Oudenhoven & Benet-Martínez, 2015) in the literature that overlap with the participant comments. Similarly, in these studies, the presence of immigrants was discussed and the facilitating effects of intercultural competence in both learning-teaching and communication were mentioned.

According to the results of the analysis, another issue on which the participants generally focused on was the multicultural classroom environment. It was aforementioned in the current study that intercultural communication can well take place not only in international contexts, but also between the members of same nation having different identities. In this context, in a research study examining teacher perceptions on intercultural competence, Jokikokko (2005) stated that teachers widely have positive feelings towards visible and invisible individual differences depending on cultural values of the students in the classroom environment. According to him, the orientational and organizational skills of participating teachers in multicultural classroom environment are the product of their IC. The fruitful effects of IC on multicultural classroom environment were also highlighted in a resembling research study conducted by Dervin et al., (2012).

In another study carried out by Tange (2010), the participant lecturers stressed that the intercultural competence is required in order to cope with the strange learning expectancies, unusual demands and aberrant manners of students in a multicultural classroom environment. Moreover, according to Polat & Ogay Barka (2014), the success of maintaining harmony and managing the process in such environments is directly proportional to the intercultural competence level of teachers. Hellerstein-Yehezkel (2017) also underlined the significance of intercultural competence during EFL teaching in a multicultural classroom environment.

The last factor that determined the perceptions of participants with reference to the necessity of IC is related to cultural misunderstandings. When the literature of the field is checked over, it has been seen that many research studies were carried out on misunderstandings arising from cultural differences. For instance, in Benattabou's (2020) study, Moroccan culture and Western culture were compared and the differences between two cultures were revealed. The significance of cultural misunderstandings in intercultural communication was emphasized. In a similar study by Xizhen (2014), the differences between American and Chinese cultures were explained through examples. He stated that misunderstandings due to those differences commonly occur in intercultural communication and may disclose the hidden communication problems. According to Hinner (2017), cultural misunderstandings can easily turn into conflicts during intercultural communication owing to one's misinterpretation. To minimize such cases, he suggested intercultural competence as a solution. Apart from these, Cure (2018) highlighted the significance of intercultural competence by addressing cultural misunderstandings through the characters of a novel. She inspiringly evaluated Isabel's tragic marriage over the lens of IC by comparing with Henrietta's.

As Masliyah (1999) stated, the literal meaning of expressions can contain various implications depending on the communication purpose of the speakers. Furthermore, some words may not have a cultural equivalent or there may be differences in their meanings from culture to culture. In a similar research study, Murata (1998) revealed that how the comprehension of expressions may change depending on the context and result with misinterpretation. He well demystified why the word apology used by the British prime minister of the time in his letter was misunderstood by the Japanese prime minister and perceived as congratulation. According to Andarab & Mahmoudi (2015), also Iranian people interpret the expressions from their own cultural frameworks when they engage in English dialogue with speakers representing different cultures. They also expressed that no matter how fluently they speak English, individuals still may not be the effective speakers unless they have intercultural competence.

To sum up, findings indicated that the participant lecturers believe that intercultural competence is necessary for aforementioned main rationales. Then, considering the overall results, it can be drawn the conclusion that IC is necessary in order to establish an effective, accurate and meaningful communication without marginalizing individuals in contexts

where cultural differences are salient. However, there are some other significant issues need attention in the literature of the field that the participants did not dwell on. It may not be fair to characterize cultural competence as an acquisition that is only necessary in intercultural communication. It is also necessary in order to eliminate prejudging and judging attitudes towards individuals representing different cultural values, to accept and respect the existence of different voices in the society, to be open and curious to cultural diversity, to be sensitive to different understandings and beliefs. Briefly, it is necessary so as to be able to see differences through the lens of others (Pinto, 2018; Romijn et al., 2021).

5.3.7 Practice of Intercultural Contents and Self-Competence of Lecturers

According to the results of the overall analysis, the participant lecturers explicitly care about the issue of cultural differences, intercultural awareness and therefore intercultural competence. Moreover, they all seem to agree on the idea that both learners and teachers should have intercultural competence. From this point of view, considering their role in the development of educational contents and teaching practices in regard to needs of students', participant lecturers were asked to think about their own classroom applications in view of the IC.

In this direction, the findings reveal that most of the participants include contents representing different cultures in their teaching practices in order to improve intercultural awareness of the students. They also use materials containing variety of cultures to make sure that students have knowledge about cultural differences and appreciate diversity by respecting values and beliefs of others. By preparing both written and visual activities to develop students' intercultural competence, participants try to reinforce their feeling of empathy and tolerance. Moreover, by referring to the multicultural classroom environment, one of the participants underlined that he prepared his activities in a way that would be proper for all cultures. Considering the possibility that some behaviors may be misunderstood by students having different cultural backgrounds, he emphasized the significance of appropriate material selection. When viewed from this aspect, it can be inferred that the overall teaching practices of the participants overlaps with Byram's (2001) model of IC.

As stated in the literature of the field and supported by him, intercultural competence involves three basic components: knowledge, skills and attitudes. Knowledge addresses not merely one's native cultural values or practices, but also the values, beliefs, attitudes and social interactions of different cultures, that is, the knowledge of others. In this respect, participants try to reinforce students' knowledge of how different social groups function by using written and visual materials through activities that introduce different cultures. Skills represent the ability of a person to interpret a text, an event or a social behavior from a different culture, to associate it with one's native culture and to interact properly. By also targeting this component, it was understood that, one of the participants examines the works from different cultures in his classes and explains students that the understanding of citation may differ from culture to culture. He tries to make his students interpret such behavioral differences and make them relate their own culture. Attitudes refer individuals' curiosity, openness and readiness for cultural differences. In other words, it means that appreciating other cultures, showing tolerance by respecting differences, developing empathy and evaluating social behaviors from an intercultural perspective. In this respect, it can be said that the teaching practices of the participants intend to support also the positive dispositions of students.

However, considering the overall results of the analysis, although they deem as significant like the others, two of the participants were seen that they still not yet have initiatives to support intercultural competence. That is, whereas most of the participants have the intention of developing students' intercultural competence, it is clear that some of them have not yet acted or seem unwilling to be practised. In that respect, the findings of the present study overlap with some other research studies (e.g., Fitriyah & Munir, 2019; Sándorová, 2021; Sercu, 2006; Sugianto & Ulfah, 2020; Young & Sachdev, 2011) in the literature of the field. In general, those studies support the idea that such factors as lack of theoretical knowledge and training, excessive focus on target culture and linguistic competence, lack of time, self-competence of teachers, school policies, syllabuses and so on may determine or affect the teachers' beliefs and attitudes. Similarly, in a research study conducted by Fernández-Agüero & Chancay-Cedeño (2019) with the participation of 68 lecturers, it was concluded that participants adopt intercultural approaches and care about intercultural competence in theory, but seem inadequate and reluctant in practice. These

results also indicate that many teachers around the world are somehow uninitiated, delimited or half-hearted to develop intercultural competence.

In this regard, the participant lecturers were given time to think and asked to evaluate their own competence. The aim here was not to measure the intercultural competence level of lecturers, but to reveal their perceptions about their self-competence. In that vein, it can be said that the lecturers were divided into two groups. Those who described themselves as highly competent stated that they have pretty much tolerance, empathy and understanding of cultural differences. They also emphasized that they avoid stereotyping, classifying, or labelling people by accepting them as they are with their differences. Those participants also underlined that they frequently participate in events such as panels, symposiums, conferences on international platforms, interact also over the web, and that they have had no problems in intercultural communication until now. Within this frame of references, it can be concluded that nearly half of the participants respect and appreciate cultural differences, avoid prejudices, have positive feelings, attitudes and behaviors. Moreover, participants' self-evaluations overlap with their behaviors and meet the definition of interculturally competent person mentioned in the literature of the field.

However, unlike the other participants, those who did not see themselves as competent unfortunately represent the majority. They mentioned that they do not have enough knowledge and experience about different cultures, therefore they are also lack of intercultural practices. That is, the qualitative results of the interviews, once again highlight the effect of intercultural knowledge and experience on intercultural competence by revealing the overall perceptions of participant lecturers. Accordingly, in a study conducted by Aguilar-Pérez (2021), the perceptions of lecturers about their own intercultural competence were examined and similar results were gained. Moreover, the researcher expressed that although the campus population involves a vast number of international students, the participant lecturers apparently seemed to have a blind bit of intercultural awareness and almost paid no heed to the interculturality of students.

The lack of intercultural competence seen among teachers and even lecturers push researchers to re-question teaching objectives and educational policies of teacher training programs. In this sense, participant lecturers of the current thesis study strikingly drew attention to this issue by expressing their expectations and suggestions. According to results

of the document analysis, it is clear that there is no compulsory course directly referring to intercultural competence in the current curriculum of ELTEP in Turkey. However, among the elective field courses, there is one named World English and Culture which intends to develop the intercultural knowledge and skills of students. Since the current study is presented as a sample of Onsekiz Mart University, the course contents of the relevant institution covering the eight semesters of 2021-2022 academic year were also investigated. According to the results of the analysis, this elective field course appears to be within the educational program of Onsekiz Mart University. However, elective courses are mostly determined by the initiative of either the preference of students or the authority of the institutions. For this reason, suggested course contents may differ from university to university.

As a fine example, in Beljanski & Bukvić's (2020) research study, the curricula of 12 universities were examined and the presence of intercultural contents that was expected to enhance the IC of students was sought. And, the results of the analysis showed that these contents were offered by only a few universities. In others, they were either unavailable or optional. According to them, this diversity seen between the institutions implies the inconsistency of curriculum and calls for regulation. In another study carried out by McKiernan et al., (2013), participant students were asked why they selected Intercultural Studies as an elective course. According to student responses, the only reason was because it caught their attention. That means students may not prefer such a necessary course since they simply do not like it or cannot foresee its benefit. When viewed from this standpoint, it is certainly not possible to say that aforementioned elective field course is taken by all undergraduate students enrolled in the relevant program at all universities in Turkey. If so, a vast number of students are quite likely to be deprived of course contents that is expected to develop their intercultural knowledge and skills.

Considering this fact, almost all of the participant lecturers shared the idea that there should be a compulsory course that will directly address to develop students' intercultural competence. It seems highly logical because students enrolled in the program are the teachers and even academics of the future. The notion that teachers who do not have competence can train their students as interculturally competent individuals is not much reasonable. However, "If teachers have developed their intercultural competences in their initial education and work and keep developing them later on, then they can create an

intercultural environment for their students and prepare them for future challenges” (Beljanski & Bukvić, 2020: 13). Moreover, this competence is also vital for them to be able to communicate effectively and accurately with students from diverse cultures or to survive both in intercultural and multicultural environments (Yesil & Demiröz, 2017). For this reason, it matters to underline the significance of intercultural competence and the need for curriculum refinements referring teacher candidates’ requirements. When the literature of the field has been in depth explored, it is noticed that there are many other studies supporting the necessity of IC and highlighting the lack of teacher training programs concerning the needs of students (e.g., Barrett, 2018; Batanero et al., 2021; Cushner & Mahon, 2009; Garrido & Álvarez, 2006; Karabinar & Guler, 2013; Ponte & Guarín, 2021; Romijn & Leseman, 202; Sercu, 2006; Yildirim, 2019; Young & Sachdev, 2011; Zhang, 2017).

As Álvarez Valdivia & González Montoto (2018) point out, intercultural competence is not something that develops quickly, spontaneously or naturally. Therefore, ELTE programs need to be sure that whether all students are receiving sufficient pedagogical contents and applications that will support their intercultural knowledge and skills (Bousslama & Benaissi, 2018). In addition, also teacher educators need to make their self-assessments about the extent to which they are able to reflect their profound knowledge and skills on intercultural competence in their own teaching practices according to the needs of their students (Garrido & Álvarez, 2006).

CHAPTER V

CONCLUSION

6.1. Overview of the Chapter

This chapter primarily involves the significant results of the overall findings that shed light on the research questions of the present study. It also provides suggestive recommendations for further research by comprehensively addressing the limitations of the thesis study.

6.2. Overall Conclusions

The final results of this thesis study reveal the theoretical and practical weaknesses on the current ELTE program in the matter of preparing future teachers for a global world where intercultural contacts will be more frequent. Above all, it is crystal clear that the educational authorities, which adopt a relative attitude towards the development of intercultural skills, do not consider the matter of intercultural competence too important to be left to the initiative of students or institutions.

Furthermore, although the pre-service teachers in the present thesis study were given the elective course referring to intercultural competence, their views on how to learn and teach IC are unfortunately limited to transmission of factual knowledge in general. However, an educational approach that does not involve embodying the skills and attitudes such as exploring, associating and interacting contradicts the principles of intercultural competence and implies to the lack of knowledge and practices. Despite the fact that they chose the suggested course aiming to breed their intercultural knowledge and skills, the shortcomings observed in prospective teachers issue a call for curriculum developers and syllabus designers to reconsider also the thousands of those who did not choose it.

In this vein, as also Demircioğlu & Çakır (2015) repeatedly emphasized, IC should be an inseparable part of the teacher training curriculum so that future teachers can fully transfer these principles into their educational practices. More to the point, the intercultural competence, which makes a commitment to deal with the multicultural classroom

environments and communicate effectively and accurately in intercultural contexts, should be acquired not only by some of, yet all of the EFL teachers.

It is also clear that the positive attitudes of pre-service teachers and lecturers towards teaching culture or the importance they attributed to intercultural education and competence do not make them interculturally competent individuals. In addition, the effectiveness of the current program on teacher candidates seems also controversial. In this direction, the results of the research study conducted by Engin (2022) on cultural diversity emphasized the inadequacy of pre-service teachers' awareness about cultural differences. In her study, she aimed to learn the general perceptions of prospective teachers on cultural diversity and to measure the effectiveness of the course designed to evaluate their perceptions on this diversity. At the end of the study, it was observed that the motivation of the students who took the course increased significantly, they developed teaching strategies in multicultural contexts and their level of agreement advanced considerably. If so, with the regulations to be made in teacher training curriculum for the students who are expected to graduate from the English Language Teaching Program, the intercultural awareness of the future teachers can be empowered, their critical thoughts on cultural differences can be developed; and by facilitating their contact with the multicultural reality, the necessary intercultural competence can be provided so that they can transfer theoretical principles to their teaching practices.

In addition, it is a fair fact that most of lecturers do not feel competent enough to successfully perform the intercultural teaching. Therefore, lecturers as the teacher educators also need to evaluate their self-competence with a more comprehensive and holistic perspective and identify their deficiencies. In this direction, by organizing professional development programs that will guide lecturers in the subjects such as the preparation and implementation of intercultural competence-based lesson plans lecturers can be supported and their performance can be promoted.

6.3. Limitations and Recommendations

The point of this section is to inform about the limitations of the current thesis study and to guide further research studies with the suggestions affiliated. First of all, in this

research, the current curriculum involving 2021-2022 academic year, which CoHE has published on its official website for ELTEP in Turkey, has been reviewed. The content presented is limited to the course periods of the specified academic year and open to development and improvement by the competent authorities over the long term. Therefore, the curriculum review may need to be updated due to possible modifications and regulations that can be made later in the relevant curriculum.

Although the published curriculum is valid for all universities, regardless of private or state within the borders of Turkey, program contents or teacher practices may differ among themselves. Moreover, elective courses offered to students during the undergraduate period may vary from university to university. Since the thesis study is a sample of Onsekiz Mart University, it was also limited to the syllabus review of the ELT department of the same institution. In order to extend the scope of implications, the differences in the contents seen between institutions can be revealed by expanding the number of universities in further studies. Thus, by drawing attention to the inadequacy of pre-service training offered to the future teachers, curriculum makers can be called more on the necessity of intercultural competence for all students.

Not least of all, this thesis study was limited to the overall perceptions of pre-service teachers who are studying and lecturers who are still working at Onsekiz Mart University. So as to report correlative and inductive results, more participants from variety of universities can be recruited into upcoming studies, and the intercultural competence level of those who take this elective course and those who do not can be compared or contrasted.

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APPENDICES

APPENDIX 1: IC Questionnaire

Dear participant,

The purpose of this study is to examine teachers' perceptions of intercultural competence. Do NOT write your name on this questionnaire. Your responses will be anonymous and will never be linked to you personally. Your participation is entirely voluntarily. This survey will only take 5 to 10 MINUTES of your time. Your participation is very valuable. If there are items you do not feel comfortable to answer, please skip them. If you wish to participate in this study, please complete the attached survey. Your decision to complete and return this survey will be interpreted as an indication of your consent to participate. Thank you for your cooperation.

Questionnaire

Section 1

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

1. What is the highest degree or level of school you have completed?
 - Bachelor's degree
 - Master's degree
 - Doctorate degree

2. How long have you been teaching foreign languages?
 - 0 -1 year
 - 1 – 5 years
 - 5 – 10 years
 - 10 years or more

3. Your undergraduate degree:
 - English Language Teaching Department
 - English & American Language, Literature and Culture Department
 - Translation & Interpreting, Translation Studies Department
 - Linguistics Department
 - Other (please specify): _____

4. The current institution you teach at:
 - Primary school
 - Secondary school
 - High school
 - University

Section 2

The questions in this section concern your perceptions of what it is that you try to achieve with your pupils.

How do you perceive the objectives of foreign language teaching?

Below, eight possible objectives of foreign language teaching have been listed. Please rank them in order of importance through assigning each objective a number between 1 and 5. You assign the number '5' to the objective which you consider **most important**, '4' to the objective which you consider second in importance, and so on. You have to assign a number to each objective, and you can only assign each number once.

	Least Important				Most Important
	1	2	3	4	5
1. Enthusing my pupils for learning foreign languages.					
2. Promoting my pupils' familiarity with the culture, the civilization of the countries where the language which they are learning is spoken.					
3. Assisting 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. Assisting 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.).					
5. Promoting the acquisition of an open mind and a positive disposition towards unfamiliar cultures.					
6. Promoting the acquisition of learning skills that will be useful for learning other foreign languages.					
7. Promoting the acquisition of a level of proficiency in the foreign language that will allow the learners to use the foreign language for practical purposes.					
8. Assisting my pupils in developing a better understanding of their own identity and culture.					

What do you understand by ‘culture teaching’ in a foreign language teaching context?

*Below, nine possible objectives of culture teaching have been listed. Please rank them in order of importance through assigning each objective a number between 1 and 5. You assign the number '5' to the objective which you consider **most important**, '4' to the objective which you consider second in importance, and so on. You have to assign a number to each objective, and you can only assign each number once.*

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

Section 3

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

How familiar are you with the country, culture, people primarily associated with the foreign language of which you have most hours?

- 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 yourself think that you are not well informed about a particular topic.
- You pick **'not familiar at all'** when you feel you don't really know anything about that particular cultural aspect.

	Very familiar	Sufficiently	Not Sufficiently	Not familiar at all
1. History, geography, political system				
2. Different ethnic and social groups				
3. Daily life and routines, living conditions, food and drink etc.				
4. Youth culture				
5. Education, professional life				
6. Traditions, folklore, tourist attractions				
7. Literature				
8. Other cultural expressions (music, drama, art)				
9. Values and beliefs				
10. International relations (political, economic and cultural), with students' own country and other countries				

How frequently do you travel to the foreign country primarily associated with the foreign language of which you have most hours?

	Often	Once in a while	Never
1. Tourist stays (lasting longer than two days) in the foreign country			
2. Visits to relatives or friends			
3. Participation in a teacher training programme or a language course			
4. Work visits, e.g. within the framework of an exchange project			

How often do you get into contact with the foreign culture/ people/ country primarily associated with the foreign language of which you have most hours while you are at home?

	Often	Once in a while	Never
1. Media contacts (via newspapers, television, radio)			
2. Visits to the cultural institute representing the foreign country in my country			
3. Contacts with people originating from the foreign country who live in my country			
4. Contacts with foreign language teachers in my school			
5. Contacts with foreign teachers or pupils who visit my school			

Section 4

The questions in this section concern your culture teaching practice.

What kind(s) of culture teaching activities do you practise during classroom teaching time?

	Often	Once in a while	Never
1. I ask my pupils to think about the image which the media promotes of the foreign country.			
2. I tell my pupils what I heard (or read) about the foreign country or culture.			
3. I tell my pupils why I find something fascinating or strange about the foreign culture(s).			
4. I ask my pupils to independently explore an aspect of the foreign culture.			
5. I use videos, CD-ROMs or the Internet to illustrate an aspect of the foreign culture.			
6. I ask my pupils to think about what it would be like to live in the foreign culture.			
7. I talk to my pupils about my own experiences in the foreign country.			
8. I ask my pupils about their experiences in the foreign country.			
9. I invite a person originating from the foreign country to my classroom.			
10. I ask my pupils to describe an aspect of their own culture in the foreign language.			
11. I bring objects originating from the foreign culture to my classroom.			
12. I ask my pupils to participate in role-play situations in which people from different cultures meet.			
13. I decorate my classroom with posters illustrating particular aspects of the foreign culture.			
14. I comment on the way in which the foreign culture is represented in the foreign language materials I am using in a particular class.			
15. I ask my pupils to compare an aspect of their own culture with that aspect in the foreign culture.			
16. I touch upon an aspect of the foreign culture regarding which I feel negatively disposed.			
17. I talk with my pupils about stereotypes regarding particular cultures and countries or regarding the inhabitants of particular countries.			

How extensively do you deal with particular cultural aspects?

Below, a number of cultural aspects have been listed. Please indicate for each aspect how extensively you touch upon it in class.

	I deal with it extensively	I touch upon it once in a while	I never touch upon it
1. History, geography, political system			
2. Different ethnic and social groups			
3. Daily life and routines, living conditions, food and drink etc.			
4. Youth culture			
5. Education, professional life			
6. Traditions, folklore, tourist attractions			
7. Literature			
8. Other cultural expressions (music, drama, art)			
9. Values and beliefs			
10. International relations (political, economic and cultural) with students' own country and other countries			

Section 5

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

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
1. In a foreign language classroom, teaching culture is as important as teaching the foreign language.					
2. Intercultural education is best undertaken cross-curricularly.					
3. A foreign language teacher should present a positive image of the foreign culture and society.					
4. Before you can teach culture or do anything about the intercultural dimension of foreign language teaching, pupils have to possess a sufficiently high level of proficiency in the foreign language.					
5. Intercultural skills cannot be acquired at school.					
6. It is impossible to teach the foreign language and the foreign culture in an integrated way.					
7. I would like to promote the acquisition of intercultural skills through my teaching.					
8. Intercultural education has no effect whatsoever on pupils' attitudes.					
9. The more pupils know about the foreign culture, the more tolerant they are.					
10. In international contacts, misunderstandings arise equally often from linguistic as from cultural differences.					
11. Foreign language teaching should enhance pupils' understanding of their own cultural identity.					
12. All pupils should acquire intercultural competence, not only pupils in classrooms with ethnic minority community children.					

Please score the statements below in the same way as you did in the first part of this section.

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
1. When you only have a limited number of teaching periods, culture teaching has to give way to language teaching.					
2. Every subject, not just foreign language teaching, should promote the acquisition of intercultural skills.					
3. 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.					
4. If one wants to be able to achieve anything at all as regards 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.					
5. In the foreign language classroom pupils can only acquire additional cultural knowledge. They cannot acquire intercultural skills.					
6. Only when there are ethnic minority community pupils in your classes do you have to teach intercultural competence.					
7. Language and culture cannot be taught in an integrated way. You have to separate the two.					
8. I would like to teach intercultural competence through my foreign language teaching.					
9. Intercultural education reinforces pupils' already existing stereotypes of other peoples and cultures.					
10. Providing additional cultural information makes pupils more tolerant towards other cultures and peoples.					
11. Language problems lie at the heart of misunderstandings in international contacts, not cultural differences.					
12. Foreign language teaching should not only touch upon foreign cultures. It should also deepen pupils' understanding of their own culture.					

APPENDIX 2: IC Interview

Interview Questions of the Thesis Study

The purpose of the following interview questions is to understand general perceptions, experiences, and expectations of English Language Instructors on Intercultural Competence.

- 1) Could you briefly introduce yourself?
- 2) Are you familiar with the term “culture teaching” in English as a Foreign Language (EFL) context? If yes, what do you understand by culture teaching in EFL classrooms?
- 3) Could you describe the intercultural differences? If yes, how do you define them?
- 4) Do you think it is important to raise awareness of your students in intercultural differences? If so, can you briefly explain its importance?
- 5) Do you include any practices in your classes on intercultural differences? If so, how do you perform it?
- 6) As a teacher educator, have you ever experienced or observed the impact of cultural differences on the learning environment?
- 7) How interculturally competent do you see yourself in the current circumstances? And, why?
- 8) Do you have anything to add?

APPENDIX 3: Curriculum of ELTEP in Turkey



I. Yarıyıl

Dersin Adı	T	U	K	AKTS
MB Eğitim Giriş	2	0	2	3
MB Eğitim Sosyolojisi	2	0	2	3
GK Atatürk İnkeleri ve İnkılap Tarihi 1	2	0	2	3
GK Yabancı Dil 1	2	0	2	3
GK Türk Dili 1	3	0	3	5
GK Bilişim Teknolojileri	3	0	3	5
AE Okuma Becerileri 1	2	0	2	2
AE Yazma Becerileri 1	2	0	2	2
AE Dinleme ve Sesletim 1	2	0	2	2
AE Sözlü İletişim Becerileri 1	2	0	2	2
Toplam	22	0	22	30

II. Yarıyıl

Dersin Adı	T	U	K	AKTS
MB Eğitim Psikolojisi	2	0	2	3
MB Eğitim Felsefesi	2	0	2	3
GK Atatürk İnkeleri ve İnkılap Tarihi 2	2	0	2	3
GK Yabancı Dil 2	2	0	2	3
GK Türk Dili 2	3	0	3	5
AE Okuma Becerileri 2	2	0	2	2
AE Yazma Becerileri 2	2	0	2	3
AE Dinleme ve Sesletim 2	2	0	2	3
AE Sözlü İletişim Becerileri 2	2	0	2	3
AE İngilizcenin Yapısı	2	0	2	2
Toplam	21	0	21	30

III. Yarıyıl

Dersin Adı	T	U	K	AKTS
MB Öğretim Teknolojileri	2	0	2	3
MB Öğretim İike ve Yöntemleri	2	0	2	3
MB Seçmeli 1	2	0	2	4
GK Seçmeli 1	2	0	2	3
AE Seçmeli 1	2	0	2	4
AE İngilizce Öğrenme ve Öğretim Yaklaşımları	2	0	2	3
AE İngiliz Edebiyatı 1	2	0	2	4
AE Dilbilimi 1	2	0	2	3
AE Eleştirel Okuma ve Yazma	2	0	2	3
Toplam	18	0	18	30

IV. Yarıyıl

Dersin Adı	T	U	K	AKTS
MB Türk Eğitim Tarihi	2	0	2	3
MB Eğitimde Araştırma Yöntemleri	2	0	2	3
MB Seçmeli 2	2	0	2	4
GK Seçmeli 2	2	0	2	3
AE Seçmeli 2	2	0	2	4
AE İngilizce Öğretim Programları	2	0	2	3
AE İngiliz Edebiyatı 2	2	0	2	4
AE Dilbilimi 2	2	0	2	3
AE Dil Edinimi	2	0	2	3
Toplam	18	0	18	30

V. Yarıyıl

Dersin Adı	T	U	K	AKTS
MB Sınıf Yönetimi	2	0	2	3
MB Eğitimde Ahlak ve Etik	2	0	2	3
MB Seçmeli 3	2	0	2	4
GK Seçmeli 3	2	0	2	3
AE Seçmeli 3	2	0	2	4
AE Çocuklara Yabancı Dil Öğretimi 1	3	0	3	5
AE İngilizce Dil Becerilerinin Öğretimi 1	3	0	3	5
AE Dil ve Edebiyat Öğretimi 1	2	0	2	3
Toplam	18	0	18	30

VI. Yarıyıl

Dersin Adı	T	U	K	AKTS
MB Eğitimde Ölçme ve Değerlendirme	2	0	2	3
MB Türk Eğitim Sistemi ve Okul Yönetimi	2	0	2	3
MB Seçmeli 4	2	0	2	4
GK Seçmeli 4	2	0	2	3
AE Seçmeli 4	2	0	2	4
AE Çocuklara Yabancı Dil Öğretimi 2	3	0	3	5
AE İngilizce Dil Becerilerinin Öğretimi 2	3	0	3	5
AE Dil ve Edebiyat Öğretimi 2	2	0	2	3
Toplam	18	0	18	30

VII. Yarıyıl

Dersin Adı	T	U	K	AKTS
MB Öğretmenlik Uygulaması 1	2	6	5	10
MB Özel Eğitim ve Kaynaştırma	2	0	2	3
MB Seçmeli 5	2	0	2	4
GK Toplum Hizmet Uygulamaları	1	2	2	3
AE Seçmeli 5	2	0	2	4
AE İngilizce Öğretiminde Ders İçeriği Geliştirme	3	0	3	3
AE Çeviri	3	0	3	3
Toplam	15	8	19	30

VIII. Yarıyıl

Dersin Adı	T	U	K	AKTS
MB Öğretmenlik Uygulaması 2	2	6	5	15
MB Okullarda Rehberlik	2	0	2	3
MB Seçmeli 6	2	0	2	4
AE Seçmeli 6	2	0	2	4
AE İngilizce Öğretiminde Sınav Hazırlama	3	0	3	4
Toplam	11	6	14	30

Genel Toplam

	T	U	K	AKTS	SAAT	YÜZDE
MB Meslek Bilgisi	44	12	50	91	56	34
GK Genel Kültür	26	2	27	42	28	18
AE Alan Eğitimi	71	0	71	107	71	48
Toplam	141	14	148	240	155	100

Açık ve Uzaktan Öğrenme

Açık ve uzaktan öğrenmenin temel kavramları ve felsefesi; dünyada uzaktan eğitimin gelişimi; Türkiye'de uzaktan eğitimin gelişimi; uzaktan eğitimde öğrenen ve rehber rolleri; uzaktan eğitimde kullanılan teknolojiler; açık ve uzaktan eğitimin yönetimi; açık ve uzaktan öğrenmede sınıf yönetimi ve bileşenleri; açık eğitim kaynakları ve dünyadaki eğilimler; kitlesel açık çevrimiçi dersler; kişiselleştirilmiş öğrenme ortamları; açık ve uzaktan eğitimle ilgili sorunlar ve bunların çözümü; öğretmen yetiştirmede açık ve uzaktan eğitim uygulamaları; açık ve uzaktan eğitimde bireysel öğretim materyali geliştirme ve öğrenci destek hizmetleri; farklı öğrenme durumları için öğretim stratejilerinin belirlenmesi; uzaktan eğitimde araştırma ve değerlendirme.

Çocuk Psikolojisi

Çocuk psikolojisinin temel kavramları, tarihçesi ve yöntemleri; doğum öncesi gelişim; bebeklik dönemi gelişim alanları ve özellikleri; ilk çocukluk dönemi gelişim alanları ve özellikleri; son çocukluk dönemi gelişim alanları ve özellikleri; aile yapısı içinde çocuk; okul sistemi içinde çocuk; çocukluk dönemi uyum ve davranım problemleri; özel gereksinimleri olan çocuklar.

Dikkat Eksikliği ve Hiperaktivite Bozukluğu

Dikkat eksikliği ve hiperaktivite bozukluğunun (DEHB) tanımı ve özellikleri; DEHB'nin temel belirtileri (dikkat eksikliği, aşırı hareketlilik ve dürtüsellik); DEHB'nin çocuk üzerinde sosyal, duygusal ve okul başarısı yönünden etkileri; DEHB'nin nedenleri; DEHB oluşumunda risk faktörleri; DEHB tipleri; DEHB olan çocuklara yaklaşım biçimleri; DEHB olan öğrencilerin yönlendirilmesi; DEHB olan çocukların eğitimi; okul-aile işbirliğinin sağlanması.

Eğitim Hukuku

Hukuk ve yönetim hukukunun temel kavramları; yönetim hukukunun kaynakları; yönetimde haklar ve görevler; Çocuk Hakları Sözleşmesi ve İnsan Hakları Beyannamesi; öğretmenlerin idari ve yargısal denetimi; Türk Eğitim Sistemini kuran ve düzenleyen temel yasalar; eğitim paydaşlarının görev, hak ve sorumlulukları.

Eğitim Antropolojisi

Antropolojinin konusu, temel kavramları, tarihçesi ve yöntemi; sosyal-kültürel antropolojide temel yaklaşımlar; antropolojik yönden eğitim ve eğitim antropolojisinin temel kavramları: Kültür, kültürleşme, kültürlenme, uyarlama, alt kültür, karşıt kültür, ortak kültür vd.; eğitimin kültürel temelleri ve işlevleri; kültürler arası farklılaşma, eğitim ve öğrenme; bir yaşama alanı olarak okul, okul kültürleri ve etnografileri; medya, kitle iletişim araçları, popüler kültür ve eğitim; küreselleşme, kültürel etkileşim, kültürel okuryazarlık ve eğitim; Türk kültür ve medeniyet tarihinde sözlü ve yazılı edebî eserlerde eğitim; Türk aile yapısında ebeveyn ve çocukların rolleri.

Eğitim Tarihi

Antik dönemde (Eski Mısır, Mezopotamya, Anadolu, Hint, Çin, Antik Yunan ve Roma uygarlıklarında) eğitim; Orta Çağ ve Yeni Çağ'da Doğu, Batı ve İslam toplumlarında eğitim; Rönesans, Reform, Aydınlanma Hareketleri ve eğitim; Endüstri Çağı ve Modern Dönemde eğitim; İslam kültür ve medeniyetinin Batı medeniyeti ile ilişkileri; millî/ulus devletlerin doğması ve millî eğitim sistemlerinin gelişmesi; post-modern toplum tartışmaları ve eğitim; Antik dönemden bugüne dünyada eğitimde yaşanan temel değişimler ve dönüşümler.

Eğitimde Drama

Drama ve yaratıcı dramanın temel kavramları (drama, yaratıcılık, yaratıcı drama, oyun ve tiyatro pedagojisi, iletişim-etkileşim, rol oynama, doğaçlama, eylem, dramatik oyun, çocuk tiyatrosu, kukla, pandomim vb.); yaratıcı dramanın aşamaları, boyutları ve öğeleri; rol oynama ve doğaçlama; yaratıcı dramanın tarihçesi; toplumsal olaylar ve yaratıcı drama ilişkisi; eğitimde dramanın uygulama basamakları; eğitimde dramada yararlanılabilecek kaynaklar; yaratıcı drama ders planının hazırlanması ve uygulanması; dramanın bireysel ve sosyal gelişime katkısı.

Eğitimde Program Dışı Etkinlikler

Eğitimde formal program ve program dışı etkinlikler/ örtük program kavramları; örtük programla ilgili yaklaşımlar; bilişsel ve duyuşsal alan öğrenmeleri ve örtük program; bir ritüel yeri olarak okul; okulda program dışı etkinlikler olarak okul törenleri; okulda sosyal, kültürel, sportif ve sanatsal etkinliklerin önemi ve yönetimi; değerler eğitiminde örtük programın yeri ve önemi; değerler eğitimi açısından program dışı (anma, kutlama, buluşma, mezuniyet vd.) etkinlikler.

Eğitimde Program Geliştirme

Program geliştirmeyle ilgili temel kavramlar; program geliştirmenin teorik temelleri; program türleri; öğretim programlarının felsefi, sosyal, tarihî, psikolojik ve ekonomik temelleri; program geliştirme ve öğretim programlarının özellikleri; program geliştirmenin aşamaları; programın temel öğeleri (hedef, içerik, süreç, değerlendirme) ve öğeler arasındaki ilişkiler; hedeflerin sınıflandırılması ve programın öğeleriyle ilişkisi; içerik düzenleme yaklaşımları; eğitim ihtiyaçlarının belirlenmesi; program geliştirme süreci ve modelleri; eğitim programı tasarım yaklaşımları; program değerlendirme modelleri; program okur-yazarlığı; öğretim programlarının geliştirilmesinde öğretmenlerin görev ve sorumlulukları; MEB öğretim programlarının özellikleri; öğretim programlarının uygulanması; dünyada ve Türkiye'de program geliştirmede yeni yaklaşımlar ve yönelimler.

Eğitimde Proje Hazırlama

Proje kavramı ve proje türleri; öğretim programları ve proje tabanlı öğrenme; okullarda proje programları (TÜBİTAK, AB ve diğerleri); proje için konu seçimi; literatür taraması; projede mantıksal çerçeve; projenin planlanması ve yönetimi; projede bilimsel yöntemin uygulanması; proje raporu hazırlama ve geliştirme; proje raporunu sonuçlandırma; proje değerlendirme ve iyi örneklerin incelenmesi; proje sunumları, poster ve broşür tasarlama teknikleri.

Eleştirel ve Analitik Düşünme

Temel kavramlar ve tanımlar; düşünme organı olarak beyin, düşünme biçimleri ve düşünmenin gruplandırılması; istemsiz düşünme ve özellikleri; istemli düşünme ve özellikleri; istemli düşünmenin yöntemleri; eleştirel ve analitik düşünme; eleştirel ve analitik düşünmenin temel özellikleri ve kriterleri, eleştirel ve analitik düşünmenin aşamaları; eleştirel ve analitik düşünmeyi etkileyen faktörler; eleştirel ve analitik düşünmenin kapsamı; eleştirel ve analitik okuma; eleştirel ve analitik dinleme; eleştirel ve analitik yazma.

Hastanede Yatan Çocukların Eğitimi

Hastanede yatan çocukları yaş gruplarına göre gelişim özellikleri, ilgi ve ihtiyaçları, ruhsal durumları; hastane personeli, çocuk ve aile arasındaki etkileşim; hastaneye hazırlayıcı eğitim, teşhis, tedavi ve ameliyata hazırlama; hastanede yatan çocuklara yönelik oyun, müzik, sanat, drama, matematik, hikâye vb. etkinlik planı hazırlama ve uygulama; hastane okulları ile ölümcül hastalığı olan çocuklar, aileleri ve personel arasındaki etkileşim.

Kapsayıcı Eğitim

Kapsayıcılık ve kapsayıcılığın içeriği; kapsayıcı eğitim: tanımı, içeriği ve önemi; kapsayıcı eğitimin hukuki dayanakları; ulusal ve uluslararası mevzuat; kapsayıcı eğitimde yaklaşım ve standartlar; kapsayıcı eğitimde öğretmen rolleri; kapsayıcı öğretim programı ve materyalleri; kapsayıcı eğitimde tutum ve değerler; kapsayıcı okul ve sınıf; kapsayıcı eğitim için eylem planı hazırlama; kapsayıcı eğitim uygulamaları: öğrencileri farklılaştıran özellikler, etkili iletişim, kullanılan dil, psiko-sosyal destek, öğretimi farklılaştırma ve örnekler, yöntemler ve teknikler, öğretimi planlama, ders materyallerinde kapsayıcılık ve kapsayıcı etkinliklerin seçimi; ders tasarlama uygulamaları.

Karakter ve Değer Eğitimi

Kavramsal çerçeve: Karakter, kişilik/şahsiyet, değer, erdem, ahlak, huy, mizaç vd.; karakter gelişimi ve eğitimi; karakter gelişiminde ve eğitiminde aile, çevre ve okul; değerlerin tanımı ve sınıflandırılması; değerlerin kaynakları ve bireysel, toplumsal, kültürel, dini, ahlaki temelleri; karakter ve değer eğitimi yaklaşım ve uygulamaları; karakter ve değer eğitiminde kültürlerarası farklılaşma ve birlikte yaşama kültürü; eğitim felsefesi ve hedefleri yönünden karakter ve değer eğitimi; karakter/değer eğitiminde öğretim yöntemleri ve teknikleri; modern ve çok kültürlü toplumlarda değerler krizi ve eğitim; insani-kültürel kalkınma sürecinde değer eğitimi; Türk eğitim ve kültür tarihinden değer eğitimiyle ilgili örnekler, Türkiye’de değerler eğitimi uygulamaları ve araştırmaları; karakter ve değer eğitiminde rol model olarak öğretmen.

Karşılaştırmalı Eğitim

Karşılaştırmalı eğitimin tanımı, kapsamı, tarihçesi; karşılaştırmalı eğitimde yöntem ve araştırma; farklı ülkelerin eğitim sistemlerinin yapı, işleyiş, okul kademeleri, insan kaynakları, eğitimin finansmanı, eğitimde özelleşme, eğitimde politika oluşturma, planlama ve uygulama yönlerinden karşılaştırılması; farklı ülkelerde eğitimde cinsiyet, sosyal adalet ve eşitlik; farklı ülkelerde eğitimde reform ve yenileşme girişimleri; farklı ülkelerde öğretmen ve eğitim/okul yöneticisi yetiştirme sistemleri; eğitimde küreselleşme ve uluslararasılaşma; eğitimle ilgili uluslararası sınavlar, kurumlar ve kuruluşlar.

Mikro Öğretim

Etkili öğretim ve öğrenmeyle ilgili temel kavramlar ve ilkeler; öğretmenlerin mesleki yeterlik, tutum, rol ve davranışları; ders planı hazırlama; mikro öğretim yönteminin kapsamı, yararları ve sınırlılıkları; konuya uygun aktif öğrenme etkinlikleri hazırlama; sınıfta örnek ders anlatma uygulamaları; ders sunumlarının videoya kaydedilmesi; kayıtlardan yararlanarak dersin değerlendirilmesi; hazırlanan etkinliklerin ve ders anlatımlarının geliştirilmesi.

Müze Eğitimi

Müzenin tanımı ve özellikleri, müzelerde sergileme; müze ve müze eğitimi; müze türleri; Türk müzeciliğinin gelişimi; dünyada müzeciliğin tarihine genel bir bakış; müze, sanat, kültür ve uygarlık ilişkisi; müze ve sanat eğitimi; müze ve toplum; müzelerin tarih bilincine katkısı; tarihi eserlere sahip çıkma; Dünyada ve Türkiye'de çağdaş müzecilik.

Okul Dışı Öğrenme Ortamları

Okul dışı eğitim ve öğrenme kavramları; okul dışı öğrenmenin kapsamı ve önemi; okul dışı ortamlarda öğretim; okul dışı öğrenme ortamlarına uygun öğretim yöntem, teknikleri (proje tabanlı öğrenme, istasyon tekniği vb.) ve öğretim materyalleri; okul dışı öğrenme ortamları (müzeler, bilim merkezleri, hayvanat bahçeleri, botanik bahçeleri, planetaryumlar, sanayi kuruluşları, millî parklar, bilim şenlikleri, bilim kampları, doğal ortamlar vb.); okul dışı öğrenme alan ve ortamlarının geliştirilmesi; okul dışı öğrenme etkinliklerinin planlanması, uygulanması ve değerlendirilmesi.

Öğrenme Güçlüğü

Öğrenme güçlüğü'nün tanımı, özellikleri ve sınıflandırılması; Eğitsel, psikolojik, tıbbi etmenler; yaygınlık ve görülme sıklığı; öğrenme güçlüğü'nün nedenleri; erken müdahale; müdahaleye tepki modeli; tarama/tanıma: tıbbi, gelişimsel ve eğitsel tarama/tanıma; akademik ve akademik olmayan özellikler; ekip ve işbirliği; eğitim-öğretim ortamları; bilimsel dayanağı olan uygulamalar; okuma, yazma ve matematik becerilerini destekleme; akademik olmayan becerileri destekleme.

Öğretimi Bireyselleştirme ve Uyarlama

Bireyselleştirme kavramı ve eğitimdeki önemi; bireyselleştirme için yapılması gerekenler: müfredatta dayalı değerlendirme, kaba değerlendirme, ölçüt bağımlı ölçme aracı hazırlama, değerlendirmede uyulması gereken kurallar; uzun dönemli ve kısa dönemli öğretim amaçları belirleme; kaynaştırma/bütünleştirme için sınıf ve okullarda yapılabilecek düzenlemeler; öğretimi uyarlama; kaynaştırma/bütünleştirme sınıflarında bireyselleştirme ve uyarlama örnekleri.

Sürdürülebilir Kalkınma ve Eğitim

Sürdürülebilirlik kavramı ve kullanım alanları; sosyal bilimler ve fen bilimleri yönünden sürdürülebilirlik; toplumsal değişme bağlamında sürdürülebilirlik; eğitim ve sürdürülebilirlik; insanlığın geleceği ve sürdürülebilirlik; göç, yoksulluk ve eşitsizlik; sürdürülebilir çevre; ekoloji, küresel çevre

sorunları ve sürdürülebilirlik; doğayla uyum içinde sürdürülebilir toplum; nüfus, ekonomik sistem ve doğal çevre; teknolojik gelişmeler, tüketim alışkanlıkları ve çevre; sosyal sorumluluk çalışmaları, somut ve somut olmayan kültürel miras yönünden sürdürülebilirlik; insan-doğa ilişkilerinin sürdürülebilirlik ekseninde yeniden düşünülmesi.

Yetişkin Eğitimi ve Hayat Boyu Öğrenme

Yetişkin eğitiminin tanımı ve kapsamı; yetişkin eğitimiyle ilişkili kavramlar (sürekli eğitim, halk eğitimi, yaygın eğitim, mesleki eğitim vd.); Türkiye’de yetişkin eğitiminin tarihsel gelişimi; yetişkin eğitimiyle ilgili yaklaşım ve modeller; yetişkinler ve öğrenme; hayat boyu öğrenmenin amacı, kapsamı ve tarihsel gelişim; Türk eğitim sisteminde hayat boyu öğrenme uygulamaları.

Bağımlılık ve Bağımlılıkla Mücadele

Temel kavramlar ve tanımlar; bağımlılık türleri (madde bağımlılığı, teknoloji bağımlılığı vb.); bağımlılığın nedenleri; kişiyi madde bağımlılığı sürecine hazırlayan aile, akran grubu ve toplumsal bağlamda risk etmenleri; bağımlı çocuk, ergen ve yetişkinlerde iletişim becerileri; bağımlılığa sosyal hizmetin rolü; bağımlılıkla ilgili modeller; bağımlılığı önleme çabası; bağımlılığın sonuçları; bağımlılıkla mücadelede ulusal politika ve strateji yöntemleri; yeniden uyum süreci.

Beslenme ve Sağlık

Doğal ve sağlıklı beslenme; obezite ile mücadele; gıda katkı maddeleri; sağlıklı yaşam ve egzersiz; büyüme ve gelişme; sağlıklı cinsel yaşam; bağımlılıkla mücadele (tütün, alkol, madde bağımlılığı vb.); trafik, afet ve ilkyardım.

Bilim Tarihi ve Felsefesi

Bilim, felsefe, bilimsel yöntem; Antik Yunan, Ortaçağ Avrupası, Skolastik felsefe ve bilim; İslam kültür coğrafyasında bilim ve felsefe; Mezopotamya'da bilim; Rönesans Avrupası'nda bilim ve felsefe; aydınlanma çağında bilim ve felsefe; bilimlerin sınıflandırılması; bilim, bilimcilik (bilimizm), ideoloji, etik ve din ilişkileri; bilim ve paradigmlar; Viyana ve Frankfurt düşünce okulları; yirminci ve yirmi birinci yüzyıllarda bilim eleştirileri.

Bilim ve Araştırma Etiği

Bilim, bilimin doğası, gelişimi ve bilimsel araştırma; etik kavramı ve etik teorileri; araştırma ve yayın etiği; araştırma sürecinde etik dışı davranışlar ve etik ihlalleri; yazarlık ve telifle ilgili etik sorunlar; taraflı yayın, editörlük, hakemlik ve etik; yayın etiği ve yayın sürecinde etik dışı davranışlar; araştırma ve yayın etiğiyle ilgili yasal mevzuat ve kurullar; etik ihlallerin tespitinde izlenecek yollar; sık görülen araştırma, yayın etiği ihlalleri ve bunları önlemeye dönük yöntemler.

Ekonomi ve Girişimcilik

Ekonomi biliminin temel kavramları ve ekonomik sistemler; işletme ve işletme yönetiminin temel kavramları; işletmenin kuruluşu, amaçları ve hukuki yapısı; işletmelerde yönetim süreçleri ve işlevleri; insan kaynakları ve diğer kaynakların yönetimi; girişimci ve girişimcilik kavramları, girişimcilikte başarı faktörleri; girişimcilik kültürü, girişimcilik süreci ve girişimcilik türleri; kariyer planlama, özgün fikirler, sıra dışı örnekler; Türk Patent ve Marka Kurumu; Sınai Mülkiyet Kanunu; küçük ve orta boyutlu işletmeler; küçük işletmelerde yönetim süreçleri ve işlevleri; iş fikri geliştirme, yenilik ve inovasyon, iş planı yapma, iş planının öğeleri, yazılması ve sunumu; belirli bir alanda ve konuda girişimcilikle ilgili bir proje hazırlama.

Geleneksel Türk El Sanatları

Geleneksel Türk sanatlarıyla ilgili terim ve kavramlar; geleneksel Türk sanatlarının önemi; birey, toplum ve ülke ekonomisine katkıları; Geleneksel Türk sanatlarının tarihi gelişimi (Hunlar, Gök-türkler, Uygurlar, Selçuklular, Beylikler ve Osmanlı Dönemi); Ahilik ve Lonca Teşkilatı; Cumhuriyet dönemi Türk sanatlarıyla ilgili kurum ve kuruluşlar; geleneksel sanatların hammadde ve yapım tekniklerine göre sınıflandırılması; geleneksel dokuma (halı-kilim, kumaş vb.), baskı, örgü, keçe, cam (vitray, züccaciye, boncuk vb.) sanatları; metal (demir, bakır, gümüş ve altın vb.) sanatları; ağaç (kündekari, oyma ve sedef kakma) sanatları; çini-seramik ve taş işleciliği sanatları; geleneksel Türk sanatlarının eğitimi, üretimi ve pazarlanması.

İnsan Hakları ve Demokrasi Eğitimi

İnsan hakları kavramı ve tarihi gelişimi; insan haklarının türleri; demokrasi anlayışları, ilkeleri, yaklaşımları ve insan hakları; demokrasi eğitimi ve demokratik eğitim; aile ve demokrasi eğitimi; insan hakkı olarak eğitim; okulöncesi eğitim ve demokrasi eğitimi; ilkokul eğitim programı ve demokrasi eğitimi; orta öğretimde demokrasi eğitimi; yükseköğretim ve demokrasi eğitimi; demokratik okul ve sınıf ortamı.

İnsan İlişkileri ve İletişim

İnsanlar arası ilişkilerin tanımı ve sınıflandırılması; insanlar arası ilişkilerle ilgili kuramsal yaklaşımlar (psikanalitik, bağlanma, çağdaş teoriler); kişilerarası ilişkilerle ilgili kuramsal yaklaşımlar (sosyal, psikolojik, bilişsel kuramlar); gelişimsel süreç olarak kişilerarası ilişkiler (bebeklik ve çocukluk dönemleri, ergenlik ve yetişkinlik dönemleri); insanlar arası ilişkilerde etkili olan faktörler; cinsiyet, cinsiyet rolleri ve kişilerarası ilişkiler; kişilerarası ilişkilerde kendini uyarılma ve kendini açma; iletişim ve iletişim hataları; etkili iletişim becerileri; kişilerarası problemler, çatışma ve çatışma çözüm yaklaşımları; kültürler arası farklılaşma yönünden insan ilişkileri.

Kariyer Planlama ve Geliştirme

Kariyer kavramı, kariyer planlama ve aşamaları; bireysel kariyer gelişimi, kariyer stratejisinin oluşturulması; kariyer planlama modeli, ilgili öğretmenlik alanlarında kariyer seçenekleri; özgeçmiş hazırlama ve özgeçmiş çeşitleri, CV formatı ve örnekleri, CV hazırlamada dikkat edilecek noktalar; kapak yazıları, tanıtım mektupları, iş görüşmesi, amaçları, yöntem ve türleri, görüşmeye hazırlık ve görüşme aşamaları; görüşmelerde karşılaşılabilecek durumlar; soru tipleri, vücut dili-bedensel işaretler.

Kültür ve Dil

Dil ve kültürle ilgili temel kavramlar; kültürün kaynakları ve öğeleri; sözlü ve yazılı kültür; maddi ve manevi kültür; bireysel ve toplumsal açılarıdan kültür; birleştirici ve ayrıştırıcı olarak kültür; kültürlenme, kültürleşme, kültürel yayılma ve uyum; bilişsel, sembolik, yapısal-işlevsel yaklaşımlar açısından kültür; semboller sistemi olarak dil; bireysel açıdan dil ve dil edinimi; dilin insan bilincine etkisi; kültür, dil, biliş ve realite arasındaki ilişki; dilin bilgiyi ve kültürü taşıma, toplumsal ilişki ve iletişim kurma işlevi; dil ve kültürün gelişimi ve aktarımı; ulusal kimlik ve dil; kültür ve dildeki değişimlerin dinamikleri; kültür ve dildeki değişimlerin karşılıklı etkileşimi tartışmaları; milli kültürler; küreselleşme, çok dillilik ve çok kültürlülük.

Medya Okuryazarlığı

Bilgi okuryazarlığı; internet ve sosyal medyanın bilinçli kullanımı; sosyal medyanın bireyler üzerindeki etkileri; bilgi yayma ve yanıltma gücü; haber yayma gücü; medya ve algı yönetimi; medya ve internete yönelik hukuki haklar ve sorumluluklar; telif hakkı; kişilik hakkı; bilgi gizliliği; gizlilik ihlali; medyada dil kullanımı; haberlerin değeri ve nitelik analizi; popüler kültür; medyada kadın ve erkek rolleri; tüketim kültürü ve reklamlar; medyada stereotipleştirme.

Mesleki İngilizce

Temel İngilizce okuma-yazma-dinleme becerileri; çocuk gelişimi ve evreleri ile ilgili temel kavramlar; temel eğitim ve ortaöğretimle ilgili temel kavramlar; eğitim bilimleri ile ilgili temel kavramlar; öğrenci-ebeveyn-öğretmen arasında diyalog örnekleri; akademik içerikli metinleri dinleme ve anlama teknikleri (youtube, teachertube, tedx konuşmaları vd.); profesyonel gelişim amaçlı sözel beceriler (kelime bilgisi, kalıplar vd.); yazma becerileri (dilekçe yazma, rapor hazırlama, cv oluşturma, kısa mesaj yazma, ders hedefleri oluşturma vd.); okuma becerileri (web 2.0 araçları kullanarak yazılı metinleri okuma vb.); ilgili öğretmenlik alanında çeviri çalışmaları.

Sanat ve Estetik

Sanat, güzel sanatlar, zanaat ve kültür; sanat ve eğitim; sanat, yaratıcılık ve sanat eseri; sanat felsefesi ve estetik; sanat ve estetik kuramları; sanat eleştirisi; sanat tarihi, modernlik öncesi, modern ve post-modern dönemlerde sanat; sanat ve toplumsal bağlam; sanat ve gündelik hayat; Türk-İslam sanatı-estetiği ve sanat eserleri; toplumsal değişme sürecinde sanat ve zanaatının konumu; Türkiye'de sanatın gelişimi; günümüzde sanat anlayışları; medeniyet inşası ve sanat; sanat, estetik ve ahlak.

Türk Halk Oyunları

Folklorun tanımı; ritim ve algılama çalışmaları, oyun ve halk oyunu- figür çalışmaları; halk oyunlarında yöresel farklılıklar figür çalışmaları, yöresel figürler, bar türü yöresel figür öğrenme, halay ve kaşık türü yöresel figür öğrenme, horon ve karşılama türü yöresel figür öğrenme, zeybek türü yöresel figür öğrenme; öğrenilen oyunların, tavrı ve oynanış şekilleri hakkında çalışmalar; halk oyunlarının sahnelenmesi, sahneleme türleri ve farklılıkları

Türk İşaret Dili

İşaret diliyle ilgili temel kavramlar; Türk işaret dili, tarihi ve özellikleri; Türk işaret dilinde harfler; ses bilgisi; işaretin iç yapısı, eşzamanlılık ve ardışıklık; ses bilgisi açısından el alfabesi; işaret dilinde şekil bilgisi, işaretin yapılanışı ve biçimlenişi; sözcük sınıfları ve zamirler; işaret dilinde söz dizimi; sözcük dizilişi, cümle türleri; soru cümleleri; işaret dilinde anlambilim; anlam ve gönderim, anlam türleri, deyimler; Türk işaret dili ile karşılıklı konuşma.

Türk Kültür Coğrafyası

Kültür, insan ve toplum; Türk kültürü ve Türk uygarlığı; Türkler hakkındaki ilk etnografik kaynaklar; Tarihte Türk devletleri; Türklerde devlet, idari, askeri ve sosyal yapı; Türklerde halk inançları ve

mitoloji; Türklerde insan ve mekân ilişkisi; Türklerde sözlü, yazılı ve maddi kültür; Türklerde aile yapısı; Türk tarihinde yaşanan göçlerin demografik ve kültürel sonuçları; Türk kültürünün yayılma alanları ve komşu coğrafyalar üzerindeki etkisi; Türkiye'nin sahip olduğu somut ve somut olmayan kültürel miras; doğal ve kültürel mirasın gelecek kuşaklara aktarılması.

Türk Musikisi

Orta Asya ve Anadolu'da yaşayan Türk topluluklarına ait müzik unsurları, Türk mitolojisi (insan, yaratılış, dini ritüeller ve bayramlar vb.), Türk Halk Müziği repertuarındaki mitolojik unsurlar, Türk Devlet ve Topluluklarında var olan müzik türleri, tarihi süreç içinde Türk Halk Müziği ve Türk Sanat Musikisinin gelişimi; müzikle ilgili farklı gelenek ve üslupların karşılıklı etkileşimi; çalgılar, besteciler, icracıları ve örnek eserleri ile birlikte incelenmesi.

Türk Sanatı Tarihi

Hun Sanatı'ndan, Göktürk, Uygur, Karahanlı, Gazneli, Büyük Selçuklu, Anadolu Selçuklu, Beylikler ve Osmanlı dönemine kadar sanat üslupları, bu dönemlere ait mimari, heykel ve resim örnekleri karşılaştırmalı olarak incelenir; Cumhuriyet Dönemi Sanatı'ndan başlayarak günümüz Türk sanat eserleri ve sanatçıları.

Dil ve Toplum

Dil-Toplum ilişkisi bağlamında temel kavramlar ve teknik terimler; dilsel topluluklarda coğrafi ve sosyal farklılıklar; sosyal katmanlar ve dilsel topluluklar arasındaki ilişki; dilde değişimler; dil ve kültür; dil planlaması.

Dünya İngilizceleri ve Kültür

İngilizcenin uluslararası dil olarak kullanımı, ortak dil olarak İngilizce ve İngilizcenin dünya üzerinde farklı kullanımları; İngilizcenin uluslararası dil olarak kullanımının İngilizcenin öğretimine ve öğretmen eğitimine yansımaları; öğrencilerin dil ve kültür arasındaki ilişkiye yönelik bilinçlerinin geliştirilmesi ve kültürün dil öğretimindeki yerinin irdelenmesi; ders kitapları, edebî eserler, filmler, TV programları ve reklamlar gibi materyallerin incelenerek kültürel öğelerin değerlendirilmesi.

Edimbilimi ve Dil Öğretimi

Temel edimbilim kavramları ve modelleri hakkında bilgi; incelik kuramını İngilizce öğretimine uygulama; İngilizce'deki duruma bağlı sözcelerin öğretimi için malzeme hazırlama.

İngilizce Ders Kitabı İncelemesi

Ders kitabında olması gereken fiziksel, eğitsel, görsel tasarım ve dil anlatım özellikleri ve standartlar; ders kitaplarının içeriklerinin programa uygunluğu; mevcut ders kitaplarından bazılarının içerik, dil, öğrenci seviyesine uygunluk, format, çekicilik, anlamlı öğrenmeye katkı, öğretimde kullanım kolaylığı vb. açılardan incelenmesi.

İngilizce Öğretiminde Drama

Drama teriminin tanımı ve anlamı; psiko-drama, yaratıcı drama, eğitici drama sosyo-drama vb. kavramlar; drama-oyun ilişkisi; eğitimde drama uygulamalarının tarihçesi; eğitimde dramanın yapısı ve uygulanma aşamaları; drama ortamı ve öğretmen nitelikleri; dramanın değerlendirilmesi; alanın eğitim amaçlarına uygun drama örnekleri, örnekler geliştirilmesi ve uygulanması.

İngilizce Öğretiminde Materyal Tasarımı

Alana özgü öğretim teknolojilerini kullanma; yazılım türleri ve kullanım amaçları; alanın öğretiminde kullanılacak materyallerin tasarım ve geliştirme ilkeleri; materyal ihtiyaçlarının belirlenmesi; iki ve üç boyutlu öğretim materyallerinin tasarlanması; çalışma yapıları; saydamlar; VCD, DVD, MP3 ve MP4 dosyaları vb. öğretim materyallerinin geliştirilmesi; farklı öğretim materyallerine yönelik sınıf içi uygulamaların değerlendirilmesi.

İngilizce Öğretiminde Yeni Yaklaşımlar

İngiliz Dili Öğretiminde ders tasarımı, ikinci/yabancı/uluslararası/özel amaçlı/ akademik dil olarak İngilizce gibi farklı öğrenci ihtiyacına uygun yaklaşımlar; yapılandırmacı yaklaşım, içerik odaklı, görev odaklı, sorun odaklı, bütüncü odaklı dil öğretimi, çoklu zekâ ve bütüncül dil yaklaşımı gibi güncel uygulamalar; ikinci/yabancı dil öğretimi ve dil öğretiminde kültürün önemi, teknolojinin dil sınıflarında kullanımı, gelişen dünyada iletişimin yeri ve kültürler arası etkileşim.

İngilizce Sözcük Bilgisi Öğretimi

İngilizce sözcük bilgisi, anlambilim ve söylem arasındaki ilişkileri analiz etmelerine ve İngilizce sözcükleri bütünlük dil becerileri yaklaşımıyla öğretme becerilerinin geliştirilmesine odaklanır; öğrencilere İngilizce sözcük çeşitlerini, sözcük oluşturma biçimlerini ve sözcüklerin bağlam içinde farklı anlamlarını değerlendirme fırsatı verilir; sınıf içinde sözcük öğretiminin unsurları ve sınıfta kullanılacak çeşitli metin türleri, sözlük ve derlem gibi kaynaklar ve sözcük öğretimi teknikleri kapsanır; bu ders kapsamında ayrıca, İngilizce sözcük bilgisini ölçmede kullanılacak sınavlar ve öğrencilerin sözcük öğrenmelerini destekleyici öğretme/öğrenme stratejilerine odaklanılır.

Kitle İletişiminde İngilizce

Öğrenciler, gazete, dergi türleri gibi hem yazılı hem elektronik uluslar arası kitle iletişim araçlarını, bunların türlerini tanıyacak; uluslararası kitle iletişim araçlarında İngilizce'deki özel dil unsurlarının farkında olup ve onları kullanma becerilerini geliştirecekler; editör mektupları, makaleler ve köşe yazılarını çözümleme, analiz etme, ana fikri bulma becerisi kazanacak ve rapor yazabilecek; kitle iletişim araçlarında yer alan haber ve makalelerin geçerliliğini ve güvenilirliğini farklı görüşlerle ve toplumlarla kıyaslayabilecek; kitle iletişim araçlarında kullanılan üslup, kelime ve dil bilgisi yapılarını kullanarak kısa haber, manşet, reklam, editör mektubu yazacak; aynı zamanda hedef dilin kendi kültürünü yansıtırken dilini nasıl kullandığını da örneklerle analiz edecektir.

Sınıf İçi Öğrenmelerin Değerlendirilmesi

Eğitimde kullanılan ölçme araçları ve özellikleri; geleneksel yaklaşımlara dayalı araçlar: Yazılı sınavlar, kısa cevaplı sınavlar, doğru-yanlış tipi testler, çoktan seçmeli testler, eşleştirmeli testler, sözlü yoklamalar; öğrenciyi çok yönlü tanımaya dönük araçlar: Gözlem, görüşme, performans değerlendirme, öğrenci ürün dosyası, araştırma kâğıtları, araştırma projeleri, akran değerlendirmesi, öz değerlendirme, tutum ölçekleri; öğrenci başarısının değerlendirilmesinde dikkat edilecek hususlar; öğrenme çıktılarının değerlendirilmesi ve not verme.

Sosyodilbilim ve Dil Öğretimi

Dilin, konuşulduğu toplum bağlamında incelemesi olarak tanımlandığı bu derste toplumdilbilimin inceleme alanları ve biçimleriyle ilgili bilgiler verilir; öğrencilere toplumda dilin değişik kullanımlarının olduğunu ve bunların bölgeye, toplumsal sınıflara ve etnik kökenlere göre nasıl değiştiği aktarılır; dersin sonunda öğrenciler bir toplumda dil kullanımının nasıl değiştiğini dil öğretimiyle toplumdilbilimin nasıl ilişkilendirildiğini kavrayabilecektir.

Söylem Çözümlemesi ve Dil Öğretimi

Dersin sonunda İngilizce öğretmeni adaylarının dil becerileri ve öğretmenlik uygulamaları farklı söylem türlerinde gerçek dil kullanımını inceleyerek metinlerde tutarlılık ve uyumluluğu analiz edebilirler; metinde uyumluluk ve tutarlılığın dil öğretimindeki yerini irdeleyerek katkısını tartışabilirler; söylem çözümlemesi ve dil öğretimi arasındaki bağlantıyı açıklayabilirler.

Tümleşik Dil Becerilerinin Öğretimi

Öğretmen adaylarının iletişimsel dil becerilerini bir ders planı dâhilinde ve tümleşik olarak öğretmelerini sağlayacak, öğretim yöntem ve tekniklerini öğrenmesi; okuma, konuşma, dinleme ve yazma becerilerinin özellikle ergen ve yetişkin sınıfında bir ders planı içinde nasıl bütünleştirileceği, ders hedeflerinde varsa, dil bilgisi, kelime ve telaffuz gibi dil unsurlarının bu beceri temelli ders planına nasıl entegre edileceği konular üzerinde durulur.

APPENDIX 4: Relevant Course Program of Çanakkale Onsekiz Mart University

2021-2022 / Fall Semester

İNGİLİZ DİLİ EĞİTİMİ 2021-22 EĞİTİM YILI GÜZ DÖNEMİ DER PROGRAMI														
	Deniz	Sarı	1A	1B	1C	2A	2B	2C	3A	3B	3C	4A	4B	4C
PAZARTESİ	1	08.15-09.00											Top. Hiz. Uyg. G3 Kısır ED K1-06	
	2	09.10-09.55												
	3	10.05-10.50												
	4	11.00-11.45												
	5	11.55-12.40												
	6	12.50-13.35												
	7	13.45-14.30												
	8	14.40-15.25												
	9	15.35-16.20												
	10	16.30-17.15												
	11	17.25-18.10												
	12	18.20-19.05												
	13	19.15-20.00												
	14	20.10-20.55												
SALI	1	08.15-09.00												
	2	09.10-09.55												
	3	10.05-10.50												
	4	11.00-11.45												
	5	11.55-12.40												
	6	12.50-13.35												
	7	13.45-14.30												
	8	14.40-15.25												
	9	15.35-16.20												
	10	16.30-17.15												
	11	17.25-18.10												
	12	18.20-19.05												
	13	19.15-20.00												
	14	20.10-20.55												
ÇARŞAMBA	1	08.15-09.00												
	2	09.10-09.55												
	3	10.05-10.50												
	4	11.00-11.45												
	5	11.55-12.40												
	6	12.50-13.35												
	7	13.45-14.30												
	8	14.40-15.25												
	9	15.35-16.20												
	10	16.30-17.15												
	11	17.25-18.10												
	12	18.20-19.05												
	13	19.15-20.00												
	14	20.10-20.55												
PERŞEMBE	1	08.15-09.00												
	2	09.10-09.55												
	3	10.05-10.50												
	4	11.00-11.45												
	5	11.55-12.40												
	6	12.50-13.35												
	7	13.45-14.30												
	8	14.40-15.25												
	9	15.35-16.20												
	10	16.30-17.15												
	11	17.25-18.10												
	12	18.20-19.05												
	13	19.15-20.00												
	14	20.10-20.55												
CUMA	1	08.15-09.00												
	2	09.10-09.55												
	3	10.05-10.50												
	4	11.00-11.45												
	5	11.55-12.40												
	6	12.50-13.35												
	7	13.45-14.30												
	8	14.40-15.25												
	9	15.35-16.20												
	10	16.30-17.15												
	11	17.25-18.10												
	12	18.20-19.05												
	13	19.15-20.00												
	14	20.10-20.55												

Sıra ve Grup No	ÖĞRETİM ELEMANI	Ders Saati
4A-1	KIRŞAT CEBUR	Perşembe 3 ve 4. saatler ofis
4A-2	KIRŞAT CEBUR	Perşembe 5 ve 6. saatler ofis
4A-3	KEMAL ERKOL	Perşembe 6 ve 7. saatler ofis
4A-4	KEMAL ERKOL	Perşembe 8 ve 9. saatler ofis
4A-5	SEDAT BECEREN	Salı 6. ve 7. saatler ofis
4A-6	SEDAT BECEREN	Salı 8. ve 9. saatler ofis
4A-7	NALAN B. BALIK	Perşembe 5 ve 6. saatler ofis
4A-8	NALAN B. BALIK	Perşembe 7 ve 8. saatler ofis
4B-1	MURBER Ü. GÖKER	Perşembe 6 ve 7. saatler ofis
4B-2	CEVDET YILMAZ	Perşembe 8 ve 9. saatler ofis
4B-3	CEVDET YILMAZ	Salı 8. ve 9. saatler ofis
4B-4	MURBER Ü. GÖKER	Perşembe 8 ve 9. saatler ofis
4B-5	MUSTAFA TEKİN	Salı 12 ve 13. saatler ofis
4B-6	ZELNİP GÜLŞAH KANI	Salı 7 ve 8. saatler ofis
4C-1	MÜDE KARAKAĞ	Perşembe 8 ve 9. saatler ofis
4C-2	KADRIYE PEKACAR	Pazartesi 7 ve 8. saatler ofis
4C-3	KADRIYE PEKACAR	Pazartesi 5 ve 6. saatler ofis
4C-4	MUSTAFA TEKİN	Salı 5 ve 6. saatler ofis
4C-5	BERGAN UZTOBUN	Perşembe 7 ve 8. saatler ofis
Esk program olmu devamsı	KADRIYE PEKACAR	Pazartesi 7 ve 8. saatler ofis

Dersler ve Şubeler	
ED K1-05	1A/1A
ED K1-06	1B/1B
ED K1-11	1C/1C
ED K1-07	2A/3A
ED K1-08	2B/3B
ED K1-12	3C/3C

Ölçü	İspatın Normal	Cuma 8. ders
G1	KEMAL ERKOL	Cuma 8. ders
G2	KEMAL ERKOL	Cuma 8. ders
G3	KIRŞAT CEBUR	Pazartesi 1. ders
G4	SEVİM İNAL	Salı 1. ders
G5	SEVİM İNAL	Salı 2. ders
G6	SEVİM İNAL	Salı 3. ders
G7	SEDAT BECEREN	Salı 2. ders
G8	SEDAT BECEREN	Salı 4. ders

GENEL KÜLTÜR- MESLEKİ SEÇMELİ DERSLER

ALAN EĞİTİM SEÇMELİ DERSLERİ (ONLINE) Dil ve Toplum Sevim İNAL
Dünya İngilizce ve İngilizce Öğretiminde Drama Mustafa TEKİN
İngilizce Sözlük Bilgi Öğretimi Nalan KİLE
Kültür Z. Gülşah KANI
Kısa Betiminde İngilizce Kemal ERKOL

ALAN EĞİTİM SEÇMELİ DERSLERİ (ONLINE) Öğretim Sevim İNAL
Sosyo Dilbilim ve Dil Öğretimi Nalan BAYRAKTAR
Edimbilim ve Dil

2021-2022 / Spring Semester

İNGİLİZ DİLİ EĞİTİMİ 2021-22 EĞİTİM YILI BAHAR DÖNEMİ DERS PROGRAMI

	Dersler	1A	1B	1C	2A	2B	2C	3A	3B	3C	4A	4B	4C	ESKİ Program DERSLERİ
PAZARTESİ	1	08:15-09:00												
	2	09:10-09:55												
	3	10:00-10:55												
	4	11:00-11:45												
	5	11:50-12:40												
	6	12:40-13:35												
	7	13:45-14:30												
	8	14:40-15:25												
	9	15:35-16:20												
	10	16:30-17:15												
	11	17:25-18:10												
	12	18:20-19:05												
	14	20:10-20:55												
	SALI	1	08:15-09:00											
2		09:10-09:55												
3		10:00-10:55	ATP Sınıfı Genel (online)											
4		11:00-11:45	ATP Sınıfı Genel (online)											
5		11:50-12:40	ATP Sınıfı Genel (online)	Türk Dil ve İnk. Sınıfı										
6		12:40-13:35	ATP Sınıfı Genel (online)											
7		13:45-14:30	Türk Dil ve İnk. Sınıfı	ATP Sınıfı Genel (online)										
8		14:40-15:25												
9		15:35-16:20												
10		16:30-17:15												
11		17:25-18:10												
12		18:20-19:05												
14		20:10-20:55												
ÇARŞAMBA		1	08:15-09:00											
	2	09:10-09:55												
	3	10:00-10:55												
	4	11:00-11:45												
	5	11:50-12:40	Okuma Seansları											
	6	12:40-13:35	M. Karatoprak											
	7	13:45-14:30	M. Karatoprak											
	8	14:40-15:25												
	9	15:35-16:20												
	10	16:30-17:15												
	11	17:25-18:10												
	12	18:20-19:05												
	14	20:10-20:55												
	PERŞEMBE	1	08:15-09:00											
2		09:10-09:55												
3		10:00-10:55	Yarın Seansları I	S. İnce	Konferans Seansları	Öğretim Programları E. Toprak	ED K1-07							
4		11:00-11:45												
5		11:50-12:40	İngilizce Sınıfı	Eğitimci	Okuma Seansları	Dil Edinimi	ED K1-08							
6		12:40-13:35	M. Karatoprak	M. Karatoprak	M. Karatoprak	M. Karatoprak	ED K1-08							
7		13:45-14:30	Dil Edinimi	S. İnce	Eğitimci	Dil Edinimi	Dil Edinimi							
8		14:40-15:25	M. Karatoprak	M. Karatoprak	M. Karatoprak	M. Karatoprak	ED K1-08							
9		15:35-16:20	Eğitimci	Dil Edinimi										
10		16:30-17:15	M. Karatoprak	M. Karatoprak	M. Karatoprak	M. Karatoprak	ED K1-08							
11		17:25-18:10												
12		18:20-19:05												
14		20:10-20:55	Almanca II	A. Güllüoğlu										
CUMA		1	08:15-09:00											
	2	09:10-09:55												
	3	10:00-10:55	Okuma Seansları	İngilizce Sınıfı	Türk Dil ve İnk. Sınıfı	Okuma Seansları	ED K1-08							
	4	11:00-11:45	M. Karatoprak	S. İnce	A. Karatoprak	A. Karatoprak	ED K1-08							
	5	11:50-12:40	İngilizce Sınıfı	Türk Dil ve İnk. Sınıfı	Okuma Seansları	Türk Dil ve İnk. Sınıfı	ED K1-08							
	6	12:40-13:35	S. İnce	M. Karatoprak	S. İnce	M. Karatoprak	ED K1-08							
	7	13:45-14:30	Okuma Seansları	İngilizce Sınıfı	Okuma Seansları	Okuma Seansları	ED K1-08							
	8	14:40-15:25	M. Karatoprak	S. İnce	M. Karatoprak	S. İnce	ED K1-08							
	9	15:35-16:20												
	10	16:30-17:15												
	11	17:25-18:10												
	12	18:20-19:05												
	14	20:10-20:55												

Sıra No	Ders ve Grup No	ÖĞRETİM ELEMANI
1	Öİ 4A-Grup 1	KURŞAT ÇESUR
2	Öİ 4A-Grup 2	KURŞAT ÇESUR
3	Öİ 4A-Grup 3	HEMAL ERKOL
4	Öİ 4A-Grup 4	HEMAL ERKOL
5	Öİ 4A-Grup 5	SEDAT BECEREN
6	Öİ 4A-Grup 6	SEDAT BECEREN
7	Öİ 4A-Grup 7	NALAN B. BAĞAR
8	Öİ 4A-Grup 8	DIĞAY KOKSAL
9	Öİ 4B-Grup 1	MOBEHER Ü. GÖNER
10	Öİ 4B-Grup 2	CEVDET YILMAZ
11	Öİ 4B-Grup 3	CEVDET YILMAZ
12	Öİ 4B-Grup 4	MOBEHER Ü. GÖNER
13	Öİ 4B-Grup 5	MUSTAFA TEKİN
14	Öİ 4B-Grup 6	SALMAHAZ
15	Öİ 4C-Grup 1	MÜSE KIRKPAZ
16	Öİ 4C-Grup 2	SEVİNAL
17	Öİ 4C-Grup 3	BERCAN ULUTURAN
18	Öİ 4C-Grup 4	ZEHRA GÜLŞAH KANI
19	Öİ 4C-Grup 5	ECE ZEHRA TOPRAK

Dersler ve Gruplar	
ED K1-05	1A/1A
ED K1-06	1B/1B
ED K1-11	1C/1C
ED K1-07	2A/1A
ED K1-08	2B/1B
ED K1-12	2C/1C

APPENDIX 5: Research Ethics Committee Approval



T.C.
ÇANAKKALE ONSEKİZ MART ÜNİVERSİTESİ REKTÖRLÜĞÜ
Lisansüstü Eğitim Enstitüsü
Bilimsel Araştırma Etik Kurulu



Sayı : E-84026528-050.01.04-2100198586
Konu : Başvuru İncelenmesi

21.10.2021

Sayın Suzan Tuğba ERKAN

Yürütücülüğünüzü yapmış olduğunuz 2021-YÖNP-0750 nolu projeniz ile ilgili Bilimsel Araştırmalar Etik Kurulu'nun almış olduğu 14.10.2021 tarih ve 18/11 sayılı kararı aşağıdadır.

Bilgilerinize rica ederim.

KARAR:11- Suzan Tuğba ERKAN'ın sorumlu yürütücülüğünü yaptığı “İngiliz Dili Eğitimi Müfredatında Kültürlerarası Yeterlik: Çanakkale Onsekiz Mart Üniversitesi Örneği” başlıklı araştırmasının, Bilimsel Araştırmalar Etik Kurul ilkelere **uygun olduğuna** oy birliği ile karar verilmiştir.

Prof. Dr. Salih Zeki GENÇ
Kurul Başkanı

Belge Doğrulama Kodu: 77HM4P7

Bu belge, güvenli elektronik imza ile imzalanmıştır.

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Faks No:

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Kurulü Memur

Telefon No:

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